

## Fieldnotes The Makings Of Anthropology Reebpm

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Fieldnotes, edited by Roger Sanjek, fills this need. Virtually every anthropologist (and I am one) uses fieldnotes, yet, as various contributors to the volume under review point out, these are usually never read by anyone other than the person who writes them.

~~Fieldnotes: The Makings of Anthropology: Sanjek, Roger ...~~  
Fieldnotes are an anthropologist's most sacred possession. They are personal property, part of a world of private memories and experiences, failures and successes, insecurities and indecisions. They are usually carefully tucked away in a safe place.

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A good source for a more anthropological take on fieldnotes can be found through Roger Sanjek's chapters in (1990 Fieldnotes: The Makings of Anthropology). The Grinnell Method of Note Taking. One of the most important figures regarding efficient and accurate note taking is Joseph Grinnell. The Grinnell technique has been regarded by many ...

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Reflecting on fieldwork experiences both off- and online, the contributors survey changes and continuities since the classic volume Fieldnotes: The Makings of Anthropology, edited by Roger Sanjek, was published in 1990. They also confront ethical issues in online fieldwork, the strictures of institutional review boards affecting contemporary research, new forms of digital data and mediated collaboration, shifting boundaries between home and field, and practical and moral aspects of fieldnote ...

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Notes Examines how anthropological fieldwork has been affected by technological shifts in the 25 years since the 1990 publication of Fieldnotes : the making of anthropology, edited by Roger Sanjek, published by Cornell University Press. Includes bibliographical references and index.

~~eFieldnotes : the makings of anthropology in the digital ...~~  
Roger's edited volume Fieldnotes: The Makings of Anthropology, published in 1990, focused attention on how anthropologists record their experiences when doing ethnographic fieldwork.

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In seminar-style discussions and workshop exercises, students become familiar with anthropological research practices (like participant-observation and interviewing) and types of writing (like fieldnotes and ethnography); and develop their understanding of key ideas (like intersubjectivity, reflexivity, and interpretation).

Thirteen distinguished anthropologists describe how they create and use the unique forms of writing they produce in the field. They also discuss the fieldnotes of seminal figures—Frank Cushing, Franz Boas, W. H. R. Rivers, Bronislaw Malinowski, and Margaret Mead—and analyze field writings in relation to other types of texts, especially ethnographies. Unique in conception, this volume contributes importantly to current debates on writing, texts, and reflexivity in anthropology.

In this volume, sixteen distinguished scholars address the impact of digital technologies on how anthropologists do fieldwork and on what they study. With nearly three billion Internet users and more than four and a half billion mobile phone owners today, and with an ever-growing array of electronic devices and information sources, ethnographers confront a vastly different world from just decades ago, when fieldnotes produced by hand and typewriter were the professional norm. Reflecting on fieldwork experiences both off- and online, the contributors survey changes and continuities since the classic volume Fieldnotes: The Makings of Anthropology, edited by Roger Sanjek, was published in 1990. They also confront ethical issues in online fieldwork, the strictures of institutional review boards affecting contemporary research, new forms of digital data and mediated collaboration, shifting boundaries between home and field, and practical and moral aspects of fieldnote recording, curating, sharing, and archiving. The essays draw upon fieldwork in locales ranging from Japan, Liberia, Germany, India, Jamaica, Zambia, to Iraqi Kurdistan, and with diaspora groups of Brazilians in Belgium and Indonesians of Hadhrami Arab descent. In the United States, fieldwork populations include urban mothers of toddlers and young children, teen tech users, Bitcoin traders, World of Warcraft gamers, online texters and bloggers, and anthropologists themselves. With growing interest in both traditional and digital ethnographic methods, scholars and students in anthropology and sociology, as well as in computer and information sciences, linguistics, social work, communications, media studies, design, management, and policy fields, will find much of value in this engaging and accessibly written volume. Contributors: Jenna Burrell, Lisa Cliggett, Heather A. Horst, Jean E. Jackson, Graham M. Jones, William W. Kelly, Diane E. King, Jordan Kraemer, Rena Lederman, Mary H. Moran, Bonnie A. Nardi, Roger Sanjek, Bambi B. Schieffelin, Mieke Schrooten, Martin Slama, Susan W. Trautner

In Ethnography in Today's World, anthropologist Roger Sanjek addresses the essential practice and purpose of ethnography in ethnically diverse settings. Drawing on decades of globe-spanning fieldwork, he examines how ethnographic fieldwork is and can be conceived, conducted, and communicated in today's interconnected world.

Why do people do social-cultural anthropology? Beyond professional career motivations, what values underpin anthropologists' commitments to lengthy training, fieldwork, writing, and publication? Mutuality explores the values that anthropologists bring from their wider social worlds, including the value placed on relationships with the people they study, work with, write about and for, and communicate with more broadly. In this volume, seventeen distinguished anthropologists draw on personal and professional histories to describe avenues to mutuality through collaborative fieldwork, community-based projects and consultations, advocacy, and museum exhibits, including the American Anthropological Association's largest public outreach ever—the RACE: Are We So Different? project. Looking critically at obstacles to reciprocally beneficial engagement, the contributors trace the discipline's past and current relations with Native Americans, indigenous peoples exhibited in early twentieth-century world's fairs, and racialized populations. The chapters range widely—across the Punjabi craft caste, Filipino Igorot, and Somali Bantu global diasporas; to the Darfur crisis and conciliation efforts in Sudan and Qatar; to applied work in Panama, Micronesia, China, and Peru. In the United States, contributors discuss their work as academic, practicing, and public anthropologists in such diverse contexts as Alaskan Yup'ik communities, multiethnic New Mexico, San Francisco's Japan Town, Oakland's Intertribal Friendship House, Southern California's produce markets, a children's ward in a Los Angeles hospital, a New England nursing home, and Washington D.C.'s National Mall. Deeply personal as well as professionally astute, Mutuality sheds new light on the issues closest to the present and future of contemporary anthropology. Contributors: Rogaiya Mustafa Abusharaf, Robert R. Alvarez, Garrick Bailey, Catherine Besteman, Parminder Bhachu, Ann Fienup-Riordan, Zibin Guo, Lane Ryo Hirabayashi, Lanita Jacobs, Susan Lobo, Yolanda T. Moses, Sylvia Rodriguez, Roger Sanjek, Renée R. Shield, Alaka Wali, Deana L. Weibel, Brett Williams.

In this book, three leading scholars develop a series of guidelines, suggestions, and practical advice about how to write useful fieldnotes in a variety of settings, both cultural and institutional. Using actual unfinished, "working" notes as examples, they illustrate options for composing, reviewing, and working fieldnotes into finished texts. They discuss different organizational and descriptive strategies, and show how transforming direct observations into vivid descriptions results not simply from good memory but more crucially from learning to remember dialogue and movement like an actor, to see colors and shapes like a painter, and to sense moods and rhythms like a poet. A vigorous and persuasive response to those who say that fieldnotes are too idiosyncratic, personal, and dependent on natural talent to allow formal instruction, this book shows that note-taking is a craft that can be taught. It is an essential tool for students and social scientists alike.

The result of more than a dozen years' work, this remarkable book immerses us in Elmhurst-Corona's social & political life from the 1960s through the 1990s, focusing on the combined impact of racial change, immigrant settlement, governmental decentralization & assaults on local quality of life which stemmed from the city's 1975 fiscal crisis & the policies of its last three mayors. The book examines the ways in which residents have forged & tested alliances across lines of race, ethnicity & language.

Building upon the incorporation of fieldnotes into anthropological research, this edited collection explores fieldnote practices from within education and the social sciences. Framed by social justice concerns about power in knowledge production, this insightful collection explores methodological questions about the production, use, sharing, and dissemination of fieldnotes. Particular attention is given to the role of context and author positionality in shaping fieldnotes practices. Why do researchers take fieldnotes? What do their fieldnotes look like? What ethical concerns do different types of fieldnotes practices provoke? By drawing on case studies from numerous international contexts, including Argentina, Cameroon, Canada, Ghana, Hong Kong, Hungary, Kenya, Lebanon, Malawi, the Netherlands, South Africa, and the US, the text provides comprehensive and nuanced answers to these questions. This text will be of interest to academics and scholars conducting research across the social sciences, and in particular, in the fields of anthropology and education.

FieldWorking is a fun and practical guide to research and writing. This acclaimed text incorporates examples by professional writers such as Peter Elbow, Joan Didion, Oliver Sacks, and Jamaica Kincaid, as well as student research projects on communities as diverse as truck stop, sports bar, homeless shelter, and horse sales barn, to help students identify and define their own subcultures and communities. In unique activities and comprehensive instruction, FieldWorking presents an ethnographic approach that empowers students to observe, listen, interpret, analyze, and write about the people and artifacts around them, while learning the essentials of college writing and research. FieldWorking is suitable for courses in English, anthropology, cultural studies, journalism – or in any discipline where research is required.

Since its inception, modern anthropology has stood at the confluence of two mutually constitutive modes of knowledge production: participant-observation and theoretical analysis. This unique combination of practice and theory has been the subject of recurrent intellectual and methodological debate, raising questions that strike at the very heart of the discipline. How Do We Know? is a timely contribution to emerging debates that seek to understand this relationship through the theme of evidence. Incorporating a diverse selection of case studies ranging from the Tibetan emotion of shame to films of Caribbean musicians, it critically addresses such questions as: What constitutes viable “anthropological evidence”? How does evidence generated through small-scale, intensive periods of participant-observation challenge or engender abstract theoretical models? Are certain types of evidence inherently “better” than others? How have recent interdisciplinary collaborations and technological innovations altered the shape of anthropological evidence? Extending a long-standing tradition of reflexivity within the discipline, the contributions to this volume are ethnographically-grounded and analytically ambitious meditations on the theme of evidence. Cumulatively, they challenge the boundaries of what anthropologists recognise and construct as evidence, while pointing to its thematic and conceptual potential in future anthropologies.