

Spring 2005 - 2.1

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ETHNOGRAPHY

Ethnographies are the “experimental systems” through which anthropologists work out the relation between data on the one hand, and on the other hand: models, explanations, hypotheses, generalizations, and interpretations. Sometimes it is suggested that ethnography is the descriptive level, ethnology the comparative level, and anthropology the theoretical level. In any case, description is always done in relation to comparative and theoretical frames, both to test them and to rebuild or build anew theory and comparative insight and understanding. One might describe the process as a dialectical oscillation between the empirical, the comparative, and the theoretical, in which each is in put in question by (is tested by) the others. Empirical data is evaluated against what is known from other sources, linguistic or other cultural competences. The goals are usually comparative and theoretical, and interpretation is never “free”.

The ethnographic method in some respects is both the least “scientific” and most scientific of the social science methods. Surveys, statistical sampling, and other formal methods are welcomed as probes, but never accepted without unpacking the category and other assumptions and exclusions that go into building the instruments. Validity is usually increased by multiple triangulations on a topic, accepting neither single points of view, nor “objective” formal abstractions. Some would suggest, thus, that anthropology is the social science of epistemologies. Indeed there is a rigorous lineage of such investigations beginning with technical comparative at the grammatical level linguistics (e.g. Friedrich 1970). While in recent decades, cultural boundaries (often built up with great effort by state and colonial/anti-colonial nationalisms over the past few centuries) have again become more and more fluid, the attention to who is saying what to whom in what code and with what exclusions has become even more at issue than ever before (communities of enunciation, renewed questions of discourses, hegemony, visual communication, etc.)

This philosophical-epistemological rigor of anthropology has implications for the writing of ethnographies. While some dismiss such attention as an invitation to compose at personal will, most anthropologists view the challenges of no longer being able to enunciate such sentences as “Cantabridgeans believe x” as ones of increasing the bar on precision and ability to negotiate competing discourses in the many political fields that configure social reality. “Precision” here involves humility, and not just redoubled scientific energies, as anyone who works in spaces of intense interpersonal communication, and situational abstraction, knows. Among the negotiations involved are those of transference and countertransference, the use of “thirds” to attempt to stabilize dialogue, efforts to leverage strategies of suspicion, and in the end resting with “good enough” approximations “given the available light” and acknowledging these as such. Under these conditions, there are also wonderful renewed opportunities for creativity in both the collection and presentation of ethnography, be it through the new electronic multimedia technologies, or be it through lessons learned from those well-

researched, well-experienced, and cultural genre-attuned, creative writers who sometimes convey ethnographic realities more powerfully in novels and essays than do the standard ethnographic forms.

Class Schedule (Tentative)

1 Feb. Intro: (1) *doing & writing* . (2) *intervening in a field of representations*. (3) *documentary realism, critique and significance: comparison/contrast*. *multi-sited structures and processes*: (4) IRBs and research ethics

films: (1) White Dawn (100 min); (2) Pilgrimage (42 min); (3) Afghanistan Uveiled; (4) Opening of Boyz 'n the Hood; (5) pharma ads;

Dumit, Joe. 2004. - "A Pharmaceutical Grammar."

Fischer, M.M.J. 2001. "In the Science Zone: The Yanomami and the Fight for Representation" *Anthropology Today* [=Emergent Forms of Life, ch. 10]

Marcus, G. & M. Fischer. 1986/1999(2nd ed.). *Anthropology as Cultural Critique*: pp 113-128 ("The Idea of Cultural Critique"; "The Current Fashion of Cultural Critique and its Precedents"); ch. 6 ("Two Contemporary Techniques of Cultural Critique in Anthropology").

Carbone, Larry. 2004. "Introduction." *What Animals Want: Expertise and advocacy in laboratory animal welfare policy*.

Fabian, Johannes. 2002. "Virtual Archives & Ethnographic Writing." *Current Anthropology* 43(5):775-86.

Scheper-Hughes, Nancy. 2004. "Parts Unknown: Undercover Ethnography of the Organs Trafficking World." *Ethnography* 5(1): 29-73.

Timmermans, Stephan. 1995. "Cui Bono? Institutional Review Board Ethics and Ethnographic Research." *Studies in Symbolic Interaction*, 19:153-73.

Clifford, James. "On Ethnographic Authority" *The Predicament of Culture: Twentieth Century Ethnography, Literature, and Art*. 1988.

Cifford, J. and G. Marcus, ed. 1986. *Writing Culture: the poetics and politics of ethnography: essays by Crapanzano, Fischer, Pratt, Rosaldo, Rabinow*

Geertz, Clifford. 1988. *Works & Lives: the Anthropologist as Author*.

Marcus, George, ed. 1999. *Critical Anthropology Now: unexpected contexts, shifting constituencies, changing agendas*.

Malinowski, Bronislaw. 1922. "Subject, Method, and Scope." *Argonauts of the Western Pacific*.

Golde, Peggy. 1970. *Women in the Field*.

resources: Chris Kelty's Rice U. course: anthropology 605::fieldwork (<http://kelty.rice.edu/605/>)

Susan Silbey's MIT undergraduate course, Ethnography. see bibliography below

8 Feb. Fields of Representation

Fieldwork presentation: Nate Greenslit & Anne Pollock

Exercises:

- (1) Do a genealogy: deaths: cause, age; education/occupation; place of birth, upbringing, current location
- (2) Read Geertz' "Deep Play" & do a similar analysis of any of the following: a sports event, a classroom, a lab, a political event, a conference. (Consider: social structure [alliances, factions, interest groups], psychic overinvestments (obsessions, fantasies, desires, utopias/dystopias), passion (competition, politesse, testing boundaries), moral idioms (mythologies, cosmologies, symbolism).
- (3) Read a recent science play (e.g. Roald Hoffmann & Carl Djerassi's *Oxygen*, or David Auburn's *Proof*): analyze how the conflicts of point of view are established and presented.
- (4) Read Dumit's "A Pharmaceutical Grammar" and do a similar analysis of another body of scientific, technical, or medical advertising.

15 Feb. Digital, Nano, and Celluloid Ethnography.

Fieldwork presentation: Chris Kelty and Hannah Landecker.

Readings:

- Chan, Anita. 2004. "Coding Free Software, Coding Free States: Free Software Legislation and the Politics of Code in Peru." *Anthropological Quarterly*, 77(4): 531-46.
- Kelty, Chris. 2004. "Culture's Open Sources: Software, Copyright, and Cultural Critique." *Anthropological Quarterly*, 77(4): 499-506.
- Kelty, Chris. 2004. "Punt to Culture." *Anthropological Quarterly*, 77(4): 547-58
- Kelty, Chris and Hannah Landecker. 2004. "A Theory of Animation: Cells, L-systems, and Film." *Grey Room*, Fall. pp. 30-63.

1 March. 29 Mar. Animals in Research

Fieldwork Presentation: Sara Wylie: NSF Proposal
Sophia Roosth: NSF Proposal

Readings:

- Carbone, Larry. 2004. *What Animals Want: expertise & advocacy in laboratory animal welfare policy.*
- Cormier, Loretta. Kinship with Monkeys.

Haraway, Donna. 2003. *The Companion Species Manifesto*.
 Leach, Edmund. "Animal Categories of Abuse."
 Levi-Strauss, Claude. *The Savage Mind*:
 Lynch, Michael. 1988. "Sacrifice and the transformation of the animal body
 into a scientific object: laboratory culture and ritual practices in the
 neurosciences. *Social Studies of Science*, 18:265-89.

Peterson

Baker, Steve. 2000. *The Postmodern Animal*.
 Blum, Deborah. 1994. *The Monkey Wars*.
 Cormier, Loretta. 2003. *Kinship with Monkeys: The Guaja foragers of Eastern
 Amazonia*.
 Greek, C. Ray and Jean Swingle Greek. 2000. *Sacred Cows and Golden Geese*.
 Greenough, Paul. 2001. "Naturae Ferae: Wild Animals in South Asia and the
 Standard Environmental Narrative." In Scott, J. and N. Bhatt, ed. *Agrarian
 Studies*.
 Haraway, Donna. 1989. *Primate Visions: Gender, Race and Nature in the World
 of Modern Science*.
 Haraway, D. 1997. *Modest.Witness@Second.Millennium.: FemaleMan@_ Meets
 _OncoMouse™* ch2.
 Hdry, Sarah Blaffer. 1977. *The Langurs of Abu: Female and Male Strategies of
 Reproduction*.
 Lippit, Akira Mizuta. 2000. *Electric Animal: Toward a Rhetoric of Wildlife*. MN
 Ohnuki-Tierney, Emiko. 1990. "The Monkey as Self in Japanese Culture." In
Culture through Time: Anthropological Approaches.
 Rader, Karen. 2004. Making Mice: standardizing animals for American biomedical
 Research: 1900-1955.
 Rudacille, Deborah. 2000. *The Scalpel & the Butterfly: the War between Animal
 Research and Animal Protection*.
 Singer, Peter. 1989. *Animal Liberation*.
 Wolfe, Cary. 2003. *Zoontologies: The Question of the Animal*.

22 Feb [Monday schedule: no class]

8 Mar. Interviewing. Transference/Countertransference

Fieldwork Presentation: Aslihan Sanal

Readings:

Crapanzano, Vincent. 1980. *Tuhami: Portrait of a Moroccan*. Chicago.
 Fischer, Michael M.J. 1986. "Ethnicity and the Postmodern Arts of Memory."
Writing Culture. James Clifford and George Marcus, ed. California.
 Good, Byron, et al. 1985. "Reflexivity, Counter-Transference and Clinical
 Ethnography." R. Hahn and A. Gaines, ed. *Physicians of Western Medicine*
 Lotfallian, Mazyar. 1996. "Working Through Psychological Understandings
 of the Diasporic Condition." *Ethos* 24(1):36-70.

Late Editions, vol. 1-8: 1. *Perilous States*; 2. *Technoscientific Imaginaries*; 3. *Connected*; 4. *Cultural Producers in Perilous States*; 5. *Corporate Futures*; 6. *Paranoia within Reason*; 7. *Para-Sites: Casebook against Cynical Reason*; 8. *Zeroing in on the Year 2000*.

15 Mar. Oral History Problematics & Medical Advocacy

Fieldwork Presentation: Livia Wick

Readings:

- Petryna, Adriana. 2001. *Life Exposed: Biological Citizenship after Chernobyl*.
 Bravo, Michael T. 1998. "The Anti-Anthropology of Highlanders & Islanders."
Stud. Hist. Phil. Sci. 29(3): 369-89.
 [Bravo, M. and Sverker Sorlin, ed. 2002. *Narrating the Arctic: A Cultural History of Nordic Scientific Practices*. SHP]
 White, Luise, ed. 2000. *Speaking with Vampires: Rumor and History in Colonial Africa*. California. chapter:

22 March: Spring Break

29 Mar. Knowledge Communities: a-life and marine life

Fieldwork Presentation: Stefan Helmreich

Readings:

- Helmreich, Stefan. 2005. *Marine biology ms.*
 Helmreich, Stefan. 1998. *Silicon Second Nature: culturing artificial life in a digital world*.
 Lord, Nancy. 2004. *Beluga Days: Tracking a White Whale's Truths*.
 Rabinow, Paul. 1995. *Making PCR*.
 Rabinow, Paul and Talia Dan-Cohen. 2004. *A Machine to Make a Future: Biotech Chronicles*.

5 April. Fieldwork Under Fire: human rights in global contexts

Fieldwork Presentation: Erica James

Readings:

- James, Erica. "Haunting Ghosts': Madness, Trauma, and Democracy in Haiti."
 in M. Good, S. Hyde, and B. Good. *Postcolonial Disorders*.
 Daniel, E. Valentine. 1996. *Charred Lullabies: Chapters in an Anthropology of Violence*. Princeton.
 Feldman, Regina. 2001. "Encountering the Trauma of the Holocaust:

Dialogue and It's Discontents in the Broszat-Friedlander Exchanges of Letters." *Ethos* 28(4): 551-74. [dialogue via thirds]
 Pandolfi, Mariella. "Hotel Tirana." or "Victims, Refugees and Trauma Categories: Supra-Colonial Psychiatry in the Humanitarian Governance of the Balkan Territories" in Good, Hyde, & Good. *Postcolonial Disorders*.
 Taussig, Michael. 2004. *Law in a Lawless Land*.

12 April. Advocacy, Electronic Mapping, Business Models, and Organizational Powers

Fieldwork Panel: Richa Kumar , Anita Chan, Candis Callison

Readings:

Fortun, Kim. 2001. *Advocacy After Bhopal: Environmentalism, Disaster, New Global Orders*

Hayden, Cori. 2003. *When Nature Goes Public: The Making and Unmaking of Bioprospecting in Mexico*.

19 April : Patriot's Day

26 April . Recombinant Writing, Genre Fusion

Fieldwork presentation: Wen-Ching Sung

Readings:

Fortun, Mike. 2005 *Promising Genomics*

Reardon, Jenny. 2005. *Race to the Finish: Identity and Governance in an Age of Genomics*.

Taussig, Michael. 2004. *My Cocaine Museum*.

3 May. Contemporary Life Styles: Pharma and Care of Self [MF in Seattle]

Fieldwork: Steven Shapin,

Readings:

Dobson, Kelley. "Wearable Organs." "Machine Therapy"

Kondo, Dorine. 1997. *About Face: Performing Race in Fashion and Theater*

Goffman, Erving. 1959. *The Presentation of Self in Everyday Life*.

Garfinkle, Harold. 1967. *Studies in Ethnomethodology*.

10 May. [Heather Paxton? Esra Ozkun, & Kelley Dobson] Will Taggart, Natasha Myers
 or:

Madness, Trauma, Art as Ethnography and Ethnography of Art.

Fieldwork Presentation: Byron & Mary-Jo Good

Readings

Good, M & B. essay on Entang

Fischer, M. 2004. "War Again: Qandahar, 911 — Figure & Discourse in Iranian Cinematic Writing.

Reference List on Ethnography

1.0. 19th Century Fieldwork

Notes & Queries on Anthropology. 1st edition 1874; 6th edition 1951.

Fabian, Johannes. 2000. *Out of Our Minds: Reason and Madness in the Exploration of Central Africa*. California.

Rivers, W.H.R. 1910. "The Genealogical Method of Anthropological Inquiry."
The Sociological Review, 3.

(A.C. Haddon, W.H.R. Rivers, C.C. Seligman, L.H. Morgan, et al.)

2.0. 20th Century Social Anthropology

2.1 Reflections on fieldwork

Bohanan, Laura [Elenore Smith Bowen]. 1964. *Return to Laughter*. Doubleday

Casagrande, Joseph B. 1960. *In the Company of Man: Twenty Portraits by Anthropologists*. Harper

Golde, Peggy. 1970. *Women in the Field*. Aldine.

Levi-Strauss, Claude. 1955/1961. *Tristes Tropiques*. Criterion.

Malinowski, Bronislaw. 1922. "Subject, Method, and Scope of this Inquiry"
Argonauts of the Western Pacific.

Firth, Raymond, ed. 1957 *Man and Culture*. RKP

Maybury-Lewis, David. 1965. *The Savage and the Innocent*. Evans.

Redfield, Robert & Sol Tax. 1991. *Fieldwork: the correspondence of Robert Redfield and Sol Tax*. Westview.

2.2.1 Classic social anthropology ethnographies

Evans-Pritchard, E.E. 1937. *Witchcraft, Oracles and Magic among the Azande*. OUP
1940 *The Nuer*, 1951 *Kinship & Marriage Among the*

Nuer, 1956 *Nuer Religion*; OUP

Firth, R. 1936. *We the Tikopia*. Allen & Unwin; 1959 *Social Change in Tikopia: Fe-*
study of a Polynesian Community After a generation. Macmillan.

Malinowski, Bronislaw. 1922. *Argonauts of the Western Pacific* Routledge.

1935 *Coral Gardens and their Magic*. American Book Co.

Radcliffe-Brown, A.R. 1933. *The Adaman Islanders*. Cambridge.

Radcliffe-Brown, A.R. 1952. *Structure and Function in Primitive Society*.

Radcliffe-Brown, A.R. 1950. *Method in Social Anthropology*.

2.2.2. Community Studies

- Favret-Saada, Jeanne. 1977. *Deadly Words: Witchcraft in the Brocage*. OUP
- Goffman, Erving. 1961. *Asylums*. Doubleday.
- Suttles, Gerald. 1968. *The Social Order of the Slum: Ethnicity and Territory in the Inner City*. Chicago.
- Warner, Lloyd. 1937. *Black Civilization*. Harper.
- Warner, Lloyd. 1930s-40s. *Yankee City*. Yale.
- Whyte, William Foote. 1943. *Street Corner Society*. Chicago.

2.3. Comparative method and projects

- Eggan, Fred, ed. 1955. *Social Organization of North American Tribes: Essays in Social Organization, Law, and Religion*. 2nd Ed. Chicago.
- Fortes, M. & E.E. Evans-Pritchard, ed. 1940. *African Political Systems*. Oxford.
- Malinowski, B. 1927. *Sex & Repression in Savage Society*.
- Radcliffe-Brown, A.R. & D. Forde, ed. 1950. *Africal Systems of Kinship & Marriage*. OUP
- Schneider, D. & K. Gough, ed. 1961. *Matrilineal Kinship*. California.

2.3.1. Regional Projects

2.3.1.1. Rhodes-Livingstone: N. Rhodesia/Zambia/Zimbabwe

- Allen, William. 1965. *The African Husbandman*. Oliver & Boyd.
- Colson, Elizabeth and Max Gluckman, ed. 1959. *Seven Tribes of British Central Africa*. Rhodes-Livingstone Institute.
- Gluckman, Max. 1955. *The Judicial Process Among the Barotse of Northern Rhodesia*. Manchester.
- Gluckman, Max. 1963. *Order and Rebellion in Tribal Africa*. Free Press.
- Richards, Audrey. 1939. *Land, Labour and Diet in Northern Rhodesia: an Economic Study of the Bemba Tribe*. OUP
- Richards, Audrey. 1956. *Chisungu: A Girl's Initiation Ceremony Among the Bemba of Northern Rhodesia*. Faber & Faber.
- Turner, Victor. 1957. *Schism & Continuity in an African Society* (Manchester);
1967 *The Forest of Symbols* (Cornell);
1968 *Drums of Affliction* (Oxford);
1971 *Profiles of Change: African Society and Colonial Rule* (Cambridge)
- Wilson, Godfrey. 1941-42. *Essay on the Economics of Detribalization in Northern Rhodesia*. 2 vol. RL Institute.
- Wilson, Monica. 1951. *Good Company: A Study of Nyakyusa Age-Villages*. OUP

2.3.1.2. Chiapas

- Vogt, Evon Z. 1978. *Bibliography of the Harvard Chiapas Project -- The First Twenty Years*. Peabody Museum.
- Vogt, Evon Z. 1994. *Fieldwork among the Maya: Reflection on the Harvard Chiapas Project*. New Mexico.

2.3.1.3. New Mexico

- Vogt, Evon Z, and Ethel M. Albert. 1966. *People of Rimrock: A Study of Values in five Cultures*. Harvard.

2.3.1.4. Indonesia & 1960s Modernization Theory

- Geertz, Clifford. 1963. *Agricultural Involution* California;
 1963. *Peddlers and Princes* Chicago;
 1963. *Old Societies and New States* Free Press;
 1965. *Social History of an Indonesian Town* MIT;
 1980. *Negara* Princeton.
 Peacock, James. 1968. *Rites of Modernization*

2.3.2.1 L'Annales Sociologique.

- Hertz, Robert. *Death, & The Right Hand*. Intro. E.E. Evans-Pritchard. [ET, 1960]
 [Huntington, Richard & Peter Metcalfe. 1979 *Celebrations of Death: The
 Anthropology of Mortuary Ritual*. Cambridge.
 Bloch, Maurice and Parry, Jonathan, ed. 1982. *Death and the Regeneration
 of Life*. Cambridge.
 Hubert, Henri. *Sacrifice: its nature and function*. [Chicago 1964] Forward: E-P.
 Mauss, Marcel. 1925. *Essai sur le don*. [The Gift]. Norton 1967. Forward: EP
 Mauss, Marcel. *Seasonal Variations of the Eskimo: A Study in Social Morphology*. RKP '79
 Mauss, Marcel. *Sociology and Psychology: essays*. [RKP 1979]
 Steiner, Franz. *Taboo*. Pref. by E.E. Evans-Pritchard. [Penguin 1967]
 [van Gennep, Arnold. *The Rites of Passage*. [[Chicago 1960]
 Crapanzano, V. 1980. "Rite of Return: Circumcision in Morocco."
Psychoanalytic Study of Society. Vol 9. ed. W. Meunsterberger
 and L. Bryce Boyer. Library of Psychological Anthropology

2.3.2.2. ASA Monographs, initial volumes edited by Michael Banton

1. *The Relevance of Models for Social Anthropology* (1965)
2. *Political Systems and the Distribution of Power* (1965)
3. *Anthropological Approaches to the Study of Religion* (1966)
4. *The Social Anthropology of Complex Societies* (1966)
6. *Themes in Economic Anthropology* (1967)

2.3.2.3. American Museum Sourcebooks in Anthropology

3. *Personalities and Cultures*, ed. Robert Hunt. (1967)
6. *Gods and Rituals*. ed. John Middleton. (1967).
14. *Economic Development and Social Change: Modernization of Village Communities*
 ed., G. Dalton (1971)

3.0. Interviewing. Life Histories. Narratives

- Briggs, Charles L. *Learning How to Ask: A Sociolinguistic Appraisal of the Role
 of the Interview in Social Science Research*.
 Briggs, Charles L. "Interview." *Journal of Linguistic Anthropology*. 9:137-40.
 Fischer, Michael M.J. 1986. "Ethnicity and the Postmodern Arts of Memory."
Writing Culture. James Clifford and George Marcus, ed. California.

- Fischer, Michael M.J. 1991. "Uses of Life Histories," *Anthropology & Humanism Quarterly*, 16(1):24-27.
- Fischer, Michael M.J. 1994. "Autobiographical Voices (1,2,3) and Mosaic Memory: Ethnicity, Religion, Science." *Autobiography and Postmodernism* Kathleen Ashley, Leigh Gilmore, and Gerald Peters, ed. Mass.
- Fischer, Michael M.J. 1995. "Eye(I)ing the Sciences and their Signifiers (Language, Tropes, Autobiographers): InterViewing for a Cultural Studies of Science and Technology." *Technoscientific Imaginaries*. Vol 2. Late Editions. (ed. G. Marcus.) Chicago.
- Garfinkel, Harold. 1967. *Studies in Ethnomethodology*. Prentice-Hall.
- Goffman, Erving. 1959. *The Presentation of Self in Everyday Life*. Doubleday
- Goffman, Erving. *Interaction Ritual: Essays on Face-to-Face Behavior*. Doubleday
- Good, Byron. 1994. "The Narrative Representation of Illness" *Medicine, Rationality, and Experience*. Cambridge.
- Good, Byron, et al. 1985. "Reflexivity, Counter-Transference and Clinical Ethnography." Robert Hahn and Atwood Gaines, ed. *Physicians of Western Medicine*.
- Kleinman, Arthur. 1988. *The Illness Narratives: Suffering, Healing and the Human Condition*.
- Late Editions (George Marcus, ed., Chicago) [playing with the interview format]
- Vol. 1. *Perilous States: Conversations on Culture, Politics & Nation*.
- Vol. 2. *Technoscientific Imaginaries: Conversations, Profiles, & Memoirs*.
- Vol. 3. *Connected: Engagements with Media*.
- Vol. 4. *Cultural Producers in Perilous States: Editing Events, Documenting Change*
- Vol. 5. *Corporate Futures: the Diffusion of the Cultural Sensitive Corporate Form*
- Vol. 6. *Paranoia Within Reason: A Casebook on Conspiracy as Explanation*.
- Vol. 7. *Para-sites: a Casebook Against Cynical Reason*.
- Vol. 8. *Zeroing in on the Yedar 2000: the Final Edition*.
- Mattingly, Cheryl. 1998. *Healing Dramas and Clinical Plots: The Narrative Structure of Experience*. Cambridge.
- Mishler, Elliot G. 1986. *Research Interviewing: Context & Narrative*.
- Rosaldo, Renato. 1991. "Grief and a Headhunter's Rage." *Culture and Truth*. Beacon, 1-21.
- Whyte, W.F. 1955. Appendix: "On the Evolution of Street Corner Society." *Street Corner Society* (1955 ed.)

3.1. Psycho-Dynamic, Psychological, and Intersubjective-Interpersonal Studies

- Bateson, Gregory, Don Jackson, Jay Haley, and John Weakland. 1956. "Toward a Theory of Schizophrenia. *Behavioral Science* 1:251-64.
- Briggs, Jean. 1970. *Never in Anger: Portrait of an Eskimo Family*. Harvard.
- Crapanzano, Vincent. 1980. *Tuhami: Portrait of a Moroccan*. Chicago.
- Crapanzano, Vincent. 1992. *Hermes Dilemma and Hamlet's Desire: On the Epistemology of Interpretation*. Harvard.
- Dwyer, Kevin. 1982. *Moroccan Dialogues: Anthropology in Question*. JHU.
- Fischer, Michael M.J. 1986. "Ethnicity and the Postmodern Arts of Memory." J. Clifford & G. Marcus, ed. *Writing Culture*. California.
- Fox, Rene & Judith Swazey. 1992. *Spare Parts: Organ Replacement in American Society*
- Kracke, Waud. 1978. *Force and Persuasion: Leadership in an Amazonian Society*. Chicago

- Levy, Robert. 1975. *Tahitians: Mind and Experience in the Society Islands*. Chicago
- Lotfalian, Mazyar. 1996. "Working Through Psychological Understandings of the Diasporic Condition." *Ethos* 24(1):36-70.
- Obeyskere, Ganarath. 1981. *Medusa's Hair*. Chicago.
- Rosaldo, Michele. 1980. *Knowledge and Passion: Ilongot Notions of Self and Social Life*. Cambridge.
- Rosaldo, Renato. 1980. *Ilongot Headhunting 1883-1974: A Study on Society and History*. Stanford.
- Schiefflin, Edward. 1976. *The Sorrow of the Lonely and the Burning of the Dancers*. St. Martins.

3.2. Socio-Linguistics, Folklore, Oral Histories

- Austin, J.L. 1962. *How to Do Things With Words*. Oxford.
- Beeman, William O. 1986. *Language, Status, and Power in Iran*. Indiana.
- Bernstein, Basil. 1971. *Class, Codes and Control*. Routledge, Kegan Paul.
- Bonfiglio, Thomas Paul. 2002. *Race and the Rise of Standard American*.
- Friedrich, Paul. 1970. "Shape in Grammar." *Linguistics*. 75: 5-22.
- Hymes, Dell, ed. 1964. *Language, Culture & Society: Reader in Linguistic Anthropology*. Harper & Row.
- Jakobson, Roman. 1956. "On Aphasia." *Fundamentals of Language*. Roman Jakobson and Morris Halle. Mouton.
- Labov, William. 1973. *Language in the Inner City*. Penn.
- Lee, Benjamin. 1997. *Talking Heads: Language, Metalanguage, and the Semiotics of Subjectivity*. Duke.
- Malinowski, Bronislaw. 1923. Appendix to C.K. Ogden & I.A. Richards. *The Meaning of Meaning*. Harcourt, Brace.
- Malinowski, Bronislaw. 1935. *Coral Gardens and their Magic*. Vol. 2.
- Tyler, Stephen. 1969. *Cognitive Anthropology*. Holt, Rinehart & Winston
- Tyler, Stephen. 1978. *The Said and the Unsaid*. Academic
- Whorf, Benjamin Lee. 1956. *Language, Thought and Reality*. MIT.

3.3. Oral history problematics

- Cohen, David William. 1994. *The Combining of History*. Chicago
- Cohen, David William & E.S. Atieno Otiambo. 1992. *Burying SM: the politics of knowledge and the sociology of power in Africa*. Heinemann.
- Vansina, Jan. 1961/65. *Oral Tradition*. Aldine
- White, Luise, ed. 2001. *African words, African Voices: Critical Practices in Oral History*. Indiana.
- White, Luise, ed. 2000. *Speaking with Vampires: Rumor and History in Colonial Africa*. California.

3.4. Folklore in Context

- Mills, Margaret. 1991. *Rhetorics and Politics in Afghan Traditional Storytelling*. Penn.

3.5. Rereadings with ethnographic experience, context

- Bravo, Michael T. 1998. "The Anti-Anthropology of Highlanders & Islanders."

- Stud. Hist. Phil. Sci. 29(3): 369-89.
- Fischer, Michael M.J. 1990. "Islamic Governance: Khomeini's Dialogic Use of the Hadith Game" *Debating Muslims*, pp. 128-46. [Rereading *Hokumat-i Islami*]
- Fischer, Michael M.J. 1991. "Okiek Portraits," *American Anthropologist*, March; reprinted in *Passages*, Apr.
- Fischer, Michael M.J. 1992. "Reading for the Ethnography." *Burying SM: the Political Knowledge and the Sociology of Power in Africa*. Heineman.
- Meeker, Michael. 1979. *Literature and Violence in North Arabia*. Cambridge.
- Povinelli, Elizabeth. 2002. *The Cunning of Recognition*. Duke.
- Taussig, Michael. 1986. *Shamanism, Colonialism & the Wildman*. Chicago.

3.6. Translation: Linguistic and Cultural

- Benjamin, Walter. "The Task of the Translator" in *Illuminations*.
- Berlin, Brent & Paul Kay. 1969. *Basic Color Terms: Their Universality and Evolution*. Cal.
- de Man, Paul. 1985. "The Task of the Translator." *Yale French Studies* 69:25-46.
- Feld, Stephen. 1982. *Sound and Sentiment*. Penn.
- Tedlock, Dennis. 1985. *Popol Vuh. Translation with Commentary*. Simon & Schuster.

4.0. Seeing Structural Patterns: Symbolic Anthropology. Structuralisms. Critical Theory, Hermeneutic Horizons, Feminist Anthropology

- Adorno [Theodor] *Reader*. Nigel Gibson & Andrew Rubin, ed. Blackwell.
- Berlin, Brent & Paul Kay. 1969. *Basic Color Terms: Their Universality and Evolution*. Cal.
- Chomsky, Noam. 1957. *Syntactic Structures*. Mouton.
- Detienne, Marcel. 1977. *Gardens of Adonis: Spices in Greek Mythology*. Humanities.
- Dolgin, Janet, David Kemnitzer, & David Schneider, ed. *Symbolic Anthropology*. Columbia
- Franklin, Sarah. 1997. *Embodied Progress: a Cultural Account of Assisted Conception*. Routledge.
- Franklin, Sarah & Helena Ragone, ed. 1998 *Reproducing Reproduction: Kinship, Power, and Technological Innovation*. Penn.
- Gadamer, Hans-Georg. 1975. *Truth and Method*. Seabury. ET G Barden & J Cumming.
- Geertz, Clifford. 1973. *The Interpretation of Cultures*. Basic.
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