

Being There, There, There, And There! Thoughts On Multi-Site Ethnography

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Abstract

Anthropology has seen a rise in the practice of multilocal fieldwork, which involves conducting research in many locations, since the 1980s. This article explores the disparities in approach and underlying beliefs between modern research methods and the conventional practice of doing fieldwork at a single location, which has been in existence since the mid-1900s. The essay specifically examines and differentiates qualitative and quantitative research methodologies. Anthropologists from Stockholm University have conducted research on the activities of foreign journalists in the media industry. The study mainly relies on their discoveries. More precisely, the author's assessment of these actions is emphasized. This study comprehensively examines many facets of fieldwork conducted at multiple locations. This process involves analyzing the temporal aspects of the sites and fieldwork, reviewing the data commonly gathered in multi-site studies, assessing how well the fieldwork aligns with organizational and career contexts, exploring specific study topics, and choosing suitable locations. Further examination of these attributes can result in the creation of subcategories.

Keywords: multi-site ethnography, place, time, field work, observation, job cycle, journalism, and writing to people in other countries

Introduction

During the year 1950, Professor Edward Evans-Pritchard gave a radio lecture that was broadcast on the BBC Third Programmed. Even though he did not have the honorific title of "Sir," there is little doubt that he was an extremely important figure in the field of anthropology around the middle of the 20th century. An individual who is affiliated with the University of Oxford, a phrase that is intrinsically gendered, can acquire the skills and knowledge essential to excel as a skilled field worker in the field of social anthropology by following the steps outlined by the author inside the body of the article. These steps are necessary in order to achieve success. The aspiring anthropologist has plans to carry out fieldwork in an unnamed primitive society, with the intention of doing so for a period of at least two years. In an ideal scenario, this time period would be split up into two separate excursions, with a gap of a few months in between each one. In addition, during this time, the anthropologist intends to make contact with a university department in the hopes of gaining access to resources that will make it easier to evaluate sources. In order for Evans-Pritchard to perform his anthropological research, it is necessary for him to have close interactions with the folks he is studying, to communicate solely in the individuals' native language, and to completely immerse himself in the cultural and social environment of the individuals he is researching for the period of his investigation. Spending a substantial amount of time in the field allows one to make regular observations throughout the course of the

entire year, which is one of the most important advantages of devoting that amount of time. Because the anthropologist needs a minimum of five years after fieldwork to disseminate the findings through publishing, it is feasible to postulate that the thorough analysis of a particular civilization would require a decade of scholarly involvement. This is because the anthropologist would need to do fieldwork for at least five years. Evans-Pritchard came to the conclusion that it was necessary to do research on an extra civilization as a method of preventing an anthropologist from focusing on a single sociocultural framework for the duration of their academic career (Evans-Pritchard, 1951: 64ff). This was the conclusion that Evans-Pritchard got at after coming to the conclusion that it was necessary to conduct research on an additional civilization. The idea of establishing a long-lasting influence in the field of anthropology through the exploration, personal encounter, recollection, or even the highly regarded and bewildering notion of "presence" is inherently rooted in the concept of a comprehensive engagement that is both influential and distinct with a particular research domain. This can be accomplished in a number of ways, including through exploration, personal encounter, recollection, or even the highly regarded and bewildering notion of "presence. "For a lengthy amount of time, Evans-Pritchard's guidance was the one and only officially recognized framework for conducting fieldwork and achieving the position of professional anthropologist. During the early phase of my field research, which I carried out in a region of Washington, D.C. that is predominately populated by African Americans, I discovered that I was adhering to some features of Evans-Pritchard's well-known paradigm pertaining to "primitive societies," despite the significant differences between the two contexts. When it comes to training people who are just starting out in a particular field of study, this method's effectiveness shines through in a particularly pronounced manner. In spite of this, it is important to acknowledge the significant influence that the model has had, especially when one considers the fact that it is quite obvious that a large number of anthropologists, particularly those who are no longer in the early stages of their careers, have consistently utilized a wider range of spatial and temporal methodologies in their research, albeit in a somewhat covert manner. This is especially true of those who are no longer in the early stages of their careers. Only Gupta and Ferguson, in their important study titled *Anthropological Locations* (1997), were able to conduct a detailed investigation into this variability. It is essential to acknowledge that the efficiency of the model has been significantly lower among academics working in other fields who favor ethnographic methods. These individuals have a preference for these methods. This can be explained by the fact that they had just a limited amount of experience with the model and also participated in other research environments. Therefore, it is plausible that the idea of multi-site fieldwork being present in various locations, as advocated by George Marcus in his works from 1986 and 1995, may not have been as ground-breaking as initially perceived when it gained wider recognition in the field of anthropology during the latter half of the 20th century. Marcus advocated this idea in his works from 1986 and 1995. Having a presence at both the point of departure and the destination, which enables a dual operational capability, has been extensively recognized as beneficial in the field of migration studies, which is

where one of the rationales for this strategy has its roots. As noted by Watson (1977), it has been widely recognised as favorable to have a presence at both the point of departure and the destination. Malinowski, a renowned name in the area of anthropology who is recognized for his pioneering work in extensive fieldwork, collaborated on study with numerous Trobriand communities while watching their participation in the Kula ring. Malinowski is best known for his pioneering work in extensive fieldwork. However, it cannot be denied that the recognition, widespread endorsement, and demonstration (albeit through the adoption of a journalistic case) of this approach to ethnography, coinciding with a period of heightened examination of notions of place and locality within and beyond the field of anthropology, undoubtedly played a significant role in the current proliferation of this method as both a practical approach and a subject of discussion. This is an indisputable fact that cannot be refuted. A lot of people, including myself and my coworkers who are stationed in Stockholm, were quick to recognize the potential advantages of structuring our projects utilizing a multilocal strategy. This was caused by a number of variables, such as having similar interests or drawing from the same sources of motivation. One of the researchers examined the organizational cultures of Apple Computer in Silicon Valley, its European headquarters in Paris, and its regional office in Stockholm. The research was carried out by one of the researchers. Another researcher looked at ballet dancers in New York, London, Frankfurt, and Stockholm among other cities. A third researcher looked into the Armenian diaspora across several different continents in their study. In addition, a fourth researcher investigated, among other topics, the interculturalist profession, also jokingly referred to as the "culture shock prevention industry." Ten different people worked together to produce a book that details their combined endeavors and experiences as a group. This book will be published soon. (Hannerz, 2001a) One of the key goals of this undertaking was to make a contribution to the field of education. This publication is noteworthy because it may be the first of its type to present a comprehensive and in-depth analysis of the topic it covers. My investigation into multi-site employment is mostly centered on the job of foreign reporters working within the arena of the news media. This topic will be elaborated upon in the conversation that follows. It is not necessary to rewrite the user's material because it is already of academic quality.

One Of the Foreign Reporters

I stumbled into "globalization" while investigating a West African municipality two to two and a half decades ago. Then, philosophical and programmatic consideration of the global ecumene's anthropology was given significant time. After my desire to continue field work and the chance to do so, a group in Stockholm highlighted concerns about "globalization at work." We discussed ways to handle the fact that most cross-border associations, regardless of their origin, are aided by employment. In the Chicago sociological tradition, scientists like Everett Hughes, Howard Becker, and others have shown that occupational ethnography, when combined with anthropology, can yield significant insights. To clarify, my initiative benefits from my ongoing news consumption. If globalization requires maturing and sophisticated worldviews, "foreign news" may be a key source of such insights.³ When I tried to get up and listen

to the morning news on the radio at breakfast, I became interested in news reporting. In the mid-1990s, a famous Hong Kong broadcaster covered Karachi street riots and Taliban victories. Thus, "Asia correspondents" and "Africa correspondents" can be identified. These people are "being present in multiple locations simultaneously" and may even appear to be elsewhere. For instance, if someone can represent a Karachi street scene in detail and immersion while working remotely, they are clearly immersed in this business. Which methods do they use to do this? Despite my developing interest in an ethnographic study of foreign reporters' social surroundings, I had doubts. I've noticed that I've bought several memoirs by foreign journalists in their later years. I have also seen most of the films that have made foreign correspondents heroes in popular culture. I wondered if foreign correspondents were unapproachable, pompous like prima donnas, or suspicious of academics who may criticize their work. According to the saying, anthropologists research subjects they are interested in and care about (Nader, 1972: 303). No major issues arose. I conducted a series of preliminary interviews in New York as the spouse of a multi-site ethnographer. The journalists I met during this time were quite kind and encouraging, thanks to our anthropological connections. The one thing that amused me was the quantity of Pulitzer Prize winners. Thus, it remained unchanged during the period. In later years, I interviewed international correspondents, including ex-correspondents, in Jerusalem, Johannesburg, and Tokyo. For additional interviews, I visited New York and Los Angeles multiple times. I interviewed over 70 journalists and a few international news editors from their headquarters. I think an ethnographic examination of my foreign news journalism methodology could harmonize two distinct global news coverage depictions. World news is mostly controlled by "the West" or "the North." The unequal distribution of communication resources and influence worldwide became more apparent in the 1970s. Famous news agencies like Reuters and the Associated Press are prime examples of this dominance, with CNN recently becoming a key symbol of the system. As mentioned, my next depictions are news reporter memoirs. These narratives usually focus on the authors as brave people who risk their lives to tell their story from global hotspots. Foreign correspondents can be puppets or heroes. Within media imperialism, real-life representatives in the outside newshandling system are generally seen as interchangeable and faceless instruments. Autobiographical characters frequently have agency and influence, but news reporting's framework is less obvious. My research of foreign correspondents shows the worldwide media gap. My core audience is European and American reporters covering global places where their countries do not reciprocate. The above observation matches anthropology's traditional discrepancy. My choice of Jerusalem, Johannesburg, and Tokyo as my research sites shows my interest in foreign correspondents who take a different approach to "representing the other" and "translating culture." Besides the above factors, we must again balance structure and agency. This study examines local and translocal dynamics around foreign reporters. It explores the official and informal cooperation, rivalry, and labor division that influence their daily activities. The study also examines their reporting preferences and autonomy. The symbiotic relationships between correspondents who share a mutual affinity during reporting expeditions, as

well as the dynamics between correspondents and local "fixers," have caught my attention and evoked parallels with anthropologists' complex relationships with field assistants. I also examined the cryptic news extracts transmitted between news organizations, electronic media, and print media. These shortcuts can help with correspondence, but they can also cause issues and even lead to covert jokes about copying and content reuse. Career paths and worldwide communication space have also been on my mind. What are the reporting implications when some journalists stay in one place their whole careers, while others move every three years across numerous nations and continents? Journalists, known as "parachutists" or "firemen," who cover emergencies make few journeys to these sites, which affects our perception of them. With that in mind, I won't spend much time discussing my project here. This analysis will identify multi-site ethnography's main obstacles and distinguish it from anthropological field study, as demonstrated by Evans-Pritchard's formulation from 50 years ago. My personal experiences and field scholars' observations inform these insights. I don't often see a link between multilocal work and conventional conceptions of physical presence when discussing its value.

An Art of The Possible: Making Time for Field Work in Everyday Life

The fieldwork that I was required to do for my job as a foreign correspondent began in the latter part of 1996, with the exception of the pilot interviews, and it was finished with the last interview in the beginning of the year 2000. As a consequence of this, it is feasible that I have come close to meeting the Evans-Pritchard standard for a project that spans five years. However, it is essential to point out that this evaluation does not take into account the time that I spent planning and creating the work. Having said that, the extent of my participation in the effort was not on a full-time basis. During this time, I was teaching, in addition to holding managerial responsibilities in a workplace in Stockholm. In addition to that, I've had the chance to participate in a few study projects of a shorter duration in other countries, which turned out to be experiences that were both satisfying and enlightening. Despite this, I made it a point to stay current on world events. It is my solid view that the predominant structure of contemporary ethnographic research has a similar pattern, regardless of the number of sites that are being taken into consideration. This is my firm belief. It is highly unusual that an individual will be able to start a new field of study and complete it without any disruptions during the course of one to two years if they are employed full-time or have significant family responsibilities. Certain people have the impression that this is a sign that they will not restart their involvement in the region, and as a result, they will miss out on the opportunity to take part in an experience known as a "second society" encounter, which is intended to broaden one's perspective of the world. In spite of this, ethnography can be seen as a technique that investigates what is possible, which is why it is preferable to have at least some level of ethnographic research as opposed to none at all. As a direct consequence of this, we periodically include it in our regular routines. This will most likely include the act of being present in several locations, frequently returning to a setting that is familiar but may be subject to change. However, in the context of deliberate and intermittent scheduling, the application of multi-site ethnography can be extremely effective in terms of its effectiveness. Taking this

technique gives us the opportunity to thoroughly assess the resources at our disposal and to plan our next steps in accordance with the findings of this analysis. When traveling between different field locations, it can be difficult to make quick transitions if you are using a system that only permits minor adjustments while you are on the road. David Parkin, in his scholarly contribution to a recent British publication on anthropological fieldwork, offers a detailed analysis that is steeped in Oxford, while also presenting a contemporary view on the well-established Evans-Pritchard model (Parkin, 2000: 107). This analysis is rooted in Oxford, but it also offers a modern perspective on the Evans-Pritchard model. The author outlines their personal commitment to East Africa and makes the argument that pragmatic considerations, such as the increasing presence of anthropologists and governmental limitations on funding for purely scholarly investigations, are likely to exert a more substantial influence than intellectual discourse on shifts in research methodologies. According to the individual, one significant change that has occurred is that ethnographers are increasingly adopting a practice of performing their fieldwork in multiple shorter intervals, as opposed to the customary strategy of working in longer, uninterrupted periods of time. This is a departure from the traditional method of working in longer, uninterrupted periods of time. Given that ethnography is fundamentally concerned with the applicability of the methods it employs, the reasonableness of this argument seems to have a good deal of strength to it. In spite of this, it is beneficial to have a discussion about the many shifts and modifications that have taken place in the field of ethnographic technique. The aforementioned observations, which belong to multi-site fieldwork experiences, have the potential to make a useful contribution to the continuing scholarly dialogue.

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