

<b>Course ID:</b>	<b>Course Title:</b>	<b>Winter 2018</b>
<b>ICS 302</b>	<b>Ethnographic Research</b>	<b>Prerequisite: Yes (ICS 202 and ICS 205)</b>
		<b>Credits: 3</b>

Class Information		Instructor Information		Important Dates	
<b>Days:</b>	W, F	<b>Instructor:</b>	Professor Singh	<b>First day of classes:</b>	Fri., Jan 5, 2018
<b>Time:</b>	4:00 – 5:15pm	<b>Email:</b>	Jennifer.Singh@ambrose.edu	<b>Last day to add/drop, or change to audit:</b>	Sun., Jan. 14, 2018
<b>Room:</b>	A2141	<b>Phone:</b>	(403) 410 2000 ext. 6922	<b>Last day to request revised exam:</b>	Mon., Mar. 5, 2018
		<b>Office:</b>	A2050	<b>Last day to withdraw from course:</b>	Fri, Mar. 16, 2018
		<b>Office Hours:</b>	<u>Wednesday</u> 11:00am - 1:00pm <u>Friday</u> 11:00am - 2:00pm	<b>Last day to apply for coursework extension:</b>	Mon., Mar. 26, 2018
				<b>Last day of classes:</b>	Wed., April 11, 2018

### Course Description

Introduction to ethnographic methods for cross-cultural contexts including, selection of research topics, literature search, data collection methods (participant observation; unstructured; semi-structured and structured interviewing), managing, coding and qualitative analysis of data, presentation of results, and the writing of an ethnographic report. Ethical questions of ethnographic research will be considered.

### Expected Learning Outcomes

By the end of this class, it is expected that students will be able to:

1. **Understand** the theoretical framework of ethnography as a discipline, and have familiarity with some of the major scholars that inform the discourse surrounding ethnography.
2. **Analyze** some of the various ways in which ethnography is used to uncover non-dominant narratives of marginalized people groups and to critically reflect on how ethnographic research can be used to unearth stories of oppression, violence, and abuse.
3. **Acquire** competent use of ethnographic methods including non-biased listening, participant-observation, interviewing, inductive Bible study, auto-ethnographic writing and journaling.
4. **Develop** attitudinal, intellectual, and spiritual dispositions that: 1) enable students to bracket themselves when conducting ethnographic research in order to let the voice of the other speak and be heard; 2) help students to approach situations of otherness and difference as astute listeners, seeking to understand before trying to be

understood; 3) demonstrate that students understand that ethnography is a more than just a research method but a way of life and posture toward those who are considered as 'other'

## Textbooks

LeCompte, Margaret D. and Jean J. Schensul. *Designing and Conducting Ethnographic Research* (2016)

Thomas, Jim, *Doing Critical Ethnography* (1993)

Please bring a modern translation of the Bible to every class, such as NIV, NASB, NRSV, ESV, or NKJV (no paraphrases such as the Living Bible or The Message).

## Course Schedule

The following is an outline of the units that this course will cover. At the beginning of each unit, the instructor will give a detailed 'unit forecast' of the topics that will be covered, required readings, and assignments due during that unit.

Date	Unit
January 5 – February 16	<b>UNIT 1: Getting a lay of the land: What is ethnography?</b> This unit will seek to define what constitutes ethnographic research, ethnography, and auto-ethnography. This unit will lay the groundwork for the entire course and introduce students to some of the scholars, discussions, challenges, and tools that comprise ethnography.
February 19 –February 24	<b>READING WEEK – no classes</b>
February 28 – April 11	<b>UNIT 2: Ethnography as a Way of Life</b> This unit will provide students with opportunities for engaging with ethnographic methods and challenge students through readings, fieldwork, and presentations to conceive of ethnography as way bridging posture that they can carry with them throughout life.

## Submission of Assignments

Unless otherwise indicated, all assignments must be handed-in on the class Moodle site. Please submit assignments in **Word format only (NO pdfs)** electronically through Moodle on or before the due date (no later than midnight on due date). **INCLUDE your LAST NAME and FIRST NAME at the BEGINNING of the file name** – e.g.

SmithBevDayofDialogueReading1.doc

Use 12pt Times New Roman, Garamond, or Calibri. Use 1.5 spacing with standard margins, headers and footers (if required by the assignment). Please always use page numbers on the bottom right of the page. **Marking rubrics for each assignment will be posted on Moodle** in order that students are aware of how each assignment will be assessed.

### Late Policy

Due dates are valuable for several reasons. Here are three reasons: 1) They allow me, the instructor, to plan my schedule to grade and return your work in a timely and thoughtful manner; 2) They mimic reality, in that most of life

involves hard deadlines – student loan payments, project assignments, work schedules; 3) They create a level playing field. It is simply unfair to your classmates if they submit their work on time and you receive an extension without penalty. Therefore, only under extraordinary circumstances (i.e., a life or family crisis, a severe and prolonged illness, etc.; poor time management does not count as a life crisis) will I grant an extension. All requests for an extension must be submitted to me in writing on or before the assignment's due date. Otherwise, any submissions received later than midnight on the due date will be deemed late. Late assignments will be deducted **one letter grade per every day that the assignment is late** i.e. an A would become an A- if it was turned in one day late, a B- would become a C+ and so on. **All assignments must be handed-in, even if they are late, in order to pass the class.**

PLEASE DO NOT ASK FOR AN EXCEPTION TO THIS POLICY

## COURSE REQUIREMENTS

### **1. Listening Responses: Guest-Speaker Reflections (15% of final mark)**

#### **DUE ON THE FOLLOWING DAYS**

**WEDNESDAY JANUARY 17: Reflection on Jan 12 Lecture by Dr. Jim Cresswell, Ambrose University**

**WEDNESDAY JANUARY 24: Reflection on Jan 19 Lecture by Dr. Ron Brown, Christian and Missionary Alliance**

**WEDNESDAY FEBRUARY 7: Reflection on Jan 31 Lecture by Cheryl Buchanan, Morley Community**

**FRIDAY FEBRUARY 14: Reflection on Feb 2 Lecture by Dr. Gordon King, Canadian Baptists of Western**

**FRIDAY MARCH 2: Reflection on Feb 14 Lecture by Dan and Melodie Ibsen, International Workers in Residence**

Students will be asked to read one article selected by Professor Singh prior the date that a guest-speaker is scheduled to share in the class, and students will have to report to Professor Singh whether they have read the articles or not at the top of their written reflection. After the guest-speaker has shared, students will be asked to write a 400-word reflection that details the following:

- The three main points of the guest-speaker's talk that resonated with the student and why – what did you hear and why do you think you heard those particular things that you have chosen to highlight
- How the guest-speaker has helped to facilitate an understanding of ethnography as a posture for life and/or lifestyle?
- What outstanding questions do you have from what you heard?
- Conclude your reflection with a few sentences about how the guest-speaker challenged and/or surprised you with reference to ethnographic methods, the population of people that they have been embedded with, or a particular spiritual practice or disposition that you may need to take-up in order to become a better listener, especially to the narratives of those told from the margins

### **2. An Assessment of Photovoice as a Method for Ethnographic Inquiry**

#### **DUE: FEBRUARY 14 (15% of final mark)**

Photovoice is a particular, participatory method of inquiry that ethnographers have used to collect data in a variety of different contexts and settings. Students must read the following three articles that detail various research projects that employed Photovoice as a method of inquiry:

- Photovoice: Picturing the Health of Aboriginal Women in a Remote Northern Community by Moffitt and Vollman
- Narrating Survival and Change in Guatemala and South Africa by Lykes and Hamber
- Youth Participation in Photovoice as a Strategy for Community Change by Caroline C. Wang

Students will then be asked to write a paper that answers the thesis question: to what extent is Photovoice an appropriate research method when studying vulnerable populations? In order to answer this question, students will need to:

- Give an overview of what Photovoice is (300 words)
- Choose six examples from the three articles (2 from each) that highlight the effectiveness of Photovoice as a method (600 words)
- Choose three examples that three articles (1 from each) that highlight some of the challenges of using Photovoice as a method (300 words)
- An explanation as to why you think Photovoice should or should not be used in your research project for this class as a method of inquiry. Before answering this question, I would like you to practice the Photovoice method within the Ambrose community with yourself and two other people that you could ask to be participants. The camera in this context would be people's cell phones. Please provide an appendix to your paper (no more than 400 words) explaining how you and your research participants used Photovoice, what you experienced, and what you discovered. Please include at least 5 pictures that were taken while using the Photovoice method with a label/title for each photo
- After trying your hand at Photovoice, please conclude your paper by documenting what you think Photovoice has the potential to reveal as a method of inquiry that other methods (i.e. interviewing, participant observation) may not be able to do with as much accuracy? Do you foresee any limitations or challenges with using Photovoice as one method of inquiry in your research project – please reflect on your experiences? Remember, your research project will be looking at some aspect of the Ambrose culture which we will determine together, as a class (500 words)

### **3. Three Days of Dialogue: Learning to Listen to Diverse Voices Regarding the Field of Ethnography**

**DUE: SCHEDULED DAYS OF DIALOUGE AS INDICATED BELOW (30% of final grade)**

**Each Day of Dialogue is Worth 10% of the Final Grade**

African, Asian, Latin American, Asian-American, and Indigenous communities are just some of the diverse global communities that are engaged with using ethnographic tools of inquiry in order to access the voices of those that are on the margins. This assignment will expose students to a variety of different voices that highlight their unique perspectives on some of the social challenges, advantages, frustrations, and hopes that they face in their cultural context as they seek to make sense of their context.

Each Day of Dialogue will require that the student have completed the Day of Dialogue written portion of the assignment prior to the start of class, and to engage actively in the dialogue taking place that day in class. Because the written portion is essential to the student's participation in the dialogue, **DAY OF DIALOGUE LATE WRITTEN ASSIGNMENTS WILL NOT BE ACCEPTED.** For each Day of Dialogue, there will be one required reading and then a selection of readings students may choose from. All readings can be found on Moodle. Students must complete **2 readings** for each day of dialogue and a 1000 word document that fulfils the following criteria:

Summary (600 words)

- 200 words summarizing the main argument/theme/points of Author 1
- 200 words summarizing the main argument/theme/points of Author 2
- 100 words detailing key points of similarity between both authors
- 100 words detailing what you think could be described as differences between the two authors with reference to their views on identity (Day of Dialogue 1); how ethnography is done (Day of Dialogue 2); and

#### Critical Engagement with Authors (400 words)

- How do these authors enlarge and/or challenge your understanding of the mission of God, in terms of your knowledge and personal beliefs, attitudes, or spiritual practices - describe three things, based on the actual text e.g. Denise Ackermann makes reference to the term 'hybridity' and both the strengths and challenges that come with hybrid identities. I have been challenged to engage more intentionally with those who inhabit a hybrid identity and to give more space for listening to the unique factors that make-up their story.
- Thinking of your familial, social, or church context (you can just think of one), which of the key points you have identified, from either of the authors, do you believe they would disagree with, and why (if there are many things you think they would disagree with, choose one or two points)? Do you share in this disagreement – why or why not? How would you go about resolving this disagreement you have identified between the people in your context and the author?

A marking rubric with further details on this this assignment can be found on Moodle.

#### DAY OF DIALOGUE 1: IN SEARCH OF IDENTITY, JANUARY 26

##### Required Reading:

Steve Berry, *Buffalo Shout, Salmon Cry: Conversations on Creation, Land Justice, and Life Together*, 'Chapter 16: Broken Covenants and Restoration: A Personal Journey,' pp. 278-292

##### Choose **ONE** of the Following Readings:

1. Denise Ackermann, *After the Locusts: Letters from a Landscape of Faith*, 'Chapter 1: On the Vexed Question of Identity, Difference and Faith,' pp. 1-22
2. Lamin Sanneh, *Summoned from the Margin: Homecoming of An African*, 'Chapter 6: Challenged,' pp. 103-121

#### DAY OF DIALOGUE 2: MAJOR THEORISTS THAT HAVE INFORMED THE ETHNOGRAPHIC RESEARCH DISCOURSE, FEBRUARY 9

##### Required Reading:

Mary Douglas, *Purity and Danger*, 'Chapter 1: Ritual Uncleanliness' pp. 8-35

##### Choose **ONE** of the Following Readings:

1. Victor W. Turner, 'Themes in the Symbolism of Ndembu Hunting Ritual', pp. 37-57
2. Clifford Geertz, *The Interpretation of Cultures*, 'Thick Description: Toward an Interpretive Theory of Culture,' pp. 310-323

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## DAY OF DIALOGUE 3: EXEMPLARS OF ETHNOGRAPHIC RESEARCH, FEBRUARY 28

### Required Reading:

Paul Farmer, 'On Suffering and Structural Violence: A View from Below,' pp. 261-283

### Choose ONE of the Following Readings:

1. Bethlehem Tekola, 'Negotiating Social Space: Sex-Workers and the Social Context of Sex Work in Addis Ababa,' pp. 169-183
  2. Lola Marie Prince, 'Resilience in African American Women Formerly Involved in Street Prostitution' pp. 31-37
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### 4. Examining Dominant Narratives through Film

DUE: WEDNESDAY MARCH 7 (10% of final grade)

Students will be required to review one of the documentaries AND one of the movies listed below and create a 10-15 minute engaging presentation that details and answers the following:

- a brief overview of the main plot line and explain what you perceive to be the main crisis point in the film/documentary
- what do you think are the dominant narratives being reinforced through the documentary and film that you chose
- How would you go about questioning these dominant narratives? (if you were in the Cambodia or the US, describe how you would seek to gain access into the communities, build trust, rapport, and gain participant engagement in a research project you deigned seeking to capture the narratives of these young women?)
- Critique how these narratives in the documentary and were captured based on what you have learned so far in the course about orthodox ways of collecting ethnographic data? What did they do well?
- How do you think the authors of the three articles listed below (posted to Moodle) would respond to the director of the documentary and film that you reviewed – please give specific examples from the articles that either reinforce or contradict specific scenes from both the documentary and movie. Do you think the authors of these articles would they agree with how the director chose to portray the voices of the women and if not, what do you think would be their most significant critiques?
  - We have the right not to be Rescued
  - What it feels like for a whore
  - Brazil Prostitutes Liminal Space

Students will be given further instructions on Moodle and a marking rubric will be posted.

### Documentaries

- The Price of Sex
- Not My Life
- Finding Home
- Very Young Girls
- Call and Response

## Feature films

- Holly
- Taken 1
- Taken 2
- Taken 3
- Human Trafficking (Mira Sorvino movie)

## **5. Research Project**

### **DUE: APRIL 18 (30% of final mark)**

Professor Singh will give extensive details on this assignment at the end of January. This will be a cumulative project requires students to engage with and show proficient use of various ethnographic tools of inquiry including: interviews, focus-group discussions, participant observation, and ethnographic journaling. During the first month of class, Professor Singh will work with students to develop an overall research question that pertains to a cultural element of study within the Ambrose community. This project will require collaboration between all of the students in the class, and Professor Singh will provide four lecture periods throughout the course, in order for students to have ample time to engage with the fieldwork required for this project. Students will collaborate with Professor Singh during the second week of class as to the fieldwork dates.

### **Assessment Summary**

<b>Listening Responses</b>	<b>15%</b>
<b>Photovoice Assignment</b>	<b>15%</b>
<b>Days of Dialogue</b>	<b>30%</b>
<b>Film Presentations</b>	<b>10%</b>
<b>Research Project</b>	<b>30%</b>

### **Grading Summary**

<b>Letter Grade</b>	<b>Numerical Equivalents</b>	<b>Description</b>
A+	95-100	Excellent
A	90-94	
A-	86-89	
B+	80-85	Good
B	76-79	
B-	73-75	
C+	70-72	Satisfactory
C	66-69	
C-	63-65	
D+	60-62	Minimal Pass
D	55-59	
D-	50-54	Failure
F	0-49	

## Ambrose University Academic Policies:

### Communication

All students have received an Ambrose e-mail account upon registration. It is the student's responsibility to check this account regularly as the Ambrose email system will be the professor's instrument for notifying students of important matters (cancelled class sessions, extensions, requested appointments, etc.) between class sessions. If students do not wish to use their Ambrose accounts, they will need to forward all messages from the Ambrose account to another personal account.

### Registration

During the **Registration Revision Period** students may enter a course without permission, change the designation of any class from credit to audit and /or voluntary withdraw from a course without financial or academic penalty or record. Courses should be added or dropped on the student portal by the deadline date; please consult the List of Important Dates. After that date, the original status remains and the student is responsible for related fees.

Students intending to withdraw from a course after the Registration Revision Period must apply to the Office of the Registrar by submitting a "Request to Withdraw from a Course" form or by sending an email to the Registrar's Office by the **Withdrawal Deadline**; please consult the List of Important Dates on the my.ambrose.edu website. Students will not receive a tuition refund for courses from which they withdraw after the Registration Revision period. A grade of "W" will appear on their transcript.

Students wishing to withdraw from a course, but who fail to do so by the applicable date, will receive the grade earned in accordance with the course syllabus. A student obliged to withdraw from a course after the Withdrawal Deadline because of health or other reasons may apply to the Registrar for special consideration.

### Exam Scheduling

Students, who find a conflict in their exam schedule must submit a Revised Examination Request form to the Registrar's Office by the deadline date; please consult the List of Important Dates. Requests will be considered for the following reasons only: 1) the scheduled final examination slot conflicts with another exam; 2) the student has three final exams within three consecutive

exam time blocks; 3) the scheduled final exam slot conflicts with an exam at another institution; 4) extenuating circumstances. Travel is not considered a valid excuse for re-scheduling or missing a final exam.

### Electronic Etiquette

Students are expected to treat their instructor, guest speakers, and fellow students with respect. It is disruptive to the learning goals of a course or seminar and disrespectful to fellow students and the instructor to use electronics for purposes unrelated to the course during a class session. Turn off all cell phones and other electronic devices during class. Laptops should be used for class-related purposes only. Do not use iPods, MP3 players, or headphones. Do not text, read, or send personal emails, go on Facebook or other social networks, search the internet, or play computer games during class. Some professors will not allow the use of any electronic devices in class. The professor has the right to disallow the student to use a laptop in future lectures and/or to ask a student to withdraw from the session if s/he does not comply with this policy. Repeat offenders will be directed to the Dean. If you are expecting communication due to an emergency, please speak with the professor before the class begins.

### Academic Policies

It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Academic Calendar. Personal information (information about an individual that may be used to identify that individual) may be required as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at [privacy@ambrose.edu](mailto:privacy@ambrose.edu).

### Extensions

Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period unless they have received permission for a course Extension from the Registrar's Office. Requests for course extensions or alternative examination time must be submitted to the Registrar's Office by the deadline date; please consult



the List of Important Dates. Course extensions are only granted for serious issues that arise “due to circumstances beyond the student’s control.”

### **Appeal of Grade**

An appeal for change of grade on any course work must be made to the course instructor within one week of receiving notification of the grade. An appeal for change of final grade must be submitted to the Registrar’s Office in writing and providing the basis for appeal within 30 days of receiving notification of the final grade, providing the basis for appeal. A review fee of \$50.00 must accompany the appeal. If the appeal is sustained, the fee will be refunded.

### **Academic Integrity**

We are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Academic dishonesty is taken seriously at Ambrose University as it undermines our academic standards and affects the integrity of each member of our learning community. Any attempt to obtain credit for academic work through fraudulent, deceptive, or dishonest means is academic dishonesty. Plagiarism involves presenting someone else’s ideas, words, or work as one’s own. Plagiarism is fraud and theft, but plagiarism can also occur by accident when a student fails or forgets to acknowledge to another person’s ideas or words. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean and become part of the student’s permanent record.

**Note:** Students are strongly advised to retain this syllabus for their records.