

ANTH 233 Ethnographic Studies
Winter 2019

I acknowledge that St FX is in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People.

NOTE: Plagiarism quiz on Moodle

Jan 14, 17, 21, 24: Writing, from classical to contemporary ethnography, to other forms of writing

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

JANUARY 14 READ: Evans-Pritchard, E. E. 1935. "Witchcraft." *Africa*, 8:(4):417-422.

Evans-Pritchard, E. E. 1973. "Some Recollections on Fieldwork in the Twenties."
Anthropological Quarterly, 46(4): 235-242.

- who was EE Evans-Pritchard?

- apply ideas from the different perspectives of Howell, Ingold and Kolshus to Evans-Pritchard's writing
- how did he gather his information? Was this "ethnographic fieldwork" according to Howell?
 - how did he prepare for his fieldwork?
- is his writing "ethnographic" in the sense that Howell, Ingold or Kolshus variously define this?
- is this work comparative?
- is this work culturally relative?
- is his work with or of the people he studies?
- is the writing accessible?

- features of the writing:
 - voice
 - authoritative representation
 - engagement with literature
 - theory
 - how is the population described in terms of homogeneity/heterogeneity?
 - is the society described as dynamic or static?
 - what is the role of over-arching political, legal, economic, cultural (etc.) structures within which this society is placed? How isolated/separate is it from other societies?
 - what is the relationship of this work with respect to policy?
 - what is the positionality of the author?