

## ΠΕΡΙΓΡΑΜΜΑ ΜΑΘΗΜΑΤΟΣ (Course Syllabus)

### 1. General

<b>School</b>	<a href="#">School of Humanities and Social Sciences</a>		
<b>Department</b>	<a href="#">Department of Culture, Creative Media and Industries</a>		
<b>Study Level</b>	Undergraduate		
<b>Course code</b>	ΥΠ313	<b>Semester</b>	3
<b>Course Title</b>	Ethnography, Culture, and Representation: Introduction to Anthropology		
<b>Autonomous Teaching Activities</b>		<b>Weekly Teaching Hours</b>	<b>Credits</b>
Lectures and Tutorials		3	5
<b>Course Type</b> <i>Υποβάθρου , Γενικών Γνώσεων, Επιστημονικής Περιοχής, Ανάπτυξης Δεξιοτήτων</i>	Mandatory/Core; Scientific Area  Scientific area: Sociocultural Anthropology, History of Ideas, Visual and Material Culture, Visual Anthropology, Ethnographic Methods		
<b>Prerequisites:</b>			
<b>Course teaching and evaluation language:</b>	Greek		
<b>The course is offered to Erasmus incoming students</b>	No		
<b>Course Page (URL)</b>			

### 2. Learning Outcomes

#### Learning Outcomes

*Describe the learning outcomes of the course, the specific knowledge, skills and abilities students will acquire upon successful completion of the course of the appropriate level.*

The aims of the course are:

Students will have explored relevant debates and will be able to grasp analytical categories and methods such as: culture, cultural critique, ethnography, Eurocentrism, alterity/Otherness, qualitative research methods, the ethics of representation, hegemony, social memory, visibility/materiality, neoliberalism, gender.

The course overviews the historical processes relating to the development of anthropology as a professionalized academic field (including colonialism and museums). It explores the role of writing and visual media in the development of particular approaches to cultural Otherness.

Upon successful completion of the course students will be able to: summarize and understand theorizations of culture and the debates about representation, power and ethnography. Students will also be able to apply these concepts to their own personal experiences (the domestic experience of the pandemic, tourism, the representation of familiar topics in social media).

Students are also introduced to ethnographic research methods (participant observation) and are asked to conduct mini-fieldwork projects «at home» as well as reflect on the potentials and limitations (analytical, ethical, etc.) of such methods.

#### General Skills

Taking into account the general competencies that the graduate must have acquired (as listed in the Diploma Supplement and listed below), which one (s) does the course aim for?

*Research, analyze and synthesize data and information, using the necessary technologies*

*Adaptation to new situations*

*Decision making*

*Independent work*

*Teamwork*

*Working in an international environment*

*Working in an interdisciplinary environment*

*Production of new research ideas Project design and management*

*Respect for diversity and multiculturalism*

*Respect for the natural environment*

*Demonstrate social, professional and ethical responsibility and gender sensitivity*

*Exercising criticism and self-criticism*

*Promoting free, creative and inductive thinking*

The course aims at cultivating the following skills:

*«Research, analyze and synthesize data and information, using the necessary technologies»*

students are asked to collect and evaluate digital/online material and reflect on their own experience in relation to the question of culture and representation.

*“Independent work” (students are assigned a mini-fieldwork project in which the conduct participant observation of domestic life in the Covid-19 pandemic. They are asked to apply theoretical insights on their findings and they received detailed feedback from their tutor (in written and oral form) as well as their classmates in class discussions.*

*«Working in an interdisciplinary environment” (students read and evaluate essays reflective of different disciplines as well artworks, ethnographic and fiction films (samples) in Greek and in English)*

*“Production of new research ideas” (students are trained to assess the usefulness of different theoretical models and research methods in analyzing and describing cultural experience).*

*“Respect for diversity and multiculturalism”*

*(Anthropology is a discipline devoted to the respect of Otherness and students are thus exposed to a detailed exploration of the problem of alterity and racism as well as they study the basic debates concerning representation and its underlying issues of power, hierarchy and objectification. Students are also acquainted with the history of colonialism and racism and they overview the history of identity politics and the question of sexual, cultural and ethnic alterity in anthropology and other social sciences.*

*«Demonstrate social, professional and ethical responsibility and gender sensitivity”*

(The course examines the question of ethics in the representation of Others (minorities, patients, etc)- and it pays particular attention to how gender becomes an object of critical enquiry in anthropology as well as the role of men and women and men as gendered subjects in various ethnographies.

*«Exercising criticism and self-criticism»*

*: Students delve into critical theories through discussions in class—The tutor presents these theories as different tools for understanding and recording cultural practice—students are invited to develop their own critical skills and capacity to assess cultural phenomena by synthesizing these theoretical ideas. They also engage in exercises of self-observation in which they transform their familiar (and familial) environment into an object of research.*

*“Promoting free, creative and inductive thinking” :see above point- emphasis on the selective, reflexive use of theoretical models and on synthesizing and creatively combining these models)*

### 3. Course Content

[at the beginning of term students were provided with a much more detailed course outline featuring the weekly themes and associated key and secondary bibliographical readings—you will find a short summary below]

Description:

Ethnography is considered a trademark of social anthropology and it is primary method through which anthropologists distinguish themselves from other social scientists. Often seen as synonymous with participant observation, ethnography brings the researcher into an intimate relationship with his/her subject. This intimacy opens up a series of possibilities but also generates various challenges concerning: observation, empathy, description and understanding of the studied societies. This course is centered on ethnography as a historically evolving methodology and it examines ethnography's potentials as well as its various trajectories and scopes, some of which turn critically against itself. The course also overviews different theoretical models concerning "culture" and assesses the impact these models had on the exploration of human life. The course further highlights different ways of doing ethnography that exceed textual modalities and it also explores the ways in which critiques of ethnography conversed with wider debates in the arts and humanities. The course thus examines different ethnographic debates: both old (e.g., the honor and shame debate) and newer ones, for instance those concerning the "crisis of representation" which problematized fundamental tenets of pre-1980s anthropology and sought to expose the power inherent to the anthropological endeavour.

The 13 teaching weeks cover the following topics:

- Fundamental historical developments around ethnography and the idea of culture.
- The history of social anthropology: From amateur 19th-century ethnographers to the crisis of representation.
- Ethnography, ethnicity, and the limits of observation (case studies from Florina and elsewhere)
- Cultural critique, representation as power and the «crisis of representation»
- Colonialism, power, ethnography and the gaze.
- Anthropology of the suffering subject.
- Reflexivity, indigenous anthropology/anthropology at home
- Gender, Performance, Ethnography
- The ethics of ethnography (and other problems of method)
- Globalization and Localization
- Ethnographic film (genres, techniques, theoretical debates)
- Photography in/and Ethnography
- Ethnography, Anthropology and the Past

### 4. Instructive and Learning Methods - Evaluation

<b>Delivery Method.</b>	Delivered by physical presence as well as via Ms-Teams depending on regulations re: the Covid-19 pandemic or other measures.	
<b>Use of IT's in teaching and communication with students</b>	<ul style="list-style-type: none"> <li>• PowerPoint presentations featuring still and moving imagery as well as textual summaries of theory</li> <li>• Support Learning Process via the e-class platform</li> <li>• Electronic communication with students as well as face-to-face meetings</li> </ul>	
<b>Teaching Structure</b> <i>The methods of teaching are described in detail</i>  <i>The student study hours for each learning activity are recorded as well as the non-</i>	<b>Methods</b>	<b>Semester Work Load</b>
	Lectures	20
	Interactive discussion in class	20

instructional study hours so that the overall workload at semester level corresponds to ECTS standards.	Individual ethnographic project and presentation in class	20
	Final oral exam	65
	<b>Course Total</b> <b>(25 Hrs. Work Load per Credit Unit)</b>	125
<b>Student Evaluation</b> <i>Description of the evaluation procedure</i>	<p><u>Formative assessment:</u> Oral presentation of particular ethnographic observation exercise, using audiovisual material (students receive detailed written feedback).</p> <p><u>Summative assessment:</u> Oral and/or written exam at the end: Students are finally assessed in oral or written exams: They are asked to respond to 2 kinds of questions: 1: brief, informational which assess their capacity to describe basic points covered during the class (e.g., what does “reflexivity refer to?”. 2: questions that demand a critical assessment of theory and ethnographic examples: e.g., How does ethnography contribute to the critique and revision of Eurocentrism?</p> <p><b>Final exam: 70%</b> <b>Mini Assignment: 30%</b></p>	

## 5. Recommended Readings

*Selection from the Bibliography assigned per week (full biblio uploaded on eclass with the course syllabus)*

Abu-Lughod, Lila. 2000. “Locating Ethnography,” *Ethnography* 1(2): 261-267.

Agelopoulos, Giorgos. 2003. “Life among anthropologists in Greek Macedonia”. *Social Anthropology* 11(2): 249–263.

Chakrabarty, Dipesh. 1992. Postcoloniality and the Artifice of History: Who speaks for “Indian” pasts? *Representations* 37.

Fabian, Johannes. 1983. *Time and the Other: How Anthropology Makes Its Object*. New York: Columbia University Press (chapter 1).

Gefou-Madianou, Dimitra. 2011. *Politismos ke Ethnografia (Culture and Ethnography). Apo ton ethnografiko realism stin politismiki kritiki*. Athens: Patakis.

Clifford, James. 1986. “Introduction: Partial Truths”. In *Writing Culture* (J. Clifford, G. Marcus eds.). Berkeley: University of California Press.

Da Col, Giovanni και David Graeber. 2011. “The Return of Ethnographic Theory”. ”. *HAU: Journal of Ethnographic Theory* 1 (1): vi–xxxv.

Dubish, Jill 1995. *In a Different Place: Pilgrimage, Gender and Politics at a Greek Island Shrine*. Princeton, NJ.: Princeton University Press

Kalantzis, Konstantinos. 2019. *Tradition in the Frame: Photography, Power and Imagination in Sfakia, Crete*: Bloomington: Indiana University Press (introduction).

Loizos, Peter. 1992. «Ethnografia filiki stous hristes [user-friendly ethnography]? Provlmata methodou ke grafis stin anthropologia» In *Taftotites ke Fylo sti Sighroni Ellada*, E. Papataxiarchis and Th. Paradellis (eds.). Athens: Alexandria.

MacDougall, David. 2006. *The Corporeal Image: Film, Ethnography, and the Senses*. Princeton: Princeton University Press. (Intro and Chapter 1)

Marcus, George and Michael Fischer. 1986. *Anthropology as Cultural Critique: An Experimental Moment in the Social Sciences*. Chicago: The University of Chicago Press.

Miller, Daniel. 1998a. "Coca-Cola: A Black Sweet Drink from Trinidad." In *Material Cultures: Why Some Things Matter*, edited by Daniel Miller, 169–187. London: University College London Press.

Nader, Laura. 2011. "Ethnography as Theory". *HAU: Journal of Ethnographic Theory* 1 (1): 211–219.

Ortner, Sherry. 2016. "Dark Anthropology and its Others: Theory since the Eighties", *Hau: Journal of Ethnographic Theory* 6 (1): 47-56.

Papataxiarchis, Evhtymios and Thodoros Paradellis. 1992 eds. *Anthropologia ke Parelthon* (Anthropology and the Past) Athens: Alexandria.

Pinney, Christopher. 2011. *Photography and Anthropology*. London: Reaktion Books.

Schacter, Rafael. 2008. An Ethnography of Iconoclasm. *Journal of Material Culture*. 13 (1).

Stewart, Charles. 2012. *Dreaming and Historical Consciousness in Island Greece*, Chicago: The University of Chicago Press.

Sutton, David. 1998. *Memories Cast in Stone: The Relevance of the Past in Everyday Life*, Oxford: Berg

Students are assessed based on their study of the materials delivered and explained during classes. The core content of these lectures, including images and a summary of theoretical positions, is uploaded by the instructor as ppt presentations (one per week) on eclass. Students are also asked to read particular chapters, either from the book (Evdoxos) or made available on class.

*Journals: Social Anthropology, Journal of the Royal Anthropological Institute, American Ethnologist, Journal of Modern Greek Studies, American Anthropologist, Ethnos, Anthropological Quarterly, Public Culture, Current Anthropology, Anthropology Today, Representations, Critical Inquiry, Sighrona Themata*