

## SYLLABUS DEL CORSO

### Etnografia e Analisi del Discorso

2425-1-F8802N005

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#### Learning objectives

Practical knowledge of ethnography and understanding of theory and discourse analysis in conjunction with field research methods.

Ability to apply ethnographic method and discourse analysis to important issues related to social relations and interactions in different institutional, organisational and everyday life contexts.

Ability to critically integrate complex information and knowledge related to ethnographic research concepts and methods, and to form independent judgements about field research operations and decisions.

Ability to communicate clearly and effectively research findings and the content of empirical or theoretical essays acquired during individual and group exercises.

Ability to independently learn and deepen the specialised sociological literature acquired through individual and group work and exercises in the course of lectures.

#### Contents

Fieldwork analysis of interactions and discursive practices in specific places and groups; theory and analysis of the discourse processes in urban, economic, cultural and institutional fields.

#### Detailed program

The course is divided into two parts. The first introduces the theory and practice of ethnographic research, through the illustration of the principal perspective of analysis, discussion of various research objects, presentation of fieldwork studies, applicative exercises and analysis of the practices of description and writing in fieldwork reports. The second part is devoted to discourse analysis and to the relations among ethnography, public discourse and social representations with reference to the study of interactions, social organizations and institutions. Particular

emphasis is given to sociolinguistics, cultural studies, rhetoric and argumentations in a post-structuralist perspective.

## Prerequisites

A basic knowledge of sociological theory of interactions and methodology of social research, and fairly good skills in learning, writing and speaking.

## Teaching methods

The course is 56 hours, consisting of 18 3-hour lectures and one 2-hour lecture. All lectures are conducted in presence.

Indicatively, 11 lectures are conducted in the didactic delivery mode (with the possibility of interactions) and 8 lectures are conducted in the interactive teaching mode (field exercises and readings; student presentations of classroom readings with collective discussion; exercises, presentations and discussions of research project drafts; subgroup work).

## Assessment methods

The examination is oral.

Students who take part in the lectures and tutorials with classroom presentations and discussions may submit a paper (written report) on empirical research. The examination method consists of evaluating the paper, presented and discussed at the end of the lectures in an oral examination.

For all other students, the examination will be ORAL.

The oral exam consists of an interview in Italian with questions on the texts of the study programme.

Assessment criteria: comprehension of the readings; expository clarity of the contents of the readings; argumentative capacity, ability to connect: understanding of ethnographic theory and method and links with discourse analysis.

## Textbooks and Reading Materials

Provisional list - will be up to date before start of course

C. Geertz, *Verso una teoria interpretativa della cultura*, in *Interpretazione di culture*, Bologna, Il Mulino, 1987, pp. 39-71; e *Il gioco profondo. Note sul combattimento di galli a Bali*, in *Interpretazione di culture*, Bologna, Il Mulino, 1987, pp. 399-449.

L. Wacquant, *The prizefighter's three bodies*, in "Ethnos", [Vol. 63, Issue 3-4](#), 1998, pp.325-352

R. Wagner-Pacifici, B. Schwartz, *The Vietnam Veterans Memorial: Commemorating a Difficult Past*<sup>\*\*</sup>, <sup>\*\*</sup> in *\*\*\*\*The American Journal of Sociology*", Vol. 97, No. 2. (Sep., 1991), pp. 376-420

G. Navarini, *Ri-membrare con la Shoah implica altro e "altri"*. *Note sul fallimento di una cerimonia ufficiale*, in

“Etnografia e Ricerca Qualitativa”, n. 3, settembre-dicembre, 2010, pp. 349-376.

Y. Zerubavel, *The Death of Memory and the Memory of Death: Masada and the Holocaust as Historical Metaphors*», in *Representations*, 45, 1994, pp. 72-100.

S. Hall, *Introduction e The work of representation*, in *Representation. Cultural Representations and Signifying Practices*, London, Sage, 1997, pp. 1-74

M. Foucault, *L'ordine del discorso*, in *Il discorso, la storia, la verità*, Torino, Einaudi, 2001, pp.11-41

E. Colombo, G. Navarini, *Confini dentro la città. Antropologia della Stazione Centrale di Milano*, Milano, Guerini, 1999.

G. Navarini, *Il danno di Wittgenstein. Appunti foucaultiani su metodo, discorso e politica di ricerca sul campo*, “Quaderni di Teoria Sociale”, n°1, 2017, pp. 109-134.

## **Sustainable Development Goals**

QUALITY EDUCATION | REDUCED INEQUALITIES | PEACE, JUSTICE AND STRONG INSTITUTIONS

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