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## Chapter 1 : Testimonials | Anthropology | The University of Chicago

*Ethnography (from Greek ἔθνος, *ethnos* "folk, people, nation" and γράφω, *grapho* "I write") is the systematic study of people and cultures. It is designed to explore cultural phenomena where the researcher observes society from the point of view of the subject of the study.*

Alumni of the Undergraduate Anthropology Major reflect on their past experiences and future directions. Sean Brotherton I had a great experience in the anthropology department. I worked with a number of very supportive, very friendly faculty members who taught me so much, including Joseph Masco, Sean Brotherton, Kaushik Sunder Rajan, and Judy Farquhar. Though I wrote my Joint BA thesis in a BA workshop run by another department, my work and thought was always based in the anthropology department because it was my intellectual home at the University. My background in anthropology has helped me immensely with legal research and writing on genetics, biotechnology, and internet privacy. Sean Brotherton, Larisa Jaserevic I came into college knowing that I wanted to study people and the stories they tell. Based on its name "the study of humans" anthropology seemed like the perfect place to start. It has a troubling history steeped in colonization, yes. But what ultimately drew me to anthropology, and what shapes my perspective to this day, is how it trains you to think critically about the stories and structures around you. Rather than making the foreign familiar, anthropology is about making the familiar strange. The transformation that lens enables is invaluable. Two choices shaped my experience in the Anthropology department at the University of Chicago: Cultural anthropology is a diverse field. To develop a more intentional focus, I decided to pursue a second major in Gender and Sexuality Studies. Because many courses are cross-listed between the departments, and because of the flexible major requirements of both degrees, I found the combination really doable and enriching. My training in anthropology has had a real impact on my work after graduation. In that role, I analyzed interviews with youth experiencing homelessness across the US. The research experience I gained through my BA thesis project and the Ethnographic Methods course definitely prepared me to step into that position. More broadly, the program in anthropology taught me how to craft effective narrative, collect and summarize evidence, and connect the dots in complex concepts. I will always carry with me an anthropological appreciation for research and storytelling that empowers communities and makes real change in the world. Shannon Dawdy, Larisa Jaserivic I spent my first year at the University of Chicago changing majors every quarter "from political science to psychology to philosophy. I was first drawn to the anthropology department when I realized that the majors I had been trying all centered around a question central to anthropology: Why do people do the things they do? I fell in love with the field and the department right away. Anthropology has helped me to explore this question while listening to the stories and voices of people who are too often left out of academic conversations. With help from the anthropology professors here, I was able to conduct my own summer-long ethnographic research project in a California prison. Kathryn Yin Class of , Anthropology Anthropology is an incredibly diverse and dynamic discipline: Anthropology spans all fields of human inquiry: It is about humility and understanding, about drawing experiences and behaviors back to greater anthropological questions. In my first year at the College, I took Self, Culture and Society and was exposed to a number of seminal works in anthropological theory. To me, that is the draw of anthropology: It is an unfettered exploration of our relationship with everything that we come into contact with. It is important as a student of the discipline to understand that anthropology struggles to disentangle itself from a legacy of colonialism and racism. But this is not a conversation that anthropologists shy away from: It questions itself at every turn, and at the forefront of anthropology are scholars that are decentering narratives of the Other and questioning mind-body and nature-culture binaries. The anthropology that I love is constantly reinventing and challenging itself. I look forward to taking classes with instructors that are breaking ground in anthropology and lending their knowledge to a new generation of scholars like myself. Personally, I look forward to an anthropological future that is absolutely political, that envelopes posthumanism and multispecies

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and digital ontologies, that delves into radical subjectivity and alterity. The tools of anthropology will take you far. John Kelly, Larisa Jasarevic I majored in anthropology because I was hooked by a couple of early classes. The readings and conversations were interesting, and I liked that the professors seemed to be learning in real-time with their students. I also loved how broad it was. It offers opportunities to dig into literature, music, art, and film, to learn languages or study economies, and has an open border with philosophy and religion. It gives you a lot of dots you can connect later. For me personally it was a chance to learn how people in other times and places made sense of their society at a time when I was struggling to figure out my own. Looking back my time in the department was formative. After graduating I served coffee at the Medici for a while, taught English in Spain, and worked as a cook back home in Minnesota, before coming to Chicago to make a go as a journalist. I failed at that, and in the process started thinking about how journalismâ€”then as now in structural crisisâ€”could operate differently. I helped start the South Side Weekly, a community newspaper, and from there started working to solve business and operational problems for other community and investigative journalism outlets and others doing meaningful block-level work in Chicago. Anthropology deeply informed how and why I work. I learned skills and habits that have been essential in journalism and publishing: I also gained insights that are now fundamental to how I think about and act in the world: And it gave me a deep if open-ended belief that people should have access to information they can use to affect the conditions of their lives, and stories that make them proud of their communities. Most of my work is about that. Also, it was a lot of fun. The classes were unique and sprawling, the professors were genuinely excited about their work, and it helped me travel and make friends in other parts of the world who were different from me. It was a good way to spend four years, and a very bright spot in my time at the university.

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## Chapter 2 : Anthropology - The major branches of anthropology | [www.nxgvision.com](http://www.nxgvision.com)

*This ethnographic study took place in a large general hospital in the United Kingdom. It aimed to understand, in depth, the nature of hospital based nurse-doctor relationships in the wake of changes to health policy and to the delivery of professional education.*

Why is ethnography relevant to design? Allows us to gain broader understanding of technology in use see traditional methods Joint exploration of technology and work allows both users and designers to participate in new designs. Why not just ask? Unobtrusive Observer aka Observer Participant Sometimes the ethnographer can be given a culturally appropriate role that allows the ethnographer to hang around. In other settings this can be difficult or inappropriate. Observation 2 What do we focus on? Event focus - meetings, seminars, ceremonies. Object focus - life history of a document, transaction, etc. How do you know you are finished? Mostly these are common sense, but are very important. Allow respondents to shape interaction especially early in the investigation. Remember that some things may be off limits. Interviewer needs to maintain the attitude that they know less than the interviewee. Interviewing will not disclose objective facts -- it is just another source of subjective information. Context of interview is important. Traditional Approaches Customer Surveys -- usually v. Often, because of the multiple choice nature of the surveys, the answers are constrained in advance. Operability Assessments -- usually v. User role In trad. Issues How do we link ethnography and design? A few scenarios Ethnographer reports findings to designers Ethnographic study is undertaken by team of ethnographers and designers Full participation in design by ethnographers, designers, and users Whose "side" is the ethnographer on? When there is a conflict of interest, these individuals must come first. Who "owns" the result knowledge of ethnographic research? How much does the presence and actions of the ethnographer observer change the situation? Should the ethnographer try to minimize his or her influence on the situation? Ethnography as academic research vs.

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## Chapter 3 : Ethnography | [www.nxgvision.com](http://www.nxgvision.com)

*Ethnography, descriptive study of a particular human society or the process of making such a www.nxgvision.comporary ethnography is based almost entirely on fieldwork and requires the complete immersion of the anthropologist in the culture and everyday life of the people who are the subject of his study.*

This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Ethnographic studies focus on large cultural groups of people who interact over time. Ethnography is a set of qualitative methods that are used in social sciences that focus on the observation of social practices and interactions. It spread its roots to the United States at the beginning of the 20th century. Some of the main contributors like E. Tylor “ from Britain and Lewis H. Morgan “ , an American scientist were considered as founders of cultural and social dimensions. Franz Boas “ , Bronislaw Malinowski “ , Ruth Benedict “ , and Margaret Mead “ , were a group of researchers from the United States who contributed the idea of cultural relativism to the literature. He gives the viewpoint of the native and this became the origin of field work and field methods. Since Malinowski was very firm with his approach he applied it practically and traveled to Trobriand Islands which are located off the eastern coast of New Guinea. He was interested in learning the language of the islanders and stayed there for a long time doing his field work. The field of ethnography became very popular in the late 19th century, as many social scientists gained an interest in studying modern society. Again, in the latter part of the 19th century, the field of anthropology became a good support for scientific formation. Though the field was flourishing, it had a lot of threats to encounter. Postcolonialism, the research climate shifted towards post-modernism and feminism. Therefore, the field of anthropology moved into a discipline of social science. Forms of ethnography[ edit ] There are different forms of ethnography: Two popular forms of ethnography are realist ethnography and critical ethnography. Qualitative Inquiry and Research Design, 93 Realist ethnography is a traditional approach used by cultural anthropologists. Characterized by Van Maanen , it reflects a particular instance taken by the researcher toward the individual being studied. The ethnographer stays as omniscient correspondent of actualities out of sight. The realist reports information in a measured style ostensibly uncontaminated by individual predisposition, political objectives, and judgment. The analyst will give a detailed report of the everyday life of the individuals under study. The ethnographer also uses standard categories for cultural description e. Qualitative Inquiry and Research Design, 93 Critical ethnography is a kind of ethnographic research in which the creators advocate for the liberation of groups which are marginalized in society. Critical researchers typically are politically minded people who look to take a stand of opposition to inequality and domination. For example, a critical ethnographer might study schools that provide privileges to certain types of students, or counseling practices that serve to overlook the needs of underrepresented groups. Qualitative Inquiry and Research Design, The important components of a critical ethnographer are to incorporate a value- laden introduction, empower people by giving them more authority, challenging the status quo, and addressing concerns about power and control. A critical ethnographer will study issues of power, empowerment, inequality inequity, dominance, repression, hegemony, and victimization. Qualitative Inquiry and Research Design, 94 Features of ethnographic research[ edit ] According to Dewan 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 [15] Involves investigation of very few cases, maybe just one case, in detail. Often involves working with primarily unconstructed data. This data had not been coded at the point of data collection in terms of a closed set of analytic categories. Emphasizes on exploring social phenomena rather than testing hypotheses. Data analysis involves interpretation of the functions and meanings of human actions. The product of this is mainly verbal explanations, where statistical analysis and quantification play a

subordinate role. Methodological discussions focus more on questions about how to report findings in the field than on methods of data collection and interpretation. Ethnographies focus on describing the culture of a group in very detailed and complex manner. The ethnography can be of the entire group or a subpart of it. It involves engaging in extensive field work where data collection is mainly by interviews, symbols, artifacts, observations, and many other sources of data. In ethnography, the researcher gathers what is available, what is normal, what it is that people do, what they say, and how they work. Ethnography is suitable if the needs are to describe how a cultural group works and to explore their beliefs, language, behaviours and also issues faced by the group, such as power, resistance, and dominance. Qualitative Inquiry and Research Design, 94 Then identify and locate a culture-sharing group to study. This group is one whose members have been together for an extended period of time, so that their shared language, patterns of behaviour and attitudes have merged into discernible patterns. This group can also be a group that has been marginalized by society. Qualitative Inquiry and Research Design, 94 Select cultural themes, issues or theories to study about the group. These themes, issues, and theories provide an orienting framework for the study of the culture-sharing group. As discussed by Hammersley and Atkinson, Wolcott, b, , and Fetterman The ethnographer begins the study by examining people in interaction in ordinary settings and discerns pervasive patterns such as life cycles, events, and cultural themes. Qualitative Inquiry and Research Design, For studying cultural concepts, determine which type of ethnography to use. Perhaps how the group works need to be described, or a critical ethnography can expose issues such as power, hegemony, and advocacy for certain groups Qualitative Inquiry and Research Design, 95 Should collect information in the context or setting where the group works or lives. This is called fieldwork. Types of information typically needed in ethnography are collected by going to the research site, respecting the daily lives of individuals at the site and collecting a wide variety of materials. Field issues of respect, reciprocity, deciding who owns the data and others are central to Ethnography Qualitative Inquiry and Research Design, 95 From the many sources collected, the ethnographer analyzes the data for a description of the culture-sharing group, themes that emerge from the group and an overall interpretation Wolcott, b. The researcher begins to compile a detailed description of the culture-sharing group, by focusing on a single event, on several activities, or on the group over a prolonged period of time. Forge a working set of rules or generalizations as to how the culture-sharing group works as the final product of this analysis. The final product is a holistic cultural portrait of the group that incorporates the views of the participants emic as well as the views of the researcher etic. It might also advocate for the needs of the group or suggest changes in society. Qualitative Inquiry and Research Design, 96 Ethnography as method[ edit ] The ethnographic method is different from other ways of conducting social science approach due to the following reasons: It is conducted in the settings in which real people actually live, rather than in laboratories where the researcher controls the elements of the behaviors to be observed or measured. It is conducted by researchers who are in the day-to-day, face-to-face contact with the people they are studying and who are thus both participants in and observers of the lives under study. It is conducted through the use of two or more data collection techniques - which may be qualitative or quantitative in nature - in order to get a conclusion. It requires a long-term commitment i. The exact time frame can vary from several weeks to a year or more. It is conducted in such a way to use an accumulation of descriptive detail to build toward general patterns or explanatory theories rather than structured to test hypotheses derived from existing theories or models. It is conducted so as to yield the fullest possible portrait of the group under study. It 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. These can include participant observation, field notes, interviews, and surveys. Interviews are often taped and later transcribed, allowing the interview to proceed unimpaired 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". In order to make the data collection and interpretation transparent, researchers creating ethnographies often attempt to be "reflexive". This factor has

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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. Participation, rather than just observation, is one of the keys to this process. 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. 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. 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[ edit ] The ethnographic method is used across a range of different disciplines, primarily by anthropologists but also occasionally by sociologists. Cultural studies , European ethnology , 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 , nursing, urban planning , usability , political science , [23] social movement , [24] and criminology are other fields which have made use of ethnography. Cultural and social anthropology[ edit ] Cultural anthropology and social anthropology were developed around ethnographic research and their canonical texts, which are mostly ethnographies: 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. 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. Neophyte Ethnographers are strongly encouraged to develop extensive familiarity with their subject prior to entering the field; otherwise, they may find themselves in difficult situations. They take part in events they study because it helps with understanding local behavior and thought. Classic examples are Carol B. Iterations of ethnographic representations in the classic, modernist camp include Joseph W. Folk notions of botany and zoology are presented as ethnobotany 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.

## Chapter 4 : Notes on Ethnography

*The major branches of anthropology Cultural anthropology. Cultural anthropology is that major division of anthropology that explains culture in its many aspects. It is anchored in the collection, analysis, and explanation (or interpretation) of the primary data of extended ethnographic field research.*

However, going into greater detail concerning these issues would be beyond the scope of this paper. However, depending on the depth and range of the extant literature, the initial focus of the case study may be quite focused or broad and open-ended. Therefore and because the case study strategy is ideally suited to exploration of issues in depth and following leads into new areas of new constructions of theory, the theoretical framework at the beginning may not be the same one that survives to the end HARTLEY, , p. Besides, theory development does not only facilitate the data collection phase of the ensuing case study, the appropriately developed theory also is the level at which the generalization of the case study results will occur. This role of theory has been characterized by YIN as "analytic generalization" and has been contrasted with a different way of generalizing results, known as "statistical generalization" pp. The four conditions or tests are cf. Construct validity; external validity; reliability. However, these issues will be addressed again in Section 4. Use of multiple sources of evidence; creation of a case study database; maintaining a chain of evidence. This will help to refine the data collection plans with respect to both the content of the data and the procedures to be followed. As another fundamental characteristics he puts forth that "you do not start out with a priori theoretical notions" *ibid.* Besides, a careful description of the data and the development of categories in which to place behaviors or process have proven to be important steps in the process of analyzing the data. The data may then be organized around certain topics, key themes or central questions, and finally the data need to be examined to see how far they fit or fail to fit the expected categories *ibid.* According to YIN a, pp. Relying on theoretical propositions; thinking about rival explanations; developing a case description. This step is called reporting, with numerous forms of reports being available, and the typical case study report being a lengthy narrative YIN, , p. Content Analysis This section provides a brief introduction to qualitative content analysis as a text analysis method for qualitative social research. At the end of this section, quality criteria and validation issues relevant for qualitative content analysis will be highlighted see Section 4. However, there does not seem to exist a homogenous understanding of this method at present, but originally the term "referred only to those methods that concentrate on directly and clearly quantifiable aspects of text content, and as a rule on absolute and relative frequencies of words per text or surface unit" TITSCHER et al. Later, the concept was extended to include all those procedures which operate with categories, but which seek at least to quantify these categories by means of a frequency survey of classifications *ibid.* It is "essentially a coding operation," with coding being "the process of transforming raw data into a standardized form" BABBIE, , p. They contend that "coding forces the researcher to make judgments about the meanings of contiguous blocks" and that coding is "the heart and soul" of whole text analysis *ibid.* According to them, classical content analysis "comprises techniques for reducing texts to a unit-by-variable matrix and analyzing that matrix quantitatively to test hypotheses" and the researcher can produce a matrix by applying a set of codes to a set of qualitative data e. More will be said on the topic of coding in Sections 4. In fact, the theoretical basis of the first moves towards analyses of contents was Harold D. But even before that, different approaches to analysis and comparison of texts in hermeneutic contexts e. Bible interpretations , early newspaper analysis, graphological procedures and even Freudian dream analysis can be seen as early precursors of content analysis MAYRING, a, [6]. According to GILLHAM , the "essence of content analysis is identifying substantive statementsâ€”statements that really say something" p. The simplest type of evaluation consequently consists of counting the numbers of occurrences per category assuming there is a relationship between frequency of content and meaning. Besides, different indices which correlate two separate measurements and contingencies, more complex procedures can also be used for analysis TITSCHER et al. He contended that the quantitative

orientation neglected the particular quality of texts and that it was important to reconstruct contexts. MAYRING a, [6] even speaks of "a superficial analysis without respecting latent contents and contexts, working with simplifying and distorting quantification. The context of text components; latent structures of sense; distinctive individual cases; things that do not appear in the text. In fact, qualitative content analysis claims to synthesize two contradictory methodological principles: Being a little bit more specific he defines qualitative content analysis in the following way: There is an emphasis on allowing categories to emerge out of data and on recognizing the significance for understanding the meaning of the context in which an item being analyzed and the categories derived from it appeared" BRYMAN, , p. Thus, a clear and concise definition of qualitative research can hardly be found. Therefore, qualitative methods are often used when the field of research is yet not well understood or unknown and aim at generating new hypotheses and theories, while quantitative methods are frequently used for testing hypotheses and evaluating theories cf. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them" p. Its development Section 4. However, not only the manifest content of the material is analyzed, but also so-called latent content as well as formal aspects of the material MAYRING, b, pp. Central to it is a category system which is developed right on the material employing a theory-guided procedure. Categories are understood as the more or less operational definitions of variables. Fitting the material into a model of communication: It should be determined on what part of the communication inferences shall be made, to aspects of the communicator his experiences, opinions, feelings , to the situation of the text production, to the socio-cultural background, to the text itself or to the effect of the message. The material is to be analyzed step by step, following rules of procedure, devising the material into content analytical units. Categories in the center of analysis: The aspects of text interpretation, following the research questions, are put into categories, which were carefully founded and revised within the process of analysis feedback loops. Subject-reference instead of technique: This implies that the procedures of content analysis cannot be fixed but have to be adapted depending on the subject and its context. Verification of the specific instruments through pilot studies: Due to the subject-reference, fully standardized methods are abstained from. That is why the procedures need to be tested in a pilot study. Inter-subjective verifiability is a case in point here. Technical fuzziness of qualitatively oriented research needs to be balanced by theoretical stringency. This means that the state-of-the-field of the respective research subject as well as subjects closely related are required to be taken into account and integrated into the analysis. Inclusion of quantitative steps of analysis: Quantitative analyses are especially important when trying to generalize results. As a matter of fact, this notion of triangulation to argue in favor of an integration of qualitative and quantitative methods is not limited to content analysis but has been raised by many researchers cf. Quality criteria of reliability and validity see also Section 4. The procedure has the pretension to be inter-subjectively comprehensible, to compare the results with other studies in the sense of triangulation and to carry out checks for reliability. As a matter of fact, it is this kind of systematics what distinguishes content analysis from more interpretive, hermeneutic processing of text material MAYRING, , p. Consequently, MAYRING has developed a sequential model of qualitative content analysis and puts forward three distinct analytical procedures which may be carried out either independently or in combination, depending on the particular research question MAYRING, , p. For this the text is paraphrased, generalized or abstracted and reduced. As a first step a lexico-grammatical definition is attempted, then the material for explication is determined, and this is followed by a narrow context analysis, and a broad context analysis. Finally an "explicatory paraphrase" is made of the particular portion of text and the explication is examined with reference to the total context. Here the text can be structured according to content, form and scaling. The first stage is the determination of the units of analysis, after which the dimensions of the structuring are

established on some theoretical basis and the features of the system of categories are fixed. Subsequently definitions are formulated and key examples, with rules for coding in separate categories, are agreed upon. In the course of a first appraisal of the material the data locations are marked, and in a second scrutiny these are processed and extracted. If necessary the system of categories is re-examined and revised, which necessitates a reappraisal of the material. As a final stage the results are processed. However, the basic difference between classical content analysis and structuring within qualitative content analysis is the development and use of the coding agenda 7. Thus, the material is reduced and a new basis of information separate from the original text comes into existence *ibid.* Therefore they argue in favor of a theory-based category system, which is more open and can be changed during extraction when relevant information turns up but does not fit into the category system. Both the dimensions of existing categories can be modified and new categories can be designed. It is actually a package of techniques from which the analyst can choose and then adapts to his research question 8. Basic proceeding of qualitative content analysis Source: Determination of the material; analysis of the situation in which the text originated; the formal characterization of the material; determination of the direction of the analysis; theoretically informed differentiation of questions to be answered; selection of the analytical techniques summary, explication, structuring ; definition of the unit of analysis; analysis of the material summary, explication, structuring ; interpretation [59] Among the procedures of qualitative content analysis MAYRING a, [8] hallmarks the following two approaches as central to developing a category system and finding the appropriate text components as a result: But within the framework of qualitative approaches it is essential to develop the aspects of interpretation“the categories“as closely as possible to the material, and to formulate them in terms of the material. The steps of inductive category development are displayed in Figure 2. MAYRING, a, [11] [61] The main idea of the procedure is to formulate a criterion of definition, derived from the theoretical background and the research question, which determines the aspects of the textual material taken into account. Following this criterion the material is worked through and categories are deduced tentatively and step by step. Within a feedback loop the categories are revised, eventually reduced to main categories and checked in respect to their reliability MAYRING, a, [12]. Or, put the other way round: The qualitative step of analysis consists of a methodologically controlled assignment of the category to a passage of text MAYRING, a, [13]. Figure 3 shows the steps of deductive category application. MAYRING, a, [14] [64] According to MAYRING a, [15]; , [15] the main idea here is to give explicit definitions, examples and coding rules for each deductive category, determining exactly under what circumstances a text passage can be coded with a category. Finally, those category definitions are put together within a coding agenda. It is widely accepted that measurement or the methods of measurement should be as objective, reliable and valid as possible *cf.* In fact, the research strategy that is regularly pursued in content analysis is governed by these traditional criteria of validity and reliability, where the latter is a precondition for the former but not vice versa TITSCHER et al. Since arguments concerning the content are judged to be more important than methodical issues in qualitative analysis, validity takes priority over reliability MAYRING, , p. Two specific problems of content analysis that are often discussed in this context are problems of inference and problems of reliability TITSCHER et al. Problems of inference relate to the possibility of drawing conclusions, on the one hand, about the whole text on the basis of the text sample and, on the other hand, about the underlying theoretical constructs such as motives, attitudes, norms, etc. As a result, inference in content analysis confines itself only to specific features of external and internal validity.

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## Chapter 5 : Conrad Kottak | U-M LSA Anthropology

*An ethnographic study is the method of choice when the goal is to understand a culture, and to present, or explain, its spoken and unspoken nature to people who are not part of the culture, as in the example above of IDB.*

Received Apr 2; Accepted Jul This article has been cited by other articles in PMC. Abstract Background Gaps exist in knowledge about the production and use of traditional alcohols, particularly in Asia. This study adds new information about the nature, production and sale of traditional distilled spirit alcohol in Vietnam. Method This was an ethnographic study of traditional distilled spirit alcohol production in rural areas of three provinces in Vietnam. Researchers interviewed more than individuals and recorded responses to general open-ended questions about local alcohol production. Interviews were recorded, transcribed, and studied to discern what information about traditional alcohol was important to the speakers. Results Methods of production followed long-held traditions. Participants listed both personal and community benefits economic, health, and social from traditional alcohol making. Older people favoured traditional alcohol, while younger people favoured brand-name beer. Typically people consumed drinks daily, mainly at meal times. People consumed more alcohol at special events and festivals. Distribution patterns ranged from low-risk distribution to family and neighbours to high-risk distribution by an agent who might combine alcohol from several producers, which increases the opportunity for dilution and adulteration. The most commonly listed health risks associated with locally-made alcohol were local air pollution and water pollution; participants also mentioned traffic crashes and bad public behaviour. Depending on the location, community leaders reported that production may be relatively stable or it may be declining. Conclusions Traditional alcohol manufacture, sale, and use in Vietnam is a long-standing practice and low- to moderate-risk to health. There do not appear to be instances of accidental or intentional contamination. Urbanization seems to be affecting the market share of traditional alcohol as urbanized youth turn to branded products, mainly beer, making traditional alcohol making and consumption an activity mainly linked to older people in rural areas. In the rural areas surveyed, significant economic and social benefits are derived from traditional alcohol manufacture, sale, and use. Policy makers designing ways to reduce alcohol-related risks and harms need to give thoughtful consideration to the role traditional alcohol plays in the local society and to suggest changes that do not create unintended problems. Worldwide, according to the most recent estimate of the WHO, The Global Strategy calls for reducing the public health impact of illicit and informally-produced alcohol—these kinds of alcohol are largely unregulated, untaxed, and not officially recorded, and are typically made using traditional methods by individual families or by small village factories whose facilities are often neither registered nor inspected p. It is important to know as much as possible about illicit and informally-produced alcohol in community contexts in order that policies to reduce its harm do not contribute to other harms. Most of what we currently know about illicit and informal alcohol involves descriptions of its related harms and comes from eastern Europe and Africa [ 3 ]. This lack of information is most apparent in Asian countries, which possess some of the richest and oldest continuous traditions of alcohol production. This paper provides information about production, price, distribution patterns, patterns of use, reasons for drinking, social significance of drinking, and health risks of drinking traditional alcohol in rural areas of three provinces. The decision to conduct an ethnographic study was made because we believed the collection of information from interviews would provide a basis for the development of more formal qualitative approaches that could then lead to better quantitative methods of data collection and the future development of culturally-sensitive surveys of larger samples. Policy development will need both qualitative data and quantitative data to be effective. An ethnographic study aims to capture the meaning of ordinary activities in naturally-occurring settings. The main methods of ethnography are observations, interviews and discussions. The goal is to collect information in a way that minimizes investigator bias [ 5 , 6 ]. Collecting information in an unbiased manner is important to understanding alcohol use in a society where it has not yet been extensively studied. This study attempted to

document information in precisely the way local individuals reported and described their perceptions of the risks and benefits of traditional alcohol. In WHO estimated annual per capita consumption at 5. There were no explanations offered for the differences in estimates for the , , and reports. In the report, WHO estimated that in Vietnam 8. Problems of defining, documenting and quantifying use of traditional alcohol around the world are described in: Moonshine Markets[ 11 ], which describes the production and use of traditional alcohol in several parts of the world and discusses policy related issues; Producers, Sellers and Drinkers: Studies of Non-commercial Alcohol in Nine Countries[ 9 ], a report on non-commercial alcohol production in Sub-Saharan Africa [ 12 ], central and eastern Europe [ 13 ], and Sri Lanka [ 14 ], and a variety of reports from other countries, mostly about production and use in Africa and eastern Europe [ 15 - 21 ]. Recently Rehm and colleagues have published a review of the epidemiology, consumption and composition of unrecorded alcohol, but the report includes very little information on production in Asia [ 22 ]. The average ABV of the alcohol samples collected was Almost all of the samples None of the samples included heavy metals Cu, Zn, Pb above the accepted standards [ 23 ]. These alcohols were produced in small operations, Most of the operators had considerable experience, with only Raw materials used were ordinary rice The use of non-rice products was more common in the north The fermenting yeast was typically purchased in stores Buying yeast from local stores was more common in the south The point of sale was typically in the village where the alcohol was made Of the owners This relationship differed from north to south. Method There are three distinct regions of Vietnam: In each region one province was selected as the primary sample unit. Provinces were selected to meet two criteria: The first criterion was that the majority of the population be Kinh people, the majority ethnic group of Vietnam. The rationale for the first criterion was to obtain information on alcohol traditions among the majority population, and save the study of alcohol traditions and practices among ethnic minorities for a later study. The rationale for the second criterion was to gather information that would be more representative of the country as a whole.

**Chapter 6 : Ethnography - Wikipedia**

*Change of Seasons An Ethnographic Study of Ecofeminism Trying to teach interns while also being efficient with farm labor.*

Cultural anthropology Cultural anthropology is that major division of anthropology that explains culture in its many aspects. It is anchored in the collection, analysis, and explanation or interpretation of the primary data of extended ethnographic field research. This discipline , both in America and in Europe, has long cast a wide net and includes various approaches. It has produced such collateral approaches as culture-and-personality studies , culture history, cultural ecology, cultural materialism, ethnohistory, and historical anthropology. These subdisciplines variously exploit methods from the sciences and the humanities. Cultural anthropology has become a family of approaches oriented by the culture concept. The central tendencies and recurrent debates since the mid-19th century have engaged universalist versus particularist perspectives, scientific versus humanistic perspectives, and the explanatory power of biology nature versus that of culture nurture. Two persistent themes have been the dynamics of culture change and the symbolic meanings at the core of culture. The definition of culture has long provoked debate. The earliest and most quoted definition is the one formulated in by Edward Burnett Tylor: Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals , law , custom, and any other capabilities and habits acquired by man as a member of society. Three things of enduring relevance are to be remarked in this definition. First, it treats culture and civilization as interchangeable terms. Second, it emphasizes ethnography. And third, it singles out that which is learned by means of living in society rather than what is inherited biologically. In respect to culture and civilization, Tylor collapses the distinction between the total social legacy of a human group, including every mundane matter from pot making to toilet practices, and its most refined attainments, such as the fine arts, that has been at the heart of the debate over what culture is. On the second point, he emphasizes what has continued to be the anchor of cultural anthropology in ethnographic fieldwork and writing. At the same time, the positioning and gender of the ethnographer and the bias in ethnographic data have undergone increasingly close scrutiny. On the third point, by emphasizing what is socially learned rather than what is biologically transmitted, Tylor points up the enduring problem of distinguishing between biological and cultural influences, between nature and nurture. It was the age of exploration and discovery that exposed the breadth of human diversity , posing those fundamental questions of universality and particularity in human lifeways that have become the province of cultural anthropology. In the face of such diversity, Enlightenment thinkers sought to discover what could still be taken as universally reasonable—“enlightened or truly civilized”—in the living out of human relationships. The French Enlightenment emphasized universals grounded in human reason against which the German thinkers, most notably Johann Gottfried von Herder , spoke of Kultur, which is to say the particular identity-defining differences characteristic of peoples and nations. This universalism - particularism debate between French and German thinkers, which is a version of the debate between Classicism and Romanticism , has continued to be central in cultural anthropology. There is also the related debate between idealism and materialism: European idealism emphasized the subtle meaningfulness of local configurations of thought and value over against the practical focus on utilitarian analysis of health , material well-being, and survival. This idealism flourished in German anthropology in the late 19th century, notably in the work of Rudolf Virchow and Adolf Bastian , and influenced the German-born Franz Boas , a longtime professor at Columbia University , who trained most of the formative generation of 20th-century American anthropologists. The debate between idealism and materialism in cultural anthropology continues today. American cultural anthropology The idealism of Boasian cultural anthropology found its first challenge in 19th-century cultural evolutionism , which had its origins in the early modern notion of the Great Chain of Being. Stimulated mainly by Darwinian thought, 19th-century classical evolutionism arranged the different lifeways of the world on a hierarchical and unilinear

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ladder proceeding from savagery to barbarism to civilization, taking as exemplary of the latter such evolved civilizations as the Euro-American and the Asiatic. First, their fieldwork, largely undertaken among American Indians, showed the widespread influences of diffusion between cultures, stimulating culture change that rendered any simple picture of unilinear evolution untenable. All cultures learned from each other throughout their histories. Also, the discovery that cultural adaptation to particular local physical environments had an important influence on evolution led to a more pluralistic and multilineal approach to culture change. The comparison of cultures that arose in early 20th-century anthropology produced diverse theoretical and methodological consequences, most notably the concept of cultural relativism, a theory of culture change or acculturation, and an emphasis on the study of symbolic meaning. British structural-functionalism became influential, even in the United States, as a countercurrent to the cultural emphasis of American anthropology. In part this emphasis is present because, after World War II, many American anthropologists did ethnographic fieldwork in Africa, South Asia, and the Pacific, where British-trained social anthropologists were the pioneers. The emphasis on the study of whole cultures and on cultures as systems in American cultural anthropology, often called holism, also showed both French and British influence. Structuralism affected American cultural anthropology, harmonizing with idealist elements and the treatment of culture as first of all patterns of belief or ideas which eventuated in practical activity. Only later, in the last several decades of the 20th century, were the strategy and tactics of practical life given primary emphasis in the work of such sociologically oriented theorists as Pierre Bourdieu and in the analyses of the social dynamics of discourse by linguistic anthropologists such as Dell Hymes. The interaction between ideas on the one hand and social and political behaviour on the other has long been a contested issue in cultural anthropology, and it remains so. The configurational approach The development of American cultural anthropology between the two World Wars and into the decade of the s was significantly shaped by anthropological linguist Edward Sapir, who demonstrated the determinative effect of language on culture and worldview and who argued that culture is largely psychological. His psychological emphasis was influential in the culture-and-personality movement that flourished under other Boasians, notably Margaret Mead and Ruth Benedict. The Boasian resistance to the sweeping and confining generalizations of classic evolutionism had two consequences: Pattern and configuration became key concepts for explaining the relation of culture traits to each other and the study of local patterning of cultural traits and changes over time. This emphasis on the study of internal patterns and configurations of particular cultures as these are expressed in language led in two directions: It remains a persistent challenge to the generalizing impulse in anthropology and in the academy. Cultural change and adaptation Ethnographic fieldwork had been undertaken mainly in colonial situations characterized by contact between conquering and conquered cultures. This experience produced a theory of cultural cross-fertilization acculturation and culture change. A legacy of colonialism was the great differential between developed and underdeveloped parts of the world. Cultural anthropology has maintained its concern for the history of change in particular cultures. The last two decades of the 20th century witnessed a striking invigoration of historical anthropology that took issue with utilitarian and materialist interpretations of cultural stability and change, emphasizing the importance of symbols and their meaning for all human action. The neo-evolutionist Leslie White reacted to the idealism of the cultural approach, turning his attention to the progress of technology in harnessing energy to serve the survival and subsistence needs of cultures. Cultural ecology has sought to produce a more quantitative discipline than is characteristic of most cultural anthropology, which has remained rooted in the humanities. Culture and the humanities The humanistic roots of cultural anthropology produced some of the major tendencies of the latter half of the 20th century. Cultural anthropology in America has long studied the folklore, music, art, worldview, and indigenous philosophies of other cultures. Humanistic scholarship typically makes qualitative or interpretive statements about complex patternings or configurations of experience and local meaning such as can not easily be done by formal scientific procedures. An important contribution to redefining cultural anthropology in the s was the interpretive movement promoted by Clifford Geertz. Anthropological work should be thus seen as a text-oriented interpretive task

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practiced on the rich complexities of culture and social action. A related critique came from feminists in anthropology who pressed the case of culturally influenced gender bias in fieldwork and writing. This movement implicitly reasserted the humanist universalism of anthropology and pointed up how other cultures were described in terms that distanced and dehumanized them. This was a very direct and forceful challenge to customary descriptive and categorizing practices, and it provoked strong debate in the discipline. The exchange between the Sri Lankan anthropologist Gananath Obeyesekere and the American anthropologist Marshall Sahlins concerning the interpretation of precolonial native thought in the Hawaiian Islands was a late 20th-century episode in the continuing debate between cultural universalism and cultural particularism. Symbolic anthropology has given rise to a new theme, the role of metaphor – or, more broadly, all the tropes, or figures of speech – as symbolic representation of proper conduct. This is an ancient scholarly interest, dating from Aristotle in Western thought but not unique to Western civilization. Humanists, to be sure, were, from the turn of the 20th century, influenced by the anthropological work of James George Frazer and others. Although it was at first defined in opposition to then-fashionable evolutionary and diffusionist schools of anthropology, by the mid-century social anthropology was increasingly contrasted with the more humanistic tradition of American cultural anthropology. At this point, the discipline spread to various parts of what was then the British Empire and also was established as a distinctive strand of teaching and research in a handful of American universities. During the same period, however, the term was increasingly used in Continental Europe: But distinctive teaching in social anthropology was established in both Oxford and Cambridge in the years immediately before World War I. After the war, two figures emerged as the dominant intellectual forces in the new discipline. At the same time, Radcliffe-Brown took up a series of chairs – in Cape Town; Sydney, Australia; and Chicago – before returning to a chair at Oxford in . The personalities and intellectual styles of the two men are often contrasted: Malinowski was charismatic and romantic and is still remembered for his vast fieldwork-based publications on the Trobriand Islanders of Papua New Guinea; Radcliffe-Brown was drier and more austere and left as an intellectual legacy a series of short, systematizing essays on comparison, function, and, above all, kinship. In the early s the publication of an edited collection on kinship in Africa occasioned a celebrated critique in the pages of the journal *American Anthropologist*. A leading American anthropologist, George P. Murdock , faintly praised the emerging school of British social anthropology for its command of deep ethnographic knowledge and its strong sense of inner theoretical coherence , but he criticized it for its narrow ambitions: At the same time, the younger anthropologists who had been appointed to the emerging departments of social anthropology in Britain quickly turned on the ancestors. His first major publication was on kinship theory, but he moved on to work on myth and the interpretation of ritual and symbols, themes that were of growing importance in American cultural anthropology in the s. While one strand of British social anthropology was moving closer to the concerns of American anthropology, a similar shift was occurring in the United States. As a mark of this rapprochement, by the early s some anthropologists in the United States were using the neologism sociocultural anthropology to describe their intellectual stance, while in Britain the Oxford Institute of Social Anthropology renamed itself the Institute of Social and Cultural Anthropology in . Yet important differences remain. Marcus, can be read as an attempt to make a final intellectual break from the hegemony of Malinowskian ethnographic authority. The colonial legacy of British social anthropology, although far more politically and morally complex than some critics have claimed, was especially troubling for younger radicals in the United States. Linguistic anthropology Linguistic anthropologists argue that human production of talk and text, made possible by the unique human capacity for language, is a fundamental mechanism through which people create culture and social life. Local cultures of language may prefer certain forms of expression and avoid others. For instance, while the vocabulary of English includes an elaborate set of so-called absolute directional words such as north and southwest , most speakers seldom use these terms for orientation, preferring vocabulary that is relative to a local context such as downhill or left. Thus Native American Puebloans, speaking languages of four unrelated families, avoid using different languages in the same utterance – even when speakers are multilingual – and do not allow everyday

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speech to intrude into religious contexts. By contrast, their Spanish-speaking neighbours often switch between Spanish and English and value colloquial forms in worship, as is evident in their folk masses composed in everyday language. Linguistic anthropologists explore the question of how linguistic diversity is related to other kinds of human difference. For instance, communities of Pygmy hunters in East Africa are biologically and culturally distinct from neighboring cultivators, but both groups share the same Bantu languages. Yet, as mentioned above, the Puebloan peoples of the U. Southwest share a common cultural repertoire, but they speak languages that belong to four different and unrelated families. The approximately 6, languages spoken in the world today are divided by historical linguists into genealogical families languages descended from a common ancestor. Some subgroups—such as the African Bantu languages within the Niger-Congo language family, which include hundreds of languages and cover an enormous geographic area—are very large. Others, such as Keresan in the U. Southwest, with two closely related varieties, are very small. Accounting for this difference is a significant topic of research. Geographically extensive and numerically large families may result from major technological innovations, such as the adoption of cultivation, which permit the community of innovators, and its language, to expand at the expense of neighbouring groups. An alternative possibility is that certain types of physical environment, such as the Eurasian steppes, favour language spread and differentiation, whereas other types, such as the mountainous zones, favour the proliferation of small linguistic communities, regardless of technology. Applications of linguistic anthropology seek remedies for language extinction and language-based discrimination, which are often driven by popular ideologies about the relative prestige and utility of different languages.