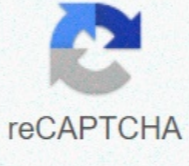




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## How to use ethnographic methods and participant observation

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Unourced material may be challenged and removed.Find sources: "Ethnography" – news - newspapers - books - scholar - JSTOR (August 2020) (Learn how and when to remove this template message) (Learn how and when to remove this template message) Anthropology OutlineHistory Types Archaeological Biological Cultural Linguistic Social Archaeological Aerial Aviation Battlefield Biblical Bioarchaeological Environmental Ethnoarchaeological Experiential Feminist Forensic Maritime FossilZooarchaeological Bioarchaeological Anthroprological Biochemical Evolutionary Forensic Molecular Neurological Nutritional Paleoanthropological Primatological Social/Cultural Applied Art Cognitive Cyborg Development Digital Ecological Environmental Economic Political economic Feminist Food Historical Institutional Kinship Legal Media Medical Museums Musical Political Psychological Public Religion Symbolic Transpersonal Visual Linguistic Anthropological Descriptive Ethnological Ethnopoetical Historical Semiotic Sociological Sociological Research framework) Anthropometry Ethnography cyber Ethnology Cross-cultural comparison Participant observation Holism Reflexivity Thick description Cultural relativism Ethnocentrism Emic and etic Key concepts Culture Development Ethnicity Evolution socioecultural Gender Kinship and descent Meme Prehistory Race Society Value Colonialism/ Postcolonialism Key theories Actor-network theory Alliance theory Cross-cultural studies Cultural materialism Culture theory Diffusionism Feminism Historical particularism Boasian anthropology Functionalism Interpretive Performance studies Political economy Practice theory Structuralism Post-structuralism Systems theory Lists Anthropologists by nationality Anthropology by year Bibliography Journals List of indigenous peoples Organizations vte Part of a series onResearch List of academic fields Applied sciences Formal sciences Humanities Natural sciences Professions Social sciences Research design Research proposal Research question Writing Argument Referencing Philosophy Constructivism Empiricism Positivism / Antipositivism / Postpositivism Realism Critical realism Subtle realism Research strategy Interdisciplinary Multimethodology Qualitative Quantitative Methodology Action research Art methodology Critical theory Feminism Grounded theory Hermeneutics Historiography Narrative inquiry Phenomenology Pragmatism Scientific method Methods Case study Content analysis Descriptive statistics Discourse analysis Ethnography Experiment Field experiment Quasi-experiment Field research Historical method Inferential statistics Interviews Mapping Cultural mapping Phenomenography Secondary research Bibliometrics Literature review Meta-analysis Scoping review Systematic review Scientific modelling Simulation Survey Tools and software Data analysis Nvivo Bibliometric analysis Biblioshiny VOSviewer Statistical analysis JASP SPSS RStudio Philosophy portaltvte Ethnography (from Greek ἔθνος ethnos "folk, people, nation" and γράφω graphō "I write") is a branch of anthropology and the systematic study of individual cultures.[1] Ethnography explores cultural phenomena from the point of view of the subject of the study.[2] Ethnography is also type of social research involving the examination of the behaviour of the participants in a given social situation and understanding the group members' own interpretation of such behaviour.[3] As a form of inquiry, ethnography relies heavily on participant observation—on the researcher participating in the setting or with the people being studied, at least in some marginal role, and seeking to document, in detail, patterns of social interaction and the perspectives of participants, and to understand these in their local contexts. It had its origin in social and cultural anthropology in the early twentieth century, but spread to other social science disciplines, notably sociology, during the course of that century. Ethnographers mainly use qualitative methods, though they may also employ quantitative data. The typical ethnography is a holistic study[4][5] and so includes a brief history, and an analysis of the terrain, the climate, and the habitat. A wide range of groups and organisations have been studied by this method, including traditional communities, youth gangs, religious cults, and organisations of various kinds. While, traditionally, ethnography has relied on the physical presence of the researcher in a setting, there is research using the label that has relied on interviews or documents, sometimes to investigate events in the past such as the NASA Challenger disaster.[6] There is also a considerable amount of 'virtual' or online ethnography, sometimes labelled netnography or cyber-ethnography. Origins Gerhard Friedrich Müller developed the concept of ethnography as a separate discipline whilst participating in the Second Kamchatka Expedition (1733–43) as a professor of history and geography. Whilst involved in the expedition, he differentiated Völker-Beschreibung as a distinct area of study. This became known as "ethnography," whilst following the introduction of the Greek neologism ethnographia by Johann Friedrich Schöpperlin and the German variant by A. F. Thilo in 1767.[7] August Ludwig von Schlözer and Christoph Wilhelm Jacob Gatterer of the University of Göttingen introduced the term into the academic discourse in an attempt to reform the contemporary understanding of world history.[7][8] Herodotus, known as the Father of History, had significant works on the cultures of various peoples beyond the Hellenic realm such as the Scythians, which earned him the title "philobarbarian", and may be said to have produced the first works of ethnography. Forms Digital ethnography Digital ethnography is also seen as virtual ethnography. This type of ethnography is not so typical as ethnography recorded by pen and pencil. Digital ethnography allows for a lot more opportunities to look at different cultures and societies. Traditional ethnography may use videos or images, but digital ethnography goes more in-depth. For example, digital ethnographers would use social media platforms such as Twitter or blogs so that people's interactions and behaviors can be studied. Modern developments in computing power and AI have enabled higher efficiencies in ethnographic data collection via multimedia and computational analysis using machine learning to corroborate many data sources together to produce a refined output for various purposes.[9] A modern example of this technology in application, is the use of captured audio in smart devices, transcribed to issue targeted adverts (often reconciled vs other metadata, or product development data for designers).[10] Relational ethnography Most ethnographies take place in specific places where the observer can observe specific instances that relate to the topic involved. Relational Ethnography articulates studying fields rather than places or processes rather than processed people. Meaning that relational ethnography doesn't take an object nor a bounded group that is defined by its members shared social features nor a specific location that is delimited by the boundaries of a particular area. But rather the processes involving configurations of relations among different agents or institutions. Features of ethnographic research According to Dewan (2018), the researcher is not looking for generalizing the findings; rather, they are considering it in reference to the context of the situation. In this regard, the best way to integrate ethnography in a quantitative research would be to use it to discover and uncover relationships and then use the resultant data to test and explain the empirical assumptions.[11] In ethnography, the researcher gathers what is available, what is normal, what it is that people do, what they say, and how they work.[12] Ethnography can also be used in other methodological frameworks, for instance, an action research program of study where one of the goals is to change and improve the situation.[12] Data collection methods Zmir Ethnography Museum (Zmir Etnografya Müzesi), Zmir, Turkey, from the courtyard Ethnography museum, Budapest, Hungary According to John Brewer, a leading social scientist, data collection methods are meant to capture the "social meanings and ordinary activities"[13] of people (informants) in "naturally occurring settings"[13] that are commonly referred to as "the field." The goal is to collect data in such a way that the researcher imposes a minimal amount of personal bias in the data.[13] Multiple methods of data collection may be employed to facilitate a relationship that allows for a more personal and in-depth portrait of the informants and their community. These can include participant observation, field notes, interviews, and surveys. Interviews are often taped and later transcribed, allowing the interview to proceed unimpaird of note-taking, but with all information available later for full analysis. Secondary research and document analysis are also used to provide insight into the research topic. In the past, kinship charts were commonly used to "discover logical patterns and social structure in non-Western societies".[14] In the 21st century, anthropology focuses more on the study of people in urban settings and the use of kinship charts is seldom employed. In order to make the data collection and interpretation transparent, researchers creating ethnographies often attempt to be "reflexive". Reflexivity refers to the researcher's aim "to explore the ways in which [the] researcher's involvement with a particular study influences, acts upon and informs such research".[15] Despite these attempts of reflexivity, no researcher can be totally unbiased. This factor has provided a basis to criticize ethnography. Traditionally, the ethnographer focuses attention on a community, selecting knowledgeable informants who know the activities of the community well.[16] These informants are typically asked to identify other informants who represent the community, often using snowball or chain sampling.[16] This process is often effective in revealing common cultural denominators connected to the topic being studied.[16] Ethnography relies greatly on up-close, personal experience. Participation, rather than just observation, is one of the keys to this process.[17] Ethnography is very useful in social research. Ybema et al. (2010) examine the ontological and epistemological presuppositions underlying ethnography. Ethnographic research can range from a realist perspective, in which behavior is observed, to a constructivist perspective where understanding is socially constructed by the researcher and subjects. Research can range from an objectivist account of fixed, observable behaviors to an interpretive narrative describing "the interplay of individual agency and social structure." [18] Critical theory researchers address "issues of power within the researcher-researched relationships and the links between knowledge and power." Another form of data collection is that of the "image." The image is the projection that an individual puts on an object or abstract idea. An image can be contained within the physical world through a particular individual's perspective, primarily based on that individual's past experiences. One example of an image is how an individual views a novel after completing it. The physical entity that is the novel contains a specific image in the perspective of the interpreting individual and can only be expressed by the individual in the terms of "I can tell you what an image is by telling you what it feels like." [19] The idea of an image relies on the imagination and has been seen to be utilized by children in a very spontaneous and natural manner. Effectively, the idea of the image is a primary tool for ethnographers to collect data. The image presents the perspective, experiences, and influences of an individual as a single entity and in consequence, the individual will always contain this image in the group under study. Differences across disciplines The ethnographic method is used across a range of different disciplines, primarily by anthropologists/ethnologists but also occasionally by sociologists. Cultural studies, occupational therapy, sociology, economics, social work, education, design, psychology, computer science, human factors and ergonomics, ethnomusicology, folkloristics, religious studies, geography, history, linguistics, communication studies, performance studies, advertising, accounting research, nursing, urban planning, usability, political science,[20] social movements,[21] and criminology are other fields which have made use of ethnography. Cultural and social anthropology Cultural anthropology and social anthropology were developed alongside ethnographic research and their canonical texts, which are mostly ethnographies; e.g. Argonauts of the Western Pacific by Bronislaw Malinowski, Ethnologische Excursion in Johore (1875) by Nicholas Miklouho-Maclay, Coming of Age in Samoa (1928) by Margaret Mead, The Nuer (1940) by E. E. Evans-Pritchard, Naven (1936, 1956) by Gregory Bateson, or "The Lele of the Kasa" (1963) by Mary Douglas. Cultural and social anthropologists today place a high value on doing ethnographic research. The typical ethnography is a document written about a particular people, almost always based at least in part on emic views of where the culture begins and ends. Using language or community boundaries to bound the ethnography is common.[22] Ethnographies are also sometimes called "case studies." [23] Ethnographers study and interpret culture, its universalities, and its variations through the ethnographic study based on fieldwork. An ethnography is a specific kind of written observational science which provides an account of a particular culture, society, or community. The fieldwork usually involves spending a year or more in another society, living with the local people and learning about their ways of life. Ruth Fulton Benedict uses examples of Enthrophy in her serious of field work that began in 1922 of Serrano, of the Zuni in 1924, the Cochiti in 1925 and the Pina in 1926. All being people she wished to study for her anthropological data. Benedict's experiences with the Southwest Zuni pueblo is to be considered the basis of her formative fieldwork. The experience set the idea for her to produce her theory of "culture is personality writ large" (modell, 1988). By studying the culture between the different Pueblo and Plain Indians, She discovered the culture isomorphism that would be considered her personalized unique approach to the study of anthropology using ethnographic techniques. Bronislaw Malinowski among Trobriand tribe Part of the ethnographic collection of the Medimurje County Museum in Croatia A typical ethnography attempts to be holistic[4][5] and typically follows an outline to include a brief history of the culture in question, an analysis of the physical geography or terrain inhabited by [31] the people under study, including what biolocal anthropologists call habitats. Folk notions of botany and zoology are presented as ethnozoology and ethnozoology alongside references from the formal sciences. Material culture, technology, and means of subsistence are usually treated next, as they are typically bound up in physical geography and include descriptions of infrastructure. Kinship and social structure (including age grading, peer groups, gender, voluntary associations, clans, moieties, and so forth, if they exist) are typically included. Languages spoken, dialects, and the history of language change are another group of standard topics.[24] Practices of child rearing, acculturation, and emic views on personality and values usually follow after sections on social structure.[25] Rites, rituals, and other evidence of religion have long been an interest and are sometimes central to ethnographies, especially when conducted in public where visiting anthropologists can see them.[26] As ethnography developed, anthropologists grew more interested in less tangible aspects of culture, such as values, worldview and what Clifford Geertz termed the "ethos" of the culture. In his fieldwork, Geertz used elements of a phenomenological approach, tracing not just the doings of people, but the cultural elements themselves. For example, if within a group of people, winking was a communicative gesture, he sought to first determine what kinds of things a wink might mean (it might mean several things). Then, he sought to determine in what contexts winks were used, and whether, as one moved about a region, winks remained meaningful in the same way. In this way, cultural boundaries of communication could be explored, as opposed to using linguistic boundaries or notions about the residence. Geertz, while still following something of a traditional ethnographic outline, moved outside that outline to talk about "webs" instead of "outlines"[27] of culture. Within cultural anthropology, there are several subgenres of ethnography. Beginning in the 1950s and early 1960s, anthropologists began writing "bio-confessional" ethnographies that intentionally exposed the nature of ethnographic research. Famous examples include Tristes Tropiques (1955) by Lévi-Strauss, The High Valley by Kenneth Read, and The Savage and the Innocent by David Maybury-Lewis, as well as the mildly fictionalized Return to Laughter by Eleanor Smith Bowen (Laura Bohannan). Later "reflexive" ethnographies refined the technique to translate cultural differences and representing their effects on the ethnographer. Famous examples include Deep Jay: Notes on a Balinese Cockfight by Clifford Geertz, Reflections on Fieldwork in Morocco by Paul Rabinow, The Headman and I by Jean-Paul Dumont, and Tuhumi by Vincent Crapanzano. In the 1980s, the rhetoric of ethnography was subjected to intense scrutiny within the discipline, under the general influence of literary theory and post-colonial/post-structuralist thought. "Experimental" ethnographies that reveal the ferment of the discipline include Shamanism, Colonialism, and the Wild Man by Michael Taussig, Debating Muslims by Michael F. J. Fischer and Mehdi Abedi, A Space on the Side of the Road by Kathleen Stewart, and Advocacy after Bhopal by Kim Fortun. This critical turn in sociocultural anthropology during the mid-1980s can be traced to the influence of the now classic (and often contested) text, Writing Culture: The Poetics and Politics of Ethnography, (1986) edited by James Clifford and George Marcus. Writing Culture helped bring changes to both anthropology and ethnography often described in terms of being "postmodern," "reflexive," "literary," "deconstructive," or "poststructural" in nature, in that the text helped to highlight the various epistemic and political predicaments that many practitioners saw as plaguing ethnographic representations and practices.[28] Where Geertz's and Turner's interpretive anthropology recognized subjects as creative actors who constructed their sociocultural worlds out of symbols, postmodernists attempted to draw attention to the privileged status of the ethnographers themselves. That is, the ethnographer cannot escape the personal viewpoint in creating an ethnographic account, thus making any claims of objective neutrality highly problematic, if not altogether impossible.[29] In regards to this last point, Writing Culture made a focal point for looking at how ethnographers could describe different cultures and societies without denying the subjectivity of those individuals and groups being studied while simultaneously doing so without laying claim to absolute knowledge and objectivity authority.[30] Along with the development of experimental forms such as "dialogic anthropology," "narrative ethnography,"[31] and "literary ethnography,"[32] Writing Culture helped to encourage the development of collaborative ethnography.[33] This exploration of the relationship between writer, audience, and subject has become a central tenet of contemporary anthropological and ethnographic practice. In certain instances, active collaboration between the researcher(s) and subject(s) has helped blend the practice of collaboration in ethnographic fieldwork with the process of creating the ethnographic product resulting from the research.[33][34][35] Society This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unourced material may be challenged and removed. (August 2020) (Learn how and when to remove this template message) Part of a series onSociology History Outline Index Methods Quantitative Qualitative Comparative Computational Ethnographic Conversation analysis Historical method Interview Mathematical Network analysis Survey Subfields Criminology Culture Demography Development Deviance Economic Education Environmental Family Feminist Gender Health Historical Immigration International Knowledge Law Literature Medical Military Organizational Political Race and ethnicity Religion Rural Science Social movements Social psychology Symbolic interactionism Stratification Technology Terrorism Urban PeopleEast Asia 1900s Fei Xiaotong South Asia 1800s G.S. Ghurye Fisi Vani Xaotong South Asia 1800s G.S. Ghurye 1900s Iravatw Karve M. N. Srinivas Middle East 1400s Ibn Khaldun Europe 1700s Auguste Comte Emmanuel Joseph Sieyès 1800s Émile Durkheim Harriet Martineau Karl Marx Georg Simmel Herbert Spencer Ferdinand Tönnies Max Weber 1900s Michel Foucault Jürgen Habermas North America 1800s Jane Addams Ernest Burgess W.E.B. Du Bois George Herbert Mead Thorstein Veblen 1900s James Coleman Patricia Hill Collins Erving Goffman Paul Lazarsfeld Charles Wright Mills Robert K. Merton Theda Skocpol Dorothy E. Smith Perspectives Conflict theory Critical theory Structural functionalism Positivism Social constructionism Lists Bibliography Terminology Journals Organizations People Timeline by country Society portal WikiProject Sociologytvte Sociology is another field which prominently features ethnographies. Urban sociology, Atlanta University (now Clark-Atlanta University), and the Chicago School, in particular, are associated with ethnographic research, with some well-known early examples being The Philadelphia Negro (1899) by W. E. B. Du Bois, Street Corner Society by William Foote Whyte and Black Metropolis by St. Clair Drake and Horace R. Cayton, Jr.. Major influences on this development were anthropologist Lloyd Warner, on the Chicago sociology faculty, and to Robert Park's experience as a journalist. Symbolic interactionism developed from the same tradition and yielded such sociological ethnographies as Shared Fantasy by Gary Alan Fine, which documents the early history of fantasy role-playing games. Other important ethnographies in sociology include Pierre Bourdieu's work in Algeria and France, Jaber F. Gubrium's series of organizational ethnographies focused on the everyday practices of illness, care, and recovery are notable. They include Living and Dying at Murray Manor, which describes the social worlds of a nursing home; Describing Care: Image and Practice in Rehabilitation, which documents the social organization of patient subjectivity in a physical rehabilitation hospital; Caretakers: Treating Emotionally Disturbed Children, which features the social construction of behavioral disorders in children; and Oldtimers and Alzheimer's: The Descriptive Organization of Senility, which describes how the Alzheimer's disease movement constructed a new subjectivity of senile dementia and how that is organized in a geriatric hospital. Another approach to ethnography in sociology comes in the form of institutional ethnography, developed by Dorothy E. Smith for studying the social relations which structure people's everyday lives. Other notable ethnographies include Paul Willis's Learning to Labour, on working class youth; the work of Elijah Anderson, Mitchell Duneier, and Loïc Wacquant on black America, and Lai Olurode's Glimpses of Madrasa From Africa. But even though many sub-fields and theoretical perspectives within sociology use ethnographic methods, ethnography is not the sine qua non of the discipline, as it is in cultural anthropology. Communication studies Beginning in the 1960s and 1970s, ethnographic research methods began to be widely used by communication scholars. As the purpose of ethnography is to describe and interpret the shared and learned patterns of values, behaviors, beliefs, and language of a culture-sharing group, Harris, (1968), also Agar (1980) note that ethnography is both a process and an outcome of the research. Studies such as Gerry Philipsen's analysis of cultural communication strategies in a blue-collar, working-class neighborhood on the south side of Chicago, Speaking Like a Man in Teamsterville, paved the way for the expansion of ethnographic research in the study of communication. Scholars of communication studies use ethnographic research methods to analyze communicative behaviors and phenomena. This is often characterized in the writing as attempts to understand taken-for-granted routines by which working definitions are socially produced. Ethnography as a method is a storied, careful, and systematic examination of the reality-generating mechanisms of everyday life (Coulon, 1995). Ethnographic work in communication studies seeks to explain "how" ordinary methods/practices/performances construct the ordinary actions used by ordinary people in the accomplishments of their identities. This often gives the perception of trying to answer the "why" and "how come" questions of human communication.[36] Often this type of research results in a case study or field study such as an analysis of speech patterns at a protest rally, or the way firemen communicate during "down time" at a fire station. Like anthropology scholars, communication scholars often immerse themselves, and participate in and/or directly observe the particular social group being studied.[37] Other fields The American anthropologist George Spindler was a pioneer in applying the ethnographic methodology to the classroom. Anthropologists such as Daniel Miller and Mary Douglas have used ethnographic data to answer academic questions about consumers and consumption. In this sense, Tony Salvador, Genevieve Bell, and Ken Anderson describe design ethnography as being "a way of understanding the particulars of daily life in such a way as to increase the success probability of a new product or service or, more appropriately, to reduce the probability of failure specifically due to a lack of understanding of the basic behaviors and ethmeworks of consumers."[38] Sociologist Sam Ladner argues in her book,[39] that understanding consumers and their desires requires a shift in "standpoint," one that only ethnography provides. The results are produced and services that respond to consumers' unmet needs. Businesses, too, have found ethnographers helpful for understanding how people use products and services. By assessing user experience in a "natural" setting, ethnology yields insights into the practical applications of a product or service. It's one of the best ways to identify areas of friction and improve overall user experience.[40] Companies make increasing use of ethnographic methods to understand consumers and consumption, or for new product development (such as video ethnography). The Ethnographic Praxis in Industry (EPIIC) conference is evidence of this. Ethnographers' systematic and holistic approach to real-life experience is valued by product developers, who use the method to understand unstated desires or cultural practices that surround products. Where focus groups fail to inform marketers about what people really do, ethnography links what people say to what they do—avoiding the pitfalls that come from relying only on self-reported, focus-group data. Evaluating ethnography The ethnographic methodology is not usually evaluated in terms of philosophical standpoint (such as positivism and emotionalism). Ethnographic studies need to be evaluated in some manner. No consensus has been developed on evaluation standards, but Richardson (2000, p. 254)[41] provides five criteria that ethnographers might find helpful. Jaber F. Gubrium and James A. Holstein's (1997) monograph, The New Language of Qualitative Method, discusses forms of ethnography in terms of their "methods talk." Substantive contribution: "Does the piece contribute to our understanding of social life?" Aesthetic merit: "Does this piece succeed aesthetically?" Reflexivity: "How did the author come to write this text...Is there adequate self-awareness and self-exposure for the reader to make judgments about the point of view?"[42] Impact: "Does this affect me? Emotionally? Intellectually?" Does it move me? Expresses a reality: "Does it seem 'true'—a credible account of a cultural, social, individual, or communal sense of the "real"?" Ethics Gary Alan Fine argues that the nature of ethnographic inquiry demands that researchers deviate from formal and idealistic rules or ethics that have come to be widely accepted and quantative approaches in research. Many of these ethical assumptions are rooted in positivist and post-positivist epistemologies that have adapted to conducting Research, Teaching, Application and Dissemination of Results, which are briefly outlined below.[47] "Conducting Research" - When conducting research Anthropologists need to be aware of the potential impacts of the research on the people and animals they study.[48] If the seeking of new knowledge will negatively impact the people and animals they will be studying they may not undertake the study according to the code of ethics.[48] "Teaching" - When teaching the discipline of anthropology, instructors are required to inform students of the ethical dilemmas of conducting ethnographies and field work.[49] "Application" - When conducting an ethnography, Anthropologists must be "open with funders, colleagues, persons studied or providing information, and relevant parties affected by the work about the purpose(s), potential impacts, and source(s) of support for the work." [50] "Dissemination of Results" - When disseminating results of an ethnography, "[a]nthropologists have an ethical obligation to consider the potential impact of both their research and the communication or dissemination of the results of their research on all directly or indirectly involved." [51] Research results of ethnographies should not be withheld from participants in the research if that research is being observed by other people.[50] Classic virtues "The kindly ethnographer" - Most ethnographers present themselves as being more sympathetic than they are, which aids in the research process, but is also deceptive. The identity that we present to subjects is different from who we are in other circumstances. "The friendly ethnographer" - Ethnographers operate under the assumption that they should not dislike anyone. When ethnographers find they intensely dislike individuals encountered in the research, they may crop them out of the findings.[52] "The honest ethnographer" - If research participants know the research goals, their responses will likely be skewed. Therefore, ethnographers often conceal what they know in order to increase the likelihood of acceptance by participants.[52] Technical skills "The Precise Ethnographer" - Ethnographers often create the illusion that field notes are data, the reflect what "really" happened. They engage in the opposite of participation, giving undeserved credit through loose interpretations and paraphrasing. Researchers take near-fictional notes and turn them into claims of fact. The closest ethnographers can ever really get to reality is an approximate truth. "The Observant Ethnographer" - Readers of ethnography are often led to assume the report of a scene is complete - that little of importance was missed. In reality, an ethnographer will always miss some aspect because of lacking omniscience. Everything is open to multiple interpretations and misunderstandings. As ethnographers' skills in observation and collection of data vary by individual, what is depicted in ethnography can never be the whole picture. "The Unobtrusive Ethnographer" - As a "participant" in the scene, the researcher will always have an effect on the communication that occurs within the research site. The degree to which one is an "active member" affects the extent to which sympathetic understanding is possible.[53] Ethnographic self The following are commonly misconceived conceptions of ethnographers: "The Candid Ethnographer" - Where the researcher personally situates within the ethnography is ethically problematic. There is an illusion that everything reported was observed by the researcher. "The Chaste Ethnographer" - When ethnographers participate within the field, they invariably develop relationships with research subjects/participants. These relationships are sometimes not accounted for within the reporting of the ethnography, although they may influence the research findings. "The Fair Ethnographer" - Fine claims that objectivity is an illusion and that everything in ethnography is known from a perspective. Therefore, it is unethical for a researcher to report fairness in findings. "The Literary Ethnographer" - Representation is a balancing act of determining what to "show" through poetic/prosaic language and style, versus what to "tell" via straightforward, "factual" reporting. The individual skills of an ethnographer influence what appears to be the value of the research.[54] According to Norman K. Denzin, ethnographers should consider the following seven principles when observing, recording, and sampling data: The groups should combine symbolic meanings with patterns of interaction. Observe the world from the point of view of the subject, while maintaining the distinction between everyday and scientific perceptions of reality. Link the group's symbols and their meanings with the social relationships. Record all behavior: The methodology should highlight phases of process, change, and stability. The act should be a type of symbolic interactionism. Use concepts that would avoid casual explanations. Notable ethnographers Manuel Ancizar Basterra (1812-1882) Franz Boas (1858-1942) Gregory Bateson (1904-1980) Adriaen Cornelissen van der Donck (c. 1618 - 1655) Mary Douglas (1921-2007) Raymond Firth (1901-2002) Leo Frobenius (1873-1938) Thor Heyerdahl (1914-2002) Zora Neale Hurston (1891-1960) Diamond Jenness (1886-1969) Mary Kingsley (1862-1900) Carobeth Laird (1895-1993) Ruth Landes (1908-1991) Edmund Leach (1910-1999) José Leite de Vasconcelos (1858-1941) Claude Lévi-Strauss (1908-2009) Bronislaw Malinowski (1884-1942) David Maybury-Lewis (1929-2007) Margaret Mead (1901-1978) Nicholas Miklouho-Maclay (1846-1888) Gerhard Friedrich Müller (1705-1783) Nikolai Nadezhdin (1804-1856) Lubor Niederle (1865-1944) Dosithej Obradović (1739-1811) Alexey Okladnikov (1908-1981) Sergey Oldenbur (1863-1934) Edward Sapir (1884-1939) August Ludwig von Schlözer (1735-1809) James Spradley (1933-1982) Jean Briggs (1929-2016) Cora Du Bois (1903-1991) Lila Abu-Lughod Elijah Anderson (born 1943) Ruth Behar Zuzana Beušković (born 1960) Zalpa Bersanova Napoleon Chagnon (1938-2019) Veena Das (born 1945) Mitchell Duneier Kristen R. Ghodsee (born 1970) Alice Goffman (born 1982) Jaber F. Gubrium Katrina Karkavics Jovan Cvijic Richard Price (born 1941) Marilyn Strathern (born 1941) Barrie Thorne Sudhir Venkatesh Susan Visvanathan Paul Willis See also Area studies Ethnography Ethnoarchaeology Ethnography of communication Ethnographic Museum Ethnology Ethnographic Studies Ethnography Ethnopoetics Immersion journalism Living lab Online ethnography Ontology Participant observation Qualitative research Realist ethnography Video ethnography References ^ "Ethnography" in dictionary.com. ^ "Technical definition of ethnography", American Ethnologist, pp. Dewan M. (2018) Understanding Ethnography: An 'Exotic' Ethnographer's Perspective. In: Mura P., Khoo-Lattimore C. (eds) Asian Qualitative Research in Tourism. Perspectives on Asian Tourism. Springer, Singapore). ^ a b Vermeulen, Hans (2008). Early History of Ethnograph and Ethnology in the German Enlightenment, Leiden, p. 199. ^ Vermeulen, Hans (2008). 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