

**EDPSY 582A —Methods Seminar:
Ethnography of Human Development, Cognition and Learning**

Fall 2014

Wednesdays 1:30 to 3:50

Miller 112

INSTRUCTORS

Philip Bell
LIFE Center
pbell@uw.edu
Office Hours: By appt

Megan Bang
LIFE Center
mbang3@uw.edu
Office Hours: By appt

COURSE OVERVIEW

“The situated nature of learning, remembering, and understanding is a central fact. It may appear obvious that human minds develop in social situations, and that they use the tools and representational media that culture provides to support, extend, and reorganize mental functioning. But cognitive theories of knowledge representation and educational practice, in school and in the workplace, have not been sufficiently responsive to questions about these relationships.”
— Roy Pea & John Seely Brown, 1991

“If ethnography produces cultural interpretations through intense field research experience, how is such unruly experience transformed into an authoritative written account? How, precisely, is a garrulous, overdetermined, cross-cultural encounter, shot through with power relations and personal cross purposes circumscribed as an adequate version of a more-or-less discrete ‘otherworld,’ composed by an individual author?”
— James Clifford

Learning and development are complex phenomena. The cultural and cognitive processes bound up in learning can be crucially contingent on the history of local community practices, the social and material conditions of specific situations, and they can span across social settings, activity systems, and cultural groupings and deeply relate to the local history. Learning processes and outcomes can play out across short to long time scales from milliseconds to decades. These complexities pose particular conceptual, methodological, and representational challenges.

Studies of human development and learning have taken an ethnographic turn over the last twenty years. This course will be an intensive introduction to ethnographic research. We will learn about the methods and issues associated with different phases of ethnographic work, review different ethnographic traditions focused on the study of learning and development, explore issues and strategies associated with the practicalities of fieldwork, study a range of modes of analysis used with different forms of ethnographic data, consider ethical and political dimensions of the work, and learn about recent trends in the reporting of ethnographic work. In addition to course

readings about ethnography, we will read some ethnographic work as a group, small groups will read an ethnography of particular interest to them, and we will engage in some ethnographic fieldwork exercises. Through our discussions 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.

The seminar will follow a research workshop model focused on advancing the specific lines of research for students in the course. We will spend significant chunks of time: (a) discussing emergent issues associated with fieldwork, analysis, and writing and (b) collectively delving into the various dimensions of specific research projects.

ASSIGNMENTS

1. *Class Discussions, Exercises & Panels.* 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 (related to the next assignment). We will occasionally stage panel discussions and debates on relevant topics. Each student is expected to serve on one panel 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. *Post Thoughts to Shape Our Understanding of the Readings.* By noon on Tuesday (i.e., the day before class), students should post at least two questions or topics for class discussion related to the readings assigned for that week. These may be general issues, or they may relate to linkages you see to other class readings or to your own research. Post your questions and topics on the Discussion space on Canvas:
<https://canvas.uw.edu/courses/914898>
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 a few 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 in the “Ethnography Resource List” that will be distributed, although groups may identify an alternative. Between weeks 4 and 10, each group will sign up to give a brief presentation of the ethnography to the class and lead a group dialog about the study.
4. *Fieldnote Activities.* Three times over the course of the quarter you will be required to go to a location—one site will be chosen for you and two you will choose—and practice writing and analyzing fieldnotes. In addition each of you will engage in peer-to-peer feedback around an assigned partners’ fieldnote work. The assignment rests both on the quality of your fieldnote work as well as on the quality of your feedback. Fieldnotes will

be due in weeks 3, 5, and 7. In the intervening weeks, others in the class will give you feedback on your technique. We will then ask you to subsequently author a brief analysis based on 1-2 of your fieldnotes—which will be due in week 9.

5. *Culminating Course Product*

Depending on how the course relates to your broader interests and priorities, the final product for the course can take the form of either: (a) a detailed technical report analyzing a series of fieldwork activities, (b) an annotated bibliography of ethnographic work related to your topic of interest, (c) an ethnographic research proposal, or (d) an academic paper on ethnographic research or methodology. Specifications for each product will be shared in class. Papers should be no more than 20 pages double-spaced. Two hardcopies of your paper will be due Monday, December 8th at 4pm.

GRADING POLICY

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

<i>Class Participation</i>	20%
<i>Thoughts to Shape Literature Discussions</i>	10%
<i>Group Ethnography Presentation</i>	20%
<i>Fieldnote Activities</i>	25%
<i>Final Course Project</i>	25%

COURSE TEXTS & READINGS

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

Heath, S. B., & Street, B. V. (2008). *On ethnography: Approaches to language and literacy*. New York: Teachers College Press.

Emerson, R. M., Fretz, R. I., & Shaw, L. L. (1995). *Writing ethnographic fieldnotes* (2nd ed.). Chicago: University of Chicago Press.

Lave, J. (2011). *Apprenticeship in critical ethnographic practice*. Chicago: University of Chicago Press. (Read this book over the course of the quarter.)

Additional readings will be made available through the class website.

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, September 24	<i>Course Introduction and Overview of Research Projects</i>
-----------------------------	---

This session will provide an introduction to the people, purposes, themes, and activities of this course. We will start by discussing student research projects.

If you are somewhat unfamiliar with ethnography (or need a refresher), 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, October 1	<i>The Faces of Ethnography of Learning, Development & Education</i>
--------------------------	---

On Ethnography, Chapter 1 [26pp]

Walford, G. (2008). The nature of educational ethnography. In G. Walford (Ed.), *How to do educational ethnography* (pp. 1-15). London: The Tufnell Press. [15pp]

Heath, S. B. (2012). The closeness of strangers. In *Words at work and play* (pp. 41-66). New York: Cambridge University Press. [25 pp]

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

Advanced Methods Paper

Kress, G., Jewitt, C., Ogborn, J., & Tsatsarelis, C. (2001). Rhetorics of the science classroom: A multimodal approach. In *Multimodal teaching and learning: The rhetorics of the science classroom* (pp. 10-41). London: Continuum. [31pp]

Week 3, October 8***Tools of Ethnographic Practice & Challenges***

On Ethnography, Chapter 2 [21pp]

Writing Ethnographic Fieldnotes, Preface & Chapter 1 [33pp]

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

Advanced Methods Paper

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

Week 4, October 15***On Fieldwork***

On Ethnography, Chapter 3 [20pp]

Writing Ethnographic Fieldnotes, Chapter 2 [24pp]

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

Advanced Methods Papers

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]

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

First set of ethnography presentations—to continue each week thereafter.

Week 5, October 22***From Field to Desk***

On Ethnography, Chapter 4 [15pp]

Writing Ethnographic Fieldnotes, Chapter 3 [44pp]

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]

Advanced Methods Paper

Nespor, J. (2006). Finding patterns with fieldnotes. In R. M. Jaeger (Ed.), *Complementary methods for research in education 2nd edition* (pp. 297-308). Washington, D. C.: American Educational Research Association. [11pp]

Week 6, October 29 *Analytical Purposes & Rhetorical Styles*

Writing Ethnographic Fieldnotes, Chapter 4 [39pp]

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

Barab, S. A., Thomas, M. K., Dodge, T., Squire, K., & Newell, M. (2004). Critical Design Ethnography: Designing for Change. *Anthropology and Education Quarterly*, 35(2), 254-268. [16pp]

Advanced Methods Paper

Becker, H. (1996). The epistemology of qualitative research. In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 53-72). Chicago: University of Chicago Press. [19pp]

Week 7, November 5 *Pursuing Member's Meanings through Ethnographic Analysis*

Writing Ethnographic Fieldnotes, Chapter 5 [39pp]

Bricker, L. A., & Bell, P. (2014). "What Comes to Mind When You Think of Science? The Perfumery!": Documenting Science-Related Cultural Learning Pathways Across Contexts and Timescales. *Journal of Research in Science Teaching*, 51(3), 260-285. [25pp]

Advanced Methods Papers

Fine, G. A. (2003). Towards a peopled ethnography: Developing theory from group life. *Ethnography*, 4(1), 41-60. [19pp]

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

Week 8, November 12 *Critical Ethnographic Approaches*

Smith, L. T. (1999). Colonizing knowledges (Chapter 3). In *Decolonizing methodologies: Research and indigenous peoples* (pp. 58-77). London & New York: Zed Books. [19pp]

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]

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]

Advanced Methods Papers

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]

Week 9, November 19	<i>Ethnography's Warrants, Or Processing Fieldnotes</i>
----------------------------	--

On Ethnography, Chapter 5 [27pp]

Writing Ethnographic Fieldnotes, Chapter 6 [30pp]

Advanced Methods Papers—Strongly Recommended

Katz, J. (2001). Ethnography's warrants. In Emerson, R. M. (2001). (Ed.). *Contemporary field research: Perspectives and formulations* (2nd ed.) (pp. 361-382). Prospect Heights, IL: Waveland Press, Inc. [20pp]

Lofland, J., & Lofland, L. H. (1995). Developing Analysis (Chapter 9). In *Analyzing Social Settings: A Guide to Qualitative Observation and Analysis* (pp. 181-203). New York: Wadsworth. [22pp]

Week 10, November 26	<i>Writing an Ethnography (NO CLASS)</i>
-----------------------------	---

On Ethnography, Chapter 6 [20pp]

Writing Ethnographic Fieldnotes, Chapter 7 [41pp]

Advanced Methods Papers—Strongly Recommended

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

Katz, J. (2001). From how to why: On luminous description and causal inference in ethnography (Part 2). *Ethnography*, 3(1), 63-90. [27pp]

Lave, J. (2011). *Apprenticeship in critical ethnographic practice*. Chicago: The University of Chicago Press. (Please note that you need to make progress on this book over the course of the quarter.)

NOTE: Final Paper is due on Monday, December 8th at 4pm.

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 Nesper. (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.

41. Kafai, Y. B., & Fields, D. A. (2013). *Connected play: Tweens in a virtual world*. Cambridge, MA: MIT Press.

Play is fundamentally important for kids' development, but, Kafai and Fields argue, to understand play in virtual worlds, we need to connect concerns of development and culture with those of digital media and learning. Kafai and Fields do this through a detailed study of kids' play in Whyville, a massive, informal virtual world with educational content for tween players. Combining ethnographic accounts with analysis of logfile data, they present rich portraits and overviews of how kids learn to play in a digital domain, developing certain technological competencies; how kids learn to play well—responsibly, respectfully, and safely; and how kids learn to play creatively, creating content that becomes a part of the virtual world itself.

42. Pollock, M. (2004) *Colormute: race talk dilemmas in an American school*. New Jersey: Princeton University Press.

This book considers in unprecedented detail one of the most confounding question in American racial practice: when to speak about people in racial terms. Viewing "race talk" through the lens of a California high school and district, Colormute draws on three years of ethnographic research on everyday race labeling in education. Based on the author's experiences as a teacher as well as an anthropologist, it discusses the role race plays in everyday and policy talk about such familiar topics as discipline, achievement, curriculum reform, and educational inequality. Pollock illustrates the wide variations in the way speakers use race labels. Sometimes people use them without thinking twice; at other moments they avoid them at all costs or use them only in the description of particular situations. While a major concern of everyday race talk in schools is that racial descriptions will be inaccurate or inappropriate, Pollock demonstrates that anxiously suppressing race words (being what she terms "colormute") can also cause educators to reproduce the very racial inequities they abhor. The book assists readers in cultivating a greater understanding of the pitfalls and possibilities of everyday race talk and clarifies previously murky discussions of "colorblindness." By bridging the gap between theory and practice, Colormute will be enormously helpful in fostering ongoing conversations about dismantling racial inequality in America.

43. Pascoe, C.J. (2007). *Dude, you're a fag: masculinity and sexuality in high school*. Berkeley and Los Angeles: University of California Press.

High school and the difficult terrain of sexuality and gender identity are brilliantly explored in this smart, incisive ethnography. Based on eighteen months of fieldwork in a racially diverse working-class high school, "Dude, You're a Fag" sheds new light on masculinity both as a field of meaning and as a set of social practices. C. J. Pascoe's unorthodox approach analyzes masculinity as not only a gendered process but also a sexual one. She demonstrates how the "specter of the fag" becomes a disciplinary mechanism for regulating heterosexual as well as homosexual boys and how the "fag discourse" is as much tied to gender as it is to sexuality.

44. Baines, A. D. (2014). *(Un)Learning Disability: Recognizing and Changing Restrictive Views of Student Ability*. New York, NY: Teachers College Press.

How do high school students confront and resolve conflicting messages about their

intelligence and academic potential, particularly when labeled with social and learning disabilities? How does disability become “disablement” when negative attitudes and disparaging perceptions of ability position students as outsiders? Following the lives of adolescents at home and at school, the author makes visible the disabling language, contextual arrangements, and unconscious social practices that restrict learning regardless of special education services. She also showcases how young people resist disablement to transform their worlds and pursue pathways most important to them. Educators and scholars can use this important resource to recognize and change disabling practices that are often taken for granted as a natural part of schooling.

45. Goffman, A. (2014). *On the run: Fugitive life in an American city*. Chicago: University of Chicago Press.

Forty years in, the War on Drugs has done almost nothing to prevent drugs from being sold or used, but it has nonetheless created a little-known surveillance state in America’s most disadvantaged neighborhoods. Arrest quotas and high-tech surveillance techniques criminalize entire blocks, and transform the very associations that should stabilize young lives—family, relationships, jobs—into liabilities, as the police use such relationships to track down suspects, demand information, and threaten consequences. Alice Goffman spent six years living in one such neighborhood in Philadelphia, and her close observations and often harrowing stories reveal the pernicious effects of this pervasive policing. Goffman introduces us to an unforgettable cast of young African American men who are caught up in this web of warrants and surveillance—some of them small-time drug dealers, others just ordinary guys dealing with limited choices. All find the web of presumed criminality, built as it is on the very associations and friendships that make up a life, nearly impossible to escape.

46. Ochs, E., & Kremer-Sadlik, T. (2013). *Fast-forward family: Home, work, and relationships in middle-class America*. Berkeley: University of California Press.

Called “the most unusually voyeuristic anthropology study ever conducted” by the New York Times, this groundbreaking book provides an unprecedented glimpse into modern-day American families. In a study by the UCLA Sloan Center on Everyday Lives and Families, researchers tracked the daily lives of 32 dualworker middle class Los Angeles families between 2001 and 2004. The results are startling, and enlightening. *Fast-Forward Family* shines light on a variety of issues that face American families: the differing stress levels among parents; the problem of excessive clutter in the American home; the importance (and decline) of the family meal; the vanishing boundaries that once separated work and home life; and the challenges for parents as they try to reconcile ideals regarding what it means to be a good parent, a good worker, and a good spouse. Though there are also moments of connection, affection, and care, it’s evident that life for 21st century working parents is frenetic, with extended work hours, children’s activities, chores, meals to prepare, errands to run, and bills to pay.

47. Plath, D. (1980). *Long engagements: Maturity in modern Japan*. Stanford: Stanford University Press.

Ray McDermott considers this to be one of the best-written ethnographies ever. This book is about the aging process in Japan. It's a collection of four transcribed interviews of middle-aged Japanese people who live in the Hanshin area of Japan (near Osaka). The interviews aren't the type we're used to, with questions and answers, but are rather the summaries of several interviews collected into a sort of biography of each interviewee. The book is split into four sections, with each section granted to each interviewee, and the author of the book then compares each interview to the maturing process described in one of four widely-read Japanese novels, so the reader gets an idea not just of the specifics of one person's life but also of the general ideas that surround the central forces and meanings of the interviewee's life.

48. Barron, B., Gomez, K., Pinkard, N., & Martin, C. K. (2014). *The digital youth network: Cultivating digital media citizenship in urban communities*. Cambridge, MA: MIT Press.

The popular image of the “digital native”—usually depicted as a technically savvy and digitally empowered teen—is based on the assumption that all young people are equally equipped to become innovators and entrepreneurs. Yet young people in low-income communities often lack access to the learning opportunities, tools, and collaborators (at school and elsewhere) that help digital natives develop the necessary expertise. This book describes one approach to address this disparity: the Digital Youth Network (DYN), an ambitious project to help economically disadvantaged middle-school students in Chicago develop technical, creative, and analytical skills across a learning ecology that spans school, community, home, and online.

49. Basso, K. H. (1996). *Wisdom sits in places: Landscape and language among the Western Apache*. UNM Press.

Most of us use the term *sense of place* often and rather carelessly when we think of nature or home or literature. Our senses of place, however, come not only from our individual experiences but also from our cultures. *Wisdom Sits in Places*, the first sustained study of places and place-names by an anthropologist, explores place, places, and what they mean to a particular group of people, the Western Apache in Arizona. For more than thirty years, Keith Basso has been doing fieldwork among the Western Apache, and now he shares with us what he has learned of Apache place-names--where they come from and what they mean to Apaches.

50. McCarty, T. L. (2002). *A place to be Navajo: Rough Rock and the struggle for self-determination in indigenous schooling*. Routledge.

A Place To Be Navajo is the only book-length ethnographic account of a revolutionary Indigenous self-determination movement that began in 1966 with the Rough Rock Demonstration School. Called *Diné Bi'ólta'*, The People's School, in recognition of its status as the first American Indian community-controlled school, Rough Rock was the first to teach in the Native language and to produce a body of quality children's literature by and about Navajo people. This book is a critical life history of this singular school and community.

McCarty's account grows out of 20 years of ethnographic work by the author with the *Diné* (Navajo) community of Rough Rock. Informed by critical theories of education, this book is not just the story of a single school and community. It is also an inquiry into the larger struggle for self-determination by Indigenous and other minoritized communities, raising

issues of identity, voice, and community empowerment. *A Place To Be Navajo* asks whether school can be a place where children learn, question, and grow in an environment that values and builds upon who they are. The author argues that the questions Rough Rock raises, and the responses they summon, implicate us all.

51. Biolsi, T. (2001). *Deadliest enemies: Law and the making of race relations on and off Rosebud Reservation*. Univ of California Press.

Racial tension between Native American and white people on and near Indian reservations is an ongoing problem in the United States. As far back as 1886, the Supreme Court said that "because of local ill feeling, the people of the United States where [Indian tribes] are found are often their deadliest enemies." This book examines the history of troubled relations on and around Rosebud Reservation in South Dakota over the last three decades and asks why Lakota Indians and whites living there became hostile to one another. Thomas Biolsi's important study traces the origins of racial tension between Native Americans and whites to federal laws themselves, showing how the courts have created opposing political interests along race lines. Drawing on local archival research and ethnographic fieldwork on Rosebud Reservation, Biolsi argues that the court's definitions of legal rights both constitutional and treaty rights make solutions to Indian-white problems difficult. Although much of his argument rests on his analysis of legal cases, the central theoretical concern of the book is the discourse rooted in legal texts and how it applies to everyday social practices. This nuanced and powerful study sheds much-needed light on why there are such difficulties between Native Americans and whites in South Dakota and in the rest of the United States.

52. Cruikshank, J. (2000). *Social Life of Stories: Narrative and Knowledge in the Yukon Territory*. UBC Press.

In this illuminating and theoretically sophisticated study of indigenous oral narratives, Julie Cruikshank moves beyond the text to explore the social power and significance of storytelling. Circumpolar Native peoples today experience strikingly different and often competing systems of narrative and knowledge. These systems include more traditional oral stories; the authoritative, literate voice of the modern state; and the narrative forms used by academic disciplines to represent them to outsiders.

53. Sturm, C. (2002). *Blood politics: Race, culture, and identity in the Cherokee nation of Oklahoma*. Univ of California Press.

Circe Sturm takes a bold and original approach to one of the most highly charged and important issues in the United States today: race and national identity. Focusing on the Oklahoma Cherokee, she examines how Cherokee identity is socially and politically constructed, and how that process is embedded in ideas of blood, color, and race. Not quite a century ago, blood degree varied among Cherokee citizens from full blood to 1/256, but today the range is far greater--from full blood to 1/2048. This trend raises questions about the symbolic significance of blood and the degree to which blood connections can stretch and still carry a sense of legitimacy. It also raises questions about how much racial blending can occur before Cherokees cease to be identified as a distinct people and what danger is posed to

Cherokee sovereignty if the federal government continues to identify Cherokees and other Native Americans on a racial basis. Combining contemporary ethnography and ethnohistory, Sturm's sophisticated and insightful analysis probes the intersection of race and national identity, the process of nation formation, and the dangers in linking racial and national identities.

54. Miller, B. G. (2003). *Invisible indigenes: The politics of nonrecognition*. U of Nebraska Press.

In the last few decades, as indigenous peoples have increasingly sought out and sometimes demanded sovereignty on a variety of fronts, their relationships with encompassing nation-states have become ever more complicated and troubled. The varying ways that today's nation-states attempt to manage—and often render invisible—contemporary indigenous peoples is the subject of this global comparative study. Beginning with his own work along the northwest coast of North America and drawing on contemporary examples from South America, Asia, Africa, and Europe, Bruce Granville Miller examines how national governments classify, govern, and control the indigenous populations within their boundaries through administrative, judicial, and economic means. One telling consequence of such regulation strategies is that certain indigenous peoples become unrecognized—their ethnic identities and heritages fail to find legal register and thus empowerment within the very state organizations that manage other aspects of their lives. In the United States alone reside two hundred thousand unrecognized indigenous individuals, some members of indigenous communities that were dropped from the roster of tribes and others whose ancestors were overlooked. Miller also considers some important differences between the fluid nature of ethnic identity for some indigenous peoples and the more rigid notion of identity encoded in many state regulations. *Invisible Indigenes* reveals a recurring issue integral to the formation and maintenance of nation-states today and highlights a common challenge facing indigenous peoples around the globe in the twenty-first century.