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## Media anthropology and ethnography (implementation fields in media)

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### Abstract

In terms of media and communication study, today's society differs significantly from that of the 1950s and 1960s. Modern communities and cultures face increasingly complicated difficulties and the introduction of new information. Since its origin, the media has experienced several changes in content and publishing, including graphic-to-visual, audio-to-visual, and digital media. Those in charge had to adapt to these changes, as individuals moved to media content from large devices such as televisions to small devices such as mobile phones. All of these changes moved information from the personal space. As a result, the media has become a part of daily life, and their consumption of content has become an important part of the media process.

**Keywords:** Ethnography, media, audience studies - media anthropology

### Introduction

#### Problem Study

Theorists contend that institutions and societies do not define our identity. Rather, communication tactics do this, and so studying the media has become critical, not simply for understanding how media practices are developed. However, to understand mediation techniques in other sociological spheres. The study must examine regions of agreement and collaboration between the two words (anthropology and ethnography in media use).

#### Research Methodology

The following concepts are explored to demonstrate the historical connection between two concepts that are both original and anchored in anthropology's past, in addition to the penetration of the media fields that preceded both.

- First human contact.
- The media in the present era.
- The concept of ethnography.
- Audience study.
- Discussing the fields of anthropology in the media.

In the media section, I frequently reflect on my understanding of the communication theories I teach my students. Explain the narrative of the first human encounter and discuss psychological communication, self-communication, or notable signs. Considering the absence of spoken language and writing, this becomes a marker of primitiveness. As a result, I repeatedly find works I recommend to my students as instances of academic brilliance in reading and analysis.

Is it true that early communication consisted simply of signals or gestures, without the luxury of complicated language? Or is the study of human communication restricted and ambiguous (Ounla, 2023) <sup>[25]</sup>, and perhaps the term ethnography has defended itself throughout history against several accusations? He is still looking for credibility in working alongside an anthropology professor. The findings from this study could provide some support for utilizing human communication as the foundation for all other disciplines. It originated in the heart of human society, the birthplace of all other human endeavors.

Anthropology entered the realm of society to study it in remote and newly found locations to predict and control the future of these people's lives. It is not acceptable to believe that anthropology began innocently as a discipline. I failed to present the concept that the anthropologist may have performed the role of colonizer unintentionally and purposefully from the outside, or that anthropologists' basic regard for their academic community is a possible cause of colonialism (Lewis, 1937) <sup>[20]</sup>.

In the twentieth century, ethnography was considered more than merely an experimental study approach. It is a more general cultural trend that coincides with the art of writing in the twentieth century. Structural and cultural discourses frequently rejected known history, as did structural and cultural ethnography, which could clarify why. Until 1945, ethnography was a well-established academic area that included ethnographic, documentary, oral, and cultural fieldwork. According to Donal Carbo (Douglas, 2020) <sup>[9]</sup>, the vocabulary of communication ethnography transforms the meanings of ethnographic labor into a strategy, perspective, and approach for investigating the meanings of the means and meanings of communication (Garbuaugh, 2007) <sup>[13]</sup>.

#### **If this scientific approach is able to monitor**

1. Linguistic resources that people use.
2. The uses and meanings of socially existing words and their relationships.
3. Sequential forms of expression.
4. The different media used in communication and their comparative analysis.
5. The way you create verbal and non-verbal signals.
6. Uncovering social codes of identity, relationships, emotions, place and communication itself (Garbuaugh, 2007) <sup>[13]</sup>.

Throughout its scientific history, anthropology has conflicted with media ethnography and the concept of ethnography, particularly given the anthropological discipline's culture (Seta, 2020) <sup>[29]</sup>. Analyzing digital media activities may not be as fundamental to anthropological inquiry as religion, family, or performance.

One of the challenges of media ethnography is investigating media activities in the media environment. It is difficult to determine the place of practice. Identifying the physical, temporal, and social contexts has grown more complex (Picone, 2013) <sup>[27]</sup>.

Theorists argue that it is not institutions and societies that define our identity, but rather the methods of communication that do so. Therefore, studying the media has become important not only in order to understand how media practices are shaped. But to understand mediation practices in other societal spheres (Picone, 2013) <sup>[27]</sup>.

#### **Media in the present era**

In today's world, the media may be appealing and different. Since it generally serves the requirements of individuals at all levels (Bhandari, 2019) <sup>[3]</sup>, the media's history has resulted in a language that has thrived in the daily lives of people and organizations. He transformed them into media rituals and traditions that helped to shape and enhance societal identities and relationships. So that it may recognize the impact of the media on people despite the strength of its presence in light of technological advancements.

I'm uncertain how many years he's spent looking at the media from the vantage point of anthropology. Because it is a mythological bird, anthropologists are not permitted to proceed into the world of facts until its presence in the world of practical scientific study is outlawed. The importance of the media in people's lives cannot be overstated, since it is a popular instrument for meeting their requirements due to its availability and ease of access. The ability to explain and convey them, provide individuals with diverse information, and communicate their desires is unparalleled.

If anthropology helps us to perceive the human race as a whole and have a better knowledge of the cultural and socioeconomic perspectives. The media is the means to do this, which leads to expanded chances for investigation in those civilizations' cultures (Koman, 2006) <sup>[19]</sup>, particularly in the face of cognitive differences, and affecting policies that are evident in the media's entry into anthropological arenas. It is not difficult to mix them, because anthropology supplies the media with the necessary vision and awareness. This research explores the emergence of media performance from a different standpoint, and I feel it fits into the historical context of both words. Despite the rational aspect of the first major activities, we are led to embrace this mutual influence and the chronic need for both appropriate representations (Makkawi, 2022) <sup>[22]</sup>. We cannot ignore the importance of the media as a basic element in society and it is the primary dominant party in changing customs, traditions, values, norms and behavior (Bhandari, Media Ethnography: Demands Alternative, 2019) <sup>[3]</sup>.

The concept of anthropology extends to the study of the origin, behavior, and physical, social, and cultural development of humans and finding them in anthropological and ethnological archaeological materials in all their forms (Congress, 2008) <sup>[6]</sup>. But many researchers do not assume the clear disciplinary identity at the roots of sociology, cultural studies, narratology, and history. When talking about media anthropology, it offers its own terminology. Perhaps with suspicion, then looking at crossing borders towards explaining the phenomenon as a new and sub-genre of cultural anthropology concerned with the media, and its enemy as an appendage in the study of social phenomena.

Despite the fact that it uses tools, theories, and concepts in conjunction with research methodologies and is aware of actual and possible interactions (Koman, Media Anthropology, 2006) <sup>[19]</sup>. The media serves as a tool for society, assisting it in reclaiming its narratives and sharing and expressing the public's perspectives. It has the ability to create cultural forms, such as media, that govern societal representation and enable for cultural transmission. This enables the preservation of cultural legacy, particularly because media technologies have created a broad area and several pathways for society, while social media has become a channel for existing groups (Jati, 2023) <sup>[17]</sup>.

#### **Media ethnography (concept)**

Media ethnography focuses on the study of media tools, such as radio, television, newspapers, online media, and public or personal communications, and their impact on daily life (Bhandari, Media Ethnography: Demands Alternative, 2019) <sup>[3]</sup>.

In addition to its expanding popularity, it has fascinated foreign anthropologists, prompting them to focus on popular culture rather than conventional media culture when

stressing the need to merge journalism and anthropology. This would increase the performance of journalistic institutions while also providing items that help to consolidate culture, particularly local culture. Perhaps I will cease using the terms (local values) (Rofil, 2019) [1] and (community culture" because these two notions require scientific validation from a group of researchers who have stopped praising (culture) (and the means of mass communication, etc.). In contrast to official culture, popular culture was coined as a word in the nineteenth century and was linked with lower classes and inferior education.

While it has been criticized for being a commercial system for granting privileges to selected products on a large scale, with capitalist development behind it. It is not possible to ignore the criticisms of Marxist extremists in the Frankfurt School (Theodor and Max, Hodkeha goes through an analysis of the dangers of the culture industry). The categories of products of the cultural industry, from Adorno's point of view, did not come from the people and were not the process of life of individuals or societies. Rather, they are manufactured and disseminated under conditions that reflect the interests of producers and the vagaries of the market. (Watkin, 2003) [30].

### Understanding the audience

Publics are contemporary, self-organizing groups that extend beyond face-to-face contact. As a result, it is necessary to have media technologies in order to establish self-forming forms of discourse. Although Marshall Malcuhan anticipated that the process of worldwide cultural homogeneity would occur concurrently with the emergence of mass media, he became doubtful. It has been observed that media consumers are not a passive audience who absorbs conveyed material without question (EISENLOHR, 2011) [11]. Instead, they (decode) it using the past cultural symbols they have (MALEWSKA, 2017) [23]. Today's society is very different from that of the 1950s and 1960s.

In the development of media and communication research today, contemporary societies and cultures point to more complex issues. And the emergence of new knowledge. Since its inception, the media has witnessed various changes in content and publishing, from image to visual, and from audio to visual. In addition to digital media. Those in charge had to adapt to these changes. Individuals move to media content from large devices such as televisions to small devices such as mobile phones. All of these changes moved information out of the personal space, making the media a part of daily life. Their consumption of content has become an important part of the media process. As Livingstone says, the media audience is an audience full of continuity (Yeste & Adepo, 2020) [31]. Perhaps it is possible that the audience is the main stakeholder in the media market. If we want to make this argument whether it is possible for the public and the media to exist independently. Perhaps some scholars believe that the public existed before the emergence of the media (Carey & Bozena, 2018) [5].

Audience ethnography is a popular trend in the second and third generations of media reception, cultural, and sociological study. It is an anthropological approach modified for media research. This includes viewers' interpretations of message substance, individual connections, and the everyday environment of media consumption. It is the technique of researchers gaining a better grasp of the culture they are researching while also

reflecting on people they are attempting to comprehend in everyday life (Pastina, 2005) [26].

Perhaps the importance of ethnography lies as a methodology for recognizing audiences as active consumers of media texts. As David Morley (Carey & Bozena, 2018) [5] sees, researchers must take into account the dimensions of power and influence on the audience and the social meanings produced by the audience (Carey & Bozena, 2018) [5]. Perhaps after the expansion of means of communication, it became necessary after the public was exposed to a barrage of messages related to practices and beliefs. Not only information and education, the media has the ability to control society. Therefore, media are important discourses in media ethnography (Bhandari, Media Ethnography: Demands Alternative, 2019) [3].

### Discussing the fields of Anthropology in the Media

Ethnography, like other social science terminology, continues to spark discussion. Nevertheless, it is considered a qualitative study that may include quantitative data and analysis. However, ethnography is more accurate since it seeks to comprehend the respondents' points of view. The focus is on gaining an analytical knowledge of views, activities, and actions (Hammersley, 2006) [15]. While there is no single definition in the literature, there is a near consensus that it originated in anthropology.

It was utilized to learn about prehistoric cultures, thus its laws and foundations remained. Perhaps their fascination explains why the phrase is translated as ethnography. It consists of two syllables: the first (ethno), which denotes race or people, and the second (graphy), which means description (Giampeter & Joboa, 2014) [14]. Thus, ethnography is defined as "a description of people's cultures and lives." Ethnography is an introduction to ethnology since it involves recording cultural material from the field. That is, it defines certain characteristics of human cultural activity (Giampeter & Joboa, 2014) [14]. It does not seek assessment but rather gives a genuine and definitive depiction of life concerns.

At the same time, the cultural shift in communication research raised the status of ethnography as an appropriate methodology for studying the conditions of media production, reception, and consumption. It seeks to develop the understanding of active audiences through readings of gender and issues of race, sexuality, family life and identity. Therefore, the ethnographic approach has become well established among the social sciences and their various fields of research (Ardinol & Cruz, 2014) [2]. Social media and instant messaging have entered the field of contemporary life, and have become a part of it as ethnography.

It is a process determined by people's relationships, the combination of online and offline connection. Which contributed to the erasure of spatiality, and perhaps the blurring of personal and professional matters. Therefore, it also provides a new opportunity for ethnographers and the new media technology that has brought ethnography to enter this field (Kaihko, 2018) [18]. Internet-based ethnography may become a popular research method across a range of disciplines. The traditions of online ethnography were moved in the direction of greater reflexivity and regularity between online fieldworks or the distinction with which it became independent. Perhaps it is appropriate to mention other different and competing viewpoints regarding any

deficiency in online ethno studies. Which is conducted on websites and networks, suggests the inadequacy of old ethnographic methods in studies of digital fields (Airoldi, 2018)<sup>[1]</sup>.

The relationship between the media and society may have been so complex that it became a major topic in the social and human sciences, and this may have been the reason for the introduction of the ethnographic method (Ardinol & Cruz, 2014)<sup>[2]</sup>. It lags behind in media studies, especially with regard to audience and reception studies, and the proposed effects of cyberspace can be summarized in three categories (Hine, 2000)<sup>[16]</sup>:

1. Changes in the roles of time and place.
2. Changes in communications.
3. The role of mass and visual communication and in dualities such as reality and virtual.

Media is broadcast on the Internet and integrated into people's lives. Through developments in technology, and the transfer of information structure from people to computers, it is possible to stop as you go (Christine Hein) in her book (Hine, 2000)<sup>[16]</sup>. Assumption of Human Races, she states that information is transmitted through bits, in the same way if it is text, audio, or video. It comes with the patterns created by data transmission that moves at the speed of light and raises a very important question:

The users of the old physical form and the virtual form depend on stripping the material of its social significance. Often implicit in the ways in which people make sense of their lives, the ethnographer inhabits an in-between world where he is both authentic and knowing at the same time (Hine, 2000)<sup>[16]</sup>. Perhaps the study of media messages (media ethnography) was not obligatory for ethnographers. Today, we face a strong and integrated factor. Accelerating technological and social change and continuous, instantaneous and ephemeral production through the media, in real form, impose an evaluation of the relationships between reality and representation (Ohm, 2013)<sup>[24]</sup>. Sociologists confidently refer to this new culture as an intermediary culture, where the media becomes the primary tool for reflecting and creating a new culture (Bhandari B. K., 2019)<sup>[3]</sup>.

Donal Carbo wonders what means of communication people use in their daily lives. The question is directed at the ethnography of communication, the study of the means and meanings of local-style communication and specific uses of language. To various other means and media of communication, including oral and printed literature, broadcast media, writing systems, and the dynamics of various gestures. Which included the visual signal and the Internet (Carbaugh, 2007)<sup>[4]</sup>.

The means of daily communication as a daily phenomenon have become a global phenomenon, capable of changing the way people interact, and citizens use these means not only for interaction. Rather, it is a digital means through which they search for information, brands, governments, or institutions. They found that digital infrastructure had contributed to this spread, which led to profound transformations in the contemporary media landscape. Research indicates that there are three main uses by the public for social media: consumption, participation, and production (Lovar & Valentine, 2019)<sup>[21]</sup>.

Throughout its history, the media continues to provide the social infrastructure to re-present the world as social,

especially in this era in which these structures are expanding (couldry & Dijck, 2015)<sup>[7]</sup>. Any authority may sense all forms of constructing reality in a certain way, but social media today adopts its worlds differently and with greater intensity than other social representations.

The ethnographic method is viewed as a special type of qualitative research. Although researchers do not agree on a unified definition due to its specific epistemological nature. The translation (Ethnography) consists of two syllables, the first (Ethno), which means (genus or people). The second (graphy) means description, and thus it can mean a description of people's cultures, and by literal definition, writing about people's culture (Fatoum & Baya, 2021)<sup>[12]</sup>.

The researcher (Zaytoun) defined it as a method for describing reality. What Smith and Delamont defined as the way in which the culture of a society is described?

Belbaqi and Siphon (Ethnography, 2019) see it as a scientific field study of social phenomena through the researcher's direct contact with his subject. Through observation, participation, and interviews to collect data about the phenomenon and describe it accurately and comprehensively from all aspects. Ethnography teaches its reader narrative immersion by using sensory details and narrative evaluations with objective description with the traditional interview method. That is, a middle path between journalistic travel writing and traditional scientific objectivity (Yumes, 2009)<sup>[32]</sup>.

As Dale Haver says (I'm not afraid, ethnographers do not have a unified concept of ethnography). Regarding the research topic, I am looking for connections that make ethnography based on communication and its uses from a humble point of view, I find that the act of human communication is the most ancient of all sciences.

Communication here is like social life and includes all human beings. Ethnographic research is a cultural lens for studying the lives of people within their communities, and this lens is part of the study of anthropology. It may encourage both parties to understand the culture that the individuals share. This lens also extends to the study of the origins, behavior, and social and cultural development of humans (Congress, 2008)<sup>[6]</sup>. Perhaps because ethnographic research in any place (familiar and unfamiliar, types of societies, formal organizations, etc.) urban communities, markets, prices, traders, and all the way to social media. This is done by monitoring and analyzing the interaction. Maybe he goes to (communication places seem blocked or stopped) and I don't find any reason to convince me of that. I find a human moment without any kind of communication, and I find that communication scholars use means of meanings of communication in social life and recording practices, which is a beginning that preceded everyone in an acceptable way.

Historically, human communication requires all sciences, as it is the basis of human encounter and the development of productive social relations. This is what I think helps in finding justifications for media ethnography. We find a way that has preceded everyone else. This topic may contribute to creating a type of research based on some references that provide acceptable scientific support (Garbouh, 2007)<sup>[13]</sup>.

## Conclusion

1. Ethnography has gained recognition as a scientific tool for evaluating media production settings, thanks to a cultural shift in communication research.

2. Media ethnography aims to better understand active audiences by delving into interpretations of gender, racism, sexuality, and family life.
3. Ethnography is a basic research method for knowing the world from the point of view of its social relations. It is a qualitative research method that draws on the diversity of culture at home (wherever that may be) and abroad. Ethnography involves practical learning on the ground, and is relevant wherever the people involved are. Ethnography is the basic method of social and cultural anthropology, but it is an integral part of the social and human sciences in general, and derives its methods from many sources, including the natural sciences. For these reasons, ethnographic studies relate to many fields of study and many types of personal experiences – including study abroad and community or international training.
4. Media anthropology is significant in researching conventional media channels (radio, film, and television). Utilizing an ethnographic method, viewers may get insight into their virtual surroundings, including their habits and beliefs. Anthropologists feel that communication is more than only oral or media communication, but rather a more sophisticated process. Physical conduct, including both purposeful and involuntary motions, contributes to communication. In addition, each culture has its cultural behavioral norms for communicating. While they rely on the phrase, "We may not communicate." Communication, as a whole, is incorporated into a constant social process that encompasses numerous patterns of conduct.
5. One of the ways in which the first anthropologists approached the media (it was tele anthropology). It is the study of cultures from a distance by excavating documents (including media production) to understand their cultural distinctiveness. It has been used in war to understand America's allies and competitors. Perhaps the difficulty of conducting ethnographic research during war (due to political restrictions). Therefore, media anthropology stems from the anthropology of modern societies on the one hand and the cultural shift in media studies on the other hand. Media anthropology is not merely a mechanical application, or the concepts and techniques of anthropologists, in media phenomena.
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