**Visual Ethnography Word Template for journal articles, fieldworks, reports, reviews, photo-essays and videos**

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# Heading: use this style

Paragraph: use this for the first paragraph.

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(**example**)

The separation between the male and female universes reflected in domestic space was efficaciously described by Pierre Bourdieu[[1]](#footnote-1) in his analysis of the Kabila house:

Thus, the house is organized according to a set of homologous oppositions fire/water, cooked/raw, high/low, light/shade, day/night, male/female, nif/hurma, fertilizing/able to be fertilized. But in fact the same oppositions are established between the house as a whole and the rest of the universe, that is, the male world, the place of assembly, the fields, and the market. It follows that each of these two parts of the house (and, by the same token, each of the objects placed in it and each of the activities carried out in it) is in a sense qualified at two degrees, first as female (nocturnal, dark, etc.) insofar as it partakes of the universe of the house, and secondarily as male or female insofar as it belongs to one or the other of the divisions of that universe (Bourdieu 1972: 90-91).

Bourdieu defines the house as the mirror of Kabila society which, founded on homologous relations, is concentrated in the male-female dichotomy: the interior of the house is the female space, and the exterior is the place of male dominion and action. Delineated, circumscribed spaces, separate and shared, define roles and tell and us about the “worlds” they live in.



**Figure 1** Siena, Italy. Photo by Pietro Meloni, 2023.

(Alternatively use **Photo**, **Image**, **Fig**., **Table** ecc.)

(**do not anchor images to text; do not use text boxes**)

**References**

(Please conform to the following recommendations):

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1. French sociologist. [↑](#footnote-ref-1)