

Ethnography: A Literature Review

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Abstract

An ethnographical research allow the researchers an opportunity to explore the areas of interest and qualitative research in more details and providing special attention for the particularly causes, order and purposes of behaviors and events. Ethnography plays an important role in qualitative studies like anthropological, sociological, archeological and other studies. It also helps in understanding the reason behinds many elements of human behavior and their social events. The present review article is focused on the ethnography related qualitative research and looking for the its history, background, types, tools and techniques, methods of study, approaches as well as how the facts are collected by the method of participatory observation, etc. This paper is trying to understanding the contribution made by various anthropologists in the field of ethnography studies. It is noted that t the ethnography as a subject that describes any society and groups on the basis of facts based on fieldwork. This method was first studied by Tyler with residents of Mexico for a period of six months. Another American classical evolutionary anthropologist, L. H. Morgan also studied about the culture of Iraqvis Indians. Thus ethnography was introduced, which is a major part of anthropology. Among various anthropologists, such as Bronislaw Malinowski (1914–1918) who studied the social rules, laws and beliefs of that society by participatory observation among the Troviyand Islanders of Malaysia, Morgan studied the games, dances, and beliefs of Iraqi Indians through the interview method. Radcliffe Brown also came to India between (1906-1908) and collected facts about the culture of the 'Onge tribe' of the Andaman and Nicovar islanders through participatory observation, and interview method. Similarly, the ethnography of Neo-Buddhists was done by the researcher through semi-participatory observation, in-depth interviews and personal study.

Some major approaches are used to study anthropology. For example, holistic approach, comparative approach, ethnographic and historical approach, on the basis of which the facts are collected by studying a group and community. Apart from this, the informant and researcher also have perspectives which are called emic and etic perspectives, on the basis of which there is a need to see the local people from their own point of view. Collecting the facts under the law Such as participatory observation, in-depth interviews and personal study. These methods play an important role in gathering the facts with direct clarity so it seeks to answer the reasoning behind human behavior and social phenomena.

Keywords: Participatory observation; In-depth interview; key informant; Anthropological approach.

Introduction

In anthropology, ethnography is known as a method of research that seeks to deeply understand the human community, their culture, behavior, their values and customs related activities. The systematic recording of a culture on the basis of field study is the main feature of ethnography. This study has been an integral part of the discipline of anthropology because early evolutionary anthropologists have been criticized as armchair anthropologists and classical anthropologists because early evolutionary anthropologists used books, journals, reports, etc., written by tourists, businessmen, traders, religious leaders, and administrators. He studied unilinear evolutionary theory, but British evolutionist Edward Burnett Tyler and American evolutionist Lewis Henry Morgan were not necessarily armchair anthropologists. Tyler spent one year in Mexico, six months in the United States and a few months in Cuba. An important feature of anthropological fieldwork is the need for anthropologists to establish relationships with study group members by visiting the field. After the relationship is established, most of the information from an anthropological field is obtained through participatory observation techniques. He participates in group activity as a member of that group and on the basis of his participation observes and records the social facts. In the inscription, their culture, customs, witchcraft, behavior, festivals, festivals, social values etc. The researcher also established a relationship with the people of his study area and made a descriptive study of the aspects related to their social, cultural, economic and political life.

Basic informants are used in anthropological research; there are some informants from whom a lot of general information is obtained. For example village head, headman, village servant, school teacher, head of family etc. An anthropologist, while doing field work in his research, uses these people as basic informants and gets information about his study problem such as- L. H. Morgan, with the help of a young Iraqis named Eliparcar, had interviewed Iraqi Indians, although Morgan was not familiar with their language, but with the help of his colleague Eli parker, he succeeded in understanding the language of the Iraqi Indians and explaining his point of view. The study could be completed by the researcher also with the help of the main informant in the study area because the researcher also had to face the linguistic problem, so the research could be completed easily. In anthropological research, emic and etic approaches are used; both of these approaches are used together. An anthropological researcher as an observer presents classification and description of data on the basis of worldwide categories, whereas in the same study he also uses linguistic categories of informants, i.e. local categories, to

represent local characteristics. Thus a researcher uses both emic and etic approaches in his research. Informers also provide both emic and etic information. It depends on the researcher what kind of information he wants from the informant.

Ethnography is a method in which anthropologists record and closely observe information about the culture, institutions of the people of a study group and participate in the daily life of another culture and write a descriptive description of that culture. Ethnography is a means of depicting a group's culture graphically and in writing. Researchers observe and interact with informants in their real-life environment. This was popular in the field of anthropology in early times but is now used in a wide range of social sciences as well. A good researcher is needed when they interact with the target audience in their real-life environment. Ethnographic description is usually studied through in-depth interviews, participant observation and surveys. (Fischer and Marcus, 1986) Ethnography is a scientific approach that explores and investigates the meaning of social, cultural patterns, community institutions, and other social processes. The primary difference between ethnography as a science and other social science methods of research is that ethnographers get to know what the people of the study area do and how they live. Ethnographic descriptors try to understand the meaning of their behavior, beliefs from the point of view of people, on the basis of which the formulation of local theories is tested. In ethnography, researchers rely on primary tools such as observation, interview, individual study to collect data, so ethnographers have paid special attention to methods and methods to ensure the accuracy of the facts. (Schensul and Stephenl, 1999) Ethnography is the study of naturally occurring people in which the researcher partly collects the naturally occurring processes and activities in the study area as well as their social activities in the area. Understands the meanings in which data is systematically collected through techniques. (John, 2000) Ethnography is a systematic approach to learning about the social and cultural life of a community institution and scientific inquiry. The primary tool of data collection is the researcher's user, and rigorous research methods to ensure the accuracy of the data. Uses collection technology. The basic tools of ethnography use research eyes and ears as the primary turning point. Like the naturalist, ethnographic researchers learn through systematic observation in the field through interviews and by carefully recoding what they learn, hear and listen to. People also learn the meaning. (Margaret and Jean, 2010). Ethnography studies a family of methods involving direct and constant contact with key informants in the context of their daily lives, observing

what happens, what is said and asking questions, studied with participant observation. (O Reilly, 2009)

In this way, ethnography is a method of research and also a method of collecting facts in which anthropologists not only study the facts through participatory observation techniques but also involve themselves fully in the selected society, group of people for study. Take and write them by trying to learn about society and culture through everyday observation. In this type of study, participants compile and write facts through in-depth interviews, life history, in addition to observation. The method of systematically describing the culture of life of a human group in this way is called ethnography.

Early anthropologists have been criticized as sitting on chairs and serving anthropology through the library. This makes it clear that the early anthropologists were classical anthropologists, as those scholars attempted to make historical reconstructions of human culture on the basis of written information from tourists, merchants, administrators and religious leaders. Without conducting field studies, the classical evolutionists made a successful attempt to present the history of the linear evolution of not only the entire culture but also of cultural institutions like marriage, family, kinship, law, property etc. This type of study was started around the nineteenth century such as American evolutionary anthropologist L. H. Morgan also tried to collect information from the selected study area. With the help of an Iraqi young man named Eli parker, Morgan tried to go and interview Iraqis Indians, although Morgan was not familiar with their language, but he did not know his colleague Eli parker. With the help of the Iraqis, he succeeded in understanding the language of the Indians and explaining his point of view. Through the interview method, Morgan made a comprehensive compilation of information on the sports, dance, religious beliefs, customs language, material culture, family organization and kinship system of the Iraqis Indians and presented an ethnographic description of that tribal community.

Rivers came to India in 1904 AD and studied the Toda tribe living in the Nilgiri region of India, in which the Toda culture was reconstructed in the historical context. Hudden's disciple Radcliffe Brown presented an ethnographic description of the Andaman and Nicobar islanders in 1906 by staying with them for a period of two years, collecting information related to their mythology, customs, festivals, etc. Bronisla Malinowski studied the social rules, laws and beliefs of that society by conducting interactive observations among the Troviyand Islanders of Malaysia over a long period of time. Malinowski took field studies a step further, developing anthropological field studies over a period of about four years (1914-1918) into a community study. He first learned the language of the Trobian islanders and laid more emphasis on the spirit of cooperation in

their social institutions, customs, and economic organization through the local language. This was the main feature of Malinowski's field study, from here a deep study of tribal culture started and a new direction was given to ethnography. Similarly, Margaret Mead has studied the process of socialization prevalent in Samoa's Beach (1928). He showed on the basis of his study that culture plays an important role in the behavior formation of Samoa adolescent girls, as well as the process of socialization among the Manas tribe of New Guinea and three tribes of New Guinea, Mundugumar, Arapesh and Studied Tishambuli by interview, personal study and observation of facts. These three tribes reside in the same geographical area in Neuginia but their cultural patterns are found to be different from each other. Mead's interest in her study increased because she wanted to know why there are differences in personality, character and behavior of different tribes living in the same geographical area. Again, why is there a difference in the personality of men and women in the same society? Mead came to the conclusion that the reason for such variation is different cultural processes as cultural processes differ from one group to another.

Ruth Benedict studied the Pima tribe in 1924 AD and again in 1925 AD between the region of Juni and between Kochiti and in 1926. In his famous book 'Pattern of Culture', Benedict tried to explain the concept of culture paradigm. Culture elements and culture cones together form the culture model. Benedict studied the Pueblo, Dobu and Kwaquiutl tribes of Mexico, on the basis of which these tribes are expressed in two different concepts. The Pueblo tribe is considered representative of the Apollonian culture. In Pueblo culture, kindness, love, cooperation, orderly discipline, etc. are seen, all people live by providing support and help to each other. They love their ancient rites Benedict describes the Dobu and Kwaquiutl tribes as representatives of Dionysian culture. In these cultures the individual gives more importance to his personal values than to social values. There is a lack of discipline and order, people are deceitful, quarrelsome, suspicious and arrogant. Thus, if the basis of the organization of the Pueblo culture is peace and order, then the basis of the organization of the Dobu culture is insecurity, conflict and competition.

Koradu Boas was an eminent anthropologist from America. She went to study in the middle of Alor with some objectives of the Elor Islands in Indonesia in the session 1937 AD. For example, to determine and describe the institutional groups of the Alor culture, to participate in the life of the Alor culture in a positive way, to record the biographies of individual members of the Alor culture using psychoanalytic basis such as dream quirks, etc. On the basis of these objectives, he not only made a huge collection of facts related to traditional ethnography, but also succeeded in writing eight long biographies on the basis of dreams and

illustrations. Boas has tried to show that in the Alor culture, the control of food, especially vegetables, is in the hands of women while the control of meat remains with the man. The question here is what would happen to the children when the mothers walked in the field to grow vegetables go? Then the elders of the village or family look after their children. This has a cascading effect on the babies of Elor. Further observations show that children are also exposed to feelings of frustration with food. In the folk tales and religion of the Elor people, the meaning of all those personality related qualities is contained, the most important expressions in their folk tales are related to disappointment and jealousy between the parents. The gods do not have an ideal place in their religion, so they are not considered responsible for happiness and sorrow. The gods are not expected to reward or punish, sacrifices are made to the gods.

In the session 1927- 1928, Redfield travelled to the village of Tepozlen in Mexico for study. He studied the traditions of this folk society and after analyzing the information received from the field study, published it in the form of a book in 1930 AD. He presented this village in contrast to the urban society. According to Redfield, folk society can be identified on the basis of certain characteristics. Such societies are small, isolated, ill-educated and homogeneous; in these societies the feeling of group solidarity is very strong. The way of living in these societies is seen to be culture friendly.

It is clear from the description presented above that by studying ethnographic scriptures; we get important knowledge about many cultures of the world. But we try to reconstruct another culture.

The main purpose of ethnographic description is to try to understand the culture and behavior of a tribal group and the people of a community, group. Anthropologists take the help of two types of approaches to understand their culture and behavior. Kenneth Pike used them as approaches, separating attics from phonetics and emic from phonetics. He pointed out the prevailing distinction between emic and attics as related to anthropological fieldwork. He showed that participatory observation techniques of anthropological field work can be explained on the basis of attics and emic techniques of linguistics. Pike related the participant with the emic technique because its goal is to enable the anthropologists to think and behave according to the local people. According to Pike, observation is related to Attic because its goal is to isolate the anthropologists from the members of the community so that they can observe independently. According to Pike, in the emic view, things are seen and thought through from the point of view of the local people. It increases cross-cultural understanding and helps to eliminate human centrality. According to the concept of cultural relativism, cultures cannot be measured on the basis of any single value. Although

Pike advocates emic and etic approaches in anthropology, he prefers emic approaches. (Pandey, 1954).

Postmodern ethnologists strongly favor the emic view. These ethnologists call for a collaborative process in the study of cultures by writing from the local point of view of the findings of different authors during their interactions with local people. It is, therefore, futile to search for any general rule in ethnography written from an emic point of view, in which modern ethnography rested as the foundation of science and comparisons were made by this general rule across cultures. The student was always under stress whether his study was objective or subjective. Because of this, he used to explain the rules, traditions and values of culture on the basis of general rules which can also be found in other cultures and their study remained scientific, but in neo-ethnic studies this was not done because all cultures have their own characteristics. It has its own customs, traditions and values, so it is not possible to compare any one culture with another culture. Therefore, in the present ethnological studies, it would be more appropriate to use the humanistic approach rather than the scientific one. Cultural relativism also says that the culture concerned should be interpreted on the basis of its values. Similarly, postmodern anthropologists also emphasize on the interpretation of culture from the local point of view rather than its description as it is. (Singh and Mollick, 2016).

There are many types of ethnography which are known by different names such as occupational ethnography, educational ethnography, medical ethnography, online ethnography, rapid ethnography, etc. These are all based on different areas of human endeavor and each type is defined with specific characteristics. Ethnography is a multidisciplinary research design that can be adapted to a variety of fields, including occupational, medicine, education and psychology.

Business Ethnographic which involves observing consumer habits and target markets in order to discover the true needs of the market and the overall disposal of your product or service. It is an extremely beneficial research tool that can help your organization identify the needs of its consumers and meet the demands of the market. This research methodology combines a variety of techniques, including fieldwork, physical interviews, and online surveys, to collect useful data on consumer habits of target markets. Business ethnography uses these techniques to analyze how customers interact with an organization's services and come up with used conclusions that can be used to develop effective market strategies. In order to gather useful data the researcher must ask the right questions, following are some questions or samples for business research.

- What do you think about this product or service?

- Why do you use this product?
- What specific requirements does this product meet for you?
- Is the pricing of the product equal to its value?

Pedagogical ethnography is a research design that involves observing methods of teaching and learning and how these affect classroom behavior. This research model focuses on pedagogy, its impact on learning outcomes and overall engagement as to why the classroom environment is beneficial. Usually pedagogical ethnographic research studies approach pedagogical motivations and propositions for students to learn. In doing so the researcher combines non-participant observational methods with direct participant observation techniques to collect the most relevant and objective data. Contains sample questions for academic ethnography research.

- Do you enjoy this teaching method?
- Do teachers allow feedback in their classrooms?
- Does the teaching method communicate clear objectives?
- What is the student's approach to learning?

Medical ethnographic which is used for qualitative investigation in healthcare. Research design helps clinicians understand patients' resolutions by ranking them from the simplest to the most complex behavioral patterns. Medical research enables the healthcare provider to have access to a wealth of information that will prove useful in improving the overall patient experience. For example a healthcare product manufacturing through anthropological research is able to understand the needs of the target market and this will influence the design of the products. In addition, in the medical anthropological research process, health care professionals emphasize the complex needs of patients and their response to prescription treatment methods and recommendations for improvement. Here are some questions that can be used for medical anthropological research.

- How long have you been on treatment?
- For how many days have you not used this medicine?
- What positive changes have you seen so far?
- Have you noticed any side effects yet?
- Does this medicine or treatment meet your needs?

Online ethnographic is a type of ethnography known as visual ethnographic description or netnography, which analyzes facts through the Internet. In this, we connect the virtual group or community among themselves through the Internet, create a conversation room, then connect with each other through interviews and conversations.

Collaborative ethnography is a type of ethnography where two or more scholars work together in a

collaborative manner by linking each other's life histories, different types of understanding and social events. Apart from this, the researcher can also write his life history.

In Auto ethnography, the researcher writes about his life experience from a personal point of view. The storyteller in this is the writer himself, he writes his writings in a traditional way from a direct point of view. Auto ethnography is a method of writing one's own biography.

The approach of Rapid ethnography is a type of ethnography is that whenever we go to do rapid ethnography, we have to make a regular schedule of time limits on the basis of which the work can be done in the right way and within a certain time. Arguably, it may take months and even years to do this type of ethnography. On the basis of this, socially it also takes many months and even years. In this, a type of setting is determined to work and facilities are not available to work according to your own because the people of the study area do not have the time fixed according to you. When you go to study, what is your attitude, what type of questions should be taken care of. Apart from this, your questions should be in depth so that the facts are obtained in depth. It should contain your question with the problem.

Point of view:

Anthropology has passed through various stages from its inception to its present form. Along with the development of studies, changes and changes were also included in various theories. While the evolutionary theory of the nineteenth century attempted to understand the entire culture of the human community, during the Second World War, the study of distant culture under this subject by the method of 'content analysis' included new subjects like national character in the study. Emphasized. To understand the present nature of a particular culture, historical approach was used on the one hand and on the other hand, comparison between different cultures was also done through comparative approach to discover common rules between cultures. Also, the study of material elements was included on the basis of the argument that all the things that man creates or uses in his life can be placed under material culture. Thus the study of physical materials in ethnography began to be carried out at an early stage. But most of the studies done in the nineteenth century were based on secondary sources, etc., the narratives of missionaries, travellers and merchants. These studies involved more fiction than reality. These researchers were called 'armchair anthropologists' because they were not on study fieldwork, and they also faced accusations that they never went to the communities they studied throughout their lives (Singh and Mollick, 2016).

Malinowski believed that a person conducting ethnographic research needs to spend at least a year or a season in a community in field study, learning the language of those people and understanding their behavior and doing fieldwork. In this, the following techniques are used to collect the facts such as participatory observation, in-depth interview, and individual study. In this type of study, the ethnographer collects the facts by participating in the field through the informant. Malinowski placed particular emphasis on participatory observation as a study technique of ethnography and pointed out that ethnographic writing is written as a qualitative method. This writing is accomplished through participatory observation, in-depth interviews, personal study and life history. He highlighted the knowledge of the native language for the success of this scripture. An anthropologist also has to learn the language of his study group. For this, on the basis of his observation, he prepares a word list of objects and by asking the informants, efforts are made to know the local names of those materials. Thus an anthropologist tries to understand the use and meaning of local language in his research so that the facts can be recorded correctly. Malinowski tried to learn the local language in his study of the Trobian islanders.

Participant observation method after establishing a relationship with the people of the study area, an ethnographer obtains most of the information through participatory observation technique. Participates in group activity as a member of that group and on the basis of his participation observes and records the social facts. Along with this, he also uses other types of observational techniques according to the nature and time of the information. For example- participatory observation, semi-participatory observation, direct observation, indirect observation, controlled and uncontrolled observation, etc.

In-depth interview:

This technique is used in anthropological research to obtain basic information in depth. In this technique, the researcher goes to the informants and puts questions related to his research in front of them orally and listens to their response and tries to understand and gets the information deeply. There is a long discussion between the informant and the researcher about the study problem. When the researcher is satisfied with the answers received from the informants, then he ends the thank you interview. At the time of interview, the researcher not only listens and understands the response of the informant, but he also studies the expressions on

the faces of the informers. Also studies the expressions on the face of the informant. The facial expressions and manner of expression of the informant help the researcher to understand the credibility of the information.

Use of original informant in anthropological research, the support of the original informant is taken. There are some informants from whom a lot of general information can be obtained. For example- village head, headman, village servant, panchayat servant, school teacher, family head and leader etc. An anthropologist, while carrying out field work in his research, takes these persons as key informants and obtains information about his study problem. The original informant being from the study area knows the native language of the people, so it becomes easy for the researcher to collect the information.

Individual study is a technique related to research, in which certain individuals are included and they are deeply interrogated. By this technique, qualitative data is collected regarding the study problem. The properties of social units are highlighted by the data obtained from hair study.

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