

**EDPSY 582B — Advanced Methods Seminar:
Ethnography of Human Development and Learning**

Winter 2008

Tuesdays 2:00 to 4:20

Miller 112

INSTRUCTORS

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COURSE OVERVIEW

Learning and development are complex phenomena. Associated cultural and cognitive processes can be crucially contingent on local social and material conditions, and they can span across social settings, activity systems, and social groupings. Learning processes and outcomes can play out across short to long time scales from milliseconds to decades. These complexities pose particular conceptual and methodological challenges.

Studies of human development and learning took an ethnographic turn over the last fifteen years. This advanced methods seminar will explore issues associated with the practicalities of fieldwork, epistemology, modes of analysis with various forms of data and purposes, ethical issues, and trends in reporting ethnographic work. We will situate contemporary ethnographic inquiry in the context of other modes of inquiry in the developmental and learning sciences and consider a variety of forms of ethnography that focus on different phenomena, theoretical frameworks, units of analysis, time scales, and methods.

ASSIGNMENTS

1. *Class Discussions & Exercises.* All class members are expected to have read the assigned reading for the week to actively participate in the discussions each week. This is crucial for a graduate seminar of this size and purpose. For each reading, we ask that each member of the class come to class prepared with at least one question or issue to bring up for discussion. We will also occasionally engage in exercises related to the themes of the course. All students are expected to engage fully in them.
2. *Literature Presentations.* Students will be asked to present overviews of readings over the course of the quarter. The task involves creating a summary of the reading and kicking off discussion of the piece. The summary should include the following sections: (a) a one paragraph *response* to the piece, (b) a *summary of main points*, (c) *key concepts*,

ideas & terminology used in the piece, (d) *linkages you see to other class readings*, (e) *linkages you see to your own research*, (f) *a possible class discussion question or topic*, and (g) *additional readings* that you want to related to the piece you want to bring to everyone's attention. You make and bring copies of your summary to distribute during class. You can individually decide whether or not to post your summaries to the blog.

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 1 or 2 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 15-20-minute detailed presentation of the ethnography to the class and lead the group dialog about the study for another 10-15 minutes.

4. *Contributions to a Course Blog*

Ethnography is a multifaceted endeavor that has been practiced in different traditions for over a century across various fields and disciplines. In order to collectively make sense of some of the historical and contemporary aspects of the work, members of the class will be asked to post brief blog entries each week related to the readings and class discussions. (A blog is an interactive website, structured to be easy-to-use and to allow quick dissemination of information. Each class member will be given access to post comments online and to comment on others' posts.) Posts can be simple pointers to relevant resources, a commentary on a class topic, or summaries of work mentioned in the readings. Students presenting a literature summary on a given week are not obligated to blog on that same week. The URL for the blog is:

<http://ethnographyoflearning.blogspot.com/>

5. *Research Prospectus, Brief Methodological Reflection, or Small Fieldwork Analysis*

The final product for the course can take the form of either: (a) a research prospectus that lays out core features of a proposed study (purpose, setting, questions, methods, anticipated analyses, etc.) or (b) a methodological essay that explores a specific set of issues (i.e., akin to many of those found in the Jessor et al. volume), or (c) an analytical report for a small batch of fieldwork, of some specific ethnographic genre, conducted over the course of the quarter. Papers should be no more than 10 pages double-spaced. Two hardcopies of your paper will be due during class on the last seminar class.

GRADING POLICY

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

Class Participation

30%

<i>Literature Presentations</i>	10%
<i>Ethnography Summary and Presentation</i>	20%
<i>Weekly Contributions to a Course Blog</i>	20%
<i>Final Project: Research Prospectus, Brief Methodological Reflection, or Small Fieldwork Analysis</i>	20%

COURSE TEXTS and READINGS

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

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

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.

Nespor, J. (1997). *Tangled up in school: Politics, space, bodies, and signs in the educational process*. Mahwah, NJ: Erlbaum. (<http://tinyurl.com/2ukkrx>)

The following two books are optional for the course. Readings from these books that are required will be made available through the electronic reserves. The books are available at the campus bookstore:

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

Emerson, R.M. (2001) *Contemporary Field Research: Perspectives and Formulations*. Long Grove, IL: Waveland Press (2nd edition) (<http://tinyurl.com/38xflk>)

Additional readings will be made available through electronic reserves.

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, January 8 *Course introduction and overview*

This session will provide an introduction to the people, purposes, themes, and activities of this course. We will engage in an interview exercise as part of the class.

If you are unfamiliar with ethnography altogether, it is recommended that you read these two pieces to begin your orientation:

Geertz, C. (1973). Thick Description: Toward an Interpretive Theory of Culture. In *The interpretation of cultures* (pp. 4-30). New York: Basic Books. [25pp]

Wolcott, H. F. (1978/1988/1997). Ethnographic Research in Education. In R. M. Jaeger (Ed.), *Complementary methods for research in education 2nd edition* (pp. 327-364). Washington, D. C.: American Educational Research Association. [37pp]

Week 2, January 15 *The face of contemporary ethnography*

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]

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]

Madison, D. (2005). Introduction to Critical Ethnography: Theory and Methods. In *Critical ethnography: Method, ethics & performance* (pp. 1-16). [16pp]

Sarangapani, P. (2003). Introduction (Chapter 1); Teaching and learning: The Regulation of knowledge (Chapter 6). In *Constructing school knowledge: An ethnography of learning in an Indian village* (pp. 11-17; 124-163). Thousand Oaks, CA: Sage Publications. [45pp]

Also, start reading Jan Nesor's *Tangled Up In School*. We will discuss this on week 4.

Week 3, January 22 *The Pursuit of Member's Meaning*

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]

Continue reading *Tangled Up In School*. We will discuss this on week 4.

Week 4, January 29 *Tangled Up In School*

Nespor, J. (1997). *Tangled up in school: Politics, space, bodies, and signs in the educational process*. Mahwah, NJ: Erlbaum.

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

Week 5, February 5 *Studying Learning & Development in Everyday Life*

Saxe, G., & Esmonde, I. (2005). Studying cognition in flux: A historical treatment of “fu” in the shifting structure of Oksapmin mathematics. *Mind, Culture and Activity*, 12(3&4), 171-225. [51pp]

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]

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]

Read one of the following:

Fortes, M. (1938). Social and psychological aspects of education in taleland. *International Institute of African Languages and Cultures*, 11(4), 5-64. [59pp]

Street, B., Baker, D., & Tomlin, A. (2005). *Navigating numeracies: Home/school numeracy practices*

(Chapters 2, 3, 4 [partial], 8). (pp. 15-51, 145-162). Dordrecht: Springer. [53pp]

Week 6, February 12	<i>Fieldwork Technique & Processes</i>
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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]

Emerson, Fretz, & Shaw (1995). *Writing ethnographic fieldnotes*. Chicago: University of Chicago Press. Preface, Chapters 1-4 [105pp total]

- 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]

Week 7, February 19	<i>Gaining entry and managing relationships with participants</i>
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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]

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. Read 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]

Read one of the following:

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]

OR

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]

Week 8, February 26	<i>Critical Ethnographic Representation</i>
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Smith, L. T. (1999). Colonizing Knowledges (Chapter 3). In *Decolonizing methodologies: Research and indigenous peoples* (pp. 58-77). London & New York: Zed Books. [19pp]

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]

Fine, M., Weis, L., Weseen, S., & Wong, L. (2003). For whom? Qualitative research, representations, and social responsibilities. In N. K. Denzin & Y. S. Lincoln (Eds.), *The landscape of qualitative research: Theories and issues* (pp. 167-208). Thousand Oaks: Sage Publications. [41pp]

Week 9, March 4	<i>Ethnography's Warrants</i>
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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]

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]

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. [20pp]

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

Ellis, C.S. and Bochner, A.P.. (2000). "Autoethnography, Personal Narrative, Reflexivity." In N. K. Denzin & Y. S. Lincoln (Eds.) *Handbook of Qualitative Research* (Second Edition). London: Sage Publications Ltd. [58pp]

Behar, R. (1996). The vulnerable observer (Chapter 1), Anthropology that breaks your heart (Chapter 6). In *The vulnerable observer: Anthropology that breaks your heart*. (pp. 1-33, 161-176). Boston: Beacon Press. [48pp]

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]

Pink, S. (2001). The visual in ethnography: Photography, videos, cultures and individuals. In *Doing visual ethnography* (pp. 1-15). London: Sage Publications.

Final projects (Research Prospectus, Brief Methodological Reflection, or Small Fieldwork Analysis) are due today during class. Please bring 2 hard copies.

Ethnography Resource List

Ethnography of Human Development and Learning

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 online retailers such as Amazon.com. This book list as started from recommendations from faculty and students at both the University of Washington and Stanford University when this course was last taught in Spring Quarter, 2005 and has been expanded upon since then.

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. (1968). *Life in classrooms*. (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. (1986). *God's choice: The total world of a fundamentalist Christian school*. (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 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.”

8. Valenzuela, A. (1999b) *Subtractive schooling: U.S.-Mexican youth and the politics of caring*, Albany: State University of New York Press.

Subtractive Schooling provides a framework for understanding the patterns of immigrant achievement and U.S.-born underachievement frequently noted in the literature and observed by the author in her ethnographic account of regular-track youth attending a comprehensive, virtually all-Mexican, inner-city high school in Houston. Valenzuela argues that schools subtract resources from youth in two major ways: firstly by dismissing their definition of education and secondly, through assimilationist policies and practices that minimize their culture and language. A key consequence is the erosion of students' social capital evident in the absence of academically-oriented networks among acculturated, U.S.-born youth.

CHILD DEVELOPMENT FOCUSED ETHNOGRAPHIES

9. 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.”

10. 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.”

11. 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.”

12. Thorne, B. (1993). *Gender Play: Girls and Boys in School*. New Brunswick, NJ: Rutgers

University Press.

“You see it in every schoolyard: the girls play only with girls, the boys play only with boys. Why? And what do the kids think about this? Breaking with familiar conventions for thinking about children and gender, *Gender Play* develops fresh insights into the everyday social worlds of kids in elementary schools in the United States. Barrie Thorne draws on her daily observations in the classroom and on the playground to show how children construct and experience gender in school. With rich detail, she looks at the "play of gender" in the organization of groups of kids and activities - activities such as "chase-and-kiss", "cooties", "goin' with", and teasing. Thorne observes children in schools in working-class communities, emphasizing the experiences of fourth and fifth graders. Most of the children she observed were white, but a sizable minority were Latino, Chicano, or African American. Thorne argues that the organization and meaning of gender are influenced by age, ethnicity, race, sexuality, and social class, and that they shift with social context. She sees gender identity not through the lens of individual socialization or difference, but rather as a social process involving groups of children. Thorne takes us on a fascinating journey of discovery, provides new insights about children, and offers teachers practical suggestions for increasing cooperative mixed-gender interaction.”

13. Goodwin, Marjorie Harness (1990). *He-Said-She-Said: Talk as social organization among black children*. Bloomington: Indiana University Press.

“Marjorie Harness Goodwin's study of children's talk provides the best and most comprehensive analysis of gender differences in interaction, situated in the broader context of children's social organization. She didn't set up experiments; she didn't just take field notes. She hung around with the children in her neighborhood until they trusted her, then tape-recorded their natural conversations as they played together. This is Goodwin's long-awaited compilation of years of painstaking analysis of the transcripts of those tapes. It is not only one of the best sources, if not the best source, for anyone interested in how boys and girls use language in their daily lives—indeed, to constitute their daily lives; it is also a model ethnographic study of language in its natural setting.” —Deborah Tannen, author of *You Just Don't Understand: Women and Men in Conversation*

“This groundbreaking study describes in detail the complexities of children's communication. By integrating the analysis of conversation with ethnography, Marjorie Harness Goodwin systematically and empirically reveals how a group of urban black children constitute their social world through talk.”

14. Fine, G.A.. (1987). *With the boys: Little League baseball and preadolescent culture*. Chicago: University of Chicago Press,

“What are boys like? Who is the creature inhabiting the twilight zone between the perils of the Oedipus complex and the Strum und Drang of puberty? In *With the Boys*, Gary Alan Fine examines the American male preadolescent by studying the world of Little League baseball. Drawings on three years of firsthand observation of five Little Leagues, Fine describes how, through organized sport and its accompanying activities, boys learn to play,

work, and generally be "men."”

15. Finders, M. J. (1997) *Just girls: Hidden literacies and life in junior high*. New York: Teachers College Press.

“Highlighting the importance of friendship, family, and social networks in girls' sense of themselves, this book suggests that literacy plays an important role in maintaining friendship groups and in the construction of self. This provocative new book questions many common assumptions about early adolescence, most importantly, the "good girl" role so often assigned to and reinforced in female students.”

16. Kovats-Bernat, J. C. (2006) *Sleeping rough in Port-au-Prince: An ethnography of street children and violence in Haiti*. Gainesville: University Press of Florida.

“In this ethnographic analysis of the cultural lives of children who are "sleeping rough" in Port-au-Prince, Kovats-Bernat expands the traditional bounds of anthropological thought, which have only recently permitted a scholarly treatment of "the child" as a valuable informant, relevant witness, and active agent of social change. Refuting the commonplace notion that street children are unsocialized, Hobbesian mongrels, the author finds these children adopt strategies to carve a social and cultural space for themselves on the contested streets of Port-au-Prince, individually and collectively playing a surprisingly vital role in Haiti's civic life as they shape their own complex political, economic, and cultural identities. Kovats-Bernat conducted his fieldwork from 1994 to 2004--the violent decade of Haiti's transition from a dictatorship to a democracy..”

17. Schieffelin, B.B. (2005) *The give and take of everyday life: Language socialization of Kaluli children*. Fenestra Books; 2nd Ed edition

“Children everywhere are socialized through language and socialized to use language. Everyday speech activities between young children and members of their families organize and give meaning to social relationships. They are in fact socializing activities, the basis for the transmission and reproduction of culture. In this study of language socialization among the Kaluli people of Papua New Guinea, Bambi B. Schieffelin analyzes these speech activities and links them to other social practices and symbolic forms, such as exchange systems, gender roles, sibling relationships, rituals, and myths. In Kaluli society, as in many others in Papua New Guinea, reciprocity plays a primary role in social life. In families, social relationships are constituted through giving and sharing food, a primary means of conveying sentiment. Although sharing is highly valued, children are also socialized through language to refuse to share, creating a tension in daily interactions. Issues of authority, autonomy, and interdependence are negotiated through these verbal exchanges. Schieffelin demonstrates how language plays a fundamental role in the production, meaning, and interpretation of these activities, as it is the medium of social practice. Through the microanalysis of social interactions, we see how values regarding reciprocity, gender relations, and language itself are indexed and socialized in everyday talk to children, and how children's own ways of speaking express fundamental cultural concerns about their social relationships. A wide audience of students and specialists in anthropology, sociolinguistics, communication,

developmental psychology, and early childhood education will find much of interest in this highly readable and original study.

18. Alder, P. & Adler, P. (1998) *Peer power : Preadolescent culture and identity*. New Brunswick, N.J.: Rutgers University Press.

“From the Back Cover: Peer Power explodes existing myths about children's friendships, power, and popularity, and the gender chasm between elementary school boys and girls. Based on eight years of intensive insider participant observation in their own children's community, the authors discuss the vital components in the lives of preadolescents: popularity, friendships, cliques, social status, social isolation, loyalty, bullying, boy-girl relationships, and afterschool activities. They describe how friendships shift and change, how children are drawn into groups and excluded from them, how clique leaders maintain their power and popularity, and how the individuals' social experiences and feelings about themselves differ from the top of the pecking order to the bottom. The Adlers focus their attention on the peer culture of the children themselves and the way this culture extracts and modified elements from adult culture. Children's peer culture, as it is nourished in those spaces where grownups cannot penetrate, stands between individual children and the larger adult society. As such, it is a mediator and shaper, influencing the way children collectively interpret their surroundings and deal with the common problems they face. The Adlers explore some of the patterns that develop in this social space, noting both the differences in the gendered cultures of boys and girls and their overlap into afterschool activities, role behavior, romantic inclinations, and social stratification. Peer culture contains the informal social mechanisms through which children create their social order, determine their place and identity, and develop positive and negative feelings about themselves.”

19. Goodwin, M.H. (2006). *The hidden life of girls: Games of stance, status, and exclusion*. Wiley-Blackwell.

"As she did with *He-Said-She-Said* in 1990, in this book Goodwin sets a new standard for the ethnographic study of social interaction. As the title suggests, standard techniques of the social sciences leave much of girls' social life hidden from view and insulated from analysis. Goodwin's book offers an important corrective: Through a focus on the actual practices of talk and embodied conduct, Goodwin shows how in constructing the hierarchies, divisions, and exclusions constitutive of their social groups, these girls define their own moral order." Jack Sidnell, University of Toronto

“Book Description: In this ground-breaking ethnography of girls on a playground, Goodwin offers a window into their complex social worlds.

- Combats stereotypes that have dominated theories on female moral development by challenging the notion that girls are inherently supportive of each other.
- Examines the stances that girls on a playground in a multicultural school setting assume and shows how they position themselves in their peer groups.
- Documents the language practices and degradation rituals used to sanction friends and to bully others.”

20. Hedegaard, M. (2002). *Learning and child development: A cultural-historical study*. Aarhus: Aarhus University Press.

“This volume is based on three years of teaching experiments with a group of primary school students as they progressed from the 3rd to the 5th grade (ages 9 to 12). Whereas traditional pedagogical approaches focus on the nature of the subject matter being taught, Hedegaard assumes that any teaching program ought to incorporate children's everyday concepts and motivations. She relates this 'double move' in teaching to situated learning and teaching and subsequently presents principles for putting the approach into practice. A second and more subtle aim of the experiments is to promote developmental learning, rather than mere subject mastery. Special attention is paid to the ways children transform and develop concepts, learn modes of thinking and adopt motivations.”

21. Corsaro, W. A. (2003). *"We're friends, right?": Inside kids' culture*. Washington, D.C.: Joseph Henry Press.

Sociologists often study exotic cultures by immersing themselves in an environment until they become accepted as insiders. In this fascinating account by acclaimed researcher William A. Corsaro, a scientist "goes native" to study the secret world of children. Here, for the first time, are the children themselves, heard through an expert who knows that the only way to truly understand them is by becoming a member of their community. That's just what Corsaro did when he traded in his adult perspective for a seat in the sandbox alongside groups of preschoolers. Corsaro's journey of discovery is as fascinating as it is revealing. Living among and gaining the acceptance of children, he gradually comes to understand that a child's world is far more complex than anyone ever suspected. Here he documents a special culture, unique unto itself, in which children create their own social structures and exert their own influences. At a time when many parents fear that they don't spend enough time with their children, and experts debate the best path to healthy development, seeing childhood through the eyes of a child offers parents and caregivers fresh and compelling insights. Corsaro calls upon all adults to appreciate, embrace, and savor their children's culture. He asks us to take a cue from those we hold so precious and understand that "*we're all friends, right?*"

OTHER ETHNOGRAPHIES OF INTEREST

22. 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.

23. 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.”

24. MacLeod, J. (1987, 1995) *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.”

25. 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."

26. 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."

27. 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?"

28. 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."

29. 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."

30. 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.”

31. Becker, H.S., Geer, B., Hughes, E. C., & Strauss, A L. (1976). *Boys in white: Student culture in medical school*.

“A classic study of medical student socialization and culture.”

32. Becker, H.S., Geer, B., & Hughes, E. C., (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/>”

33. 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.”

34. Jan Nesor. (1994). *Knowledge in motion. space, time and curriculum in undergraduate physics and management*. London: The Falmer Press.

“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.”

35. 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)”

36. Hakken, D. & Andrews B. (1993) *Computing myths, class realities: An ethnography of technology and working people in Sheffield, England* Westview Press.

A study of the effect of new information technologies on a traditional working-class society in the north of England. Focusing on the complex interplay between technology and society's ideas on work and labour, it examines how these impulses are expressed in the service and manufacturing sectors.

37. Vinck, D. (1993) *Everyday engineering: An ethnography of design and innovation*. MIT Press.

Everyday Engineering was written to help future engineers understand what they are going to be doing in their everyday working lives, so that they can do their work more effectively and with a broader social vision. It will also give sociologists deeper insights into the sociotechnical world of engineering. The book consists of ethnographic studies in which the authors, all trained in both engineering and sociology, go into the field as participant-observers. The sites and types of engineering explored include mechanical design in manufacturing industries, instrument design, software debugging, environmental

management within companies, and the implementation of a system for separating household waste.

38. Henze, R. (1992) *Informal teaching and learning. A study of everyday cognition in a Greek community*. Hillsdale, NJ: Lawrence Erlbaum Associates.

Based on an ethnographic study conducted in a Greek community, this book celebrates the small ways people teach and learn while they are engaged in other, supposedly more important, activities. By examining the intricate ways in which knowledge and skills of everyday life are transmitted, it shows how family, community, and culture shape the cognitive world of learners. Beginning with a rich description of the community and its culture, the book then focuses on six contrasting episodes of informal instruction. Video and audiotaped scenes of learning to dance, learning to perform the healing art of cupping, and learning about kinship, for example, provide material for detailed analyses. The book demonstrates the interplay of culture and learning by exploring how the cultural theme of struggle and the use of different interpretive frames shaped informal instruction in this community and how, at the same time, processes of informal teaching and learning contributed to the evolving construction of culture by its members. Interpretive framing emerges as a key concept that studies of situated cognition must consider. Since formal and informal instruction are closely linked, the culturally specific ways of teaching and learning shown in informal instruction will help all educators meet the needs of diverse student bodies.

39. Lareau, A. (2003). *Unequal childhoods: Class, race, and family life*. Berkeley, CA: University of California Press.

Class does make a difference in the lives and futures of American children. Drawing on in-depth observations of black and white middle-class, working-class, and poor families, *Unequal Childhoods* explores this fact, offering a picture of childhood today. Here are the frenetic families managing their children's hectic schedules of "leisure" activities; and here are families with plenty of time but little economic security. Lareau shows how middle-class parents, whether black or white, engage in a process of "concerted cultivation" designed to draw out children's talents and skills, while working-class and poor families rely on "the accomplishment of natural growth," in which a child's development unfolds spontaneously--as long as basic comfort, food, and shelter are provided.

40. Traweek, S. (1988). *Beamtimes and lifetimes: The world of high energy physicists*. Cambridge: Harvard University Press.

The unique breed of particle physicists constitutes a community of sophisticated mythmakers--explicators of the nature of matter who forever alter our views of space and time. But who are these people? What is their world really like? Sharon Traweek, a bold and original observer of culture, opens the door to this unusual domain and offers us a glimpse into the inner sanctum.