SYLLABUS – Critical Perspectives in Community-Based Research -- CSP 671

Instructor:.................................. Barry Dornfeld
Course Number .... CSP 671
Term and Dates........................ Spring, 2025
E-mail .... barry.dornfeld@goucher.edu
Telephone................................ 610-291-3577

Course Description

This course analyzes the historical, conceptual, and theoretical underpinnings of research methodologies grounded in the principles of cultural sustainability, embracing the power of collaboration within and across communities to co-create representations of culture. It explores multiple research approaches and modalities to understand the implications of fieldwork/ethnography and the critical role of contemporary approaches to research in working with cultural communities. Students examine issues of subject position and power, representation, mediation, collaboration, and action. Finally, students analyze extractive and colonizing histories in ethnography to shape alternative approaches that are community-based and community-driven.

Prerequisite or Concurrent: CSP 600: Introduction to Cultural Sustainability

Main Course Topics

1. Ethnographic and community-driven research methods and history
2. The examination and representation of community, culture, narrative, history, and place in multiple forms and modalities
3. The impact of interactions between cultural and indigenous communities and cultures and culture workers

Learning Objectives

At the conclusion of this course, students will be able to:

- Articulate concepts of positionality and power, collaboration, representation, ethics, and expropriation as they relate to ethnographic and community-driven research.
- Interpret the historical contexts and collaborative possibilities of various qualitative research methodologies and apply them to work in cultural sustainability
- Critically analyze relevant issues related to community-based research and its impact on communities and cultures

Departmental Learning Outcomes

This course is aligned with two departmental learning outcomes, listed below. Students will meet departmental learning outcomes through the successful completion of assignments and activities in core and elective courses. A list of all departmental learning outcomes can be found at:
http://www.goucher.edu/graduate-programs/ma-in-cultural-sustainability/curriculum

> **Outcome 3:** Design, undertake, and critique cultural documentation field projects applying diverse research methods such as observation, writing, photography, video, and/or sound recording to identify and nurture traditions of knowledge and practice that are meaningful and valued by communities.

Outcome 4: Devise, implement, and evaluate actions that support cultural sustainability such as educational programs, exhibitions, performances, workshops, projects, media productions, websites, festivals, and other initiatives that align with community practices.

Course Format and Assignments

This course is organized into eight modules with a meeting in each module. There will be additional course content and asynchronous communication between modules.

Student work includes:

- **Active participation** in class discussions and sessions (includes eight mandatory Zoom sessions and asynchronous engagement)
- **Completion** of readings and viewing of media materials and online teaching modules
- **Four Reflection Assignments** (at least 2 of these are required to be short papers, others can, alternatively, take multi-modal form) and all require you to reflect on your colleagues' work.
- **Discussion facilitation.** Each student is responsible for facilitating two discussions of the readings, once in full class session and once asynchronously, developing prompts to enable this discussion. For the asynchronous discussions, others are expected to make two substantive posts either in response to the original prompt or to one of your colleague's posts.
- **Final paper on a topic of your choosing.** Analyze or explore a critical issue in ethnographic or community-based research practice and cultural collaboration (i.e., voice, reflexivity, activism, collaboration, etc.), drawing on examples and readings. This paper should be approximately 10 pages in length and properly formatted and referenced (APA Style). A 1-2 page topic proposal will be counted as part of this paper.

Virtual Class Meetings: To best support our learning please adhere to these expectations:

1. All class members are to be present with audio and video for all classes throughout the class time (unless prior permission is granted for absence or not being on video)
2. Refrain from other activities, including phone calls and digital distractions during class time (true emergencies excepted)
3. Avoid private chats/texts with other class members during the class

Learning Community in Virtual Space

Learning is a collective experience. We learn from what people have experienced or discovered in the past, and from our colleagues, fellow graduate students, friends, family, and others. Given that learning is a collective experience, the content and quality of our interactions during our time together matter. We will spend time getting to know each other, discussing important and controversial issues, and reflecting on our experiences. Since we will meet virtually, and the disembodied virtual world is different from in-person experiences, here are some things to keep in mind:

- Concern and Care for Others -- It is a little more challenging to watch out for others in the class in a virtual environment, but we ask that you do this. This will call for focus and concentration. We want everyone in the class to take responsibility for ensuring that no one gets left out, and if someone has a point of view that differs from the majority, we need to work together to ensure they have the time to be heard.
- Respectful Disagreement -- Learning is not a competition but occurs most fully in an environment of trust and psychological safety. This allows us to be honest and vulnerable, build on others' ideas, or point out nuances or differences in ideas that someone else has offered. Treating others we disagree with respect is difficult and requires effort and attention. At the same time, avoiding disagreement or conflict diminishes learning. We ask that you put the effort and attention into treating others you disagree with respectfully.
- Experiment – This course should be a place where you feel free to experiment, to test out ideas, and to make mistakes. Learning is a messy process, and it only occurs when you feel safe enough to try things out.

- Engagement – At the end of the day, especially in your own home, it will be tempting to drift, doze, or disengage during a virtual class. You are expected to stay engaged and involved throughout the class. Plan your schedule and use your energies so that you can participate in the class in a lively and active way.
- Readings are listed in Canvas and on the syllabus.

Grading

Course Elements	Points
Participation in class discussions (includes class sessions, online discussion, and virtual discussion facilitation)	40
Four reflection assignments (~7.5 points each)	30
Final Paper (includes all stages of work)	30
TOTAL	100

Course Schedule

We will meet on Teams on the following dates:

Tuesday, 1/28/25 -- 6 to 8pm

Tuesday, 2/28/25 -- 6 to 8pm

Tuesday, 3/18/25 -- 6 to 8pm

Tuesday, 4/8/25 -- 6 to 8pm

Tuesday, 4/29/25 -- 6 to 8pm

Syllabus – Course Materials and Assignments

Module 1 – Culture and "The Other" in the Colonial Encounter

Explores early history in the study and representation of culture in indigenous and non-Western societies, and foundational ideas growing out of these colonial encounters. Identifies foundational tendencies and approaches for the field -- artist, storyteller, social scientist, activist – as reflected in the work of pioneering ethnographers, folklorists, ethnomusicologists, and media makers. Addresses issues of power, otherness, and representational dynamics through encounters across cultural communities.

Required Readings:

> Boas, Franz. 1932. "The Aims of Anthropological Research," in *Science. New Series*, Vol. 76, No. 1983 (Dec. 30, 1932), pp. 605-613
>
> Clement, Tanya. 2015. The Problem of Alan Lomax, or The Necessity of Talking Politics During the Lomax Year. https://soundstudiesblog.com/2015/04/09/the-problem-of-alan-lomax-or-the-necessity-of-talking-politics-during-the-lomax-year/
>
> Da Col, Giovanni, et al. 2017. "Why do we read the classics?" Hau: Journal of Ethnographic Theory 7 (3): 1–38.
>
> Malinowski, Bronislaw. 1922(1984). "The Subject, Method and Scope of this Inquiry," from Argonauts of the Western Pacific. Waveland Press., p.1-25.
>
> Ruby, Jay. 2000. The Aggie Must Come First: Robert Flaherty's Place in Ethnographic Film History. In Picturing Culture, Ruby. Chicago. Pgs. 67-93.

Additional Readings:

> Trouillot, Michel-Rolph. 2003. "Anthropology and the Savage Slot: The Poetics and Politics of Otherness." In Global Transformations: Anthropology and the Modern World. New York: Palgrave Macmillan. Pp. 7-28.

Media (Please watch Nanook of the North before first class -- other material will be viewed in class)**:**

> Nanook of the North. Robert J. Flaherty. 1922. 55 mins. *https://search-alexanderstreet-com.goucher.idm.oclc.org/view/work/bibliographic_entity%7Cvideo_work%7C873484
>
> Alan Lomax Collection, Library of Congress. https://www.loc.gov/folklife/lomax/alanlomaxcollection.html
>
> In the field of folk music, Alan Lomax is a giant — if a flawed and controversial one. Studio 360, February 10, 2015. https://www.pri.org/stories/2015-02-10/field-folk-music-alan-lomax-giant-if-flawed-and-controversial-one
>
> Edward Curtis Collection. https://www.loc.gov/collections/edward-s-curtis/about-this-collection/ and https://www.loc.gov/collections/edward-s-curtis/articles-and-essays/edward-curtis-and-the-background-of-the-collection/

Assignment/Reflection 1: Initial reflections on research in cultural sustainability.

Reflect on the following questions in either a paper format (~2 pages) or in a multi-modal format (presentation, video, photo essay, etc.):

- In what ways are ethnographic or community research relevant to your work?
- What are one or two examples of ethnographic or community-driven research you have experienced that you feel is compelling and why?

Post to Canvas and make one substantive reply to a peer's post, responding to their insights on research in cultural sustainability.

Module 2 – Dynamics of Social Science and Humanism in Cultural Work

Explores the evolution of social scientific approaches to ethnography and cultural representation, as well as their limitations. Includes observational approaches and issues of rigor and objectivity in ethnographic fieldwork and documentation. Interrogates the role of the "subject" in the work, and the dynamics of interaction between researcher and community in this mode.

Required Readings:
>
> Boas, Franz. 1920. "The Methods of Ethnology," in R. McGee and R. Warms, *Anthropological Theory: An Introductory History.* Second Edition, 2000, Mayfield, 134- 141.
>
> MacDougall, David. 1998 (1973). Beyond observational cinema, in *Transcultural Cinema*, Princeton, pp. 125-139.
>
> Mead, Margaret. 1975. Visual Anthropology in a Discipline of Words. In Paul Hockings (ed.), *[Principles of Visual Anthropology](#)*. De Gruyter. pp. 3-10 (1995)

Additional Readings:
>
> Cooley, Timothy and Gregory Barz. 2008. Casting Shadows: Fieldwork Is Dead! Long Live Fieldwork! In Shadows in the Field: New Perspectives for Fieldwork in Ethnomusicology. Oxford.

Media (viewed in class though please preview if you can)**:**
>
> Bateson, Gregory and Margaret Mead. 1951. *Trance and Dance in Bali*. 20 mins.
> https://www.youtube.com/watch?v=Z8YC0dnj4Jw
>
> Marshall, John. 1957. The Hunters. DER. https://search-alexanderstreet-com.goucher.idm.oclc.org/view/work/bibliographic_entity%7Cvideo_work%7C765382

Module 3 – Interpreting and "Representing" the Native's Point of View

As fields related to cultural sustainability matured, they developed perspectives about the native's point of view, and the commitment to the study, interpretation, and representation of this point of view, filtered through the outsider/fieldworker/anthropologist. We explore here the consequences of this shift in subjectivity and positioning in the ethnographic encounter for both the communities represented and the disciplines studying them.

Required Readings:
>
> Geertz, Clifford. 1973. "Thick Description: Toward an Interpretive Theory of Culture" in The Interpretation of Cultures: Selected Essays. Basic Books: NY. Pgs. 3 – 30.
>
> Hurston, Zora Neale. 2008. "Introduction," Ch. 1, 4, and 10. In Mules and Men. New York: Harper Perennial Modern Classics.
>
> Rouch, Jean. 1979 (2003). The Camera and Man. In Feld, Steven, ed. Cine-Ethnography: Jean Rouch. 2003. Minnesota, pp. 29-46.
>
> Shah, Alpa. 2017. "Ethnography? Participant Observation, A Potentially Revolutionary Praxis," HAU: Journal of Ethnographic Theory 7(1): 45-59.

Additional Readings:
>
> Agee, James and Walker Evans. 1939. Let Us Now Praise Famous Men (selections). Boston: Houghton Mifflin.

Media:
>
> Asch, Timothy and Linda Connor. 1979. *A Balinese Trance Séance*. 45 mins.*
(https://vimeo.com/groups/319766/videos/161874017)

MacDougall, David. 1981. *A Wife among Wives. https://video-alexanderstreet-com.goucher.idm.oclc.org/watch/a-wife-among-wives*

Rouch, Jean. 1971. *Les Tambours D'Avant: Tourou et Bitti*. 10 mins. https://images.cnrs.fr/video/559

Strain, Heather. 2023. *Zora Neale Hurston: Claiming a Space*. PBS, 2023. https://www.pbs.org/video/zora-neale-hurston-claiming-a-space-zpgqfr/

Assignment/ Reflection 2

Reflect on the following questions in either a paper format (~2-3 pages) or in a multi-modal format (presentation, video, photo essay, etc.):

- What is the role of point of view/perspective in ethnographic work?
- How does point of view relate to collaboration?
- Reflect on and contrast researchers' stances in two or more of the works above, drawing on their espoused and practiced approaches.

Post your responses to Canvas

Module 4 -- Deconstructing and Reinventing Cultural Research

Explores the emerging awareness and critique of the problematic illusions of realism in cultural representation. An understanding of ethnography as a text and a shifting of the stance of the fieldworker ensue, with significant consequences for the practice of cultural research.

Required Readings:
Clifford, James. 1986. Introduction: Partial Truths. In Writing Culture: The Poetics and Politics of Ethnography. James Clifford and George Marcus. California, pp. 1-26.

Hernandez, Graciela. 1995. "Multiple Subjectivities and Strategic Positionality: Zora Neale Hurston's Experimental Ethnographies" in Women Writing Culture, edited by Ruth Behar and Deborah Gordon.

Pandian, Anand. 2019. A Possible Anthropology: Methods for Uneasy Times. Duke. "Introduction and Chapter 1."

Simpson. Audra. 2007. "On Ethnographic Refusal: Indigeneity, 'Voice,' and Colonial Citizenship." Junctures 9: 67-80

Additional Readings:
Narayan, Kirin. 1993. "How Native Is a "Native" Anthropologist?" American Anthropologist 95(3): 671-686.

Media:
Asch, Tim. 1975. *The Axe Fight.* DER. https://video-alexanderstreet-com.goucher.idm.oclc.org/watch/the-ax-fight

Rouch, Jean and Edgar Morin. 1961. *Chronicle of a Summer*. 90 mins. Criterion Films. https://www.youtube.com/watch?v=ct-49TYmzMg

Assignment 3: Paper topic proposal.

Write a one-page paper on the topic you want to write about for your course paper. The paper should explore an aspect of ethnographic and community research approach you are most interested in, why you find this of importance, and how you will approach it.

Module 5 – Activating Cultural Work

Considers the shift from academically driven to applied approaches to research, and the role of politics, ethics, and activism in cultural work. As disciplines embrace advocacy through multiple lenses – feminist,

anti-colonialist, environmentalist, cultural sustainability – the relationship between community member and cultural worker shifts as well.

Required Readings:
>   Behar, Ruth, and Deborah A. Gordon. Introduction. 1995. Women Writing Culture. Berkeley: University of California Press.
>   De León, Jason. 2015. Front pages, Introduction, Chapter 1, and Epilogue. The Land of Open Graves: Living and Dying on the Migrant Trail. Berkeley, CA: University of California Press.
>   Fassin, Didier. 2013. "Why Ethnography Matters: On Anthropology and its Publics." Cultural Anthropology 28, no. 4: 621–46.
>   Seeger, Anthony. 2008. Theories Forged in the Crucible of Action: The Joys, Dangers, and Potentials of Advocacy and Fieldwork. In Shadows in the Field New Perspectives for Fieldwork in Ethnomusicology. Gregory Barz & Timothy J. Cooley, eds.
>   Zahara, Alex. 2016. Refusal as Research Method in Discard Studies.
>   https://discardstudies.com/2016/03/21/refusal-as-research-method-in-discard-studies/

Media:
>   Undocumented Migrant Project's Instagram https://www.instagram.com/hostileterrain94/?hl=en
>   Marshall, John. 1980. N*!ai, The Story of a !Kung Woman.* DER.
>   http://search.alexanderstreet.com.goucher.idm.oclc.org/view/work/764976 *

Assignment 4: Reflection 3

Write a three-page paper reflecting on the relationship between ethnography, cultural sustainability, and political activism. Discuss whether you see these modes of engagement and practice as compatible, in conflict, or overlapping, citing examples from the writings and media work we have reviewed.

Module 6 – Deepening Community Collaboration

As debates about the ethics and problematics of cultural encounters deepen, other models focused on collaboration, reciprocity, and community/indigenous-focused approaches emerge.

Required Readings:
>   Bennet, Ella. Review of Kovach, Margaret. 2021. Indigenous Methodologies: Characteristics, Conversations, and Contexts. The Canadian Geographer 2012, 56(2): 292–294. Kovach review -- The Canadian Geographer.
>   Feld. Steven. 2012. "Head Again, Vamp Out" in Jazz Cosmopolitanism in Accra: Five Musical Years in Ghana. Duke University Press.
>   Ginsburg, Faye. 2002. Indigenous Media: Faustian Contract or Global Village? Cultural Anthropology Feb 1991, Vol. 6, No. 1: 92-112.
>   Ruby, Jay. 1991. Speaking for, speaking about, speaking with, or speaking alongside -- an anthropological and documentary dilemma. Visual Anthropology Review, Fall 1991: Volume 7, Number 2. http://astro.temple.edu/~ruby/ruby/speaking.html
>   Wilbur, Matika. Project 562: Changing The Way We See Native America.
>   https://www.project562.com/#3

Additional Readings:
>   Kovach, Margaret. 2021. Indigenous Methodologies: Characteristics, Conversations, and Contexts. Selections.
>   Pandian, Anand. 2019. A Possible Anthropology: Methods for Uneasy Times. Duke. Chapter 2.
>   Seppälä, Tiina, Melanie Sarantou and Satu Miettinen. 2021. Introduction. Arts-Based Methods for Decolonising Participatory Research. Routledge.

Media:
>   Feld, Steve. 2016. J.C. Abbey, Ghana's Puppeteer.
>   Appalshop Films. https://www.appalshop.org/, https://www.youtube.com/user/Appalshop/videos
>   National Film Board of Canada. https://www.nfb.ca/channels/aboriginal_peoples_channel/

https://folklife.si.edu/magazine/mother-tongue-indigenous-language-
animation?mc_cid=1d9fb1911d&mc_eid=b947d18992
The Ancestors Live – 50 Years of Kùlú Mèlé African Dance & Drum Ensemble.

Assignment 5: Reflection 4
How do the dynamics of collaboration shift across media with research and documentation in cultural sustainability? Are the use of various media -- print, image-based, sound -- analogous or different in their implications, and why?

Module 7– Decolonizing and Embracing Indigenous Articulations

Debates about power, ownership, and access deepen in these fields. In response, disciplines move to decolonize their practices, repatriate materials, and consider "burning down" past structures. What will get build in place?

Required Readings:
Gill, Harjant. 2020. Decolonizing Visual Anthropology. Locating Transnational Diasporic Queers-of-Color Voices in Ethnographic Cinema. American Anthropologist, Vol. 123, No. 1, pp. 36–49.
Jobson, Ryan Cecil.2019. The Case for Letting Anthropology Burn: Sociocultural Anthropology in 2019. American Anthropologist, Vol. 122, No. 2, pp. 259–271.
Otero, Solimar and Mintzi Auanda Martínez-Rivera. 2021. Introduction. How Does Folklore Find Its Voice in the Twenty-First Century? An Offering/Invitation from the Margins. *Theorizing Folklore from the Margins: Critical and Ethical Approaches. Indiana.*
Smith, Linda Tuhiwai. 2021. Decolonizing Methodologies: Research and Indigenous Peoples. Introduction to the Third Edition and Introduction, pgs. xi -- 19. Zed Books. Introduction to the Third Edition.
Thomas, Deborah. 2018. Decolonizing Disciplines. American Anthropologist 120 (3): 393-397. Read 393-394.

Additional Readings:

Harrison, Faye. 1997. Anthropology as an Agent of Transformation. In her edited collection Decolonizing Anthropology: Moving Further Toward an Anthropology of Liberation. American Anthropological Association, pp.1-15.
King, Cecil. 1997. "Here Come the Anthros," Ch. 6 in Indians and Anthropologists: Vine Deloria Jr and the Critique of Anthropology. Biolsi and Zimmerman, eds. University of Arizona Press.
Mackinlay, Elizabeth. 2016. Decolonization and Applied Ethnomusicology: "Story-ing" the Personal-Political-Possible in Our Work. The Oxford Handbook of Applied Ethnomusicology, Edited by Svanibor Pettan and Jeff Todd Titon.

Media:
Fast Runner (Atanarjuat). 2001. Igloolik Isuma Productions, Zacharias Kunuk.
Dr. Faye V. Harrison on the Geopolitics of Knowledge Production (12 minutes) Oct 19, 2020. https://www.youtube.com/watch?v=iBxvRYlnZzk
128 Deep. Trevino Brings Plenty. https://vimeo.com/62957301
Australian Aboriginal Productions
Lucero, Danielle and Taylor Notah. 2021. "How to Create Comic Strips for Indigenous Students." Anthropology News website, October 15, 2021. https://www.anthropology-news.org/articles/how-to-create-comic-strips-for-indigenous-students/

Module 8 -- Envisioning Futures for Cultural Sustainability

Collaborative workers explore new methods, integrating multiple modalities, new formats and channels, and new models of collaboration and inclusion. New opportunities and complexities emerge. Emerging technologies open up possibilities and challenges.

Required Readings

Collins, Samuel Gerald, Matthew Durington, and Harjant Gill. 2017. Multimodality: An Invitation to Multimodal Anthropologies. American Anthropologist v119 n1 (201703): 142-146

Jonas, Natalie. 2022. As Tuvalu succumbs to rising sea levels, the island nation wants to be the first virtual country. *Salon* 12/3/22. https://www.salon.com/2022/12/03/as-tuvalu-succumbs-to-rising-sea-levels-the-island-nation-wants-to-be-the-first-virtual-country/

Landau, Carolyn and Janet Topp Fargion. 2012. We're all Archivists Now: Towards a more Equitable Ethnomusicology. Ethnomusicology Forum, Vol. 21, No. 2, SPECIAL ISSUE: Ethnomusicology, Archives and Communities: Methodologies for an Equitable Discipline (August 2012), pp. 125-140.

Pandian, Anand. 2019. A Possible Anthropology: Methods for Uneasy Times. Durham, N.C.: Duke University Press. Chapter 3.

Seeger, Anthony. 2018. Archives, Repatriation, and the Challenges Ahead, in Frank Gunderson, Robert C. Lancefield, and Bret Woods (eds). *Oxford.*

Additional Readings:

Readings on Ethics from the Society of Visual Anthropology https://societyforvisualanthropology.org/about/ethics/

Seppälä, Sarantou, and Miettinen. 2021. Arts-Based Methods for Decolonising Participatory Research. Routledge.

Sinclair, Kamal and Jessica Clark. 2020. "Making A New Reality A Toolkit for Inclusive Media Futures." http://dotconnectorstudio.com/wp-content/uploads/2020/10/MNR-Final-Web.pdf

Various Authors. 2020. "The Future of Anthropological Research: Ethics, Questions, and Methods in the Age of COVID-19: Part II." http://blog.wennergren.org/2020/07/ the-future-of-anthropological-research-ethics-questions-and-methods-in-the-age-of- covid-19-part-2/

Media

Sky Hopinka Dislocation Blues. http://www.skyhopinka.com/dislocation-blues/. In Conversation: Co-Creation and Equity: Five Media-Makers of Color Speak Out, Part I

MIT Open Doc Lab**.** http://opendoclab.mit.edu/introducing-new-mit-opendoclab-fall-2021-fellows/

EcoDesign Collective. **https://ecodesigncollective.org**

Assignment. Final paper.

Analyze or explore a critical issue in ethnographic practice and cultural collaboration (i.e., voice, reflexivity, activism, collaboration, etc.), drawing on one or more ethnographic examples. This paper should be approximately ten pages in length and properly formatted and referenced.

Additional Readings and Media:

Asad, Talal. 1974. Anthropology and the Colonial Encounter. Selections.

Asch, Timothy, with J.I. Cardoza, H. Cabellero, and J. Bortoli. 1991. The story we now want to hear is not ours to tell. Visual Anthropology Review 7(2).

Aviles, Mary. "Data Visualization As an act of Witnessing" Nightingale.
https://medium.com/nightingale/data-visualization-as-an-act-of-witnessing-33e346f5e437

Comaroff, Jean and John Comaroff. 2003. "Ethnography on an Awkward Scale: Postcolonial Anthropology and the Violence of Abstraction." Ethnography 4(2): 147–179.

Barrett, Elizabeth, 2000. Stranger with a Camera. Appalshop Films.

Cox, Aimee Meredith. 2015. Shapeshifters: Black Girls and the Choreography of Citizenship. Duke University Press.

Da Col, Giovanni, et al. 2017. "Why do we read the classics?" Hau: Journal of Ethnographic Theory 7 (3): 1–38.

De La Cadena, Marisol. 2015. Earth Beings: Ecologies of Practice Across Andean Worlds. Durham, NC: Duke University Press.

De León, Jason. 2015. The Land of Open Graves: Living and Dying on the Migrant Trail. Berkeley: University of California Press.

Glassie, Henry. Passing the Time in Ballymenone. Selections

Jackson, John L. 2013. "Thin." In Thin Description: Ethnography and the African Hebrew Israelites of Jerusalem. Cambridge: Harvard University Press. Pp. 149-155.

King, Charles. 2019. Gods of the Upper Air: How a Circle of Renegade Anthropologists Reinvented Race, Sex, and Gender in the Twentieth Century. Penguin.

Pandian, Anand. 2019. A Possible Anthropology: Methods for Uneasy Times. Duke.

Rosaldo, Renato. 1986. "When Natives Talk Back: Chicano Anthropology since the Late Sixties." *Renato Rosaldo Lecture Series Monograph 2: 3-20.* Tucson, AZ: Mexican American Studies and Research Center.

Stocking, George. 1983. "The Ethnographer's Magic: Fieldwork in British Anthropology from Tylor to Malinowski," in *Observers Observed: Essays on Ethnographic Fieldwork*, edited by George Stocking, 70–120. Madison: University of Wisconsin Press, 1983.

Thomas, Deborah. 2019. Political life in the wake of the plantation: sovereignty, witnessing, repair. Duke.

Grade Scale

A	93 or more points
A-	90 - 92 points
B+	87 - 89 points
B	83 - 86 points
B-	80 - 82 points
C+	77 - 79 points
C	73 - 76 points
C-	70 - 72 points
F	59 points and below

Course Policies

ACADEMIC INTEGRITY:

All final work products are to be the independent work of each student original to this course. Suspected violations of the Academic Honor Code will be referred to the Academic Honor Board.

ACCESSIBILITY SERVICES:

Please inform your instructor about any accommodations you need to participate fully in the course. Goucher College makes reasonable academic accommodations for students with documented disabilities. Students requesting accommodations must make their request and provide appropriate documentation to the Office of Accessibility Services (OAS). Because classes change every semester, eligible students must obtain a new accommodation letter from the Disabilities Specialist every semester and review this letter with their professors so the accommodations can be implemented. The Director of OAS is available by appointment to answer questions and discuss any implementation issues you may have. For more information, please visit Goucher College's Academic Accommodations site.

COMMUNICATION:

- Faculty will be available at their Goucher email address and will respond to queries within 24 hours.
- Course participants are responsible for maintaining continuous involvement with faculty, fellow students and student groups. In particular, participation in all online discussions is required. Ongoing communication allows you to gain deeper insights into the content, activities and assignments in the course. Please give notice of any obstacle that prevents this.
- You are encouraged to ask questions whenever information needs clarifying.
- For questions pertaining to your assignments, send an email directly to the instructor (please do not post personal questions in a discussion forum).
- For questions about assignments that may be interesting and helpful to other class members, please use a discussion forum.
- For problems with technical aspects of the Canvas course website: chat with Canvas Support.

E2CAMPUS EMERGENCY NOTIFICATION SYSTEM:

In an ongoing effort to better disseminate information during emergencies and campus closings, Goucher has implemented the e2Campus Notification System. The notification system will only send information regarding emergencies and campus closings as text messages to your mobile phone. To receive these messages, you must be registered in the system. Click the following link for information about how to create your E2Campus account.

LATE POLICY:

For proper graduate student learning to occur, pacing of content mastery is critical. Therefore, assignments are to be completed on time. If extreme circumstances prevent an assignment from being completed in a timely fashion, please notify me before the assignment is due so a new date can be negotiated. Only follow-ups completed by the due date can be redone. Late assignments without such notification will be docked one point per day.

MISSED WORK:

You are responsible for the material covered in the course. It is your sole responsibility to obtain any materials missed.

NONDISCRIMINATION POLICY:
Goucher College does not discriminate on the basis of race, color, national origin, ethnicity, sexual orientation, gender identity, religion, sex, age, disability, marital status or genetic information in its programs and activities. The college has adopted a [Nondiscrimination Policy](). Further details and contact information for the college's Title IX coordinator can be found on [Goucher's Nondiscrimination Notice and Policy page]().

RELIGIOUS OBSERVATION POLICY:
If you need to request accommodation for religious observance, fill out the [Religious Observation Form]() and submit it to your instructor as soon as possible and at least two weeks before the observance. If you communicate in a timely manner and complete any mutually agreed upon make-up work, any such absences or schedule changes will be excused and will not adversely affect your grade.

RESOURCES:
Students in Goucher College's graduate programs are provided with and encouraged to use the following resources:

- [Academic Accommodations]()
- [Financial Aid Office]()
- [Career Education]()
- [Student Support and Outreach]()
- [Library]()
- [Writing Center]()
- [myGoucher]()
- [Distance Learning Resources]()