INDEX

Page references followed by fig indicate an illustrated figure.

A

Accessibility issues: description of, 29–30; gatekeepers as, 30; language differences as, 31

AIDS and Accusation (Farmer), 184–185

Ain’t No Making’ It (MacLeod), 9

Alternative models, 213–214

Analysis is a process, 191

Analytical focus, 56

Analytical framework: big picture and big questions of, 190–192; fitting the pieces together, 184–189; identifying key themes and questions, 175–176; inductive process of, 175, 190; infusing theory into, 192–193; laying foundation for, 125; matching presentation style to, 204, 206; organizing identified themes, 176; writing from research data using, 174–175. See also Data; Ethnographic records; Presentation; Theoretical models

Analytical information sources, 167–168

Analytical research, 38

Anderson, Nels, 8

Anonymity issues, 32

Apparent contradictions, 181

Apprentice role, 42

Archives: ethnographic use of, 161–163; issues of access, 163; as source of information, 158

Argonauts of the Western Pacific (Malinowski), 47

Arrival scenes, 197–198

Artificial whole, 185

Askew, Kelly, 86

Assistants, 17

Associates, 17

Audience: cultural artifacts to evaluate, 166; presentation style and intended, 204–205; sharing the ethnography with, 218–220

Authorship evaluation, 166

The Ax Fight (documentary film), 150fig–152

B

A Bagful of Locusts and the Baboon Woman (Suggs), 68–69

Behar, Ruth, 100–101

Behavior: collecting cultural knowledge about, 28–29; ethnographic map representation of, 141; examining relationship between thought and, 140; participant-observation to study, 84–85; patterns of, 95–97; regular vs. extraordinary, 94–97

Being There: Fieldwork in Anthropology (Watson), 12

Being There: The Necessity of Fieldwork (Bradburd), 12

Benedict, Ruth, 4, 5

Benefits vs. privacy issue, 32

Bias (researcher), 8

Bilateral descent, 147

Binamu (cousin equivalent), 149

Boas, Franz, 11

Bohanan, Laura, 199

Bourgois, Philippe, 102–103, 192

Bradburd, Daniel, 12

Building rapport, 7

C

Cairo apartment mapping, 136fig–137fig

Cameras, 72–73

Case studies: AIDS in Haiti, 184–185; Cairo apartment mapping, 136fig–137fig; categories in Tanzanian health and illness, 145; cultural artifacts of Christianity in Ghana, 159; ethnographer as stripper, 9; ethnographical convention of using, 200; Gabra culture gendered structures, 128–130fig; history of the Maasai, 162; kitchen interviews of Mexican woman, 100–101; Mexican convent as field site, 20–21; participant-observation of music in Tanzania, 86; participant-observation of Sherpas rituals, 84–85; protecting informants
Case studies (Continued)
during the writing process, 200–203; Spanish Harlem crack economy, 102–103; street culture (New York City), 196–197; taking field notes in Botswana, 68–69; Tanzanian witchcraft study conversation, 178–179; X-ray (or kipimo kikubwa big test), 177; Yanomamo kinship chart, 150 fig–152. See also Ethnography

Cases, 200
Categories (field notes), 117–118
Causal relationships, 213
Chagnon, Napoleon, 150–152
Charts: using charts produced by others, 153–154; directional flows represented by, 144; ethnographic record incorporation of, 215–216; ethnographic use of, 144; kinship, 7, 44–47, 89, 91, 150 fig–152; organizing social principles using, 146; other types of organizational, 149–153; relationships and interactions represented by, 144, 153
Chicago School, 8
Closed-ended questions, 109–110
Coding: definition of, 178–179; ethnographic record sorting and, 179–180; reliability of, 180–181
Cognitive maps, 138–140
Coherent whole, 184–186
Collaboration research model, 15–17
Collaborative critical analysis, 123
Coming of Age in Samoa (Mead), 7
Comparative data, 57
Composite descriptions, 201
Conceptual maps, 138–140
Confidentiality issues, 32
Connections, 185–186. See also Relationships

Contemporary cultural artifacts, 164–166
Context evaluation, 166
Conventions: arrival scene, 197–198; case studies, 200; composite descriptions, 201; definition of, 196–197; key figures, 200; stories of cultural misunderstanding, 198–199
Conversations: as avenue to “real” culture, 104; collecting information through, 40; creating transcript of, 74–75; interviews as engaged, 100; recording, 73–74, 75–76; regular vs. extraordinary behavior and, 94–97;

Tanzanian witchcraft study and significant, 178–179. See also Informal interviews
Coresearchers, 17
Coverage, 158
Critique from informants, 219
Cultural artifacts: analytical vs. popular or primary, 167–168; contemporary, 164–166; evaluating and analyzing, 166–167; Ghanaian Christianity, 159; as sources of information, 158–161
Cultural empathy, 85
Cultural knowledge, 28–29
Cultural products: artifacts as, 158–161; material culture as, 159–160; as sources of information, 158
Culture: conversations as avenue to “real,” 104; dynamic nature of, 11; “ideal,” 104; interpersonal relationships as manifestation of, 144–146; Maasai, 162; material, 159–160; New York City “street culture,” 196–197; shared sets of symbols of, 95–97; space and movement components of, 131–132; stories of cultural misunderstanding, 198–199; structures of, 95, 129 fig–130 fig; Tiv, 199
Culture and the Senses (Geurts), 192

D

Dada (sister), 149

Data: checking off any needed, 119–120; coding and sorting the, 178–181; comparative, 57; using computer databases to organize, 119; dealing with apparent contradictions in, 181; evaluating relative importance of, 186–188; evaluating relevance for project, 188–189; experiential, 57; fleeting nature of ethnographic, 70; identifying what you have learned from, 118–119; key themes in, 116–117, 175–176, 177; organizing your notes and, 117–118; primary, 167–168, 214; recording interview, 105–107; writing from research, 174–175. See also Analytical framework; Field notes; Information sources

Data collection: conversations for, 40, 73–75, 94–97; of cultural knowledge and behavior, 28–29; ethics of, 78–80; photographs and drawings, 47; revising your research questions for more, 120; tweaking the research design to improve, 121; type of needed
information determining, 40–41. See also Information sources; Interviews/interviewing

Databases (ethnography), 119
Deception, 61, 93–94
Deductive research process, 190
Descriptive account, 125
Descriptive research: analytical versus, 38; formulating questions for, 39
Detached observer, 85
Directional flows, 144
Distance (ethnographic map), 132
Do Kay (Haiti), 184–185
Documents, 161–163
Domestic space, 135
Drawings and photographs, 47
Duneier, Mitchell, 8–9, 196–197

E
“Eating Christmas in the Kalahari” (Lee), 199
Egalitarian community, 152
El Barrio neighborhood (New York City), 192
Emic (insider) perspective, 26–27, 86
Empathy, 85
Engaged conversationalist, 100
Essential ethnographic information, 188
Ethical issues: data collection and related, 78–80; deception or misinformation, 61, 93–94; of ethnographer influence on studies, 13; ethnographers’ ethical responsibilities as, 32–33; human subjects review, 59–62; privacy and confidentiality as, 31–32
Ethnographers: ethical responsibilities of, 32–33; gaining insider’s perspective, 7; involvement with informants by, 4; as participant-observer, 7, 9, 13; as research instrument, 13–15; social or cultural empathy of, 85; as student in collaborative research, 15–17
Ethnographic detail, 71–72, 188, 202–204
Ethnographic maps: of Cairo apartments, 136fig–137fig; cognitive or conceptual, 138–140; comparing kinship charts to, 46; ethnographic record incorporation of, 215–216; of Gabra culture gendered structures, 129fig–130fig; information, 7, 44–47; of interior spaces, 135–138; large- and small-scale geographic, 132–135; representing movement and behavior on, 141; shapes, scales, and distance features of, 131–132; of space and movement, 131; tools used for, 133. See also Information; Research techniques

Ethnographic present, 207
Ethnographic records: analytical framework for, 125; apparent contradictions in, 181; coding and sorting the, 178–181; creating detailed, 71–72, 188, 202–204; descriptive account of, 125, 202–204; evaluating and revising, 217–218; evaluating importance of data, 186–188; important versus superfluous information in, 76–78; incorporating maps, charts, and photographs into, 215–216; incorporating responses and critiques into, 220–221; key symbols used in, 147–148, 186, 187; limited by coverage and perspective issues, 158; moments revealed through the, 124–125; using recorders/recording for, 72–74; relevant literature incorporated into, 214–215; relying on fragments of, 213–214; variety and contestation perceived in, 214; writing the, 72–74, 123–125, 174–175, 200–203, 217–218. See also Analytical framework; Field notes; Presentation; Theoretical models
Ethnographic storytelling, 176, 189, 198–199
Ethnographic tables, 144
Ethnographic teams, 158
Ethnography: brief history of, 4–7; contemporary, 8–11; definition of, 4; different methods and techniques of, 4; field sites (“the field”) of, 14; as firsthand research, 12–13; infusing theory in, 192–193; objectivity, perspective, and bias issues of, 8, 15; replicability goal of, 13, 15; sharing with audience, 218–220; time commitment required for, 48; validity of, 15. See also Case studies
Ethnography databases, 119
Ethnomusicology, 86
Etic (outsider) perspective, 26–27
Evaluation: authorship, 166; context, 166; cultural artifacts, 166–167; of project relevance, 188–189; purpose, 166; of relative importance of data, 186–188; and revising of ethnographic records, 217–218; seeking informant, 219
Evans-Pritchard, E. E., 4, 5, 10, 11, 45
Events, 42
Experiences: identifying important, 176–178; participant-observation access to, 43
Experiential data, 57
Exploitative relationship, 58
Exploratory research, 38
Extraordinary behavior/conversations, 94–97
F
Farmer, Paul, 184–185
Feedback: getting informant, 122–123, 219–221; incorporating all, 220–221; proposal on opportunities for, 58–60
Field notes: analyzing what you have learned, 118–119; creating ethnographic record from, 71–72; deciding what to include in, 76–78; developing system for taking, 69–70; different strategies for taking, 70–71; organizing key categories of, 117–118; using recorders versus writing, 72–74; style and format of, 79; Suggs’s Botswana study, 68–69. See also Data; Ethnographic records; Journals; Participant-observation
Field sites: cautions related to, 33–35; description of, 14; “gatekeepers” of, 30; Mexican convent as, 20–21. See also Research topics
Follow-up questions, 110
The Forest People (Turnbull), 139
Formal interviews: informal versus, 101–104; when to conduct, 113
Fox, Aaron, 192
Fragments, 213–214
Frank, Katherine, 9
Freeman, Derek, 10
Fulbright-Hays, 52

G
G-Strings and Sympathy (Frank), 9
Gabra culture gendered structures: mapping, 129fig–130fig; study of, 128–129
Gaining access, 7
Gatekeepers, 30
Gender roles: Gabra culture gendered structures, 128–130fig; increased ethnographic attention to, 10
Geographic information systems (GIS), 133
Geographic maps, 132–134
Geopolitical maps, 132, 134–135
Geurts, Kathryn Linn, 192
Ghana: Anlo-Ewe of, 192; Christianity cultural artifacts of, 159
Ghana’s New Christianity (Gifford), 159
Ghannam, Farha, 136–137
Gifford, Paul, 159
Global positioning systems (GPS), 133
Golden Arches East (Watson), 33

H
Haiti and AIDS study, 184–185
Hierarchical relationships, 146
The Hobo: The Sociology of the Homeless Man (Anderson), 8
Hodgson, Dorothy, 162
Homogeneity, 185
Hourglass model, 212
Household surveys, 7
Human subjects review: description of, 59–60; issues related to, 60–61
Hurston, Neale, 5
Hurston, Zora Neale, 8
Hutchinson, Sharon, 10
Hypotheses: gathering nonobvious information impacting, 26–28; problem statement of, 55–56; relationship between research questions and, 40. See also Subhypotheses
Hypothetical questions, 110–111

I
“Ideal” culture or society, 104
In Search of Respect (Bourgois), 102–103, 192
Inductive research process, 175, 190
Informal interviews, 101–104. See also Conversations
Informants: collaborative critical analysis with, 123; concerns and issues related to terminology of, 16–17; critique of Mead’s work with, 10; depending on guidance of, 89, 91–92; engaging potential, 92–93; ethnographer involvement with, 4, 16; feedback from your, 122–123, 219–221; gaining access and building rapport with, 7; human subjects review to protect, 59–61; interviewing representative, 44; key, 91–92; obtaining informed consent from, 61; power balance between researchers and, 5; pseudonyms to protect identity of, 62, 202–203; risks for, 60; seeking evaluation and critique from, 219. See also Research subjects
Information: conversations to collect, 40; determining method used to collect, 40–41; essential ethnographic, 188; evaluating relevance for project, 188–189; important versus superfluous, 76–78; interviews used to gather, 40, 43–44; misinformation and deceptive, 61, 93–94; nonobvious, 26–28; photographs and drawings used as, 47; process of choosing, 90–91; relative significance of, 188; small
ethnographic details, 71–72, 188, 202–204. See also Ethnographic maps
Information sources: analytical versus popular or primary, 167–168, 214; archives as, 158; cultural artifacts as, 158–161, 164–167; cultural products as, 158; triangulating between different, 167. See also Data; Data collection
Informed consent, 61
Insider’s perspective, 7
Instruments: data collection, 72; different types of, 72–74; ethnographer as primary, 13–15
Intellectual questions, 217
Intended audience, 204–205
Interactions: charts used to represent, 144; power balance of researcher-informant, 5; relationships connected by, 45
Interior spaces, 135–138
Interlocutors, 17
Internal spaces, 135
Internet-based ethnographic research, 24
Interpersonal interactions, 145–146
Interpersonal relationships, 144–146
Interview schedules, 107
Interviews/interviewing: balancing participant-observation and, 100; Behar’s study of Mexican woman through, 100–101; collecting information through, 40, 43–44; conducted in Spanish Harlem on crack economy, 102–103; creating transcript of, 74–75; as engaged conversationalist during, 100; good versus bad questions for, 109–112; how to begin a, 108–109; how to record, 105–107; informal vs. formal, 101–104, 113; listening to, 105; recording, 73–74, 75–76; research plan on how to use, 57–58; scheduling, 107. See also Data collection; Research methods
IRBs (institutional review boards), 60

J
Jesus in Our Wombs: Embodying Modernity in a Mexican Convent (Lester), 20–21
Journals, 78. See also Field notes

K
Kaka (brother), 149
Key figures, 200
Key informants, 91–92
Key methods, 41
Key symbols: ethnographic record, 186; kinship chart, 147–148; X-ray as Tanzanian, 187
Key themes: analytical framework for identifying, 175–176; identified from data, 116–117; organizing identified, 176; as organizing metaphor, 177
Kinship: bilateral and unilineal descent, 147; as organizing principle, 146–149; as relationship basis, 146
Kinship charts: basic symbols used for drawing, 147–148; comparing mapping to, 46; description of, 7, 44–45; examining social relationship using, 45–47; explained by informants, 89, 91; Yanomamo, 150fig–152
Knowledge (cultural), 28–29
!Kung people, 199

L
Language issues, 31
Leach, Edmund, 144
Lee, Richard, 199
Lester, Rebecca, 20–21
Lévi-Strauss, Claude, 144
Levirate (Tiv widow inheritance), 199
Linkages, 185–186. See also Relationships
Literature review: conducting a, 53–55; description and functions of, 52–53
Local topical focus, 23–26

M
Maasai culture, 162
MacLeod, Jay, 9
Malinowski, Bronislaw, 4, 6, 10, 12, 47
Mapping. See Ethnographic maps
Material culture, 159–160
Matrilineal descent, 147, 148–149
McCurdy, David W., 149
McDonald’s field site, 33
Mead, Margaret, 4, 5, 7, 10
“The Methods of Ethnology” (Boas), 11
Methods section, 56. See also Research methods; Research plans
Misinformation, 61, 93–94
Models. See Theoretical models
Moments: identifying important, 176–178; writing about revealing, 124
Movement: ethnographic map representation of, 141; as key cultural component, 131; mapping Gabra gendered structures, 129fig–130fig
Narrative storytelling, 71
Narrative structure, 189
National Science Foundation, 52
New York City “street culture,” 196–197
The nonobvious, 26–28
NUDIST, 119
Nuer Dilemmas (Hutchinson), 10
The Nuer (Evans-Pritchard), 45
The Nuer studies (Sudan), 4, 5, 10–11
Nyungne (Buddhist atonement ritual), 85
Object of study, 23
Objective stance, 85
Objectivity: aiming for a degree of, 85; claims of, 8; ethnographer’s role affecting, 15
Observation. See Participation-observation
Observers, 4. See also Participant-observers
Once Intrepid Warriors (Hodgson), 162
Open-ended questions, 109–110
Open-ended research approach, 38
Organizational charts: directional flows represented by, 144; ethnographic record incorporation of, 215–216; ethnographic use of, 144; kinship, 7, 44–47, 89, 91, 150fig–152; organizing social principles using, 146; other types of, 149–153; produced by others, 153–154; relationships and interactions represented by, 144, 153
Organizing metaphor, 177
Organizing social principles, 146
Ortner, Sherry, 84–85
Participant-observation: apparent paradox of, 84–87; balancing interviews and, 100; balancing participation and observation, 87–88; depending on informants during, 89, 91–92; description of, 84; field notes revealing sensory experience of, 72; getting started with, 92–94; learning nonobvious information through, 26–28; overview as research method, 41–43; regular vs. extraordinary behavior/conversations, 94–97; time issue of, 88–89. See also Field notes; Research methods
Participant-observers: description as, 7, 13, 84; “ethnographer as stripper” experience as, 9. See also Observers; Research subjects
Patrilineal descent, 147, 148–149
Patterns of behavior: observing, 95; repetition of, 95–96; variation in, 96–97
Performing the Nation (Askew), 86
Perspectives: ethnographic problems with, 8; ethnographic record limited by, 158; etic (outsider) and emic (insider), 26–27, 86; gaining insider’s, 7; interviews and conversations reflecting personal, 40; participant-observation access to, 43
Photographs, 47, 215–216
Popular information sources, 167–168
Potential informants, 92–93
Practical ramifications, 217
Presentation: common ethnographic conventions used in, 196–201; “ethnographic present” used in, 207; evaluating and revising, 217–218; formal to informal continuum of style, 206–208; importance of ethnographic detail in, 71–72, 188, 202–204; incorporating maps, charts, and photographs into, 215–216; incorporating responses and critiques into, 220–221; intended audience of, 204–205; relevant literature incorporated into, 214–215; style of, 196, 204–208; subject matter of, 205–206. See also Analytical framework; Ethnographic records
Presentation style: definition of, 196; formal to informal continuum of, 206–208; matching analytical framework to, 206; matching audience to, 204–205; matching subject matter to, 205–206
Primary data, 167–168, 214
Privacy issues, 31–32
Problem statement, 55–56
Proposals: human subjects review and IRB approval included in, 59–62; identifying project’s larger relevance, 58–59; literature review for, 52–55; research plan explained in, 56–58; standard structure used for, 52; statement of the problem, 55–56; summary included in, 59; transformed into hourglass model, 212
Pseudonyms, 62, 202–203
Purpose evaluation, 166
Questions: analytical framework for identifying, 175–176; avoiding leading, 110; avoiding “simple,” 111; the big picture and big, 190–192; checking the answers to research,
119–120; descriptive, 39; ethnographic storytelling and answering, 176, 189; follow-up, 110; good versus bad interview, 109–111; hypotheses relationship to research, 40; interview use of hypothetical, 110–111; linking methods and research, 40–41; open-ended vs. closed-ended, 109–110; project’s answering of intellectual, 217; research plan on how to use, 57–58; revising your research, 120; that shouldn’t or can’t be asked, 111–112; turning an idea or topic into research, 38–39

R

Real Country (Fox), 192

“Real” culture or society, 104

Recommendations, 217

Recorders/recording: for ethnographic record, 72–74; interviews, 105–107; pragmatics of using technology for, 75–76

Relationships: causal, 213; charts used to represent, 144; culture manifested through interpersonal, 144–146; hierarchical, 146; kinship basis of, 146; kinship charts to examine, 7, 44–47, 89, 91; research-informants’ exploitative, 58; social interaction connecting, 45; spatial, 45. See also Connections; Linkages

Relative informality style, 206–207

Relative significance, 188

Relevance: demonstrating project’s, 216–217; including literature with, 214–215; information, 188–189

Reliability, 180–181

Religious phenomenon studies, 165

Remaking the Modern (Ghannam), 136–137

Replicability goal, 13, 15

Representative informants, 44

Research: descriptive versus analytical, 38; exploratory, 38; presentation of, 196–208; recommendations based on, 217; relevance of, 216–217

Research design: historical or personal perspectives impacting, 40; tweaking the, 121

Research instruments: data collection, 72; different types of, 72–74; ethnographer as primary, 13–15

Research methods: early approaches to ethnographic, 6–8; ethnographic, 4; examining key, 41; issues to consider when selecting, 47–49; linking questions and, 40–41; participant-observation, 26–28, 41–43; research plan on using specific, 58; tools used for, 58, 133. See also Interviews/interviewing; Methods section; Participant-observation

Research moments: identifying important, 176–178; writing about revealing, 124

Research plans: description of, 26, 56; issues to consider for, 47–49; proposal inclusion of detailed, 56–58. See also Methods section

Research process: analysis as, 191; deductive, 190; inductive, 175, 190; revising questions and focus during, 26

Research projects: demonstrating relevance of, 216–217; selecting topic of, 21. See also Research topics

Research proposals. See Proposals

Research questions. See Questions

Research strategies: collaborative, 15–17; different methods and techniques of, 4; ethnography as, 4; using the Internet, 24

Research subjects: critique of Mead’s work with, 10; ethnographer involvement with, 4; gaining access and building rapport with, 7; human subjects review to protect, 59–61; power balance between researchers and, 5; pseudonyms to protect identity of, 62, 202–203; risks for, 60. See also Informants; Participant-observers

Research techniques: ethnographic, 4; household surveys, 7; kinship charts, 7, 44–47, 89, 91, 147–148, 150fig–152. See also Ethnographic maps

Research topics: benefits of relatively specific focus for, 23–26; cautions regarding, 33–35; choosing an appropriate, 21; formulating research questions from, 38–40; issues of accessibility on, 29–31; issues of privacy related to, 31–32; object of study focus of, 23; where to look for possible, 22–23. See also Field sites; Research projects

Revising, 217–218

Risks, 60

S

Samoa studies (Mead), 4, 5, 7, 10

Scales (ethnographic map), 131–132

Sensory experience, 72

“Shakespeare in the Bush” (Bohanan), 199

Shapes (ethnographic map), 131–132

Shared sets of symbols: patterns of, 95; repetition of, 95–96; variation of, 96–97

Sharing ethnography, 218–220
Sherpas Through Their Rituals (Ortner), 84–85
Sidewalk (Duneier), 9, 196–197
Small ethnographic details, 71–72, 188, 202–204
Social empathy, 85
Social interactions: charts used to represent, 144; power balance of researcher-informant, 5; relationships connected by, 45
Social relationships: charts used to represent, 144; hierarchical, 146; kinship charts to examine, 7, 44–47, 89, 91; research-informants’ exploitative, 58; social interaction connecting, 45; spatial, 45
Societies: dynamic nature of, 11; egalitarian community, 152; “ideal,” 104; interpersonal relationships shaped by, 144–146; “real,” 104
Sorting: definition of, 180; ethnographic record coding and, 178–180
Spaces: domestic, 135; internal, 135; as key cultural component, 131; mapping Cairo apartments, 136fig–137fig; mapping Gabra household gendered, 129fig–130fig
Spanish Harlem crack economy, 102–103
Spatial relations, 45
Specific topical focus, 23–26
Storytelling, 176, 189, 198–199
Street Corner Society (Whyte), 9
Street culture (New York City), 196–197
Structures: cultural, 95; ethnographic narrative, 189; mapping Gabra cultural gendered, 129fig–130fig
Style of presentation: definition of, 196; formal to informal continuum of, 206–208; matching analytical framework to, 206; matching audience to, 204–205; matching subject matter to, 205–206
Subhypotheses, 56. See also Hypotheses
Subject matter, 204, 205–206
Subject position, 84
Suggs, David N., 68–69
T
Tables (ethnographic), 144
Tanzania: health/illness categories study in, 145; music study in, 86; witchcraft study in, 178–179; X-ray as key symbol in, 187; X-ray (or kipimo kikubwa big test) of, 177
Target field site, 33
Techniques. See Research techniques
Theoretical models: alternative, 213–214; creating coherent whole using, 184–186; deductive process of, 190; hourglass shape as, 212; inductive process of, 175, 190; infusing theory in ethnography through, 192–193. See also Analytical framework; Ethnographic records
Theory, 192–193
Thought-behavior relationship, 140
Time issues: ethnographic time commitment, 48; of participant-observation, 88–89
Tiv culture, 199
Tools: GPS and GIS mapping, 133; proposal explanation of, 58
Topics. See Research topics
Transcript of interview, 74–75
Transcription, 74–75
Translated Woman (Behar), 100–101
Triangulating information sources, 167
Trobriand Islanders, 4, 6, 10, 47
Turnbull, Colin, 139
U
Unilineal descent, 147–149
V
Validity, description of, 15
Variety, 214
Video cameras: for ethnographic record, 73–74; recording interview data using, 105–107
W
Wal-Mart field site, 33
Watson, C. W., 12
weiner, Annette, 10
Wenner-Gren, 52
When Men are Women (Wood), 128–130fig
Whyte, William, 9
Witchcraft study (Tanzania), 178–179
Women of Value, Men of Renown (Weiner), 10
Wood, John, 128–130
Writing process: of ethnographic records, 123–125; evaluating and revising, 217–218; at midway point of research, 123–125; protecting informants during the, 200–203; recording versus field notes, 72–74; about revealing moments, 124; writing from the data, 174–175
X
X-ray (or kipimo kikubwa big test), 177, 187
Y
Yanomamo kinship chart, 150fig–152