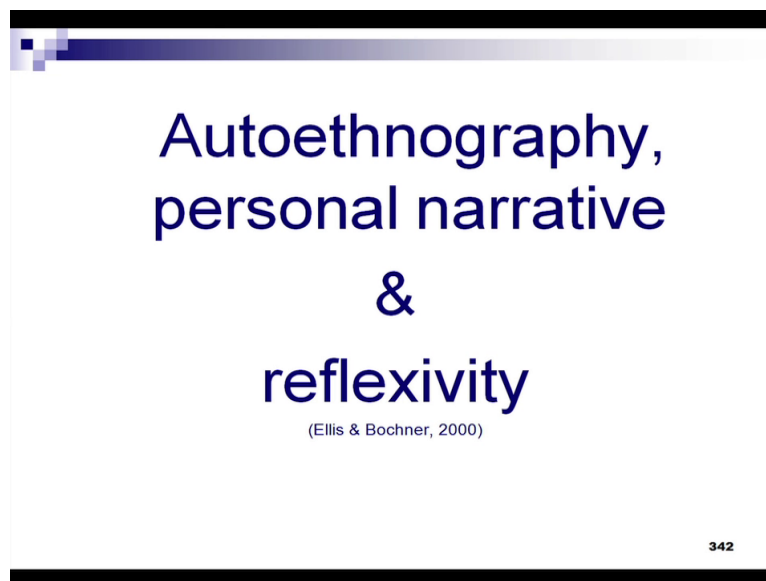


Qualitative Research Methods
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Lecture 33
Autoethnography, Personal Narrative and Reflexivity.

Welcome back to the NOC course title qualitative research methods, my name is Aradhna Malik and I'm helping you with this course and in the previous class we discussed material culture as a method of collecting and analyzing qualitative materials. In this class we are going to talk about Autoethnography, personal narrative and reflexivity. Now we have discussed autoethnography in a previous class will touch upon this briefly, we will also talk about another type of ethnography called applied ethnography and we will discuss that in greater detail in this class.

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Now this too is from a paper you know it's all of this, most of this class is from the strategies of, most of this lecture is most of this course is from the handbook of qualitative research methods, we have taken most of the material from the handbook of qualitative research methods this is from a paper by Ellis and Bochner by the same name, so that is what we will talk about today okay.

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What is autoethnography? (Ellis & Bochner, 2000)

- A study of one's own culture (auto = self + ethnos = culture + graphy = research process).
- The goal of an ethnographer is to "... enter & document the moment by moment, concrete details of a life" & use his/ her "... life experience to generalize to a larger group or culture."
- "... an autobiographical genre of writing & research that displays multiple layers of consciousness, connecting the personal to the cultural. Back & forth ethnographers gaze, first through an ethnographic wide-angle lens, focusing on social & cultural aspects of their personal experience; then they look inward, exposing a vulnerable self that is moved by & may move through, refract, & resist cultural interpretations."

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What is autoethnography? We discussed this, but let's just for revision sake, autoethnography is a study of one's own culture auto means self, ethnos means culture and graphic means research process. The goal of an ethnographer is to "enter in document the moment by moment, concrete details of a life" and use his or her "life experience to generalize to a larger group or culture."

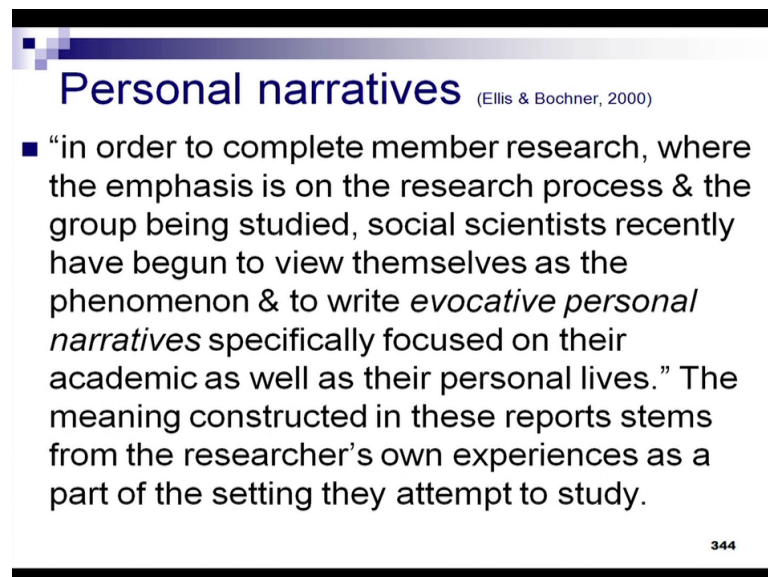
So the ethnographer goes into the situation experiences the situation moment by moment and documents the details of that situation and uses his or her life experiences as a participant in the situation to generalize to a larger group of culture and says that any participant in this situation would experience similarly.

So the generalization occurs, so the autoethnographer goes in and considered oneself as a representative rights or interpret this situation as a participant in that particular situation. Autoethnography is an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. And then we move onto reflexivity with is an integral part of autoethnography.

Back and forth ethnographers gaze, first through an ethnographic wide angle lens focusing on social and cultural aspects of their personal experience and then they look inward, exposing a vulnerable self that is moved by and may move through refract and resist cultural interpretations, so once the autoethnographer becomes a part of the situations then the autoethnographer goes back and forth between experiencing the situation and interpreting the same situation from the perspective of a researcher.

So we go back and forth as an insider we experience what we are experiencing and then we come out and say well this is what I experienced, how does it make sense to me as a researcher and this is called reflexivity, trying to understand our experiences in light of what we know as researchers and that is an integral part of autoethnography, we discussed this is just for revision sake, so this is reflexivity okay.

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Personal narratives (Ellis & Bochner, 2000)

- “in order to complete member research, where the emphasis is on the research process & the group being studied, social scientists recently have begun to view themselves as the phenomenon & to write *evocative personal narratives* specifically focused on their academic as well as their personal lives.” The meaning constructed in these reports stems from the researcher’s own experiences as a part of the setting they attempt to study.

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Personal narratives or personal stories, personal narratives or personal accounts, “in order to complete member research where the emphasis is on the research process and the group being studied, social scientist recently have begun to view themselves as the phenomenon and to write evocative personal narratives specifically focused on their academic as well as their personal lives.”

The meaning constructed in these reports stems from the researchers on experience as a part of the setting they attempt to study. Personal narrative is an outcome of autoethnography, reflexivity facilitates autoethnography that results in a personal narrative, as a participant of the situation this is what I experienced, so this is a personal narrative, in my capacity as a participant in the situation I experienced this.

And as a researcher I will explain or interpret what I experienced in light of what I know as a researcher, so that is what this whole strategy or method is about.

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Criticisms (Ellis & Bochner, 2000)

- "... to what kind of truth do these stories aspire?"
 - To this, the author's response is that the story does not aspire to reflect the researcher's past accurately, rather, it looks towards the consequences it produces, the kind of person it shapes the researcher into, & the new possibilities it introduces for the researcher for living his/ her life."
- "... personal narrative reflects or advances a 'romantic construction of the self' ", & hence is unworthy of being a part of social science.

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Criticisms about this or criticism of this "to what kind of truth stories aspire?" what are you trying to get at? What is the aim? What is the benefit we were talking about fruitfulness in the previous class, what are we getting out of these personal narratives. To this, the author's responses that the story does not aspire to reflect the researcher's past accurately, the story, the aim of the story is not to tell people what happened to the researcher.

It's not about Oh! I went through this, and I went through that, no rather it looks towards the consequences it produces, the kind of person it shapes the researcher into and the new possibilities it introduces for the researcher for leaving his or her life." So it helps, inform the reader or it helps at to the knowledge base, by trying to understand how the experiences that the researcher went through.

And explained, and interpreted in his or her you know his or her perspective as a researcher and as a participant are contributing to or our likely to shape how the researcher is behaving today or how the researcher is likely to experience life and behave in future.

What kinds of, what has this learning contributed to, towards the future of the researcher as an individual participant and towards the future of the other participants in that situation, what kind of possibilities has this study opened up? How have these experiences shaped the life of the researcher, the present and possibly future life and by life we mean the reactions of the researcher to the environment, that the researcher may find himself or herself in.

Our life is shaped by what we experience, how we interpret, what we experience and what we do as a result experience in response to the fresh set of stimuli coming towards us, that is what life is, right, so that is exactly what the process explains, that because the researcher went through this situation they are going to be dealing with similar situations in a different manner.

For example rural tourism, a very good example comes to mind rural tourism, new concept coming up, many of our colleagues, friends, new counterparts have not many people living in the larger cities have never seen village life. So they may have either a very, very depressed view of what life in a village looks like, you know you don't have continuous supply of electricity, you may not continuous supply of water.

You may not have portable drinking water, you know life is tough, life is this, life is that, fair enough they never experience and many times we only see things that are you know that are significant events either be something be very good or something very bad. We don't see normal life on television, we hear about things through the experiences of our friends.

Some of them decide to go on a trip to a village though this rural tourism companies you know we will take you, you could go to a village and then you experience life in a village as a resident in the village. They go to the village, they experience life and they realize well it's not as bad as it felt or as it seemed to be, it is quite comfortable sleeping on a mud floor is not all that bad.

One doesn't need to be scared of rodents or animals, cows for example, of course snakes and a you know big cats can be dangerous, but cattle are not all that dangerous you know it's fun to play with goats and cows and also and I am just taking a rudimentary example here. So after the person has gone through these experiences and seen and felt these things, the perspective of this person towards village life changes, right and then this person comes back and shares that experience with other people.

Who many have wanted to go and work in a village or stay in a village or even settle down in a village but may have experienced certain fears, so these experiences then you know the person is very honest saying that when up before I went in an scared of XYZ, but after having

been through these experiences I can say I am still scared of these twenty percent things, but comfortable with these sixty percent things.

And I am absolutely, my opinion about these twenty percent things has come completely changed, I am actually more you know I prefer these twenty percent things over, whatever I was doing here. So it's not necessary to have access to cell phone or laptop all the time, I can enjoy nature by this being in nature, maybe that is the output, so if you want to go and work in a village is not going to be tough, that can be the output okay.

So how it shapes the persons future experiences, future life, future outlook, it open the lock in our mind towards similar situations and that is the authors response to it, this is what autoethnography does. You go in and then you bring back this learning and you're say I could do it anyone else in my situation, coming from my context could do it and could experience the same things, so let's all get rid of our barriers, okay.

“Personal narrative reflexology or advances a ‘romantic construction of the self’,” that's another criticism. That it romanticizes the self, we only highlights the significant events and hence is unworthy of being a part of social science.

So it just expresses is something out of the ordinary, something very, very unique and it does not capture everything, may be okay that is one more criticism and then that will be different for every single person, every single researchers and that's one very big criticism of this approach.

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Doing autoethnography – Method & Form (Ellis & Bochner, 2000)

Stages

1. Bringing out every painful & emotional detail & explaining the kinds of decisions made & the reasons for making those decisions.
2. Networking with people who have had similar experiences.
3. Writing the report in such a manner so as to honor the ethical code for research, that is, informing the people involved about the exact nature of the research, preserving their anonymity (if required) & ensuring their safety at all costs.^{3,46}

Now how do you doing autoethnography - method and form. Three stages of doing autoethnography are, the first stage: is bringing out every painful and emotional detail and explaining the kinds of decisions made and the reasons for making those decisions that stage one. Stage two: so we dig into ourselves and we bring out whatever we have experienced, the second stage is networking with people who have had similar experiences okay.

So we connect with people who had similar experiences. One: we are brutally honest about what we have year experienced, two: we find other people who have experienced similar things. The third stage is: writing the report in such a manner so as to honor the ethical code for research, that is informing the people involved about the exact nature of the research, preserving the anonymous if required and ensuring that safety at all costs.

This is absolutely essential qualitative research deals with a lot of personal information, a lot of information that can put the participants in a very vulnerable position. So it's absolutely critical that confidentiality be maintained wherever possible and the information we shared in the public domain only, and only if the participants understand specific identifying information of course, we shared in the public domain only and only if.

And when the participants understand, what is going to be shared and how it's going to be shared and they agree to it understanding all these things otherwise this cannot, okay their safety their comfort needs to be protected at all costs, okay.

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Defending & Expanding Autoethnography

(Ellis & Bochner, 2000)

- The whole process of autoethnography may serve as a medium of catharsis for people who attempt to study highly emotional or painful experiences they have gone through. When they write the report, the focus shifts from their personal experiences to their experiences & responsibilities as researchers in terms of the different factors influencing the whole study, like, "... bias, validity, eligibility criteria, operationalization, control variables, confounding factors, building models, replicability, & objectivity."

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Defending and expanding autoethnography: The whole process of autoethnography may serve as a medium of catharsis, venting, for people who attempt to study highly emotional or painful experiences that they have gone through. When the right to report the focus shift from their personal experiences to their experiences and responsibilities as researchers in terms of the different factors influencing the whole study like "bias, validity, eligibility criteria operationalization, control variables, confounding factors, building models, replicability and objectivity."

So it's like giving the person chance to vent and reflexivity result same distancing oneself from the experience and studying it as an independent objective researcher and even though biases cannot be removed totally, but technology biases under confounding factors and explaining and interpreting results in such a manner that these factors are the impact of these factors is minimized to the extent possible, okay.

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Applied Ethnography

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Now we move on to the other concept that I told you that is applied ethnography.

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Applied research (Chambers, 2000)

- “Applied work helps people make decisions & is generally directed toward informing others of the possible consequences of policy options or of programs of directed change.
- These consequences may be anticipated (as in impact studies & forecasting), or they may be determined in retrospect (as in evaluation research).”
- “The most immediate measure of the significance of applied research is its contribution to decision making.”

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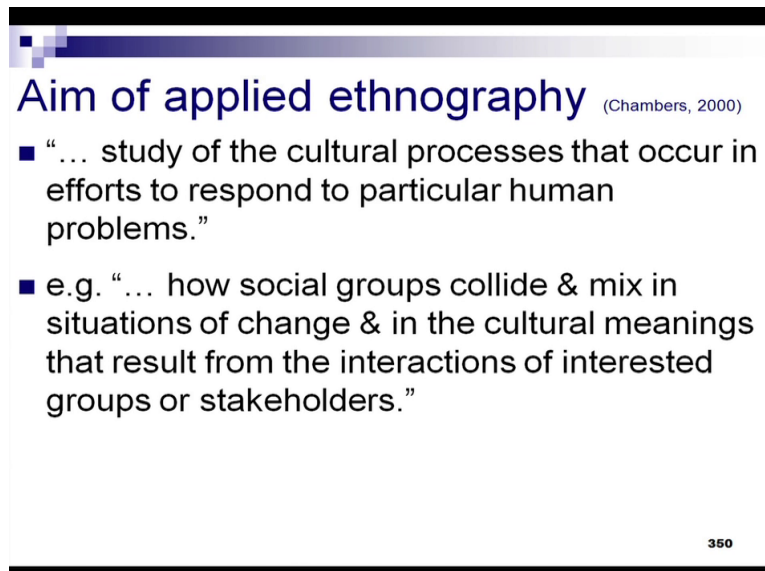
What is applied ethnographic research: applied work and this is from a paper by Chambers within the in the same book. “Applied work helps people make decisions and is generally directed towards informing others of the possible consequences of policy options or of programs of directed change.

We talk to a participatory action research in a previous class so applied ethnography is primarily it's a analyzing data through being a participant and see the impact of what wonders in that situation on how or affecting change and then seeing the effects of or studying change and then seeing the effects of what one has suggested.

These consequences maybe anticipated as an impact studies and forecasting or they may be determined in retrospect as an evaluation research.” They may be forecasted they may be we can say okay as a result of the study this is what you likely to expect and the forecasting happens or they may be determined in retrospect as an evaluation research. We did this as a result of a study on X I said we found that retrospect, this is X called wife.

“The most immediate measure of the significance of applied research is its contribution of decision making.” Applied research is always connected to decision making, either future or retrospect or evaluation of a previous decision making exercise that is likely to influence future decisions along similar lines, that is what applied research does, okay.

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Aim of applied ethnography (Chambers, 2000)

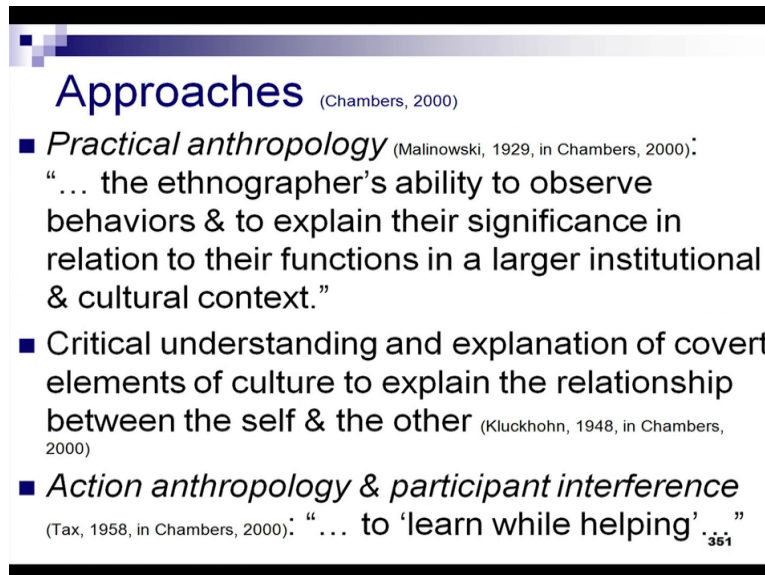
- “... study of the cultural processes that occur in efforts to respond to particular human problems.”
- e.g. “... how social groups collide & mix in situations of change & in the cultural meanings that result from the interactions of interested groups or stakeholders.”

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Aim of applied ethnography, few aims are one: it’s a “study of the cultural processes that occur in efforts to respond to particular human problems.” It’s always connected to problems, there is a problem solution, its always connected to real life. For example “how social groups collide and mix in situation of change and in the cultural meanings that result from the interactions of interested groups or stakeholder.”

So it’s always because you know the aim of applied ethnography is to effect change in the situations that it studies. It is to understand the problems and to solve those problems okay, or to critically evaluate the way decisions were taken and to see how those decisions can be improved in future okay.

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Approaches (Chambers, 2000)

- *Practical anthropology* (Malinowski, 1929, in Chambers, 2000):
“... the ethnographer’s ability to observe behaviors & to explain their significance in relation to their functions in a larger institutional & cultural context.”
- Critical understanding and explanation of covert elements of culture to explain the relationship between the self & the other (Kluckhohn, 1948, in Chambers, 2000)
- *Action anthropology & participant interference* (Tax, 1958, in Chambers, 2000): “... to ‘learn while helping’...”

Approaches, the first approach here that we are going to talk about is practical anthropology, now in this approach “the ethnographer’s ability to observe behaviors and to explain their significance in relation to their function in a larger institutional and cultural context,” come to the fore, so the ethnographer observes behaviors and explains why those behaviors are or were important and what did these behaviors resulted as far as the larger institutional and cultural context was concerned.

Critical understanding and explanation of covert elements of culture to explain the relationship between the self and the other. So this is a this reflects an understanding of the connection between the self and the other as participants in the context. What is my presence doing to this context? How is it influencing decision-making?

How are the elements of culture interacting with each other? Where do I fit in as a participant? Where do other participants fit into this situation? What are the problems? What are the solutions? So it critical it leads to a critical understanding of an explanation of the elements of culture that are visible, that are evident to what.

Action anthropology and participant interfering sorry interference, prefer to learn while helping, so we learn, we help the community and we learned about the community in the process of helping the community and that is called action anthropology and participant interference okay.

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Varieties of applied ethnography (Chambers, 2000)

■ Cognitive approaches:

- "... tend to focus on failures of communication, or cultural 'breakdowns'."
- "... tend to be built on those communicative breakdowns that are directly experienced by the researcher & that are to be resolved by the researcher's attempts to understand what made the breakdowns occur."
- "There is also an assumption, seldom made entirely clear, that the ethnographer is better positioned to unravel communicative disorders between groups than are members of the groups themselves [because] [...] they initially understand much less of the situation & are therefore more likely to experience firsthand the kinds of blunders & breakdowns that yield rich data & point toward communicative resolutions."
- "Stakeholders, who are more closely associated with the problem at hand, are likely to have already developed cognitive defenses that insulate them from direct experience of the kinds of breakdowns that yield significant data or understanding."

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Varieties of applied ethnography, the first approach here is cognitive approaches and I am sorry for the very tiny text, but I thought it would help if all of this will put on the same slide. Cognitive approach is "tend to focus on failures of communication problems or cultural breakdowns." They tend to be built on those communicative breakdowns, that are directly experienced by the researcher and that are to be resolved by the researcher's attempts to understand what made the breakdowns occur.

We are talking about decision-making, we are talking about understanding how behaviors occur, so in this specific approach we try and find out why the problems surfaced in the first place and we are talking about specifically communication problems or cultural breakdown. Why did something some decisions not work or why is some decisions likely to.

"There is also an assumption, seldom made entirely clear, that the ethnographer is better position to unravel communicative disorders between groups than are members of the group themselves, because they initially understand much less of the situation and are therefore more likely to experience firsthand the kinds of blunders and breakdowns that yield rich data and points towards communicative resolutions."

The ethnographer is an outsider, so there are no biases, there are no preconceived notions, there is no history, there are no antecedent conditions, so the ethnographer goes in with a blank mind and see things first hand, they don't know what has led to that particular situation, they don't know what has caused it, they just see things happening and they say something went wrong here, something went wrong here, something went wrong here.

They don't know about whys yet, they figure out the whys, WH, the whys of the situation on their own, based on their understanding of similar situations, in helping the community. So the understanding provides, this bias free, antecedent free, perception on understanding of the situation, offer a very different unique perspective that participants written with their biases and preconceived notions and earlier ideas about why things were going wrong or not able to see.

And that is very helpful to some situations that have simmered for days and months and possibly years also and where things have been breaking down, an outsider comes and sees things from a fresh perspective and says you know something become immediately evident to the person who is not being too emotional about the situation and that helps.

You know emotions confound things, preconceived notions, antecedent conditions why this happened, we have all the background knowledge and then background knowledge many times interferes with the perceptions, the interpretation of people who are in that situation. So an outsider is able to see things much more clearly okay and that is the assumption, of course, but it's not made clear.

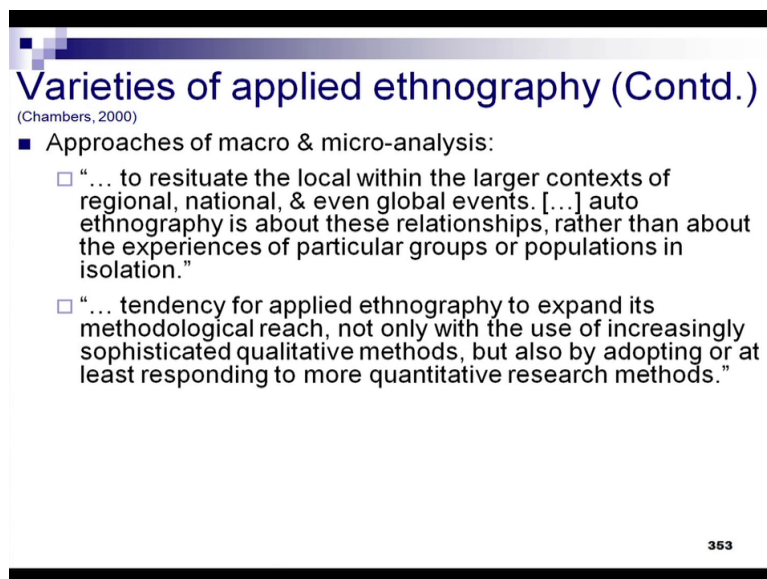
“Stakeholders, who are more closely associated with the problem at hand, are likely to have already developed cognitive defenses that insulate them from direct experience of the kinds of breakdowns that yield significant data or understanding.” This is what I'm saying, people who have a stake in the situation, who are going to be directly affected by the situation, have already insulated themselves, they have already build walls around themselves, that of course, save them from further damage, because they are in a vulnerable position.

But that also prevent critical information from coming in, so we say I'm not going to talk to so and so person, because I am not comfortable with them, why? because so and so and I had a fight sometime back, now the person we need to talk to do find out or to interact with two to resolve the situation maybe giving us some critical information, that we are not receptive to.

The situation that we find dangerous as insiders may actually have a solution in it, that we are not able to see as insiders, because the mere connection with that situation is likely to result in some harm to us.

On the other hand, an outsider who comes has very little if at all to lose, so the person comes in sees the situations is not really in a vulnerable position and so does not have defenses in front of him or her and so is able to see things much more clearly and presents solutions that stakeholders might be insulated to, okay.

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Varieties of applied ethnography (Contd.)
(Chambers, 2000)

- Approaches of macro & micro-analysis:
 - "... to resituate the local within the larger contexts of regional, national, & even global events. [...] auto ethnography is about these relationships, rather than about the experiences of particular groups or populations in isolation."
 - "... tendency for applied ethnography to expand its methodological reach, not only with the use of increasingly sophisticated qualitative methods, but also by adopting or at least responding to more quantitative research methods."

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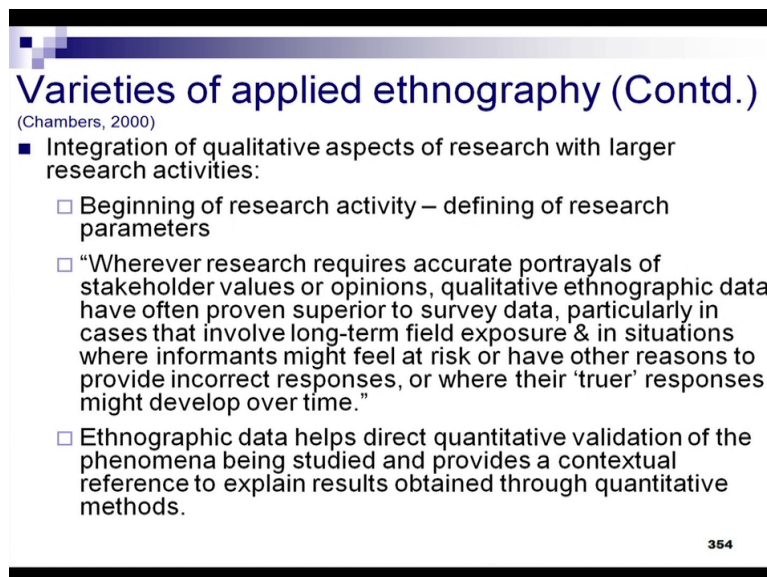
Then approaches of macro and micro analysis: "To resituate the local within the larger contexts of regional, national and even global events, autoethnography is about these relationships, rather than about the experiences of particular groups or populations." It's not about one experience of one group, one population, one person, no, it's about situating the behavior in a context with explicit aim understanding why the context is the way it is and how the context is functioning, and how it is likely to evolve in future.

Various reasons, how can problem be solved, etcetera. But it is an attempt to resituate, ethnography started out with an idea of understanding the context, the focus is no longer that especially in applied ethnography, the focus changes so ethnographers situate themselves with in a context, to understand how the largest scheme of things works, okay and how their individual experiences relates to the experiences of the community at large.

“Tendency for applied ethnography to expand is methodological reach, not only with the use of increasingly sophisticated qualitative methods, but also by adopting or at least responding to more quantitative research methods.” So applied ethnography is no longer focusing exclusively on qualitative methods.

Qualitative methods are being supplemented with quantitative methods, whatever is being found out from qualitative methods is being supplemented with or been verified by the addition of quantitative methods, so that the interpretation that is generated becomes more believable. Okay.

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Varieties of applied ethnography (Contd.)
(Chambers, 2000)

- Integration of qualitative aspects of research with larger research activities:
 - Beginning of research activity – defining of research parameters
 - “Wherever research requires accurate portrayals of stakeholder values or opinions, qualitative ethnographic data have often proven superior to survey data, particularly in cases that involve long-term field exposure & in situations where informants might feel at risk or have other reasons to provide incorrect responses, or where their ‘truer’ responses might develop over time.”
 - Ethnographic data helps direct quantitative validation of the phenomena being studied and provides a contextual reference to explain results obtained through quantitative methods.

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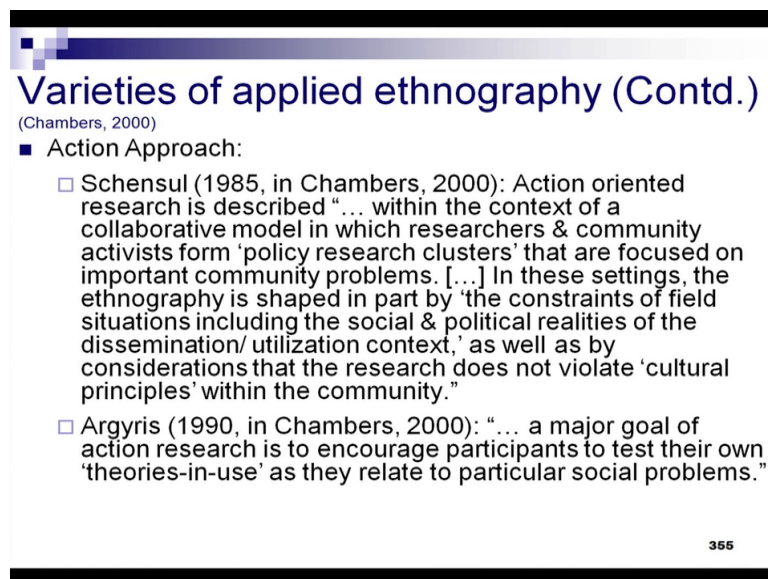
Integration of quantitative or qualitative aspects of research with larger research activities: the first one here is, beginning of research activity defining of research parameters. Whenever research requires accurate portrayals of stakeholder’s values or opinions, qualitative ethnographic data have proven, so qualitative ethnography, qualitative research provides a beginning of the research activity, it helps define research parameters.

Then “whenever research requires accurate portrayals of stakeholder values or opinions qualitative ethnography data have often proven superior to survey data, particularly in cases that involve long-term field exposure and in situations where informants might feel at risk or have other reasons to provide incorrect responses or where their truer responses might develop over time.”

Collection of qualitative data takes place over a period of time, it requires a much greater rapport between the researcher and the participants, so wherever there is a chance that they participants may not reveal that true self the rapport building is essential, that is where qualitative applied ethnography really helps, because the researcher goes in establishing rapport with the people says I am here to help you and thinks that happening.

Ethnographic data helps direct quantitative validation of the phenomena being studied and provides a contextual reference to explain results obtained through quantitative methods.

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Varieties of applied ethnography (Contd.)
(Chambers, 2000)

- Action Approach:
 - Schensul (1985, in Chambers, 2000): Action oriented research is described "... within the context of a collaborative model in which researchers & community activists form 'policy research clusters' that are focused on important community problems. [...] In these settings, the ethnography is shaped in part by 'the constraints of field situations including the social & political realities of the dissemination/ utilization context,' as well as by considerations that the research does not violate 'cultural principles' within the community."
 - Argyris (1990, in Chambers, 2000): "... a major goal of action research is to encourage participants to test their own 'theories-in-use' as they relate to particular social problems."

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Two varieties of applied ethnography are one: is the action approach, we have already talked about participatory action research in a previous class, so I am not going to dwell too much on that, but very briefly action oriented research is described "within the context of a collaborative model in which researchers and community activists form policy research clusters, that are focused on important community problems.

In these settings ethnography is shaped in part by the constraints of field situations including the social and political realities of the dissemination utilization context, as well as by considerations that the research does not violate cultural principles within the community."

A major goal of action research is to encourage participants, to test their own theories in use as they relates to particular social problems. So researchers get to see what they have learnt and how it is useful in the local context okay.

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Varieties of applied ethnography (Contd.)

(Chambers, 2000)

■ Clinical Approach:

- "... seeks to train people to use ethnographic strategies to gain a better understanding of their own cultural situations, or to understand more fully those cultural processes that influence others with whom they are involved."
- "... those activities in which professionals of various kinds are encouraged to think about their practice in ethnographic terms."
- "[a form of ethnographic teaching] in which the professionals are encouraged to use an ethnographic perspective & at least some methods of ethnographic inquiry to first conduct 'self-ethnography', & later to apply principles of ethnography to understanding cultural diversity within the clinical setting."
(Stein, 1982, in Chambers, 2000)

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Clinical approach: "seeks to train people to use ethnographic strategies to gain a better understanding of their own cultural situations, or to understand more fully those cultural processes that influence others with whom they are involved." And clinical approach is specifically directed towards helping the populations, towards solving problems and towards training people, first being part of the situation, then training people to solve their own problems.

"Those activities in which professionals of various kinds are encouraged to think about their practice in ethnographic terms." It's "a form of ethnography teaching in which the professionals are encouraged to use an ethnographic perspective and at least some methods of ethnographic inquiry to first conduct self-ethnography and later to apply principles of ethnography to understanding cultural diversity within the clinical settings."

So it is specifically aimed at training and making the populations self-reliant in terms of, first understanding the problems, explaining them and then training the community to solve its own, okay.

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Issues in applied ethnography

(Chambers, 2000)

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Some issues in applied ethnography are:

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Criticisms of ethnography in applied work

(Chambers, 2000)

- Reliability & validity
- Difficulties with retrieving meaningful information from the complex, rich and deep data that is collected over a significant amount of time
- Time taken to analyze data and relevance of results in light of dynamic nature and speed of environmental evolution
- Tendency to be biased in collection, analysis and interpretation of data

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Some criticisms reliability and validity, we discussed this ad nauseam so I am not going to go into these. Difficulties with retrieving meaning full information from the complex, rich and depth later that is collected over a significant amount of time, that is one big criticism what do we do with these mountains of data.

The time taken to analyze data and relevance of these results in light of the dynamic nature and speed of environmental evolution and the tendency to be biased in collection analysis and interpretation data. As participants in the situations we may be biased, we may not be able to and that is one big criticism here, we may not be able to explain the data objectively.

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Defenses of ethnography in applied work

(Chambers, 2000)

- “The long-term & relatively intimate acquaintance with research subjects that is characteristic of much ethnography provides rich, contextual information that can increase the depth of our knowledge of particular subjects.”
- “...[successful application] to research situations in which subjects are not likely to be candid in response to such instruments as survey questionnaires, or where there are likely to be significant differences of interpretation regarding the appropriate responses to direct questions, cultural differences in the etiquette of inquiry, or even in the meaning of particular questions or responses.”
- “... simply helping people (clients, research subjects, & so on) think about the idea of culture, how culture works, & culture’s consequences.”

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Some defenses are “the long term and relatively intimate acquaintance with research subjects that is characteristic of much ethnography provides rich, contextual information.” so the richness of the information is one big you know benefit.

Then “successful application to research situations in which subjects are not likely to be candid, we discussed this a minute ago. And simply helping people is the other benefit of ethnography in applied work, we go in, we help the community and we learn something in the process.

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Methods of applied ethnography

(Chambers, 2000)

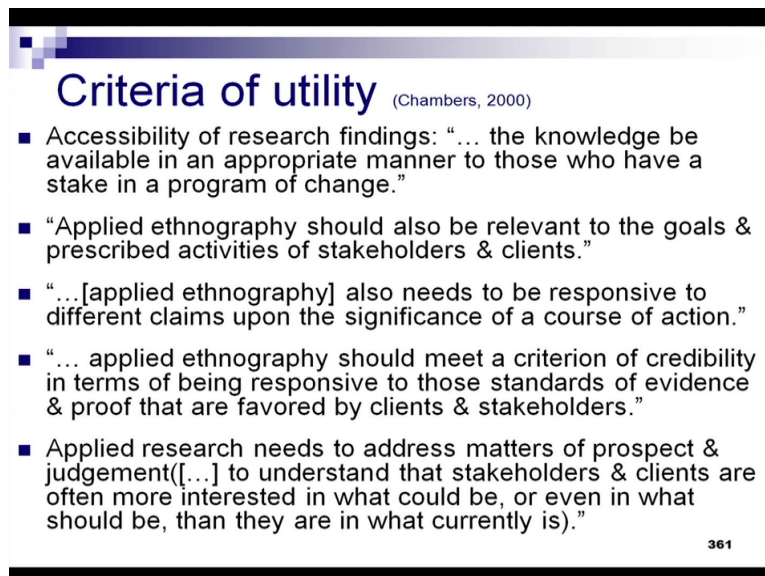
- Focus group interviews
- “... ‘step-wise’ research, in which long-term field presence is replaced by brief ethnographic ‘visits’ to solve particular research problems posed by an ongoing research project”
- “... participatory research strategies that involve those at the research site in data collection efforts.”

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Some methods of applied ethnography are focus group interviews, second “step-wise research, in which long term field' presence is replaced by brief ethnographic visits to solve particular research problems posed by an ongoing research project.” And third is

“participatory research strategies that involve those at the research site in data collection efforts.”

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Criteria of utility (Chambers, 2000)

- Accessibility of research findings: “... the knowledge be available in an appropriate manner to those who have a stake in a program of change.”
- “Applied ethnography should also be relevant to the goals & prescribed activities of stakeholders & clients.”
- “...[applied ethnography] also needs to be responsive to different claims upon the significance of a course of action.”
- “... applied ethnography should meet a criterion of credibility in terms of being responsive to those standards of evidence & proof that are favored by clients & stakeholders.”
- Applied research needs to address matters of prospect & judgement([...] to understand that stakeholders & clients are often more interested in what could be, or even in what should be, than they are in what currently is).”

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Now how do we know that the researchers going to be useful, first is the accessibility of research findings are the available, “the knowledge to be available in an appropriate manner to those who have a stake in a program of change.” People need to be able to use the findings. The second is “applied ethnography should also be relevant to the goals and prescribed activities of stakeholders and clients.”

People who are actually in the situation should be able to use the results, then it should be relevant, it should really solve the problem is that it seeks to solve and it should you know people in that situation should see it as useful. “Applied ethnography also needs to be responsive to different claims upon the significance of a course of action.”

Then “applied ethnography should meet a criterion of credibility in terms of being responsive to do standards of evidence and proof that are favored by clients and stakeholders.” So clients and stakeholders become the judges of whether this is useful or not, whether we research is useful or not and they need to generate proofs or applied ethnography needs to generate proof that is acceptable to the clients and stakeholders.

And lastly applied research needs to address matters of prospect and judgment that is to understand that stakeholders in clients are often more interested in what could be, or even in what should be then they are in whatever currently is, which means that the clients in

stakeholders don't want an explanation of what is really happening there, they already know it but they would like to know what could happen if things could be changed and that is the ultimate acid test of applied ethnography. Now that is all we have time for in this lecture, we will continue with some more inputs on qualitative research in the next class, thank you very much for listening.