

# Eliciting the Sites of Multi-sited Ethnography through Social Networks

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# Questions to be answered ...

- What is the “**classic ethnographic model**”?
- It is possible to do “ethnography” **today**, when cellularity are everywhere and people travel so much ...?

# Questions to be answered ...

- What **multi-sited ethnography** means?
- A proposal for **eliciting sites through social networks.**

# Ethnographic model ...

- British “classic” anthropologist **Evans-Pritchard**, when asked about how ethnography works, answered this (Hannerz 2003):
  - **2 years** of more or less continued fieldwork (!) developing strong ties with close informants.
  - **3 years** or more of analysis.
  - **2 years** more in **another** society ...(+ 3 ...)
  - Several years of **comparisons** ...

# Ethnographic model ...

- Why ethnography is (or was) necessary?
  - No structured, reliable and systematic information is (was) **available**.
  - **Small size** of unit of analysis (a “single society in a single place”), so one researcher could be enough.
  - Search of a **“holistic” perspective**, where all dimensions of human life are taken into account, so it was needed ...
  - **participant observation** along with the rest of techniques.

# Ethnographic model ...

- The **output** of this model is outstanding: **classical ethnographies** about people and sites culturally diverse:
- The Nuer, We the Tikopia, The Fierce People, Dieu d'eau, Argonautes of the Western Pacific, Les lances du crepuscule, Tepoztlán, The Penny Capitalism, Tzintzuntzan, Peddlars and Princes, Il popolo del deserto, Brujería, estructura social y simbolismo en Galicia ...

**It is possible to do “classical ethnography” today?**

**NO WAY**

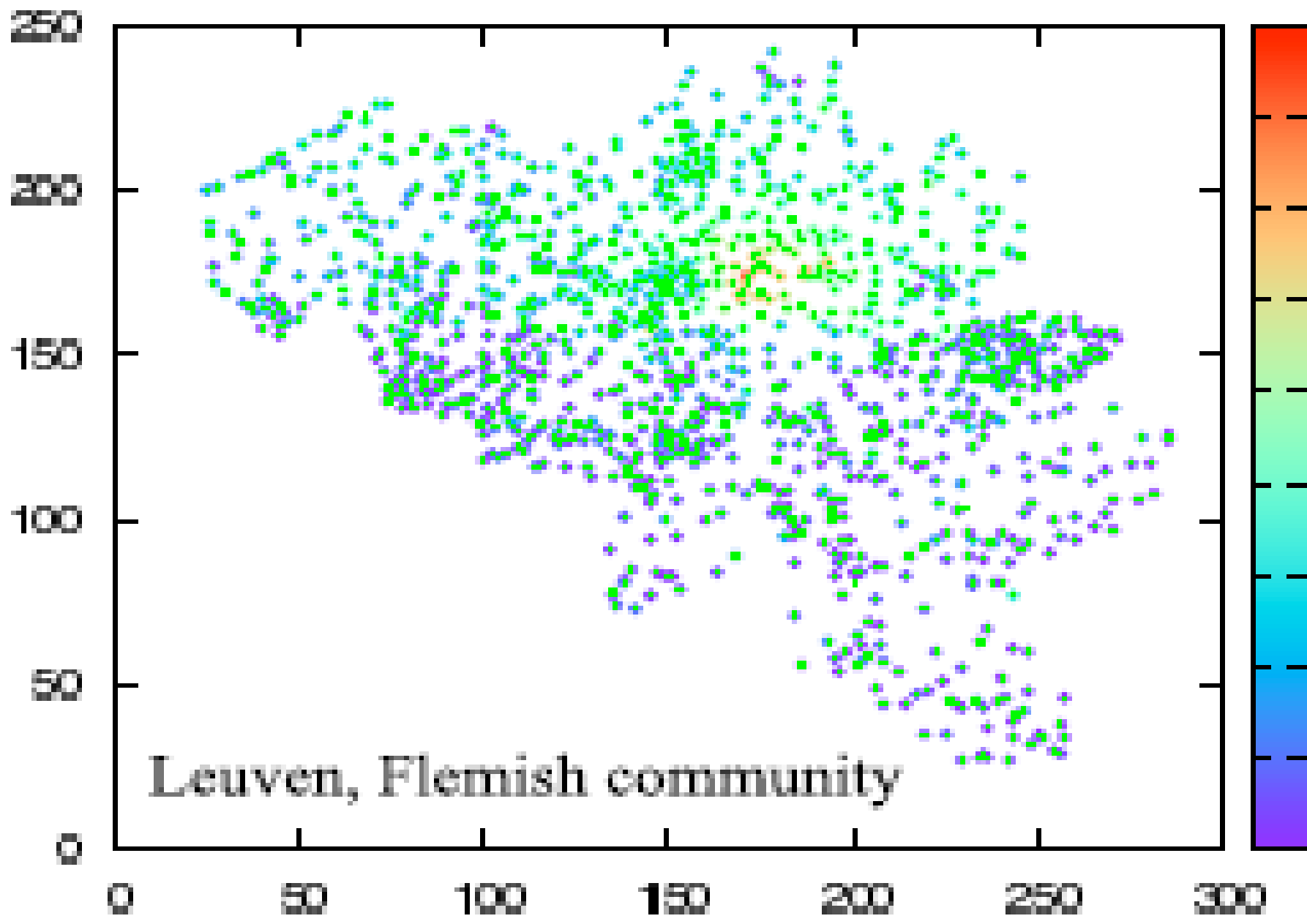
# It is possible to do “classical ethnography” today?

- Who has the funds and the time to be **two years** doing continuous fieldwork?
- Evans-Pritchard **did not phone his informants**. Now, informants give a cellular ***to you...***
- **People everywhere is “modern”** (included indigenous people):  
consumption of commercial movies, music, travelling, internet, sports ...



# It is possible to do “classical ethnography” today?

- **People travel a lot!**
  - Tourism, migration / re-migration processes ... extend the contacts of people far away and those contacts can be kept alive with **Skype**, visits or phone calls ...
- **All social interactions are registered automatically!**
  - Credit card shopping, email, phone calls, travelling, facebook or other social networking platforms ... are registered in enormous databases ready to be analyzed ... by **physicists**.



# The emergence of multi-sited ethnography

- **Marcus** (1995) suggested the idea of multi-sited ethnography in a globalised world:
  - Marcus, George E. (1995). "Ethnography in/of the World System: The Emergence of Multi-Sited Ethnography", *Annual Review of Anthropology*, Vol. 24. pp. 95-117.

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# The emergence of multi-sited ethnography

- In short, the Marcus proposal is to **relax the ethnographic model** through a variety of ways, in order to allow ethnography to give information (again) about **the case under study and the global system** in which it is embedded.

# It is possible to do multi-sited ethnography?

- **Migration studies** already do multi-sited “ethnography” as far as fieldwork is done at least in **two different sites**.
- Nevertheless it is no possible develop strong ties with informants at the same time in different places **so different degrees of reliability and different techniques** (apart from participant observation) should be employed (Hannerz 2003).

# It is possible to do multi-sited ethnography?

- **Hage (2007):**
  - I did start my research thinking of myself as doing multi-sited ethnography.
  - My first couple of trips around the world, moving from one geographical area to another and staying with the families I was working with, went fine (...) except for a simple problem...
  - ***I was constantly suffering from jet lag.***
  - Multi-sited ethnography was unhealthy, especially for (most) people who have **teaching** and **families** to go back to and therefore cannot take all the time they might wish to take.
  - (...) The **body** of the anthropologist, even a post-modern one, simply cannot cope with such fast and intensive travelling for a very lengthy period of time.

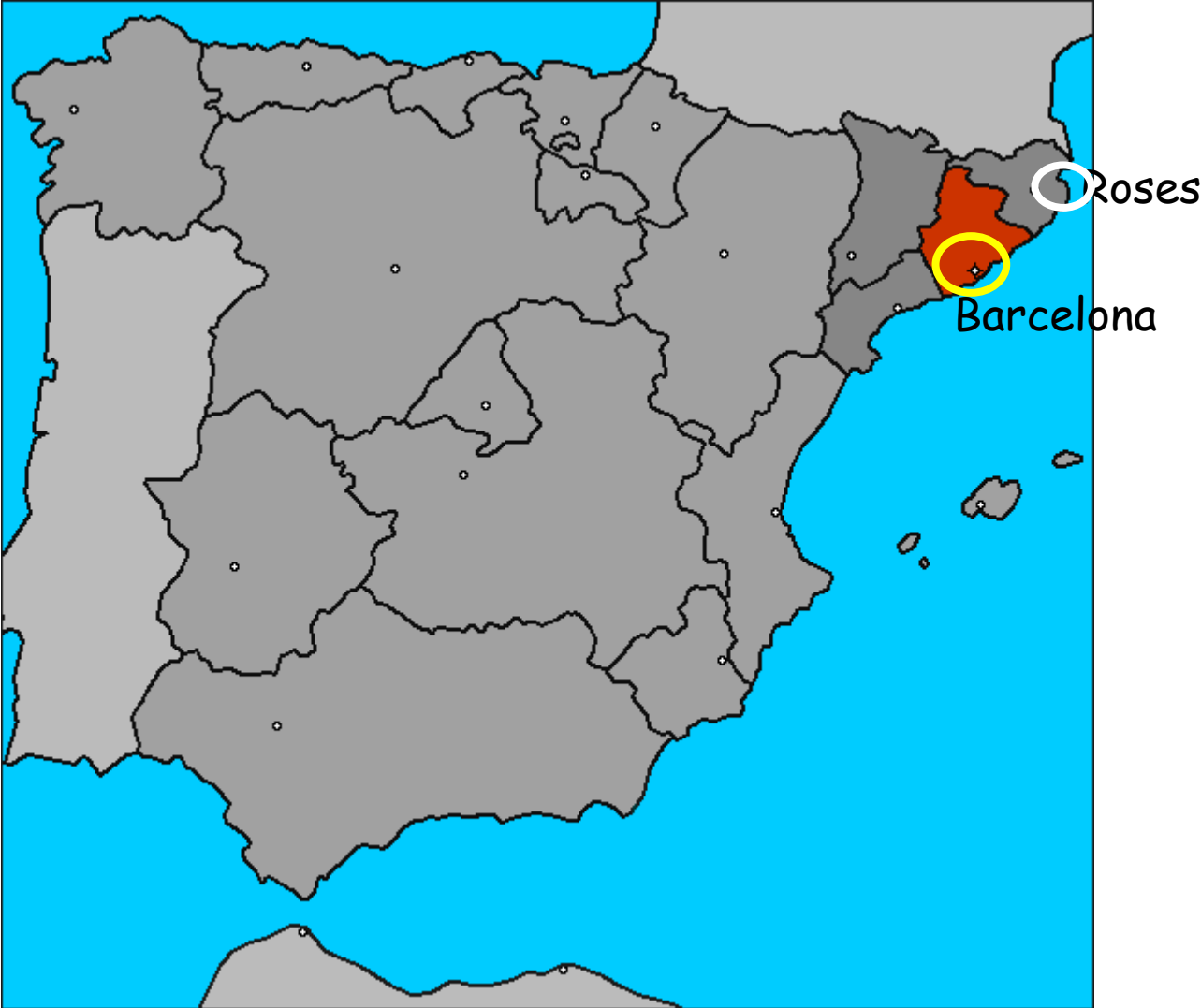
# A proposal for selecting the sites for a multi-sited ethnography

- The proposal is the following:
- After an exploratory phase, collect **active personal relationships** of people you want to study, aggregate all relationships taking into account the **geographical location** and select the sites for doing intensive fieldwork.
- Two on-going projects:
  - Bulgarians in Catalonia.
  - Sikhs, Chinese and Philippines in Barcelona.

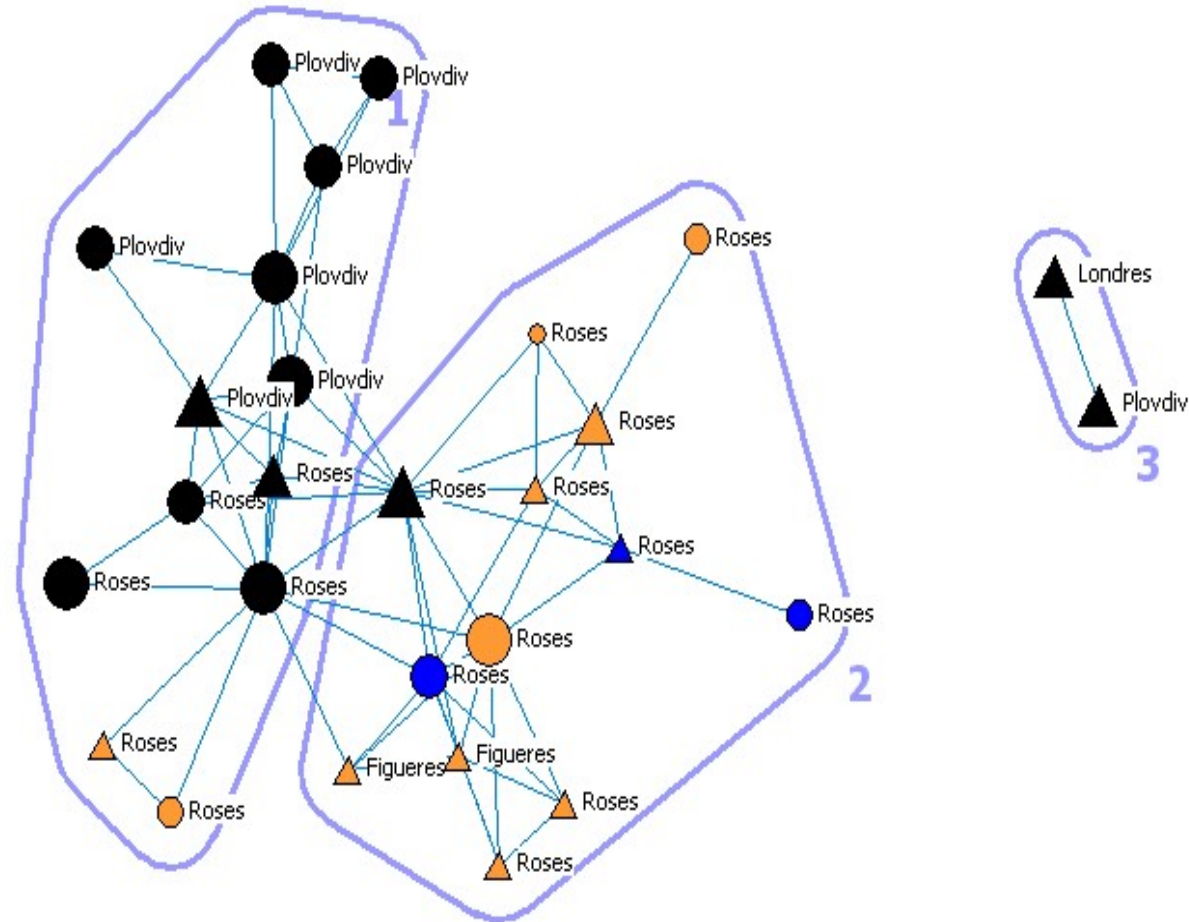


# Bulgarians in Catalonia

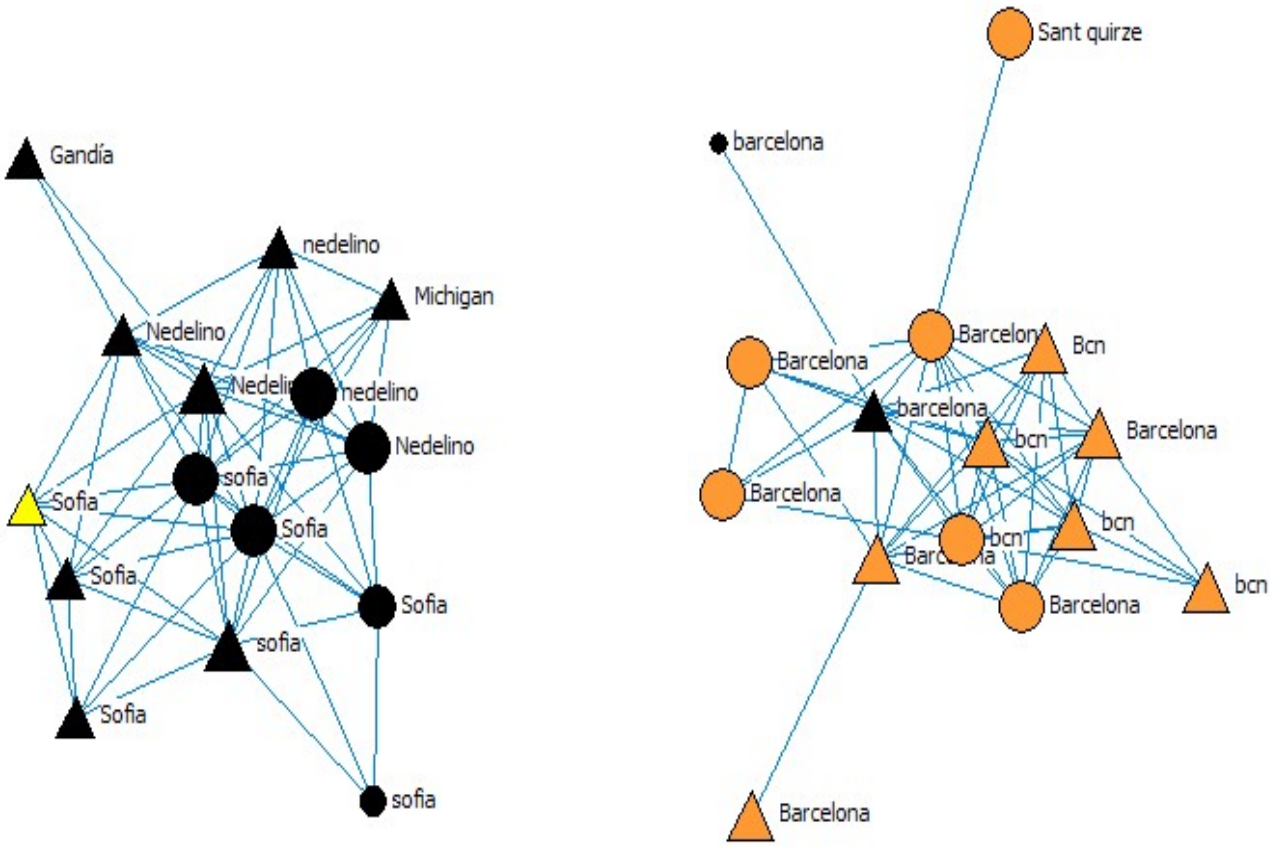
- **Objective:** to assess the influence of the **local context of reception** in the process of adaptation.
- Two places selected: a **small locality** in the North (Roses) and the **city of Barcelona**.



## 6. Vanya. Black= Bulgarian people



# 11. Bojan. Black= Bulgarian people.



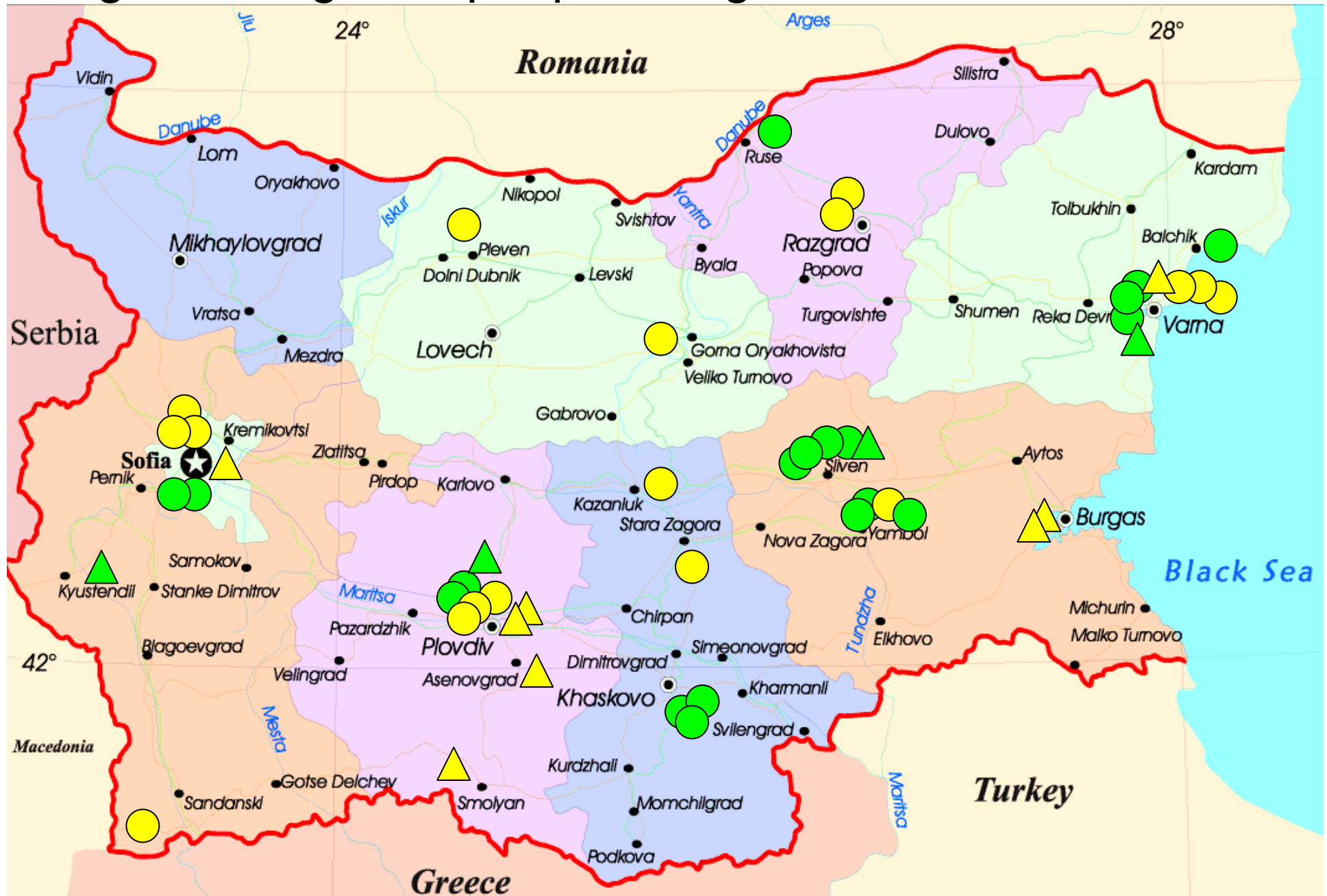
# Origin of Bulgarian people living in Roses

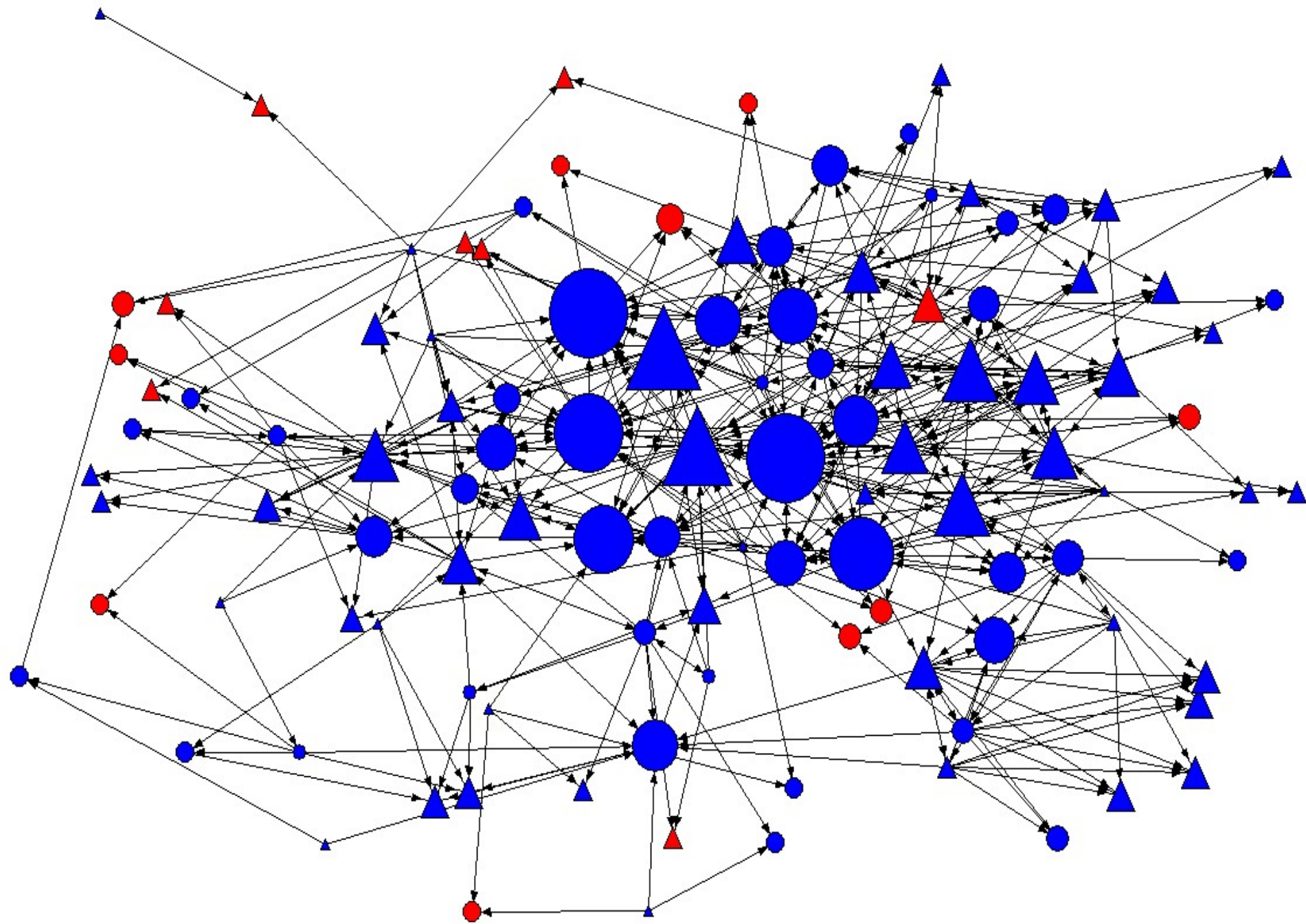


# Origin of Bulgarian people living in Barcelona



# Origin of Bulgarian people living both in BCN & Roses

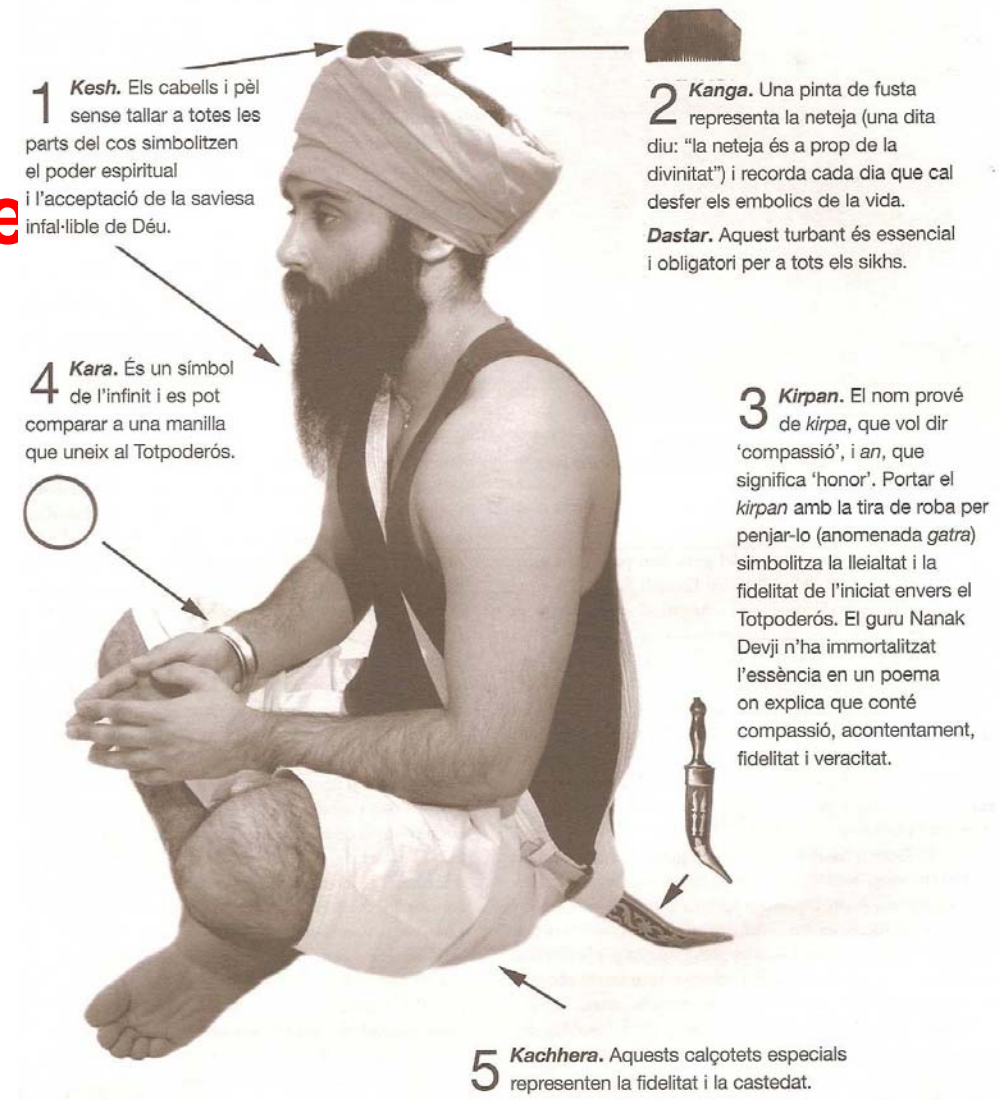




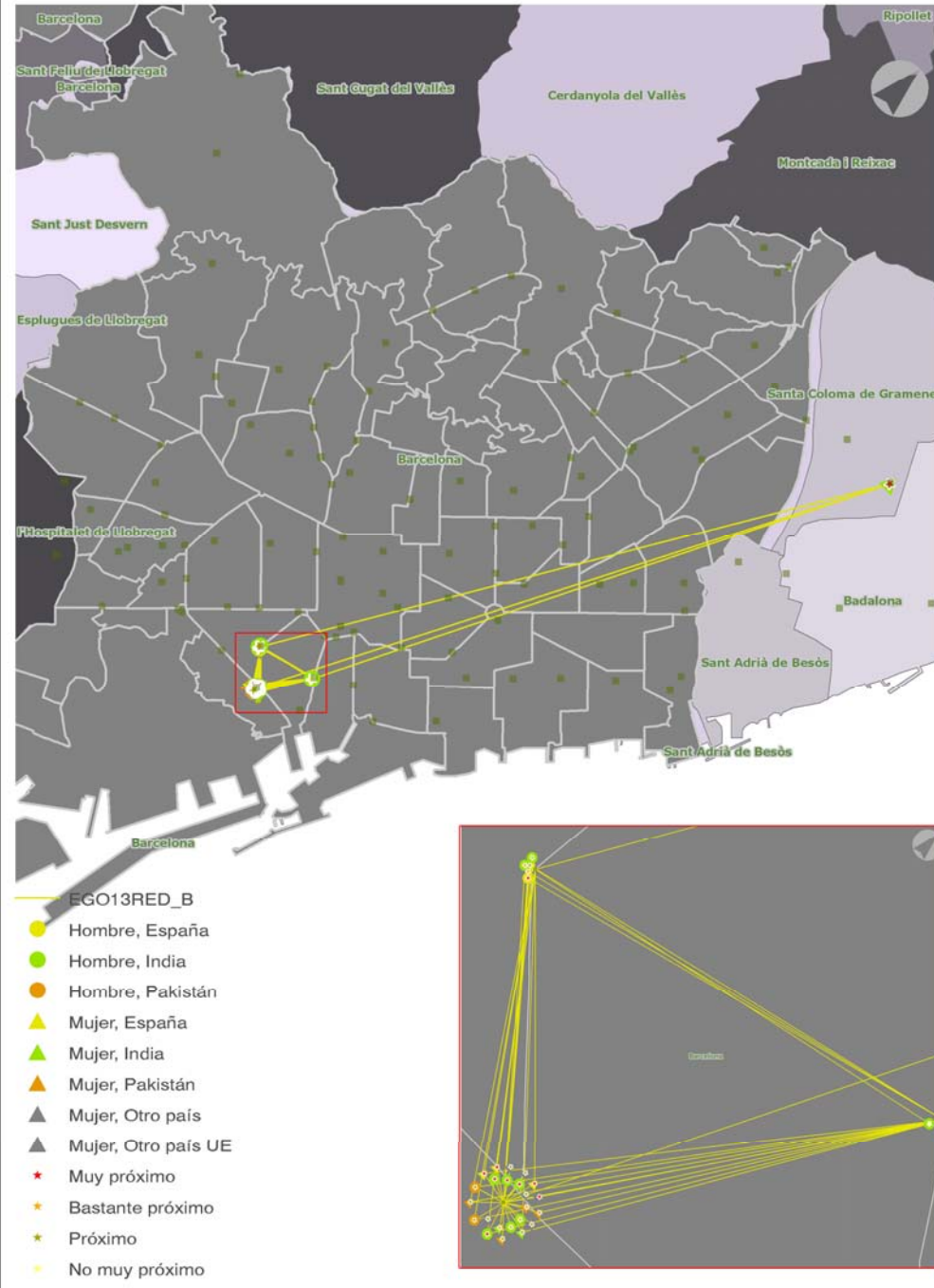


# Sikhs (and other people) in Barcelona

- Objective of the project: **Assess the local social support available** for each collective looking at the geographical distribution of **strong ties**.



EGO 1m02c: Mujer/India/Sikh. Red local de relaciones Alter-Alter.  
 Barcelona. Año 2009



# Mixed-Methods strategy

- This proposal means to adopt a mixed-Methods strategy, namely, **QUAL+QUAN+QUAL**
  - Exploratory QUAL phase
  - Social Networks + Geographic Information System (mostly QUAN)
  - Intensive multi-sited ethnography in the selected places.

**Vrei sa lucrezi cu mine, în  
acest?**

**Mulțumesc!**