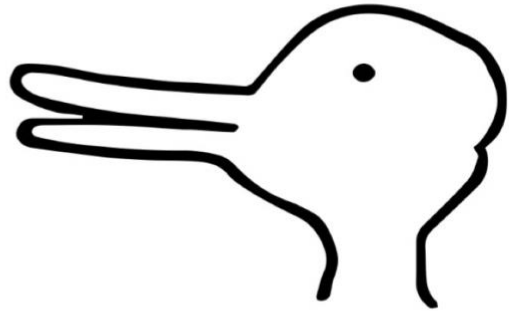
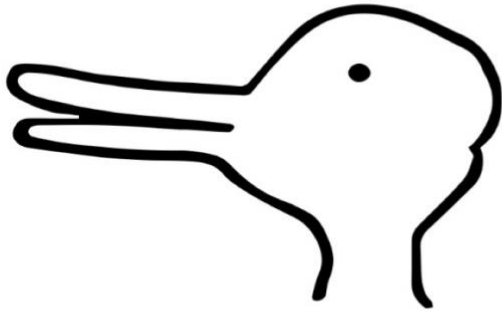


Political Ethnography & the Immersive Study of Power

Department of Political Science, University of Copenhagen,
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Mondays 15:00 -17:00 CSS 35-3-13
Wednesdays 15:00 – 17:00 CSS 2-1-36
Office hours: Tuesdays 10:30 – 12:30

Description

Political Ethnography is a broad, interdisciplinary research strategy that seeks to generate contextual knowledge about social and political worlds based on the immersion of the researcher into those worlds. Researchers working in an ‘ethnographic key’ (Longo & Zacka 2019) commit themselves to ‘being there’ and ‘getting close’ to everyday mess and mundanity to put the ‘life’ back into everyday life and the ‘social’ back into social science. As a mode of analysis, ethnography eschews unitary and one-sided interpretations (do you see a duck, or a rabbit, or both?), and its goal is often to complexify rather than to simplify existing arguments and assumptions. As a scholarly practice, ‘ethnography’ can stand for many things: a method, an attitude, a written record, a feeling, a tool, and a thing. Definitions range from calling ethnography a ‘way of seeing’ (Wolcott 2008), a ‘writing genre’ (Clifford & Marcus 1986), or a ‘practice of representing’ (van Maanen 1988 [2011]); to describing it as a form of research ‘from the body’ (Wacquant 2015), and ‘the most human of [all] methods’ (Yanow & Schwartz-Shea 2018). Herbert Blumer (1969) tell us that ‘political ethnography’ is as much theoretical as it is procedural. It is theoretical in that it specifies a field and an object of inquiry (for example, political practice). It is procedural in that it recommends methods and ways of working to capture its objects in their contextual complexity.

Over the last years, ethnographic methods have become increasingly popular in political science, where they are used to study international relations, politics and power ‘from within’ and ‘from below’. Yet, ethnography’s place and role in our discipline remains contested. While some embrace ethnographic ways of seeing and its promise to bring the lived experience of real people back into our analyses, others criticize ethnography for its naïve empiricism, ethical dilemmas and apparent inability to produce generalizable insights.

This course offers a space to learn about and experiment with what it means to study politics and power ethnographically. Our two weekly meetings are arranged around the development of four key academic practices: *reading* ethnography; *doing* ethnography; *writing* ethnography; and *situating* ethnography in academic and political debates. On the one hand, the course is ‘close to the ground’ and ‘hands on’. By listening to the voices of influential ethnographers, we will see how ethnographic analysis can address substantive political questions about the state, diplomacy, international finance, social marginalization, globalization, war and mass violence. Keeping those voices in the back of our minds, we will also venture out into the field for methodological try-outs and first-hand experience of doing research from under the ethnographer hat. On the other hand, the course will also tackle and unpack a number of more ‘abstract’ conundrums of social science research from an ethnographic perspective, including questions of theorization, methods of data collection, fieldwork, research ethics, positionality, reflexivity and authority in academic writing. Towards the end of the course, we will bring these strands together and engage in an intellectual exercise of putting a famous ethnographer ‘on trial’ for accused academic and ethical misconduct, and will discuss the strengths and dangers that come with doing ethnography.

The course may be especially interesting for students who are completing an internship as part of their degree, or who are planning to conduct fieldwork that requires some degree of ethnographic sensibility. But eventually, anyone interested in the epistemological, political and ethical implications of studying power through immersion is most welcome.

Learning Goals

Knowledge

- Describing and explaining the standards of ethnographic research
- Applying the key concepts and practices of ethnographic work
- Understanding the value and limits of ethnographic research
- Accounting for relevant debates in the field

Skills:

- Designing and conducting ethnographic research
- Comparing ethnographic research to other forms of inquiry
- Evaluating ethnographic knowledge claims
- Producing and handling ethnographic data
- Writing ethnographic fieldnotes and texts

Competences:

- Strengthening critical thinking by reading ethnographically
- Acknowledging and identifying the politics of knowledge claims
- Developing ethnographic sensibilities for the complexity of social and political life
- Evaluating and relating ethnographic studies to other social scientific traditions of knowledge production
- Planning and delivering diverse writing tasks

Requirements

This course is reading and practice-intensive and requires **considerable engagement** from its participants. It is conceived with the intent of us exploring together what ethnographic research into politics and power looks like – in theory and in practice. Since the texts we will read and the

things we will do in class are eclectic, not canonical, and since I do not dispense truth, the course will be run as a seminar rather than a string of frontal lectures. This format places a bigger burden on the seminar participant, so in order to make our time together productive, your preparation, presence and participation are crucial. Please complete the required readings, be on time for each class, bring all relevant texts, and contribute energetically to the discussions. To facilitate those contributions, two of you will act as our **discussion leaders** during each of our meetings. In this role, you have two tasks: First, to kick off the discussion with a *critical, theoretical summary and analysis* of the session's required readings. This should be delivered as a free, yet prepared, statement rather than a formal presentation, and take about 10-15 minutes. You can split the readings between each other or prepare and deliver the statement together. Second, you will use your acquired expertise on the subject matter to stimulate and guide our group discussion. Part of this latter task will be to *raise questions, methodological points, or suggestions for further inquiry*.

Ethnographic research is all about training our senses, learning the 'art of noticing', and 'being there' – so I encourage you to minimize distractions in the class room such as laptops and phones and instead dive into the richness of face-to-face interaction.

Formal assessment for this course consists of two graded written assignments and one groupwork-based pass/fail assignment that together make up a **portfolio exam** to be handed in at the end of the course. The final deadline for handing in all required items is Friday, the 29th of May 2020. The portfolio exam can be completed individually or in groups of maximum three students. If you choose to work in a group, your group must remain the same over both graded assignments. Assignment 2 will be based on group work with groups formed around the ethnography you choose to read. The portfolio exam consists out of the following three assignments:

Assignment 1: Telling Tales of the Field

Description: (1) Find or construct a field, (2) observe 'power' within it, and (3) write a paper that includes descriptions of the workings of power in your field in two different styles of ethnographic tales (see van Maanen 2011), and a reflection on the process of producing ethnographic knowledge that engages relevant debates from the literature such as those on positionality, data generation, or the authority of the ethnographic voice. The total length of this submission must not exceed 24,000 keystrokes (ca 10 pages) for a single student. For groups of two students the maximum is 28.800 keystrokes (ca. 12 pages). For groups of three students the maximum is 33,600 keystrokes (ca 14 pages). A 5% margin applies. The assignment counts for 50% of the final grade. You are encouraged to discuss your choice of field/site with me during office hours early on in the semester.

Assignment 2: Ethics in Practice (groupwork, pass/fail)

Description: Fill in a KU research ethics application for your chosen ethnography. As a group, upload your form to Absalon, where it will be reviewed through student-to-student peer feedback. Taking this feedback into account, develop three key take-away points to present in an in-class discussion, referring also to the assigned literature on research ethics. (NB: Even though no grade is given for this exercise, students must submit work and give peer-feedback on each-others' work to successfully complete the course).

Assignment 3: The Ethnographic 'Trial'

Description: Write an ethnographic 'trial' of an ethnographic book (from the suggested monographs; cast of Among Wolves). More guidelines on how to do this will be developed in class. (NB: Goffman's *On the Run* cannot be chosen for this task). The total length of this submission must not exceed 24,000 keystrokes (ca 10 pages) for a single student. For groups of two students the

maximum is 28,800 keystrokes (ca. 12 pages). For groups of three students the maximum is 33,600 keystrokes (ca 14 pages). A 5% margin applies. The assignment counts for 50% of the final grade.

There is **no** final exam.

Key texts

As a group, we will make extensive use of Edward Schatz's (2009) *Political Ethnography: What Immersion Contributes to the Study of Power* (London and Chicago: University of Chicago Press), Timothy Pachirat's (2018) *Among Wolves: Ethnography as the Immersive Study of Power*. (London and New York: Routledge), as well as Alice Goffman's (2014) *On the Run: Fugitive Life in an American City* (Chicago: University of Chicago Press). I will share an electronic version of *Among Wolves* on Absalon, and please try to get your hands on Schatz and Goffman - either from the University Bookstore, a library, or the internet.

Session by session, we will deepen key debates with additional literature, mainly journal articles (shared as .pdf files on Absalon), but also newspaper articles, video clips and podcasts. In addition, each of you will choose ONE of the following ethnographies (works written by the cast of *Among Wolves*) to read *entirely* and work with throughout the semester. I encourage you to find out who else has chosen your book early on in the semester and form an informal reading club. Choices should be made by the end of week 2.

Autesserre, Séverine. 2014. *Peaceland - Conflict Resolution and the Everyday Politics of International Intervention*. Cambridge: Cambridge University Press.

Mérand, F. 2021. *The Political Commissioner: A European Ethnography, The Political Commissioner*. Oxford: Oxford University Press. doi: 10.1093/OSO/9780192893970.001.0001.

Boo, Katherine. 2012. *Behind the Beautiful Forevers: Life, Death and Hope in a Mumbai Undercity*. New York: Random House.

Tsing, A. L. (2011) *Friction: An ethnography of global connection, Friction: An Ethnography of Global Connection*. Princeton & Oxford: Princeton University Press. doi: 10.1525/pol.2006.29.2.291.

Duneier, Mitchell. 1999. *Sidewalk*. New York: Farrar, Straus and Giroux.

Ho, Karen. 2009. *Liquidated: An Ethnography of Wall Street*. Durham and London: Duke University Press.

Malinowski, B. 2007. *Argonauts of the Western Pacific: An Account of Native Enterprise and Adventure in the Archipelagoes of Melanesian New Guinea*. London: Routledge & Kegan Paul.

Pachirat, Timothy. 2011. *Every Twelve Seconds - Industrialized Slaughter and the Politics of Sight*. New Haven and London: Yale University Press.

Scott, James C. 1985. *Weapons of the Weak: Everyday Forms of Peasant Resistance*. New Haven and London: Yale University Press.

Tsing, Anna Lowenhaupt. 2015. *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*. Princeton: Princeton University Press.

Vitebsky, Piers. 2005. *The Reindeer People: Living with Animals and Spirits in Siberia*. Boston, MA: Houghton Mifflin.

Wacquant, Loïc. 2004. *Body and Soul: Notebooks of an Apprentice Boxer*. Oxford: Oxford University Press.

West, H. G. 2007. *Ethnographic Sorcery*. Chicago and London: University of Chicago Press.

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In general, good additional sources to read about ethnography, immersive qualitative methods, fieldwork, and ethnographic empirical work are:

- The American Political Science Association (APSA) Qualitative and Multimethod Newsletter (biannually) - full (and free!) PDFs can be accessed at: <https://www.maxwell.syr.edu/moynihan/cqrm/qmmr/>
- Ethnography
- Cultural Anthropology
- HAU: Journal of Ethnographic Theory
- PS: Political Science & Politics
- Perspectives on Politics
- Political Methodology
- Field Methods
- Feminist Studies
- Anthropological Theory
- Millennium: Journal of International Studies
- International Journal of Social Research Methodology
- Political Geography
- Qualitative Research
- Cultural Anthropology
- Sociological Theory
- www.theory-talks.org
- Conflict Field Research, Colgate University; <http://conflictfieldresearch.colgate.edu>
- The 'Methodology and Research' section of the LSE Review of Books; <http://blogs.lse.ac.uk/lseviewofbooks/category/disciplines/methodology-and-research/>
- The Practice Theory Methodologies Blog: <https://practicetheorymethodologies.wordpress.com>

Weekly Schedule

Week 1: What is ethnography? The origins and development of the approach

Monday

We will spend the first part of this session on housekeeping: Orientation & introduction to the practical questions of the course; expectations & goals; assessments; sign up for discussion leading; why we have to read all these books.

We will spend the second part of this session on an introduction to the substantial questions of the course: What is ethnography? What is political ethnography? How can we study politics ethnographically? What does it mean that ethnography can be a method, a way of researching, a way of writing, a way of seeing, and a way of being?

Readings:

- Course Syllabus ([this document](#))
- Schatz, Edward. 2009. "Ethnographic Immersion and the Study of Politics." In *Political Ethnography: What Immersion Contributes to the Study of Power*, edited by Edward Schatz, 1–23. Chicago: Chicago University Press. [23 pages]
- Schuessler, Jennifer. 2012. "Professor Who Learns From Pesants." *The New York Times*, December 4, 2012. [4 pages]

Wednesday

What is ethnography's history and how did the approach develop over time? What was it 'used' for in the past; and what can we use it for today? What kinds of questions can we ask with ethnography? What are its focal points and objects of analysis? What is the relationship between ethnography, description and culture? What is the ethnographer's task? Who are these people doing ethnographic research?

Readings:

- Geertz, Clifford. 2005. "Deep Play: Notes on the Balinese Cockfight." *The MIT Press on Behalf of the American Academy of Arts and Sciences* 134 (4): 56–86. [30 pages]
- Series Editors' Foreword, Preface & Act 1 of *Among Wolves* [15 pages]
- Wolcott, Harry F. 2008. "Ethnography as a Way of Seeing." In *Ethnography: A Way of Seeing*, Chapter 4: 62–87. AltaMira Press. [25 pages]

Further reading:

- Aronoff, Myron J. 2006. "Forty Years as a Political Ethnographer." *Ab Imperio* 4: 1–15.
- Malinowski, Bronislaw. 1922 [2007]. *Argonauts of the Western Pacific: An Account of Native Enterprise and Adventure in the Archipelagoes of Melanesian New Guinea*. London: Routledge & Kegan Paul.
- O'Reilly, Karen. 2009. "Malinowski." In *Key Concepts in Ethnography*, 138–44. London: Sage Publications. [8 pages]
- Auyero, Javier. 2006. "Introductory Note to Politics under the Microscope: Special Issue on Political Ethnography I." *Qualitative Sociology* 29 (3): 257–59.

Week 2: Where do we look and what do we do? Politics in strange places and ethnography as interpretive social science

Monday

We will start today's session with an observation exercise. Then, we will move on to discuss what kinds of questions can we ask with ethnography. What kinds of things can we 'look at' to do it? Why should we care about the everyday? What are the benefits of producing 'experience near' accounts (as opposed to 'experience distant')? Where do we situate the political? What are the motivations to doing ethnographic work? We will use this session to meet the cast of *Among Wolves* and look at what they do to study (international) power relations ethnographically: from Malaysian rice farmers, to Nebraska Slaughterhouses, Wall Street, and the Matsutake mushroom – ethnographers are everywhere. Try to use the days leading up to this meeting to do some generic research on the books and choose the ethnography you want to work on over the course of the semester. You are of course welcome (and encouraged!) to (eventually) read all of the books – but you will need to focus on ONE in particular for Assignments 2 and 3.

Readings:

- Act 5 in *Among Wolves* [58 pages]
- Watch the videos and/or listen to the podcasts on the ethnographies that interest you most, read all the blurbs I have uploaded to Absalon, and do some generic background research on the books and their authors

Wednesday

How do we situate the works of the cast? What unites them? Where does ethnography sit in the field of social & political science? What characterizes ethnographic authority, both within and across disciplines? Why are we reading a play for this course? What are the principles of interpretive research? What are the philosophical underpinnings of the ethnographic approach?

Readings:

- Act 2 and 3 of *Among Wolves* [13 pages]
- Wedeen, Lisa. 2009. "Ethnography as Interpretive Enterprise." In *Political Ethnography: What Immersion Contributes to the Study of Power*, edited by Edward Schatz, 1st ed., 75–94. Chicago and London: University of Chicago Press. [19 pages]
- Kubik, Jan. 2009. "Ethnography of Politics: Foundations, Applications, Prospects." In *Political Ethnography: What Immersion Contributes to the Study of Power*, edited by Edward Schatz, 25–52. Chicago: Chicago University Press. [27 pages]

Further reading:

- Colebrook, Claire. 2002. "The Politics and Potential of Everyday Life." *New Literary History* 33 (4): 687–706.
- Pader, Ellen. 2014. "Seeing with an Ethnographic Sensibility: Explorations Beneath the Surface of Public Policies." In *Interpretation and Method - Empirical Research Methods and the Interpretive Turn*, edited by Dvora Yanow and Peregrine Schwartz-Shea, 194–208. Routledge.
- Ingold, Tim. 2014. "That's Enough about Ethnography!" *Hau: Journal of Ethnographic Theory* 4 (1): 383–95.

- Clifford, James, and George E. Marcus. 1986. *Writing Culture*. Edited by James Clifford and George E. Marcus. Vol. 41. Berkeley and Los Angeles: University of California Press.
- Maanen, John Van. 2011. "Ethnography as Work: Some Rules of Engagement." *Journal of Management Studies* 48 (1): 218–34.
- Abbott, Andrew. 2018. "The Art of Recognizing What You Ought to Have Wanted to Look For." *Sociologica* 12 (1): 3–4.
- Sardan, Jean-Pierre Olivier de, and Antoinette Tidjani Alou. 2015. "Introduction: Empirical Adequacy, Theory, Anthropology." In *Epistemology, Fieldwork, and Anthropology*, 1–20. New York: Palgrave Macmillan US.

Week 3: What kind of text is an ethnography and what can it capture? Telling tales of the field

Monday

What is a 'field'? What is the relationship between ethnography and fieldwork? What kinds of things can we produce ethnographic knowledge on, and what must our studies look like? What is the relationship between defining the object of ethnographic inquiry (a group of people, a practice, a thing), and carrying out the research ('fieldwork') to learn about it?

Readings:

- Act 4 of *Among Wolves* [52 pages]
- Amit, Vered. 2000. "Constructing the Field." In *Constructing the Field: Ethnographic Fieldwork in the Contemporary World*, 1–18. Ithaca, NY: Cornell University Press. [18 pages]

Further reading:

- Burrell, Jenna. 2009. "The Field Site as a Network: A Strategy for Locating Ethnographic Research." *Field Methods* 21 (2): 181–99.
- Desmond, Matthew. 2014. "Relational Ethnography." *Theory and Society* 43 (5): 547–79. <https://doi.org/10.1007/s11186-014-9232-5>.
- Gupta, Akhil, and James Ferguson. 1997. "Discipline and Practice: 'The Field' as Site, Method, and Location in Anthropology." *Anthropological Locations: Boundaries and Grounds of a Field Science* c: 1–46.
- Loaeza, S., R. Stevenson, and D.C. Moehler. 2005. "Symposium Should Everyone Do Fieldwork?" *APSA-CP Newsletter* 16 (2): 8–19.
- Coleman, Simon, and Peter Collins. 2010. *Locating the Field: Space, Place and Context in Anthropology*. London: Berg Publishers.
- Bondy, Christopher. 2012. "How Did I Get Here? The Social Process of Accessing Field Sites." *Qualitative Research* 13 (5): 578–90.
- Alvesson, Mats. 2009. "At-Home Ethnography: Struggling With." In *Organizational Ethnography: Studying the Complexities of Everyday Life*, edited by Sierk Ybema, Dvora Yanow, Harry Wels, and Frans Kamsteeg, 155–74. Sage.
- Richmond, Oliver P., Stefanie Kappler, and Annika Björkdahl. 2015. "The 'Field' in the Age of Intervention: Power, Legitimacy, and Authority versus the 'Local.'" *Millennium: Journal of International Studies* 44 (1): 23–44.
- McGranahan, Carole. 2014. "What Is Ethnography? Teaching Ethnographic Sensibilities without Fieldwork." *Teaching Anthropology* 4: 23–36.
- Mohammad, Robina, and James D. Sidaway. 2013. "Fieldwork amid Geographies of Openness and Closure." *Area* 45 (4): 433–35.
- Cunliffe, A. L., Alcadipani, R. (2016), "The Politics of Access in Fieldwork: Immersion, Backstage Dramas, and Deception", *Organizational Research Methods*, Vol. 19, no. 4, pp. 535-561
- Zilber, T. (2014), "Beyond a single organization: challenges and opportunities in doing field level ethnography", *Journal of Organizational Ethnography*, Vol. 3, no. 1, pp. 96-113

Wednesday

What is the relationship between ethnography and writing? To what degree is good writing a necessary condition for good ethnography? Does leaving ethnographic scaffolding in place contribute to the persuasiveness of ethnographic writing? What is an ethnographic scaffold? How should we *read* ethnographies? We will start the session with an ethnographic reading exercise, and continue to talk about van Maanen's suggestion that we can write different tales about the same events (remember the rabbit-duck...?).

Readings:

- Maanen, John van. 1988 [2011]. *Tales of the Field: On Writing Ethnography*. Chicago: University of Chicago Press. Chapters 3, 4 and 5. [56 pages]

Further reading:

- Maanen, John van. 2010. "A Song for My Supper: More Tales of the Field." *Organizational Research Methods* 13 (2): 240–55.
- Boswell, John, and Jack Corbett. 2015. "Who Are We Trying to Impress? Reflections on Navigating Political Science, Ethnography and Interpretation." *Journal of Organizational Ethnography* 4 (2): 223–35.
- Goodall, H. L. 2010. "From Tales of the Field to Tales of the Future." *Organizational Research Methods* 13 (2): 256–67.
- Marcus, George E. 2012. "The Legacies of Writing Culture and the near Future of the Ethnographic Form: A Sketch." *Cultural Anthropology* 27 (3): 427–45.

Week 4: How do you know? 'Lived experience' as evidence and dataMonday

What kind of *data* does ethnographic work provide us with, and what *methods* can we use to 'get it'? This session provides an introduction to different approaches, as well as reflections on the differences, strengths, and limits of different forms of ethnographic data production, such as participant observation, hanging out, interviewing, shadowing, following the thing, or text-work. While reading the assigned literature, think about what kinds of techniques or methods for data generation the ethnography you are reading relies on. How systematic is the author in 'collecting' data? What is the difference between 'collecting' and 'generating' data? How is the issue of access discussed? What is the role of serendipity, surprise, and openness in ethnographic research?

Readings:

- Wilkinson, Cai. 2013. "Ethnographic Methods." In *Critical Approaches to Security Studies: An Introduction to Theories and Methods*, edited by Laura Shepherd, 129–45. Taylor & Francis. [16 pages]
- Geertz, Clifford. 1973. "Thick Description: Toward an Interpretive Theory of Culture." *The Interpretation of Cultures*. Basic Books Inc. [27 pages]
- Nader, Laura. 1969. "Up the Anthropologist: Perspectives Gained from Studying Up." In *Reinventing Anthropology*, edited by D. Hymes, 284–311. New York: Random House. [27 pages]
- Eggeling, Kristin A. 2021. 'At Work with Practice Theory, "Failed" Fieldwork, or How to See International Politics in An Empty Chair', *Millennium: Journal of International Studies*, 50(1), pp. 149–173.

Further Reading:

- Wedeen, Lisa. 2010. "Reflections on Ethnographic Work in Political Science," *Annual Review of Political Science*, no. 1986.
- Cohen, Jeffrey H. 2000. "Problems in the Field: Participant Observation and the Assumption of Neutrality." *Field Methods* 12 (4): 316–33.
- Cook, Ian. 2004. "Follow the Thing: Papaya." *Antipode*, 642–64.
- Laet, Marianne de, and Annemarie Mol. 2000. "The Zimbabwe Bush Pump: Mechanics of a Fluid Technology." *Social Studies of Science* 30 (2): 225–63.
- Feldman, Gregory. 2011. "If Ethnography Is More than Participant-Observation, Then Relations Are More than Connections: The Case for Nonlocal Ethnography in a World of Apparatuses." *Anthropological Theory* 11 (4): 375–95.
- Gusterson, Hugh. 1997. "Studying Up Revisited." *PoLAR* 20 (1): 114–19.
- Emerson, By Robert M, Rachel I Fretz, Linda L Shaw, Paul Atkinson, Amanda Coffey, Sara Delamont, John Lofland, and Lyn Lofland. 2011. "Participant Observation and Fieldnotes." In *Handbook of Ethnography*, 352–68.
- Gerard Forsey, Martin. 2010. "Ethnography as Participant Listening." *Ethnography* 11 (4): 558–72.
- Wolcott, Harry F. 2008. "Ethnography as a Way of Seeing." In *Ethnography: A Way of Seeing*, 62–87. AltaMira Press.
- Czarniawska, Barbara. 2007. *Shadowing: And Other Techniques for Doing Fieldwork in Modern Societies*. Copenhagen: Liber: Copenhagen Business School Univeritetsforlaget.

- Gill, R., Barbour, J., Dean, M. (2014), "Shadowing in/as work: Ten recommendations for shadowing fieldwork practice", *Qualitative Research in Organizations and Management*, vol. 9, no. 1, 69-89
- Zahle, Julie. 2012. "Practical Knowledge and Participant Observation." *Inquiry* 55 (1): 50–65.
- Holmes, Georgina, Katharine A.M. Wright, Soumita Basu, Matthew Hurley, Maria Martin De Almagro, Roberta Guerrina, and Christine Cheng. 2019. "Feminist Experiences of 'Studying up': Encounters with International Institutions." *Millennium: Journal of International Studies* 47 (2): 210–30.
- Ingold, Tim, and Jo Lee Vergunst. 2008. *Ways of Walking: Ethnography and Practice on Foot*. Surrey and Burlington: Ashgate.
- Wacquant, Loïc. 2015. "For a Sociology of Flesh and Blood." *Qualitative Sociology* 38 (1): 1–11.
- Souleles, Daniel. 2018. "How to Study People Who Do Not Want to Be Studied: Practical Reflections on Studying Up." *Polar* 41 (September): 51–68.

Wednesday

Today, we will look into and practice the craft of writing good ethnographic fieldnotes. I also will share an example of my own fieldnotes from one of my recent trips to Brussels with you.

Readings:

- Emerson, Robert M., Rachel I. Fretz, and Linda L. Shaw. 1995. *Writing Ethnographic Fieldnotes*. Chicago: University of Chicago Press. (Read as much of this as you can as early as you can, but definitely Chapters 1 & 2) [38 pages]
- Barrowman, Nick. 2018. "Why Data Is Never Raw." *The New Atlantis*, no. Summer/Fall 2018: 129–35.
https://www.thenewatlantis.com/docLib/20181001_TNA56Barrowman.pdf. [6 pages]
- Look again at Act 5 of *Among Wolves*

Further reading:

- Phillippi, Julia, and Jana Lauderdale. 2017. "A Guide to Field Notes for Qualitative Research: Context and Conversation." *Qualitative Health Research*, 1–8.
- Sanjek, Rog. 1990. *Fieldnotes: The Makings of Anthropology*. Ithaca and London: Cornell University Press.
- Haraway, Donna. 1988. "Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective." *Feminist Studies* 14 (3): 575.
- Wolfinger, Nicholas H. 2002. "On Writing Fieldnotes: Collection Strategies and Background Expectancies." *Qualitative Research* 2 (1): 85–95.

Week 5: Ethnographic workshop I: hanging out, observing & writing fieldnotesMonday

Let's try out some methods and do some fieldwork! For today's session, we will leave the classroom and find a place to conduct an ethnographic observation. Your task will be to look for *power* – in whatever sense you can think of. While we are in the field, you will take jottings that you will transcribe into proper fieldnotes immediately after leaving. These notes will form the basis for our next meeting.

Readings:

- Emerson, Robert M., Rachel I. Fretz, and Linda L. Shaw. 1995. *Writing Ethnographic Fieldnotes*. Chicago: University of Chicago Press. (Chapters 3) [26 pages]

There is no discussion leading in this session.

Wednesday

We will spend the first half of the class with a de-brief on the observation and note-taking exercise. We will use the second half to discuss the idea of the 'ethnographic voice', ethnographic writing styles, and the pathways to writing clearly and authoritatively.

Readings:

- Yanow, Dvora. 2009. "Dear Author, Dear Reader: The Third Hermeneutic in Writing and Reviewing Ethnography." In *Political Ethnography: What Immersion Contributes to the Study of Power*, edited by Edward Schatz, 275–302. Chicago, IL: Chicago University Press. [27 pages]
- Daigle, Megan. 2016. "Writing the Lives of Others: Storytelling and International Politics." *Millennium - Journal of International Studies* 45 (1): 25-42. [17 pages]

Further reading:

- Schwartz-Shea, Peregrine. 2006. "Judging Quality: Evaluating Criteria and Epistemic Communities." *Interpretation and Method: Empirical Research Methods and the Interpretive Turn*, 120–46.
- Other chapters in Emerson, Robert M., Rachel I. Fretz, and Linda L. Shaw. 1995. *Writing Ethnographic Fieldnotes*. Chicago: University of Chicago Press.
- MacKay, Joseph, and Jamie Levin. 2015. "Hanging Out in International Politics: Two Kinds of Explanatory Political Ethnography for IR." *International Studies Review* 17 (2): 163–88.
- Duneier, Mitchell, and Les Back. 2006. "Voices from the Sidewalk: Ethnography and Writing Race." *Ethnic and Racial Studies* 29 (3): 543–65.
- Wolf, Margery. 1992. *A Thrice-Told Tale: Feminism, Postmodernism, and Ethnographic Responsibility*. Stanford University Press.
- Marcus, G E, and D Cushman. 1982. "Ethnographies as Texts." *Annual Review of Anthropology* 11 (1): 25–69.

Week 6: Are we studying the world ‘from within’? Positionality in ethnographyMonday*“to start is to be positioned”*

Where do we see from and why does it matter? What is (ethnographic) positionality? Who is an insider, who is an outsider? What does it mean to ‘go native’? How does positionality become problematic / productive?

Readings:

- Pachirat, Timothy. 2009. “The Political in Political Ethnography: Dispatches from the Kill Floor.” In *Political Ethnography: What Immersion Contributes to the Study of Power*, edited by Edward Schatz, 143–64. Chicago and London: University of Chicago Press. [21 pages]
- Pachirat, Timothy. 2009. “Shouts and Murmurs: The Ethnographer’s Potion.” *Qualitative & Multi-Method Research* 7 (2): 41–44. [3 pages]
- Rutherford, D. (2012) ‘Kinky Empiricism’, *Cultural Anthropology*, 27(3), pp. 465–479. doi: 10.1111/j.1548-1360.2012.01154.x.
- Eggeling, Kristin A. 2022. ‘Embracing the “inverted commas”, or How COVID-19 can show us new directions for ethnographic “fieldwork”’, *Qualitative Research*, pp. 1–17. doi: 10.1177/14687941221096594.

Wednesday

What kinds of positionalities do we meet in the works of the cast of *Among Wolves*? How do the authors describe their ‘positions’ in their ethnographies and debate them in the play? Are there issues with their positions? Are there problems of deception? How does positionality influence the line of sight, and hence observation, and hence ability to make sense of a ‘field’ and its ‘meaning’? We will spend the first half of the session discussing these questions in the groups of the respective ethnographies before collecting and comparing how positionality is dealt with in theory and practice.

Readings:

- Your chosen ethnography [ca. 300 pages]

There is no discussion leading in this session.

Further reading:

- Henry, Marsha, Paul Higate, and Gurchathen Sanghera. 2009. “Positionality and Power: The Politics of Peacekeeping Research.” *International Peacekeeping* 16 (4): 467–82.
- Berger, Roni. 2015. “Now I See It, Now I Don’t: Researcher’s Position and Reflexivity in Qualitative Research.” *Qualitative Research* 15 (2): 219–34.
- Sylvester, Christine. 2013. “The Elusive Arts of Reflexivity in the ‘Sciences’ of International Relations.” *Millennium - Journal of International Studies* 41 (2): 309–235. <https://doi.org/10.1177/0305829812463479>.
- Müller, Sophie Merit. 2016. “Becoming the Phenomenon? An Alternative Approach to Reflexivity in Ethnography.” *Qualitative Inquiry* 22 (9): 705–17.
- Watson, Graham. 1987. “Make Me Reflexive, but Not Yet: Strategies for Managing Essential Reflexivity in Ethnographic Discourse.” *Journal of Anthropological Research* 43 (1): 29–41.

Week 7: How do we engage with people? Introduction to research ethics and workshop on ethnographic interviewing

Monday

How can we make sure that we engage with people in an ethical way? What are special ethical considerations when conducting ethnographic research? Is complying with research ethics just a box-ticking exercise during a project application period? In addition to these questions, we will moreover discuss the evolution, idea and system of Ethics Review Boards and take a look together at the KU Political Science Department Ethics Application.

Readings:

- Act Two of *Among Wolves* [3 pages]
- Fine, Gary Alan. 1993. "Ten Lies of Ethnography: Moral Dilemmas in Field Research." *Ethnography* 22: 267–94. [24 pages]
- University of Copenhagen Faculty of Social Science Ethics Application form [4 pages]

Wednesday

Keeping our ethics discussion in mind, we will use this session to try out what it looks like when we directly engage with fellow human beings for ethnographic research purposes in the form of an ethnographic interview. We will learn – and try out – two ethnographic interviewing methods in particular: *The Interview to the Double* and the *Ordinary Language Interview*. While the Interview to the Double is a strategy to interview 'for practice' and 'tacit knowledge', the Ordinary Language Interview is a tool for uncovering the meaning of words in everyday talk. By interviewing people in this way, the promise is to gain insight into the various social realities their doings and sayings name, evoke, or realize. While we will do these exercises in class, it will be your task in the next week to conduct such interviews in your chosen field sites while I am away for a conference next week. At the end of the session we will therefore collect some strategies for how to approach people for interviews out 'in the real world'.

Readings:

- Nicolini, Davide. 2009. "Articulating Practice through the Interview to the Double." *Management Learning* 40 (2): 195–212. [17 pages]
- Schaffer, Frederic Charles. 2014. "Thin Descriptions: The Limits of Survey Research on the Meaning of Democracy." *Polity* 46 (3), 303–330. [27 pages]
- Heyl, Barabara Sherman. 2002. "Ethnographic Interviewing." In *Handbook of Ethnography*, edited by Paul Atkinson, Amanda Coffey, Sara Delamont, John Lofland, and Lyn Lofland, 369–380. Sage. [11 pages]

Further reading:

- Fujii, Lee Ann. 2017. *Interviewing in Social Science Research: A Relational Approach*. Edited by Dvora Yanow and Peregrine Schwartz-Shea. New York and London: Routledge.
- Schaffer, Frederic Charles. 2016. *Elucidating Social Science Concepts: An Interpretivist Guide*. London and New York: Routledge.
- Gallagher, Julia. 2016. "Interviews as Catastrophic Encounters: An Object Relations Methodology for IR Research." *International Studies Perspectives* 17 (4): 445–61.
- Driscoll, Jesse, and Caroline Schuster. 2018. "Spies like Us." *Ethnography* 19 (3): 411–30.

- Warren, Carol A.B., Tori Barnes-Brus, Heather Burgess, Lori Wiebold-Lippisch, Jennifer Hackney, Geoffrey Harkness, Vickie Kennedy, et al. 2003. "After the Interview." *Qualitative Sociology* 26 (1): 93–110.
- Herzog, Hanna. 2005. "On Home Turf: Interview Location and Its Social Meaning." *Qualitative Sociology* 28 (1): 25–47. <https://doi.org/10.1007/s11133-005-2629-8>.
- Carapico, Sheila. 2006. "No Easy Answers : The Ethics of Field Research in the Arab World." *PS - Political Science and Politics*, 429–31.
- Irwin, Katherine. 2006. "Into the Dark Heart of Ethnography : The Lived Ethics and Inequality of Intimate Field Relationships," 155–75.

Week 8: Ethnographic research in practice

Monday

There is **no** in-class meeting today because I will not be back from the conference yet. Please use the allocated time of this session to work on your 'Tales from the field' based, and/or revisit your field-site to do more research.

Wednesday

Guest lectures from Professor Duncan McCargo on doing ethnographic research on policing in Thailand. In the first half of the session, we will hear from Duncan on how he conducts his research and what his findings are. We will use the second half of the session – formally conceived of as a Q&A - to conduct an *Interview to the Double* as well as an *Ordinary Language Interview* with Duncan to learn about how he 'does ethnography'.

Readings:

- McCargo, Duncan. 2017. "Sense and Sensibility: Crafting Tales about the Police (Thailand)." In *Writing the World of Policing: The Difference Ethnography Makes*, edited by Didier Fassin, 207–24. Chicago: University of Chicago Press. [17 pages]
- Additional reading TBC

Week 9: Ethnographic workshop II: Combining (participant) observation & ethnographic interviewing

Monday

We will spend this session doing in-situ observation exercise. Individually or in your group, find a place or event to observe *power*, jot down fieldnotes while there, and transcribe them into a full account immediately after you leave 'the field'. You can use the 'data' you generate here towards working on Assignment 1.

Readings:

- Exercise description and work sheets on Absalon
- Look again at Act 5 of *Among Wolves*

Wednesday

In-situ interviewing at the same field-site either individually or in your group (*Please note:* when finding people to interview they may be intimidated if two or three interviewees approach them at once. Experiment with the format if you want and note down the ups and downs of different techniques.) Write fieldnotes about your interviewing experience and begin to write ethnographic vignettes about the experience. Please share up to two pages of text that you would like to have feedback on in Absalon by Friday. This work will likely go into your Assignment 1.

Readings:

- Exercise description and work sheets on Absalon
- Look again at the readings assigned on interviewing in week 7

There is no discussion leading in this week.

Week 10: Are we studying the world ‘from below’? The role of theory in ethnographic research

Monday

We will use the first part of the session to de-brief each other on how the observation and interview exercises went and on how the ‘tales from the field’ are coming along. In preparation for this discussion, please comment on two of your classmates’ vignettes ahead of the class. You can use this feedback towards constructing and working on your final tales (Assignment 1). We will use the second part of the class to discuss how we come to see what we see in the field by asking what the role of theory is in ethnographic work. Does theory give us a lens to look through? Are we blind without theory? Are ethnographic observations ways to negate, verify or complement existing social or political theories? Can theory be ‘found’ in the field or do we bring it in? What does it mean to study politics and power ‘from below’? Different opinions exist on this issue in the ethnographic community.

Readings:

- Burawoy, Michael. 1998. “The Extended Case Method.” *Sociological Theory* 16 (1): 4–33. [27 pages]
- Tavory, Iddo, and Stefan Timmermans. 2009. “Two Cases of Ethnography: Grounded Theory and the Extended Case Method.” *Ethnography* 10 (3): 243–63. [20 pages]
- Zirakzadeh, Cyrus Ernesto. 2009. “When Nationalists Are Not Separatists: Discarding and Recovering Academic Theories While Doing Fieldwork in the Basque Region of Spain.” In *Political Ethnography: What Immersion Contributes to the Study of Power*, edited by Edward Schatz, 97–118. Chicago: Chicago University Press. [21 pages]

Further reading:

- Burawoy, Michael. 2017. “On Desmond: The Limits of Spontaneous Sociology.” *Theory and Society* 46 (4): 261–84.
- Wilkinson, Cai. 2018. “On Not Just Finding What You (Thought You) Were Looking For: Reflections on Fieldwork Data and Theory.” In *Interpretation and Method: Empirical Research Methods and the Interpretive Turn, Second Edition*, edited by Dvora Yanow and Peregrine Schwartz-Shea, 387–405. M.E.Sharpe.
- Wilson, William Julius, and Anmol Chaddha. 2009. “The Role of Theory in Ethnographic Research.” *Ethnography* 10 (4): 549–64.
- Cerwonka, Allaine, and Li Malkki. 2007. *Improvising Theory: Process and Temporality in Ethnographic Fieldwork*. Chicago and London: Chicago University Press.
- Charmaz, Kathy. 2006. *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis*. London: Sage Publications.
- Glaser, Barney G, and Anselm L Strauss. 1967. *The Discovery of Grounded Theory: Strategies for Qualitative Research*. Vol. 1. New Brunswick and London: Aldine Transaction.

Wednesday

What about the ethnography you are reading? (leading into Assignment 3) How do they treat the issue of theory? What theoretical work (allusions to theory, concepts, abstract debates, general phenomena) is done on or in between their lines? How do they treat the issues we discussed in the course so far; that is, questions of positionality, the nature of the field, the style they are written in;

ethical concerns; and the kind of data (or evidence) their arguments are based on? We will first discuss these questions in our 'ethnography-groups' and then in the plenum.

Readings:

- Your ethnography with an eye to the question of theory

There is no discussion leading in this session.

Week 11: Can ethnography harm? Research ethics in theory and practiceMonday

The work we are doing in this week will contribute towards completing Assignment 2. We will take the first part of this session to look deeper into the debates that exist about ethnography and research ethics in the literature. In the second part of the class, you will start working on filling out the ethics form with the others reading 'your' ethnography. Complete and upload the form by Tuesday evening for peer-review before Wednesday's class.

Readings:

- Fujii, Lee Ann. 2012. "Research Ethics 101: Dilemmas and Responsibilities." *PS - Political Science and Politics* 45 (4): 717–23. [5 pages]
- Atkinson, Paul. 2009. "Ethics and Ethnography." *21st Century Society* 4 (1): 17–30. [13 pages]
- University of Copenhagen Faculty of Social Science Ethics Application form [4 pages]
- The Guidelines from The Faculty of Social Sciences Research Ethics Committee on filling in the ethics application [2 pages]

Wednesday

We will use the first part of the session to meet in our groups and review the feedback on the ethics applications. Taking this feedback into account, each group will develop three key take-away points to present to the class, referring back to the assigned literature on research ethics and how they apply in their ethnography. Based on the feedback received from your peers you will also, if necessary, re-write sections of the form before finalizing it as Assignment 2.

Readings:

- Each other's ethics application forms – provide two points of feedback on each form on Absalon
- Read your ethnography with an eye to ethical considerations

There is no discussion leading in this session.

Further Reading:

- Murphy, Elizabeth, and Robert Dingwall. 2001. "The Ethics of Ethnography." In *Handbook of Ethnography*, edited by Paul Atkinson, Amanda Coffey, Sara Delamont, John Lofland, and Lyn Lofland, 339–51. Sage.
- Dingwall, Robert. 1980. "ETHICS AND ETHNOGRAPHY." *Sociological Review* 28 (4).
- Jerolmack, Colin, and Alexandra K Murphy. 2017. "The Ethical Dilemmas and Social Scientific Trade-Offs of Masking in Ethnography." *Sociological Methods and Research*, 1–27.
- Mapedzahama, Virginia, and Tinashe Dune. 2017. "A Clash of Paradigms ? Ethnography and Ethics Approval." SAGE Open.

Week 12: The Trial of Alice GoffmanMonday

Goffman's *On the Run* is a highly controversial piece of academic research. What is this book about? How is it written? In what voice and on the basis of what evidence? How is Goffman positioned in the field? Is the research conducted ethically? Can we trust ethnographic research?

Readings:

- Goffman, Alice. 2014. *On The Run: Fugitive Life in an American City*. Chicago: University of Chicago Press [entire, 206 pages]

Wednesday

Alice Goffman on trial: What are the controversies surrounding *On the Run*? Do we agree with the arguments made by Goffman's critics? What about the methodological appendix? What has happened to Alice Goffman since? How are the production, the dissemination, and the institutionalisation of academic knowledge entangled?

Readings:

- Act 6 and 7 of *Among Wolves* [30 pages]
- The methodological appendix of *On the Run* [50 pages]
- Lubet, Steven. 2015. "Ethnography on Trial - Alice Goffman's Acclaimed Book 'On the Run' Tells a Compelling Story. But Can We Trust It?" *The New Republic*, July 15, 2015. <https://newrepublic.com/article/122303/ethnography-trial>
- Lewis-Kraus, Gideon. 2016. "The Trials of Alice Goffman." *The New York Times*, January 12, 2016.

Further reading (recommended for completing Assignment 3)

- Manning, Philip, Sarah Jammal, and Blake Shimola. 2016. "Ethnography on Trial: Alice Goffman, *On the Run: Fugitive Life in an American City*. Chicago: University of Chicago Press, 2014.
- Lubet, Steven. 2018. "Are Ethnographers Ever Wrong?" *Socialsciencespace.Com*. 2018. <https://www.socialsciencespace.com/2018/02/ethnographers-ever-wrong/>
- Becker, Howard S. 1967. "WHOSE SIDE ARE WE ON?" *Social Problems* 14 (3): 239-47.
- Duneier, Mitchell. 2011. "How Not to Lie with Ethnography." *Sociological Methodology*, 1-11.
- Goffman, Alice. n.d. "A Reply to Professor Lubet's Critique." [http://www.ssc.wisc.edu/soc/faculty/docs/goffman/A Reply to Professor Lubet.pdf](http://www.ssc.wisc.edu/soc/faculty/docs/goffman/A%20Reply%20to%20Professor%20Lubet.pdf).
- Jerolmack, Colin, and Alexandra K Murphy. 2017. "The Ethical Dilemmas and Social Scientific Trade-Offs of Masking in Ethnography." *Sociological Methods and Research*, 1-27.
- Schwartz-Shea, Peregrine, and Dvora Yanow. 2011. "Designing for Trustworthiness: Knowledge Claims and Evaluations of Interpretive Research Copyright." In *Interpretive Research Design: Concepts and Processes*, 91-114. London: Routledge.
- Fujii, Lee Ann. 2010. "Shades of Truth and Lies: Interpreting Testimonies of War and Violence." *Journal of Peace Research* 47 (2): 231-41.
- Jarzabkowski, P., Bednarek, R., Lê, J.K. (2014). "Producing persuasive findings: Demystifying ethnographic textwork in strategy and organization research". *Strategic Organization* vol. 12(4) 274-287

- Wacquant, Loïc. 2017. "Review: Scrutinizing the Street: Poverty, Morality, and the Pitfalls of Urban Ethnography." *American Journal of Sociology* 107 (6): 1468–1532.

Week 13: Global political ethnography? Multi-sitedness, international practice and the study of global political phenomena

Monday

In this session, we will start ‘zooming out’ and situate the approach of political ethnography in the study of international politics. How can we do ethnographic research on international phenomena? Can ethnography – with its focus on the everyday, the particular and the local- be ‘global’?

Readings:

- Marcus, George E. 1995. “Ethnography in/of the World System: The Emergence of Multi-Sited Ethnography.” *Annual Review of Anthropology* 24 (4): 463–75. [12 pages]
- Burawoy, Michael. 2001. “Manufacturing the Global.” *Ethnography* 2 (2): 147–59. [12 pages]
- Burawoy, Michael, Joseph A. Blum, Sheba George, Zsuzsa Gille, Teresa Gowan, Lynne Haney, Maren Klawitter, Steven H. Lopez, Sean O Riain, and Millie Thayer. 2000. Introduction. In: *Global Ethnography: Forces, Connections and Imaginations in a Postmodern World*. Berkeley & Los Angeles & London: University of California Press. [35 pages]
- Adler-Nisen, Rebecca and Kristin A. Eggeling. 2022. ‘Blended Diplomacy: The Entanglement and Contestation of Digital Technologies in Everyday Diplomatic Practice’, *European Journal of International Relations*.

Further reading:

- Hannerz, Ulf. 2003. “Being There . . . and There . . . and There!” *Ethnography* 4 (2): 201–16.
- Cohn, Carol. 2006. “Motives and Methods: Using Multi-Sited Ethnography to Study US National Security Discourse.” In *Feminist Methodologies for International Relations*, edited by Brooke A. Ackerly, Maria Stern, and Jacqui True, 91–107. Cambridge: Cambridge University Press.

Wednesday

In this session we will hear from a guest speaker on Global Ethnography.

Readings:

- Stepputat, Finn, and Jessica Larsen. 2015. “Global Political Ethnography: A Methodological Approach to Studying Global Policy Regimes.” *DIIS Working Paper*, no. 1: 1–30. [30 pages]
- Jackson, Patrick Thaddeus. 2002. “Can Ethnographic Techniques Tell Us Distinctive Things About World Politics?” 91–93. [2 pages]

Week 14: Disciplinary Debates: Where does ethnography sit? The strange place of ethnography in (international) political research

Monday, 18.05.2020:

In this session, we will consider the place of ethnography in Political Science and International Relations research. We will read and listen to a debate between two International Relations scholars in the IR journal *Millennium* about the ‘strange’ place of ethnography in our discipline. We will consider questions such as: do disciplinary debates travel well; what is the benefit of disciplinary ‘gatekeeping’; can we learn about IR through an ethnographic lens; is there a politics of knowledge at work in this debate?

Readings:

- Vrasti, Wanda. 2008. “The Strange Case of Ethnography and International Relations.” *Millennium: Journal of International Studies* 37 (2): 279–301. [30 pages]
- Rancatore, Jason P. 2010. “It Is Strange: A Reply to Vrasti.” *Millennium: Journal of International Studies* 39 (1): 65–77. [13 pages]
- Vrasti, Wanda. 2010. “Dr Strangelove, or How I Learned to Stop Worrying about Methodology and Love Writing.” *Millennium: Journal of International Studies* 39 (1): 79–88. [9 pages]
- Eggeling, K. A. and Adler-Nissen, R. (2021) ‘The Synthetic Situation in Diplomacy: Scopic Media and the Digital Mediation of Estrangement’, *Global Studies Quarterly*, pp. 1–14. doi: 10.1093/isagsq/ksab005. [14 pages]

Further reading:

- Åkerström, M., Wästerfors, D. and Yakhlef, S. (2020) ‘Meetings or power weeks? Boundary work in a transnational police project’, *Qualitative Sociology Review*, 16(3), pp. 70–84. doi: 10.18778/1733-8077.16.3.05.
- Harald, J. and Lie, S. (2013) ‘Challenging Anthropology: Anthropological Reflections on the Ethnographic Turn in International Relations’, *Millennium - Journal of International Studies*. doi: 10.1177/0305829812463835.

Wednesday, 20.05.2020:

Guest lecture (TBC) & Reflections on the difference and overlap between (political) ethnography and the recent turn to ‘praxiography’ in policy studies and IR.

Readings:

- Eggeling, Kristin A. 2021. ‘At Work with Practice Theory, “Failed” Fieldwork, or How to See International Politics in An Empty Chair’, *Millennium: Journal of International Studies*, 50(1), pp. 149–173.
- Schatz, Edward. 2009. “Conclusion: What Kind(s) of Ethnography Does Political Science Need?” In *Political Ethnography: What Immersion Contributes to the Study of Power*, edited by Edward Schatz, 303–18. Chicago: Chicago University Press. [15 pages]
- Bueger, Christian. 2014. “Pathways to Practice: Praxiography and International Politics.” *European Political Science Review* 6 (3): 383–406. [23 pages]

Further reading:

- Schatz, E. *et al.* (2009) 'Symposium: Ethnographic Methods in Political Science', *Qualitative and Mixed Methods Newsletter*, 7(2), pp. 32–49.
- Brodtkin, Evelyn Z. 2017. "The Ethnographic Turn in Political Science: Reflections on the State of the Art." *PS - Political Science and Politics* 50 (1): 131–34.
- Auyero, Javier. 2006. "Introductory Note to Politics under the Microscope: Special Issue on Political Ethnography I." *Qualitative Sociology* 29 (3): 257–59.
- Schatz, Edward. 2017. "Disciplines That Forget: Political Science and Ethnography." *PS - Political Science and Politics*, 135–38.
- Volo, Lorraine Bayard De, and Edward Schatz. 2002. "From the Inside Out: Ethnographic Methods in Political Research." *PSOnline*, 267–72.
- Neumann, Iver B. 2012. *At Home with the Diplomats - Inside a European Foreign Ministry*. Ithaca: Cornell University Press.
- NEUMANN, IVER B. 2007. "'A Speech That the Entire Ministry May Stand for,' or: Why Diplomats Never Produce Anything New." *International Political Sociology* 1 (2): 183–200.
- Neumann, I. B. 2002. "Returning Practice to the Linguistic Turn: The Case of Diplomacy." *Millennium - Journal of International Studies* 31 (3): 627–51.
- Schatz, Edward. 2009. "Ethnography and American Political Science: Two Tribes, Briefly Characterized." *Qualitative & Multi-Method Research* Fall: 48–50.
- Leander, Anna. 2015. "Ethnographic Contributions to Method Development: 'Strong Objectivity' in Security Studies." *International Studies Perspectives*.

Week 15:

No more class; submission of final portfolio exam on the Friday of this week.