

**DEPARTMENT OF ANTHROPOLOGY  
ST. FRANCIS XAVIER UNIVERSITY  
ANTH 233 ETHNOGRAPHIC STUDIES FALL 2014**

**INSTRUCTOR:** Dr. Susan Vincent [Office: JBB 335E; tel: 867- 5281; email: svincent@stfx.ca]

**DESCRIPTION OF COURSE**

In this course we will explore answers to the following questions: What is ethnography? What kinds of cultural information can anthropologists use to produce an ethnography? What forms can ethnography take? What are the implications of different representations? How has the subject of anthropology changed? The material will range from classic ethnographic studies, to fiction, museum exhibits and visual and digital ethnography.

This course will build student skills in the following areas:

- 1) knowledge in the discipline of anthropology, specifically in ethnography.
- 2) critical academic reading, research and writing skills.
- 3) ability to identify and apply anthropological theory.
- 4) ability to apply anthropological frameworks to information in the public realm.

**EQUITABLE LEARNING ENVIRONMENT**

Everyone learns more effectively in a respectful, safe and equitable learning environment, free from discrimination and harassment. I invite you to work with me to create a classroom space—both real and virtual—that fosters and promotes values of human dignity, equity, non-discrimination and respect for diversity. These values and practices are in accord with the *StFX Discrimination and Harassment Policy* which can be found at <http://www.mystfx.ca/campus/stu-serv/equity/>.

Please feel free to talk to me about your questions or concerns about equity in our classroom or in the StFX community in general. If I cannot answer your questions or help you address your concerns, I encourage you to talk to the Chair of the Department of Anthropology (Dr. Mikael Haller, [mhaller@stfx.ca](mailto:mhaller@stfx.ca)), or the Human Rights and Equity Advisor (Marie Brunelle at [mbrunell@stfx.ca](mailto:mbrunell@stfx.ca)).

**READINGS:** Readings available on the library's electronic database.

**EVALUATION:**

Assignment 1 (due 25 Sept.):	10%
Assignment 2: (due 4 Nov.)	10%
Quiz (21 Oct.):	15%
Term paper (due 20 Nov.):	35%
December exam (see official schedule):	30%

**RE TESTS, ASSIGNMENTS AND CLASS CONDUCT: the following rules have been designed to ensure fairness to all students, to facilitate your academic success, and to allow me to fulfill my responsibilities.**

1. Assignment dates are fixed and cannot be changed.
2. Assignments must be submitted in **HARD COPY**. Electronic submissions will **NOT** be accepted.
3. Written assignments are due at the beginning of class on the day specified. **I WILL NOT ACCEPT LATE PAPERS**. If you have a legitimate reason for missing an assignment, inform me **AS SOON AS POSSIBLE**, preferably ahead of time. Be prepared to provide documentation. Understand that I will accept only fully documented and clearly justifiable reasons, out of fairness to students who have worked hard to get the assignments in on time. I do not accept papers after I have returned those already submitted. Papers handed in after the last day of the term in which they are due will receive a mark of zero.
4. You are required to keep a copy of assignments when you hand them in. Keep the returned marked assignment until the end of the course.
5. **PLAGIARISM AND CHEATING WILL NOT BE TOLERATED:** Suspected cases of plagiarism will be reported to the appropriate authorities and proven cases will result in a mark of zero for the assignment. See the University's policy on plagiarism and cheating. It is covered in Section 3.8, "Academic Integrity Policy" in the **Academic Calendar**.
6. You are expected to attend all classes and are responsible for all in-class discussion and assigned material. **IF YOU MISS THREE CLASSES OR MORE, WHETHER FOR ILLNESS OR FOR ANY OTHER REASON, YOUR ABILITY TO PASS WILL BE SEVERELY COMPROMISED.**
7. You are expected to refrain from using electronic devices in class, unless you have been given permission by the instructor to use a device to assist you.
8. My responsibility is to maintain the academic standards of St Francis Xavier University as well as of my discipline as I transmit knowledge about the course subject to the students and foster the development of critical academic reading, researching, analytical and writing skills. I will endeavour to do this in a way that recognizes that students have other demands on their time, and within the constraints presented by my other teaching, administrative and research duties. I will return marked assignments as quickly as I can and am happy to meet with students to discuss the course.

### Tentative course schedule

#### **Sept. 4, 9: Introduction to course; What is ethnography?:**

**READ:** Willis, Paul and Mats Trondman (2000) "Manifesto for **Ethnography**." **Ethnography** 1(1): 5-16.

Additional reading:

Behar, Ruth (1993) "Women writing culture: Another telling of the story of American anthropology." **Critique of Anthropology** 13(4): 307-325. Sage.

Behar, Ruth (1999) "Ethnography: Cherishing our second-fiddle genre." **Journal of Contemporary Ethnography** 28; 472-484. Sage.

Behar, Ruth (2007) "Ethnography in a Time of blurred genres." **Anthropology & Humanism**. 32(2):145-155. Anthrosource.

Burawoy, Michael (2003) "Revisits: An Outline of a Theory of Reflexive Ethnography." **American Sociological Review**, 68(5): 645-679.

Leach, Edmund (1989) "Writing Anthropology." **American Ethnologist** 16(1): 137-141

Marcus, George E (2002) "Beyond Malinowski and after writing culture: On the future of cultural anthropology and the predicament of ethnography." **The Australian Journal of Anthropology**. 13(2):191-200, Proquest.

Sanjek, Roger (1991) "The Ethnographic Present." **Man**, New Series 26(4): 609-628. JSTOR

Urry, James (2006) "The Ethnographicisation of Anglo-American Anthropology: Causes and Consequences." **SITES** 3(2): 3-39.

### **Sept. 11, 16, 18: Writing, classical subjects (a community of "others"), contemporary subjects**

An example of classical ethnography. Evans-Pritchard is a MAJOR anthropologist. In "Witchcraft," look for how he understands this cultural element using a structural-functionalist theoretical framework.

**READ:** Evans-Pritchard, E. E. (1935) "Witchcraft." **Africa**, 8:(4):417-422.

Evans-Pritchard, E. E., (1973) "Some Recollections on Fieldwork in the Twenties."

**Anthropological Quarterly**, 46(4): 235-242.

An example of contemporary ethnography. Compare this presentation of ethnographic material and the type of subjects with those of Evans-Pritchard.

**READ:** Bernstein, Elizabeth (2001) "The Meaning of the Purchase: Desire, Demand and the Commerce of Sex." **Ethnography** 2(3): 389-420.

Fiction as ethnography. Compare Frank's approach with Bernstein's. Can fiction fit Willis' and Trondman's definition of ethnography?

**READ:** Frank, Katherine (2000) "The Management of Hunger": Using Fiction in Writing Anthropology." **Qualitative Inquiry**, 6(4): 474-488.

Additional readings:

**Cultural Anthropology** (2012) Curated Collection on "Literature, Writing and Anthropology." **Cultural Anthropology Online**,

[http://www.culanth.org/curated\\_collections/5-literature-writing-anthropology](http://www.culanth.org/curated_collections/5-literature-writing-anthropology)

Deloria, Ella (1988) **Waterlily**. Lincoln: University of Nebraska Press, 141-162.

Finn, Janet (1993) "Ella Cara Deloria and Mourning Dove: writing for cultures, writing against the grain." **Critique of Anthropology** 13(4): 335-349. Sage

Gluckman, Max (1968) 'Inter-hierarchical Roles: Professional and Party Ethics in Tribal Areas in South and Central Africa', in M.J. Swartz (ed.) **Local-Level Politics: Social and Cultural Perspectives**, pp. 69-93. Chicago, IL: Aldine.

[http://www6.ufrgs.br/horizon/files/antropolitica/gluckman\\_roles.pdf](http://www6.ufrgs.br/horizon/files/antropolitica/gluckman_roles.pdf)

### **Sept. 23, 25, 30: Ways of seeing: representation, reflexivity and ethnography**

[Assignment 1 due Sept. 25)

How might the way data are recorded, especially through visual images, constitute a subject of ethnographic research, and how might these data affect the subject peoples and the anthropologists?

**READ:** Lutz, Catherine and Jane Collins (1991) "The photograph as an intersection of gazes: The example of **National Geographic**." **Visual Anthropology Review** 7(1): 134-149.

**READ:** Michael Wesch (2009) "Youtube and you: experiences of self-awareness in the context collapse of the recording webcam." **Explorations in Media Ecology** 8(2): 19-34.  
<http://krex.k-state.edu/dspace/bitstream/2097/6302/1/WeschEME2009.pdf>

Additional readings:

Berger, John (2002) "The ambiguity of the photograph." In Kelly Askew and Richard Wilk, eds. **The Anthropology of Media, A Reader**. Malden, Mass. and Oxford: Blackwell, pp. 47-55.

Bourdieu, Pierre (1991) "Towards a sociology of photography'." **Visual Anthropology Review** 7(1): 129-133.

Clifford, James and George Marcus (1996) **Writing culture: The poetics and politics of ethnography**. Berkeley: University of California Press.

Perry, Sara and Jonathan S. Marion (2010) "State of the Ethics in Visual Anthropology." **Visual Anthropology Review** 26(2):96-104, Fall 2010

Wesch, Michael (2008) An anthropological introduction to YouTube..

[http://www.youtube.com/watch?v=TPAO-IZ4\\_hU&feature=channel](http://www.youtube.com/watch?v=TPAO-IZ4_hU&feature=channel)

Also, material by Marshall McLuhan, Raymond Williams and the book and television series by John Berger called **Ways of Seeing**.

**Oct. 2-: Virtual anthropology: Ethnography and ICTs.** We deal with three major themes in this section: 1) do ICTs bring about new forms of sociality and community?; 2) do ICTs empower people or do they make people vulnerable to state or market oversight?; 3) cross-cutting both of these is a third: how does one do an ethnography of ICTs?

*Community and changing relations?*

Oct. 2 **READ:** Boellstoerff, Tom (2009) "Virtual worlds and futures of anthropology."

**AnthroNotes** 30(1): 1-5.

<http://anthropology.si.edu/outreach/anthnote/AnthroNotesSpring2009web.pdf> [notice both how he does the research and what he says about the community]

Oct. 7 **READ:** McDonald, Tom (2014) Affecting relations: Domesticating the internet in a south-west Chinese Town. **Information, Communication & Society**.

<http://dx.doi.org/10.1080/1369118X.2014.924981>

Oct. 9 **READ:** Reed, Adam (2008) "'Blog This': surfing the metropolis and the method of London." **Journal of the Royal Anthropological Institute** (N.S.) 14(2):, 391-406

Oct. 14, 16 **READ:** Slater, Don and Janet Kwami (2005) **Embeddedness and escape: Internet and mobile use as poverty reduction strategies in Ghana. Information Society Research Group**. Working Paper Series.

[http://r4d.dfid.gov.uk/PDF/Outputs/Mis\\_SPC/R8232-ISRGP4.pdf](http://r4d.dfid.gov.uk/PDF/Outputs/Mis_SPC/R8232-ISRGP4.pdf)

**Oct. 21 MIDTERM TEST**

Additional readings on *community and changing relations?*

Bakardjieva, Maria (2003) "Virtual togetherness: an everyday-life perspective." **Media, Culture**

**and Society** 25(3): 291-.

Bardzell, S. And W. Odom (2008) The experience of embodied space in virtual worlds: An ethnography of a second life community. **Space and Culture**. 22(3): 239-259.

[http://www.willodom.com/publications/BardzellOdom\\_SandC2008.pdf](http://www.willodom.com/publications/BardzellOdom_SandC2008.pdf)

Carter, Denise (2005) Living in virtual communities: An ethnography of human relationships in cyberspace. **Information, Communication and Society** 8(2): 148-167.

Coleman, Gabriella (2009) "Code is speech: Legal tinkering, expertise and protest among free and open source software developers." **Cultural Anthropology** 24(3): 420-54.

Coleman, Gabriella (2010) "The Hacker Conference: A Ritual Condensation and Celebration of a Lifeworld." **Anthropological Quarterly**, 83(1):47-72

Fields, DA and YB Kafai (2009) A connective ethnography of peer knowledge sharing and diffusion in a tween virtual world. **International Journal of Computer-Supported Collaboration**. 4(1): 47-68.

Hampton, Keith N.(2003) "Grieving for a Lost Network: Collective Action in a Wired Suburb." **The Information Society: An International Journal**, 19(5): 417-428.

Horst, Heather (2006) "The blessings and burdens of communication: cell phones in Jamaican transnational social fields." **Global networks** 6(2) 143-159.

Horst, Heather (2010) "Free, social and inclusive: Appropriation and resistance of new media technologies in Brazil." **International Journal of Communication** 5: 437-462.

Lange, Patricia G. (2008) "Publicly Private and Privately Public: Social Networking on YouTube." **Journal of Computer-Mediated Communication** 13(1): 361–380.

Miller, D. and D. Slater (2000) **The Internet: An Ethnographic Approach**. London/New York: Berg.

Postill, John (2008) "Localizing the internet beyond communities and networks." **New Media and Society** 10(3):413–431

Radin, Patricia (2006) "'To me, it's my life': Medical communication, trust, and activism in cyberspace." **Social Science & Medicine** 62(3):591–601.

Reed, Adam (2005) "'My blog is me': Texts and persons in UK online journal culture (and anthropology)." **Ethnos**, 70(2): 220- 242..

Taylor, T.L. (2006) Does WoW change everything? How a PvP server, multinational player base, and surveillance mod scene caused me pause. **Games and Culture** 1(4): 318-337.

<http://www.computerscience.nl/docs/vakken/vw/literature/05.Taylor-DoesWowChangeEverthing.pdf>

Webb, Stephen (2001) Avatar culture: Narrative, power and identity in virtual environments. **Information, Communication and Society** 4(4): 560-594.

Xiang Biao (2002) Ethnic Transnational Middle Classes in Formation-- A Case Study of Indian Information Technology Professionals (2002) Paper presented at The 52nd Annual Conference of Political Studies Association (UK) *Making Politics Count*. University of Aberdeen. 5 - 7 April 2002. <http://www.psa.ac.uk/cps/2002/xiang.pdf>

### *Activism and empowerment?*

Oct. 23 **READ**: Burrell, Jenna (2008) Problematic Empowerment: West African Internet Scams as Strategic Misrepresentation. **Information technologies and international development** 4(4): 15-30.<http://itidjournal.org/itid/article/viewFile/308/140>

Oct. 28 **READ:** Ichikawa, F., H. Tamura and Y. Akama (2013) "What research enables: ethnography by high-school students catalyzing transformation of a post-tsunami community." In **EPICS 2013 London Conference Proceedings**, pp. 225-238. URL: <http://epiconference.com/2013/sites/default/files/EPIC-Proceedings.pdf#page=244>.

*The debate over language decline and texting additional reading:*

Oct. 30 **READ:** Jones, Graham M., and Bambi B. Schieffelin (2009) "Talking Text and Talking Back: "My BFF Jill" from Boob Tube to YouTube." **Journal of Computer-Mediated Communication** 14(4): 1050–1079.

Additional readings:

Bakardjieva, Maria (2009) "Subactivism: Lifeworld and Politics in the Age of the Internet." **The Information Society: An International Journal** 5(2): 91-104.

Budka, Philipp, Brandi L. Bell and Adam Fiser (2009) "MyKnet.org: How Northern Ontario's First Nations communities made themselves at home on the World Wide Web." **The Journal of Community Informatics**. 5(2): <http://ci-journal.net/index.php/ciej/article/viewArticle/568/450>.

Chan, Anita Say (2007) "Retiring the Network Spokesman: The Poly-Vocality of Free Software Networks in Peru." **Science Studies**. 20(2): 78-99.

[http://ifipwg82.org/sites/flosshub.org/files/Chan\\_ScienceStudies.pdf](http://ifipwg82.org/sites/flosshub.org/files/Chan_ScienceStudies.pdf)

**Cultural Anthropology** (2012) Curated Collection on "The Digital Form." **Cultural Anthropology Online**, [http://www.culanth.org/curated\\_collections/8-the-digital-form](http://www.culanth.org/curated_collections/8-the-digital-form).

Morozov, Evgeny (2009) "How dictators watch us on the web." **Prospect Magazine**, November 18. <http://www.prospectmagazine.co.uk/magazine/how-dictators-watch-us-on-the-web/>

Rafael, Vicente (2003) "The cell phone and the crowd: Messianic politics in the contemporary Philippines." **Public Culture** 15(3): 399-425. <http://escholarship.org/uc/item/5t1376v0#page-1>

#### **Nov. 4-: Visual Anthropology: Content, technology, technique, representation**

*Ethnographic film: What can moving pictures do?*

Nov. 4,6 [ Assignment 2 due Nov. 4 ] **READ:** Friedman, P. Kerim (2013) Collaboration against ethnography: How colonial history shaped the making of an ethnographic film. **Critique of Anthropology** 33(4): 390-411.

Possible films: In the land of the war canoes, Nanook of the North, Chronique d'un été, The Ax fight, Taking Aim

additional reading: Paul Henley (2000) "Ethnographic film: Technology, practice and anthropological theory." **Visual Anthropology**. 13:(2): 207-226

#### **Nov. 13, 18 Film: First Contact**

**READ:** MacBean, James Roy (1994) "Degrees of Otherness: A Close Reading of **First Contact**, **Joe Leahy's Neighbors** and **Black Harvest**." **Visual Anthropology Review** 10(2): 55-70.

Anthrosource. Concentrate on the review of **First Contact**.

**ALSO READ:** Wogan, Peter (2006) "Laughing at **First Contact**." **Visual Anthropology Review** 22(1):14-34 Anthrosource.

**ALSO READ:** Hays, Terence E.(1984) “Review of **First Contact**,. Bob Connolly, Robin Anderson.” **American Anthropologist**. 86(4): 1076-1077 JSTOR

*Visual anthropology: the impact of media and media as subject*

**Nov. 20, 25 [Essays due Nov. 20] READ:** Wilk, Richard (1994) “Colonial time and TV time: Television and temporality in Belize. **Visual Anthropology Review** 10(1): 94-102.

**ALSO READ:** Abu-Lughod, Lila ( 1993) “Islam and Public Culture: The Politics of Egyptian Television Serials.” **Middle East Report**. 180: 25-30.

Additional readings:

Ginsburg, Faye (1994) “Culture/Media: A (Mild) Polemic.” **Anthropology Today** 10(2):5-15.

MacDougall, David (2001) “Renewing Ethnographic Film: Is Digital Video Changing the Genre?” **Anthropology Today**, 17(3):15-21

MacDougall, David (1978) “Ethnographic Film: Failure and Promise.” **Annual Review of Anthropology** 7: 405-425.

Marks, Dan (1995) “Ethnography and Ethnographic Film: From Flaherty to Asch and after” **American Anthropologist** 97(2): 339-347. Pasqualino, Catarina (2007) “Filming emotion: The place of video in anthropology.” **Visual anthropology review** 23(1): 84-91.

Pink, Sarah (2011) “Images, Senses and Applications: Engaging Visual Anthropology.” **Visual Anthropology** 24(5):437-54.

Ruby, Jay (1991) “Speaking for, speaking about, speaking with, or speaking alongside – an anthropological and documentary dilemma.” **Visual Anthropology Review** 7(2): 50-67.

Ruby, Jay (1995) “The moral burden of authorship in ethnographic film.” **Visual Anthropology Review** 11(2): 77-82.

Ruby, Jay (2005) “The last 20 years of visual anthropology – a critical review.” **Visual Studies** 20(2): 159-170.

Werner, Jean-François (2006) “How Women Are Using Television to Domesticate Globalization: A Case Study on the Reception and Consumption of Telenovelas in Senegal.” **Visual Anthropology** 19(5): 443-472,

Wickett, Elizabeth (2007) “Visual anthropology and development.” **Visual Anthropology Review** 23(1): 69-75.

Wright, Chris (1998) “The Third Subject: Perspectives on Visual Anthropology.” **Anthropology Today** 14(4):16-22

**Nov. 27: Museum anthropology**

**READ:** Vogel M.L. Vanessa (1990) “The Glenbow Controversy and the Exhibition of North American Art.” **Museum Anthropology**. 14(4): 7-11. Anthrosource.

**ALSO READ:** Harrison, Julia. (1988) “‘The Spirit sings’ and the future of anthropology.” **Anthropology Today**. 4(6): 6-10. JSTOR.

**ALSO READ:** Ames, Michael M (1999) “How to Decorate a House: The Re-negotiation of Cultural Representations at the University of British Columbia Museum of Anthropology.” **Museum Anthropology** 22(3): 41-51. Anthrosource.

Additional readings:

Brown, Alison (2002) "Review of Nitsitapiisinni: Our Way of Life. The Blackfoot Gallery, Glenbow Museum, Calgary, Alberta, Canada. Opened November 2001." **Museum Anthropology** 25(2): 69-75.

Butler, Shelley Ruth (2000) "The Politics of Exhibiting Culture: Legacies and Possibilities." **Museum Anthropology** 23(3): 74-92

Harrison, Julia (2005) "What Matters: Seeing the Museum Differently." **Museum Anthropology**, 28(2): 31-42. Anthrosource

Phillips, Ruth B and Mark Salber Phillips. (2005) "Double Take: Contesting Time, Place, and Nation in the First Peoples Hall of the Canadian Museum of Civilization." **American Anthropologist**. 107(4): 694-

Trigger, Ames, Halpin in **Culture** (1988) 8(1) (available on Proquest). Also see Harrison in **Anthropology Today** (1988; 4(6):6-10), with a response by Bruce Trigger.

Wilson, Thomas H, Georges Erasmus and, David W. Penney (1992) "Museums and First Peoples in Canada." **Museum Anthropology** 16(2): 6-11. Anthrosource.

Dec. 2: Course conclusion.

### **DESCRIPTION OF TESTS AND ASSIGNMENTS:**

**Assignment 1:** DUE 25 SEPTEMBER. This assignment gives you practice with the elements that go into essay writing in order to provide a rough template for the essay due later in the term. An essay is the presentation of an argument, in which you try to convince a reader of your point of view.

Apply Willis' and Trondman's definition of ethnography to Evans-Pritchard's "Witchcraft" article. Does Evans-Pritchard's article conform to the definition?

In this assignment you will develop:

- 1) an **argument** (the answer to the question, plus a brief reason);
- 2) present the **theoretical stance** which helps you develop your argument (this will be your definition of "ethnography;" which you will derive from the Willis and Trondman reading);
- 3) provide enough **context** about the Evans-Pritchard reading so that a reader who does not know the article can make sense of your assignment;
- 4) present **evidence** from the readings so far to support your argument; **REMEMBER TO EXPLAIN THE EVIDENCE IN TERMS OF THE THEORETICAL STANCE!!!**
- 5) a **conclusion**, in which you review your argument and add some further inflection (e.g. "Only time will tell ...", or "Further study on \_ is needed to settle this question conclusively," etc.). This assignment should be about 500 words in length and should have headings for each section. A model will be made available to you.

Some rules:

- 1) Use the style described at <http://stfx.libguides.com/content.php?pid=53968&sid=395159>
- 2) Abide by the StFX Academic Integrity Policy: available from [http://sites.stfx.ca/registrars\\_office/academic\\_integrity](http://sites.stfx.ca/registrars_office/academic_integrity)
- 3) You are NOT permitted to quote directly from your sources. For all references to material



from Evans-Pritchard and Willis and Trondman you must paraphrase and give the proper in-text citation (<authors' or author's last name> <date of publication>: page number).

**Assignment 2:** This assignment is based on the reading by Jones and Schieffelin from Oct. 30 and takes the form of your choice among: 1) a “radio report” overview of a required reading; 2) a Pecha Kucha of a required reading; 3) a fictional presentation of the subject of a required reading. The Pecha Kucha must be presented in class, as well as submitted on 4 November and half the mark will be for presentation. The other two options will be submitted on 4 November.

- 1) The “radio report” is an overview in which one key aspect is presented in a form that can be read in less than 3 minutes. Pay attention to how CBC radio reports are constructed. They begin with a key point that is set in a context and elaborated with evidence (e.g. sound clips or encapsulations of different points of view). You will be marked on your ability to present clearly and concisely a major point from the article. This should be around 500 words.
- 2) A Pecha Kucha is an audio-visual presentation. It revolves around 20 slides that are set to show for 20 seconds each. Each slide is explained by the presenter, keeping to the strict timing of the slide presentation. The total is 6 minutes and 40 seconds. You will be marked on your ability to convey a relevant and major point from the article clearly through words and images.
- 3) The work of fiction is to be around four pages (around 1200 - 1500 words). Take a central concept and present it in a short story in the ethnographic context used in the reading. You wish to educate as well as entertain the reader. You will be marked on your ability to convey a major and relevant point from the article in a captivating narrative.

The purpose of this exercise is to give you practice with identifying central themes of readings, as well as to present these in different forms from the usual academic essay. This will allow you to explore further the possibilities and constraints of these alternative forms.

**Term paper: DUE 20 NOVEMBER.** This assignment builds your critical research, reading, analytical and writing skills.

Write a 8 to 10 page (2000-3000 word; put the word count on your title page) ESSAY answering **one** of the following questions.

- 1) Can anthropologists study the Internet or does it go beyond what ethnographic research can cover? Explore this topic by examining anthropological case studies of one aspect of the internet (e.g. virtual worlds, blogging, social media such as Facebook). Use the Willis and Trondman article to provide your definition of “ethnography”. You must have five ethnographic sources, of which at least three must come from the required and additional readings. You may look for additional other sources, although you are strongly advised to show them to me so I can verify that they are ethnographic.
- 2) A topic of your choice, which **MUST** be approved by me before October 2. You could critically examine an ethnographic film, or examine a work of fiction for its ethnographic content, etc.
- 3) With very special permission, you could do a short video or story, experimenting with other forms of presentation. This must be approved by me by October 2.

Some rules:

- 1) Use the style described outlined on the Anthropology “Writing and Citing” tab of the library’s web site ([http://stfx.libguides.com/ld.php?content\\_id=3538355](http://stfx.libguides.com/ld.php?content_id=3538355)).
- 2) Abide by the StFX Academic Integrity Policy: available from [http://sites.stfx.ca/registrars\\_office/academic\\_integrity](http://sites.stfx.ca/registrars_office/academic_integrity).
- 3) You are permitted no more than THREE direct quotations from your sources, and none of these three quotations may be more than 30 words in length. For all other references to content from your sources you must paraphrase.

You will be marked on:

- 1) the quality, strength and clarity of your argument;
- 2) the quality and clarity of your evidence, including the quality of the sources you use;
- 3) the appropriateness of the theoretical framework and the quality of the analysis (that is, how well you use the theoretical framework to analyse the evidence);
- 4) the style and structure of the paper, including proper and complete referencing, grammar, spelling, word use, sentence structure, essay structure, etc.

**Quiz and Exam:** The quiz and exams will be composed of short written answer and essay questions.