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Introduction to Critical Ethnography Part 2

Ellen Isaacs at TEDxBroadway

LSE Digital Ethnography Collective
The revised Second Edition of Critical Ethnography guides readers through theories, methods, and ethics of ethnographic research creating a confidence to complete fieldwork while demonstrating analytical and theoretical depth. This text highlights the productive links between theory and method and how both become more valuable as they interact through fieldwork.
Critical Ethnography: Method, Ethics, and Performance

Critical Ethnography presents a fresh new look at critical ethnography by emphasizing the significance of ethics and performance in the art and politics of fieldwork. The book explores an ethics of ethnography while illustrating the relevance of...
Critical Ethnography presents a fresh new look at critical ethnography by emphasizing the significance of ethics and performance in the art and politics of fieldwork. The book explores an ethics of ethnography while illustrating the relevance of performance ethnography across disciplinary boundaries.
Critical Ethnography presents a fresh new look at critical ethnography by emphasizing the significance of ethics and performance in the art and politics of fieldwork. The book explores an ethics of...
Critical ethnography begins with an ethical responsibility to address processes of unfairness or injustice within a particular lived domain. By "ethical responsibility," I mean a compelling sense of duty and commitment based on moral principles of human freedom and well-being, and hence a compassion for the suffering of living beings.
Ethnography is a field-based research method—not unique to anthropology—employing observation and interviewing to investigate social practices and the meanings behind social interaction. Ethnology involves the systematic comparison of different cultures using ethnographic research methods to study patterns across cultures.

Critical ethnography applies a critical theory based approach to ethnography. It focuses on the implicit values expressed within ethnographic studies and, therefore, on the unacknowledged biases that may result from such implicit values. It has been called critical theory in practice. Of critical theory, this approach seeks to determine symbolic mechanisms, to extract ideology from action, and to understand the cognition and behaviour of research subjects.
The book presents a fresh new look at critical ethnography by emphasizing the significance of ethics and performance in the art and politics of fieldwork. The productive links between theory and method are celebrated in this title. Theoretical concepts range from queer theory, feminist theory, and critical race theory to Marxism and phenomenology. The methodological techniques range from designing and asking in-depth interview questions and developing rapport to coding and interpreting data.
Critical Ethnography is the new ethnography and begins with an ethical responsibility to your subject and viewer to address unfairness or injustice within a "lived domain" (p. 5). Move from "what is" to "what could be" (p. 5).
Online Library Critical Ethnography Method
Ethics And Performance

CRITICAL ETHNOGRAPHY

Critical ethnography adheres to a cross sections of methods. Ethnography is generally defined by its aim to engage, interpret, and record the social meanings, values, structures, and embodiments within a particular domain, setting, or field of human interaction.

INTRODUCTION TO CRITICAL ETHNOGRAPHY

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Social Research Glossary

Critical ethnography is concerned with relations of power and related issues of dis/advantage in wider social, educational, and political contexts. Critical ethnography can thus best be described as conventional ethnography with a political purpose.
Auto/ethnography has emerged as an important method in the social sciences for contributing to the project of understanding human actions and concerns. Although the name of the method includes "ethnography," auto/ethnography often is concerned exclusively with an abstract (i.e., theoretical) understanding of the social world. However, the method also acknowledges the situatedness of the researcher, who is always embedded in the social world, and therefore brings a personal perspective to the research. This perspective can enrich the understanding of the social world, but it also raises ethical questions about the researcher's role and responsibility.

Abstract:

The question of ethics in auto/ethnography is complex and multifaceted. On one hand, the personal perspective of the researcher can provide a rich and nuanced understanding of the social world. On the other hand, the researcher's personal experiences and biases may cloud the accuracy of the research. Therefore, it is crucial to approach the research with a critical eye and to be transparent about the researcher's role and responsibilities. This involves acknowledging the researcher's own biases and limitations, as well as the ethical implications of the research.

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