

Narayan, Kirin. *Alive in the writing: crafting ethnography in the company of Chekhov*. xiii, 154 pp., fig., bibliogr. London, Chicago: Univ. Chicago Press, 2012. £11.00 (paper)

By James Staples

Journal of the Royal Anthropological Institute, Volume 18, Issue 4, December 2012, Pages 903–905

Originally drawn to this slim book by its bright yellow cover and the clean-cut simplicity of its design, I was also put off, on closer inspection, by the reference to Chekhov in the subtitle. I had been frustrated in the past by books on ‘how to write’ that, while urging us to be more creative, failed to equip us to marry that creativity to the scholarly rigour demanded of the peer-reviewed journals in which most professional anthropologists must publish to survive. I was sceptical about whether the writings of a nineteenth-century Russian playwright and storyteller, inspiring as they might be, could offer much assistance in the more prosaic task of crafting academic texts. Nevertheless, since I was actively searching for new materials to teach an undergraduate research methods module – and encouraged by the fact that there were only 121 pages to get through in the main body of the book – I decided to read on anyway. I am glad I did. Chekhov, at least in Kirin Narayan’s deft hands, proved to be a surprisingly solid source of advice for the ethnographic writer.

Far from the ethereal musings I had feared, this book is a real hands-on guide, or, as Narayan’s husband described it, ‘not a *how-to* manual but a *how-about?* manual’. Readers are encouraged to dip in and out, to read it out of sequence, and, at many junctures along the way, to set the book aside and undertake the writing exercises she sets us. There are a dozen or more such drills sprinkled throughout each of the five main chapters, demanding between two and fifteen minutes apiece to complete, as well as some longer ones – each calling for two pages of written text – at the end of every chapter. The work that they require of us broadly reflects the titles of the chapters: after an overview in ‘Story and theory’, subsequent chapters are entitled, simply, ‘Place’, ‘Person’, ‘Voice’, and ‘Self’, and encourage us to explore our data through these themes. One of the exercises I found most helpful – and which I earmarked as a starting-point for students preparing to write up their undergraduate dissertations – was one asking us to list theories ‘that your most powerful experience might connect to’, taking us beyond the literary to the synthesis of raw data and theoretical insight that the best ethnographic writing produces. We should not, though, be hoodwinked into thinking of creative and academic writing as two mutually exclusive domains. ‘Professional survival and success can depend on learning to strategically pitch a voice to a setting, even as it remains your own’, as Narayan writes. ‘At the same time, ventures into alternative creative spaces that allow more experimentation with one’s full expressive range – without fears for livelihood – can, I believe, deepen and enrich a professional voice’ (p. 60). With a little help from Chekhov, she convinced me. Chekhov, we learn, works for Narayan as an ‘ethnographic muse’ in at least three ways. First, his impressive corpus of writing, like that of any competent ethnographer, draws self-consciously on a wide range of perspectives, places, and lifeworlds, and demonstrates how

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