

The ethnographer's magic as sympathetic magic

With all the attention paid to empathy in recent years, sympathy has received short shrift. Yet it is sympathy that has the longer legacy in anthropology, both as a descriptor for certain ways of relating to the world, and as a moral passion that characterises something important about the relationship between ethnographers and those they study. By juxtaposing biographical accounts of the author's own research with a reading of 18th-century texts from the Scottish Enlightenment on sympathy, this essay calls into question the assumption that sympathy arises from, even as it generates, culturally inscribed forms of empathy or closeness. I argue that what Malinowski called 'the ethnographer's magic' is (or can be) a sympathetic magic woven from biographical threads, depending for its efficacy on concealment and action at a proximate distance, rather than 'shared experience', identification with research participants, or affective appeals.

Key words ethnography, sympathy, methods, affect, ethics

Introduction

'Don't get too close.' If anthropology were optics, the advice would have made perfect sense. Images blur as the camera lens approaches its subjects at close quarters; details and even recognition are lost. But what could 'don't get too close' mean for ethnography? First and foremost, don't 'go native'. Come back from the field. Learn to distinguish your relatively fleeting participation from enduring affiliation. Adoption into the group you studied might be fine, even something of a coup perhaps, so long as you treat it as a sort of honorary title, like the PhDs doled out to captains of industry or the knighthoods conferred on rock stars. Alternatively, if already judged by your fellow ethnographers to *be* irretrievably native, in order to have any hope of gaining the 'perspective' (again with the optics!) required to make meaningful observations, you should do your utmost to extricate yourself from the mire of loyalties and tacit knowledge that belonging implies.

In the late 20th century, postcolonial critique and the reflexive turn set this once time-honoured advice to departing fieldworkers on its head. Urgent, ostensibly new objects of ethical contemplation appeared in the form of empathy, engagement and respect. By bringing researcher and researched into a more intimate and presumably less exploitative relationship, many hoped to make morally defensible forms of fieldwork possible for a discipline with a complex historical relationship with inequality and colonising projects. Might closeness or 'life experience' sometimes constitute ethnographic virtues, in the sense that 'insiders' and 'advocates' are positioned to perceive (or come to know) things that more distanced researchers would never fathom?¹ Could shared joys and shared sufferings become a wellspring for what disciplinary ancestors

1 On the context-dependent instability of the insider/outsider distinction, see Weston (1997b).

Ethnographers Magic

Yasushi Kikuchi



Ethnographers Magic:

The Ethnographer's Magic and Other Essays in the History of Anthropology George W. Stocking, 1992 George Stocking has been widely recognized as the premier historian of anthropology ever since the publication of his first volume of essays *Race Culture and Evolution* in 1968 As editor of several publications including the highly acclaimed *History of Anthropology* series he has led the movement to establish the history of anthropology as a recognized research specialization In addition to the study *Victorian Anthropology* his work includes numerous essays covering a wide range of anthropological topics The eight essays collected in *The Ethnographer's Magic* consider the emergence of anthropology since the late nineteenth century as an academic discipline grounded in systematic fieldwork Drawing extensively on unpublished manuscript materials the essays focus primarily on Franz Boas and Bronislaw Malinowski the leading figures in the American and the British academic fieldwork traditions According to George Marcus of Rice University the essays represent the most informative and insightful writings on Malinowski and Boas and their legacies that are yet available Beyond their biographical material the essays here touch upon major themes in the history of anthropology its powerfully mythic aspect and persistent strain of romantic primitivism the contradictions of its relationship to the larger sociopolitical sphere its problematic integration of a variety of natural scientific and humanistic inquiries and the tension between its scientific aspirations and its subjectively acquired data To provide an overview against which to read the other essays Stocking has also included a sketch of the history of anthropology from the ancient Greeks to the present For this collection Stocking has written prefatory commentaries for each of the essays as well as two more extended contextualizing pieces An introductory essay *Retrospective Prescriptive Reflections* places the volume in autobiographical and historiographical context the *Afterword Postscriptive Prospective Reflections* reconsiders major themes of the essays in relation to the recent past and present situation of academic anthropology

Magic's Reason Graham M. Jones, 2017-12-06 In *Magic's Reason* Graham M Jones tells the entwined stories of anthropology and entertainment magic The two pursuits are not as separate as they may seem at first As Jones shows they not only matured around the same time but they also shared mutually reinforcing stances toward modernity and rationality It is no historical accident for example that colonial ethnographers drew analogies between Western magicians and native ritual performers who in their view hoodwinked gullible people into believing their sleight of hand was divine Using French magicians engagements with North African ritual performers as a case study Jones shows how magic became enshrined in anthropological reasoning Acknowledging the residue of magic's colonial origins doesn't require us to dispense with it Rather through this radical reassessment of classic anthropological ideas *Magic's Reason* develops a new perspective on the promise and peril of cross cultural comparison

[Anthropology Of China, The: China As Ethnographic And Theoretical Critique](#) Stephan Feuchtwang, Charlotte Bruckermann, 2016-07-13 Putting China into the context of general anthropology offers novel insights into its history culture and society Studies in the anthropology of China

need to look outwards to other anthropological areas while at the same time anthropologists specialised elsewhere cannot afford to ignore contributions from China This book introduces a number of key themes and in each case describes how the anthropology and ethnography of China relates to the surrounding theories and issues The themes chosen include the anthropology of intimacy of morality of food and of feasting as well as the anthropology of civilisation modernity and the state The Anthropology of China covers both long historical perspectives and ethnographies of the twenty first century For the first time ethnographic perspectives on China are contextualised in comparison with general anthropological debates Readers are invited to engage in and rethink China s place within the wider world making it perfect for professional researchers and teachers of anthropology and Chinese history and society and for advanced undergraduate and graduate study Invitation to Anthropology Luke Eric Lassiter,2014-01-09 This concise introduction to cultural anthropology offers a fresh and accessible approach to stimulating student interest in the human experience *The New Invitation to Anthropology* Luke Eric Lassiter, Eric I. Karchmer, Dana E. Powell,2023-10-09 Born within and against the violence of European colonial conquest anthropology has aspired to understand the diversity of human experience in ethical and transformative ways The New Invitation to Anthropology is a fresh and accessible text that takes students to the heart of the discipline and reveals the ongoing relevance of anthropology today The New Invitation to Anthropology Fifth Edition has an intimate touch that invites students in and helps them understand the historical roots of anthropology and its connection to recent social and political issues Part I covers the history of the discipline the emergence of the concept of culture and ethnographic field methods in relation to European imperialism and discourses on race Part II illustrates how the concept of culture shaped specific domains of anthropological study including ecological adaptation social class gender family marriage religion and medicine As a timely and engaging non textbook The New Invitation to Anthropology explores anthropological perspectives on real world problems helping students think like anthropologists and become better citizens of the world New To This Edition Significantly revised Chapter 1 The Origins of North American Anthropology demonstrates how modern anthropology emerged out of 19th century theories of race and social evolutionism and develops critical understandings of modern forms of racism New sections on social class and globalization in Chapter 4 offer insights into the complexities of modern global problems like climate change New elaborations of intersectionality in Chapter 5 Sex Gender and Inequality reinforces discussions of gender based inequality Chapter 7 on religious experience now incorporates healing and medicine to expand a framework of studying belief and experience **The Anthropology of Development and Globalization** Marc Edelman, Angelique Haugerud,2005-01-24 The Anthropology of Development and Globalization is a collection of readings that provides an unprecedented overview of this field that ranges from the field s classical origins to today s debates about the magic of the free market Explores the foundations of the anthropology of development a field newly animated by theories of globalization and transnationalism Framed by an encyclopedic introduction that will prove indispensable to students and

experts alike Includes readings ranging from Weber and Marx and Engels to contemporary works on the politics of development knowledge consumption environment gender international NGO networks the IMF campaigns to reform the World Bank the collapse of socialism and the limits of post developmentalism Fills a crucial gap in the literature by mingling historical cultural political and economic perspectives on development and globalization Present a wide range of theoretical approaches and topics

Knowledge and Reflexivity Steve Woolgar,1988 Scholars working in the area broadly described as social studies of science have convincingly demonstrated over the past decade that natural scientific knowledge is a product of social cultural historical and political processes The eight contributors to this volume newly available in paper argue that it is high time that social science itself is seen as actively generated by those same forces The tool that they use to analyze the social scientific text is that of reflexivity at its simplest a term which connotes self reflection and self referral Knowledge and Reflexivity examines the wide ranging implications of reflexivity for ethnography discourse analysis textual analysis medical sociology and the sociology of science A number of contributors such as Trevor Pinch and Bruno Latour are critical of the use of reflexivity Each chapter is followed by a reflexion from another contributor to give an unusual format to the book The contributors are concerned to develop a practice in which the interrogation of the methods proceeds simultaneously with and as an integral part of the investigation of the object Knowledge and Reflexivity brings debates within the social studies of science to a new frontier and will be stimulating reading for all researchers within the social sciences

Anthropology of Religion Stephen D. Glazier,1999-01-30 Chapters by expert contributors overview the most significant topics and trends in the anthropology of religion

Development Anthropology Yasushi Kikuchi,2004 "My Dear Spencer" Francis James Gillen,1997 Between 1894 and 1903 outback postmaster Frank Gillen wrote to the Melbourne University academic Baldwin Spencer Gillen a self educated enthusiast died in 1912 having partnered Spencer in pioneering fieldwork to record the culture and beliefs of the Aboriginal people These letters provide a background to their books which profoundly influenced theories on the development of human society The letters shed light on race relations social conditions and Aboriginal culture in Central Australia They also document a poorly understood period in the history of anthropology

Anthropology News,2009

Money and Modernity David Akin,Joel Robbins,1999 This collection of original essays explores money and its social dynamic in eight different Melanesian communities in order to determine why the people of Melanesia continue to use traditional kinds of currency such as shells alongside more modern types When the answer to this question is examined in relation to the use of money in other countries an entirely new model for thinking about money develops

The Religious Experience Irving M. Zeitlin,2004 For courses in the Sociology Philosophy and Psychology of Religion in the departments of Sociology and Religious Studies also appropriate as a supplemental text in Seminaries and Schools of Theology Providing a full exposition of the classical philosophical and social theories of religion this text covers the major thinkers from the time of the 18th century Enlightenment through the 20th century It discusses virtually all classical works providing chapters on each

participant in historical order so that students can learn how insight developed through time

International Journal on World Peace, 1993

Report of the Mr. and Mrs. Henry Pfeiffer Expedition for Huichol Ethnography Robert Mowry Zingg, 1977

Invitation to Anthropology Luke E. Lassiter, 2002-10-23 Lassiter's accessible introduction to anthropology encourages students to evaluate its relevance in our increasingly complex world Part I focuses on the underlying assumptions and concepts that have driven anthropological theory and practice since its modern inception Part II explores cross cultural human issues showing how anthropological studies offer relevant insight into human beings and valuable models for thinking and acting Invitation to Anthropology is an ideal text for undergraduate students easily supplemented with case studies in anthropology Visit Luke Eric Lassiter's web page

Ethnography Alan Bryman, 2001-12-14 This set covers all the current issues and thinking in the burgeoning field of ethnography It makes available in one major reference work the seminal articles and sections of books that define the subjects today and draws together a comprehensive range of topics both anthropological and sociological selections classic and less well known selections

Decolonizing Anthropology Faye Venetia Harrison, 1997 Decolonizing Anthropology is part of a broader effort that aims to advance the critical reconstruction of the discipline devoted to understanding humankind in all its diversity and commonality The utility and power of a decolonized anthropology must continue to be tested and developed May the results of ethnographic probes the data the social and cultural analysis the theorizing and the strategies for knowledge application help scholars envision clearer paths to increased understanding a heightened sense of intercultural and international solidarity and last but certainly not least world transformation

Anthropology and the Will to Meaning Vassos Argyrou, 2002-05-20 Anthropology the study of societies and cultures different to our own is based on the humanist assumption that difference does not mean otherness and inferiority In this book Vassos Argyrou puts forward a powerful critique of both modern and postmodern anthropology that reveals the self centered logic of anthropological humanism offering the controversial conclusion that the anthropological project is forever doomed to failure At the heart of the book is the idea that anthropologists are driven to produce knowledge not by a desire for power as it is often assumed but by a desire for meaning Interpretation of Other societies and cultures allows them to construct an image of a symbolically unified ethically ordered and hence meaningful world Vassos Argyrou shows this assumption to be untenable because differentiation and distinction are in the nature of human being He further argues that paradoxically by trying to uphold Sameness anthropologists reproduce inadvertently but inevitably its contrary

Deep-meaning Jonathan Saul Marion, 2000

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Ethnographers Magic Introduction

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