

Trinh Minh-ha's attempt in *Shoot for the Contents* to induce a change of consciousness in her audience via experiments in filmic form does not meet with total success because she attends more to *how* something is said than to *what* is said. This emphasis culminates in the perpetuation, rather than the contestation, of contemporary Western conventional wisdom about China. It would be fallacious, however, to conclude that stability of meaning and the perpetuation of stereotypes are the sole products of *Shoot for the Contents*. This film is a dense and intricate work that demands active viewer participation in order to make sense of it. The film both assumes and purposively withholds information in order to deny the pleasures and complacency of cinematic suture. The viewer must consult alternative sources when seeking answers to questions and issues raised in the film. In doing so, ideally, the viewer will arrive at an understanding that is simultaneously more nuanced and self-conscious than that which would have resulted from a more self-contained film. In spite of *Shoot for the Contents* elitist propensities, this quality constitutes the primary strength of the film.

NOTE

1. See *Visual Anthropology Review* 8.1: 2-14, Spring 1992 for a presentation by Trinh T. Minh-ha of excerpts from the film script of *Shoot for the Contents*.

A Space on the Side of the Road
Kathleen Stewart
Princeton: University of Princeton Press, 1996
243 pages + xii, 36 photographs.

JOHN BODINGER DE URIARTE
THE UNIVERSITY OF TEXAS AT AUSTIN

The use of photographs within the bodies of textual ethnographies has a mixed history of failures, near-misses, and rare successes. Much depends on the balance between image and text, on the motivation for including photographs within the ethnographic text, and on the use of photography as an element of ethnographic practice. While Kathleen Stewart's book *A*

Space on the Side of the Road incorporates photographs in a deeply engaging manner, the work is in majority a textual ethnography. Before beginning a discussion of the images, it will be useful to sketch a discussion of the ethnographic text.

One major danger of ethnographic practice may be the attempt, both in the field and while writing-up, to fit one's observations into a pre-figured ontology and epistemology; a way of 'doing' ethnography as its own fixed practice, a practice able to shift locales and objects while retaining a thrust both cohesive and ultimately static. Stewart appeals to a dramatic move away from this type of business as usual. Her book attempts a "new ethnography," an ethnography that takes "a cue from the tactile, imaginary, nervous and contested modes of critique of the subjects we study not in order to decide what these interpretive modes 'mean' in the end but to begin to deploy them in a cultural politics." This is a dangerous and shifting ground, a ground that depends on keeping the dynamic gap open between signs and what is read from signs. Invoking the space on the side of the road calls forward not simply a marginalized and resistant space, but also a deeply creative, productive, and unfixed one. It is a space with what Ross Chambers calls room to maneuver; a richly textured space of imagining that resists the traditional ethnographic effort of getting the "gist" of things.

It is difficult to begin a review of such a book. Integral to the book's form is a resistance to such attempts at encapsulation. It begins as an ethnography of Appalachia. Soon, however, the book starts to weave back on itself, shifting both language and objects of analysis, from the beginning establishing a dialogue both with itself and with the reader. A lyrical evocation of speech, stories, memories and fragments, Stewart's book is a richly-layered poetic exploration of Appalachia, of the role of talk in Appalachia, of ethnography, and of the ways in which we make sense of texts themselves.

There are a number of formal conceits that Stewart uses to keep the gap between signs and what is read from signs open and dynamic. The text slips between a language of analysis and the language of her informants, using speech patterns and cadences that cross over, repeated words with dropped ending 'g's, and the reappearance of such words dressed-down, outside of scare quotes, bold type, or italics, and re-introduced through the text as reasonable and logical ways of

Space On The Side Of The Road By Stewart

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