

民族誌：不經過濾的現實視角

文 | Oliver Sweet, Head of Ethnography, Ipsos

編譯 | June Chen 益普索公關行銷專員

民族誌 (Ethnography)：瞭解世事的意義所在

民族誌是一種研究文化習俗、儀式、消費者行為、日常習慣和社會規範的研究方法。使用民族誌這樣的研究方法，能將行為置於研究的核心，以新的方式觀察消費者的世界，以幫助我們挖掘潛在的機會。

民族誌最初是用來瞭解遙遠地區文化的方法，而現今則應用於包括我們自己文化在內的任何文化。民族誌可用於諸多領域，從醫療保健、金融服務、快速消費品到汽車行業，由於民族誌致力於解釋人們的行為，因此適用性很強。儘管民族誌是種古老的研究方法之一，但至今仍常常被認為是市場研究領域中一種創新的研究方法。

民族誌這一專有名詞有時在市場研究領域中會被濫用或定義不清，有時又會被視為一種創新研究技術的時尚詞彙，如「自我民族誌 (ethno-lite)」、「網路民族誌 (webnography)」，甚至是「glassnography (專指佩戴偵查眼鏡的受訪者)」。

本文將針對這一領域的實用性，回歸根本來討論：

- 是什麼使民族誌成為所謂的民族誌？
- 概念盜用：什麼不是民族誌？
- 根據民族誌得出的洞察做出決策

是什麼使民族誌成為所謂的民族誌？

民族誌運用很多人類學研究的原理 (以受訪者為主導的研究、將觀察到的現象作為研究資料、同理心提問法、參與性觀察)，並將其與現代化資料蒐集方法 (拍照、視頻拍攝、以 APP 記錄) 結合，並遵循幾項重要原則，詳述如下：

1. 以情境作為基礎

民族誌與其他研究方法相反，它不僅僅是基於群體屬性，還要跟據情境考量。舉例來說，如果想要瞭解與啤酒消費相關的行為，我們會需要分析各種日常情境，例如在家中、在派對上、在酒吧、餐廳裡、在街上等所有會發生與啤酒消費相關行為的情境。

2. 說 vs. 做

民族誌被歸類為一種解釋方法，用於說明人們所說的內容和他們實際行為之間的區別：例如，受訪者表示他們的身體很健康，但實際上他們的飲食含高鹽、高脂肪，而且還很少運動。類似這樣的情況是常常發生的，但以一般的研究方法則很難發現這樣的落差。民族誌不僅能讓我們知道受訪者想告訴我們的內容，還能了解他們的實際行為，這使我們能更深入觀察受訪者說與

做的差距；簡而言之，民族誌可以同時呈現我們受訪者所說的和所做的。

3. 觀察技術

民族誌利用視覺作為資料線索，現今的民族誌經常使用攝影機記錄受訪者的行為，因而我們能夠看到人們多方面的生活環境（如家庭、朋友、體重、收入）。然而，很少有民族誌是純粹觀察性的，因為很多研究項目都是需要理解「什麼」（內容）以及「為什麼」（原因）。但其實民族誌為一種觀察技術，因為民族誌學者在執行研究時，對受訪者提出的問題，很多都是源於受訪者所在情境的觀察。

4. 受訪者為主導

民族誌應以受訪者為主導，這表示我們應將受訪者的日程表（日常生活、工作模式、購物、旅行等）作為訪問的出發點；意即，時間表是受訪者的，不是我們的。受訪者會直接向我們展示對他們而言重要的事情，而不是研究人員先假設有哪些事情對受訪者來說是重要的。我們可以在適當的時間點向受訪者提出精確的問題，不僅問題能更具相關性、更融入當下的情境，也能更直接地了解消費者的行為。

5. 同理心研究法

同理心是執行民族誌研究的一項重要態度，它能讓我們「站在別人的立場來思考」，並與受訪者建立融洽的關係。儘管有同理心培訓課程，同理心仍然很難被教授或領悟。當提到在研究中使用同理心，許多受人尊敬的人類學者都是這麼說的，「是民族誌選擇你，而不是你選擇民族誌」。同理心強調了民族誌作為研究方法的重要性，讓訪問問題能根據受訪者作調整。這與傳統的質化研究，向許多受訪者提出一系列已經設定好的問題，完全不一樣。

6. 訓練有素的研究人員

民族誌被視作另一種質化研究技術。民族誌研究人員是利用行為作為資料的基礎，他們會不斷地提問，觀察受訪者們在做什麼、怎麼做，以及受訪者在做這些行為時周遭的環境。民族誌研究人員需要著重於訓練觀察能力，不讓大腦輕易地相信受訪者所說的話。像這樣別於以往一般質化訪談的方式，使研究更加多樣化，能挖掘我們以前較難發現的洞察與機會點。

7. 分析的重要性

人們常常說民族誌的應用需要耗費很長的時間，事實確實如此。民族誌研究人員必須花更多的時間，從蒐集來的資料中挖掘深層意義，分析時間至少比資料蒐集及訪問時間多出三年以上。

8. 影片拍攝的應用

現代的民族誌通常是以錄製影片作為資料蒐集的基礎。雖然影片可以簡單地透過電視或是網路呈現成果，但執行過程的難度較大且繁重。

以影片作為資料基礎的主要優點在於，在分析過程中，其他人也可以透過影片看到研究人員在訪問現場所看到的。民族誌研究人員除了透過現場觀察來作分析之外，以影片為基礎的記錄也利於後續分析。

概念盜用：什麼不是民族誌？

市場研究總是致力於創新，也因此有很多產品或技術都號稱為「民族誌」的一種。這邊提出幾項技術，雖在研究領域經常被稱為民族誌，但實際上這些技術並不是真正的民族誌。

- **行動民族誌 (Mobile ethnography)**：因為它能「融入情境」而被稱為民族誌。然而，行動民族誌幾乎不是以受訪者為導向，受訪者通常得根據研究人員的指示，而不是研究人員對他們進行實地觀察。其次，移動民族誌不是採用同理心法。
- **自我民族誌 (Self-ethnography)**：透過線上平臺，讓受訪者展示他們生活中的一部分，與上述 (移動民族誌) 原因相同，這並不屬於民族誌。
- **家庭訪問 (In-home interviews)**：去受訪者家中進行調查，有時還會拍攝影片，並不會使訪問具有民族誌屬性。很多家庭訪問被稱作為民族誌，但其實家訪缺乏與受訪者的融洽關係或同理心，只是由一系列問答所組成的討論。
- **街頭民意調查 (Vox pops)**：街頭民意調查是人們想法的快照，也並不採用任何民族誌技術，只是簡單地對民眾的回應進行影片錄製。

根據民族誌所獲得的洞察作出決策

民族誌是很多研究的基礎研究，其訪問內容非常開放且具有探究性，因此民族誌不大適合用於十分有針對性的研究。那民族誌的研究結果能如何幫助我們作企業決策呢？

1. 透過影片創造影響力

影片創造出來的影響力是簡報者使用 PowerPoint 無法達到的。用影片記錄的民族誌可讓受訪者完整地表達當下的情感，讓我們直接地了解消費者的的心聲及決策行為。由於影片可讓多人重複審視，因此在分析上有很關鍵的作用，也是 21 世紀人類學者的「筆記本」。

2. 觀察系統 1 的思維

「我們實際上思考的程度，遠遠低於我們以為我們思考的程度。」

「我們不如我們想像的那樣聰明。」

民族誌是以當下的行為作為觀察基礎，而不是事後的行為記錄。行為科學界已經表示，行為應該是分析的核心，因為許多的態度都源自於行為。針對系統 1 思維的觀察，可以讓客戶直接地觀察到產品使用的情況，決策也能與使用經驗更為相關。

3. 改變特定的行為

行為經濟學的應用，為研究人員提供了尋找改變消費者行為的方法。為了改變消費者的行為，我們需將感興趣的行為先定義出來，才能夠針對我們希望改變的行為作討論。而民族誌有助於我們瞭解行為發生的時間及發生前後的情況，並幫助我們設計出能改變行為的干預措施。

4. 跨文化的行為分析

文化是人類學的核心，在商業中，良好的文化解釋是產品成功的關鍵因素。相互比較不同的文化行為，能夠得到其他研究方法所觸及不到的行為解釋。跨文化分析可以讓我們透過觀察平凡

的行為了解不同文化，並以此為基礎作決策。

5. 按需求狀態區分消費者

在不同的場合、不同的時間，我們都會成為不同的人。民族誌幫助我們瞭解環境如何影響人們的需求，或是人們如何作出我們想要的改變，如此一來，我們就能夠透過行為差異來區分人群。利用民族誌所做出來的行為區分，能夠讓我們更準確地對定位消費者族群。

6. 尋求市場空白

在擁擠的市場中尋找空白，需要以良好的消費者洞察為基礎，且通常需要透過觀察趨勢來挖掘。民族誌能精確地了解產品是如何被消費者使用的，讓我們找到需求高但市場上並無產品能解決該需求的市場空白。

7. 敏捷研究 (Agile research)

現今的調查研究領域中，速度驅動著大部份的研究專案。為了因應市場的快速變動，企業大多選擇敏捷研究作為行銷決策基礎，而民族誌能幫助企業，將消費者洞察真正帶入企業決策核心。

結論

根據市場研究的需求，益普索提供了兩項民族誌研究的服務：

- 益普索民族誌卓越中心 (Ipsos Ethnography Centre of Excellence) 所進行的民族誌研究，透過高品質的影片傳達深入的人類本性。
- 由訓練有素的質化研究人員進行家庭深入研究，並利用人類學原理來幫助客戶評估消費者行為。

這兩種方式都以實地調查作為研究的核心，並結合人類學研究分析方法，幫助客戶作出最符合消費者行為的決策。

Ipsos UU 益普索質化研究

Ipsos UU 是益普索集團旗下專注質化研究服務，提供客戶全方位創新研究、輔導和產品構思需求的事業體。我們是全球最大最值得信賴的質化研究單位，在世界各地有超過上千位經驗豐富的座談會主持人及研究團隊，為消費性產品、零售、技術及金融服務等客戶提供具執行力的市場洞察。

更多的資訊，請參考 <https://www.ipsos.com/qualitative-solutions>

或洽詢我們的研究團隊

研究總監 Jessica Min 閔亞蒙

02 2701-7278 ext.111 Jessica.min@ipsos.com

Ethnography: An Unfiltered View of Reality

Oliver Sweet, Head of Ethnography, Ipsos

Ethnography – making meaning out of the mundane

Ethnography is a research method made for investigating cultural practices, rituals, consumer behaviour, routines and social norms. It helps our clients identify previously unseen opportunities through looking at people's worlds in a new way, through putting behaviour at the heart of our investigation.

Originally used as a method to understand tribes or cultures in distant lands, today it is applied to any culture including our own. Ethnography is used in numerous sectors – from healthcare, financial services and FMCG to automotive – and is so adaptable because of its dedication to interpreting human behaviour.

Despite being one of the oldest fieldwork techniques, it is often characterised as being a new, sometimes innovative, research method in market research.

The term 'ethnography' is sometimes misused and poorly defined by people in the world of market research, and has on occasion become a trendy word chosen to make a research tool appear more innovative, such as 'ethno-lite', 'self-ethnography', 'webnography', or even 'glassnography' (referring to participants wearing spy glasses).

In this paper, we go back to basics with a view to presenting a practical guide to the subject area. We cover:

- What makes ethnography, ethnography
- The case of identity theft: What isn't ethnography
- Making decisions based on ethnographic insight

What makes ethnography, ethnography.

Ethnographic fieldwork takes many principles of anthropological investigation (participant-led research, using observed phenomena as data, empathetic questioning methods, participant observation) and combines them with more modern approaches to data collection (photography, film, app-based recording).

In doing so, ethnographic fieldwork follows a number of important tenets, detailed below.

1. Situation-based

As opposed to other research methods, the fieldwork is not only based on a group profile, but on situations. If we want to understand the behaviours related to beer consumption, we will need to analyse what happens in homes in daily situations + during parties + in the bars and restaurants + in the

streets.

2. Say vs. do

Ethnography is described as an interpretive method which illustrates the difference between what people say they do and what they *actually* do: for example, participants tell us they are healthy, but they actually eat a salty, high-fat diet and do little exercise. While this is theoretically true, it is rare (and often gives a disingenuous view of the participants) that this stark comparison can be made.

A more sophisticated view of the say vs. do gap would be to say that ethnography gets beyond what people simply tell us, to add a thicker layer of description that includes their behaviour; or, put more succinctly, ethnography tells us what people say *and* do.

3. An observational technique

Ethnographic fieldwork uses visual cues as data. Modern day ethnographic fieldwork often uses video cameras to record what participants show us, as we are able to see the wider context in which people live (their home, friends, family, weight, income).

However, ethnography is rarely purely observational, as many research projects need us to understand the 'why' as well as the 'what' (though there are techniques for analysing purely observational data). Ethnography is still described as an observational technique since many of the questions that ethnographers ask are derived from observing what is in the participants' environment.

4. Participant-led

Ethnographic research is always participant-led. This means that we use the participants' agenda (daily routine, work pattern, shopping trip, etc.) as the starting point for how our time with them is spent; it is their schedule, not ours. This means that they will show us the things that are important to them, rather than the researcher making assumptions about what is important.

As the day unfolds, we can then ask the right questions at the right time, making it not only more relevant but also more 'in the moment', bringing us closer to the behaviours that we wish to know about, and that really matter to them.

5. An empathetic approach

Empathy is a crucial ethnographic tool in interviewing as it allows one 'to walk a mile in someone's shoes' and to build rapport with the participant. Empathy is difficult to teach (though there are empathy training courses), and many respected anthropologists have said that 'ethnography chooses you; you don't choose ethnography', when referring to the use of empathy in interviewing.

It also emphasises the importance of having ethnographers do the fieldwork - and of only having one person in the field - as opposed to qualitative researchers who are used to asking a succession of questions with numerous people involved in the interview process.

6. Specialist, trained ethnographic researchers

While ethnography is sometimes seen as just another qualitative technique, it is important to stress the difference in skillset between ethnographic researchers and qualitative researchers. Ethnographic researchers use behaviours as the basis of their data – they constantly ask to see what people are doing, how they do it, and the environment in which they do it. This requires studying and training, as it means tuning off the part of the human brain whereby we naturally believe what people tell us. Good qualitative researchers have mastered the art of good conversation, and as a result have not turned off this part of their brain. The skills are different, the investigation more diverse, and the insight uncovers previously unseen opportunities.

7. The importance of analysis

It is often said that ethnography takes a long time, which is true, but what is not commonly understood is that most of that time is spent on analysis. To make meaning out of the data that has been collected, ethnographers like to have at least three times the amount of time that they had in the field for analysis.

8. The use of video

Modern-day ethnography often uses video as the basis of the data collection. While video is commonly digested online and on TV, it is still a difficult and process-heavy way of working.

The main advantage of using video in ethnography is that during the analysis process many people can see the same thing that one ethnographer saw when they were in the field. Trained ethnographers are specialists in analysis too, allowing them to derive insights from all the visual data through interpretation and analysis.

The case of identity theft: What isn't ethnography

As market research tries to innovate and differentiate, many products or techniques are branded as being part of the ethnographic spectrum. The following techniques are regularly described as ethnographic in the industry, but these are not actually ethnographic.

- **Mobile ethnography:** Often described as being ethnographic because it is in-the-moment. Firstly, mobile ethnography is rarely participant-led, as participants are given directions about what to show, rather than you being there to observe them. Secondly, mobile ethnography is not empathetic, a key component of the ethnographer's tool box.
- **Self-ethnography:** Getting participants to show you parts of their life, often over an online platform, is not ethnographic for the same reasons as those above (mobile ethnography).
- **In-home interviews:** Simply going to someone's home does not make an interview ethnographic. Many in-home interviews that are described as ethnographic, or 'ethno-lite', lack the necessary time spent to build up rapport or demonstrate empathy. They are instead a set of question and answer sessions that are led by a discussion guide. On occasions, these interviews are filmed,

but this doesn't make them any more ethnographic.

- **Vox pops:** Vox pops are a snapshot of what people think, and do not employ any ethnographic techniques. Vox pops simply use film to record responses.

Making decisions based on ethnographic insight

In market research, ethnography is more of a foundational study for many research departments where the business/research questions are very open and investigative. Ethnography is less well suited to more targeted research problems, or where there is little behaviour to be observed.

With that in mind, there are several ways in which ethnography is being used in research today. These are summarised below:

1. Creating impact through video

Video creates impact where a presenter with PowerPoint charts never can. Filmed ethnography delivers findings that convey empathy and emotion right from the participant to the decision maker, showing the voice and behaviour of the customer first hand. Video plays a crucial part of the ethnographic analysis (reviewing footage numerous times with numerous people) and dissemination of findings (through edited films) and is the 21st century anthropologists' notebook.

2. Observing system 1 thinking

"We think far less than we think that we think." "We're not as smart as we think we are."

Ethnography is about observing behaviour, rather than relying on a post hoc account of behaviour. The world of behavioural science has demonstrated that behaviour should be our central point of analysis as many of our attitudes are derived from these behaviours. Observing System 1 thinking allows clients to see decision-making and product usage in action.

3. Targeted behaviour change

The application of behavioural economics has offered researchers a way of finding levers to change behaviour. In order to change behaviour we need to isolate which behaviours are of greatest interest to us, allowing us to target which behaviour to change. Ethnography helps us understand when the behaviour occurs, what happens before and after, and what kind of intervention could be designed to make a difference.

4. Cross-cultural analysis of behaviour

Culture is at the heart of anthropology, and in business, good cultural interpretation is what makes a product a success. Studying cultures by comparison to one another opens up new interpretations of behaviours that were otherwise not questioned. Cross-cultural analysis can help us examine mundane behaviours – such as breakfast – giving us new ways of creating knowledge.

5. Segmenting consumers by need states

We all become different people when in different places, at different times. Ethnography helps us examine how the place people are in influences these needs, or how the people we spend time with alter what we want, allowing us to segment people by the differences in their behaviour. Creating a behavioural segmentation from using ethnographic techniques allows us to target consumer groups more accurately and efficiently.

6. In search of white space

Looking for white space in a crowded market needs to be based on good consumer insight, yet too often, white space is thought of in terms of trend watching. Ethnography lets you define how products are being used in ad hoc ways to find space where demand is high, but no product is delivering.

7. Agile research

Speed and design drive much of today's research world. Agile research has become a symbol of success for getting stakeholders to make decisions quickly. Ethnography has become the key input for agile research workshops, bringing the insight from world of the consumer right to the heart of the decision-making process.

Conclusion

Ipsos responds to market demand with two offers of how to conduct ethnography:

- Ethnographic research conducted by the Ipsos Ethnography Centre of Excellence that communicates deep human truth through production-quality video.
- In-home Immersions conducted by trained qualitative researchers who are using the principles of anthropology to help clients critique consumer behaviour.

Both of these methods put good, investigative fieldwork at the heart of the approach, along with rigorous analysis approaches that are derived from anthropological research.

Ipsos UU

Ipsos UU is a full service qualitative research firm offering a comprehensive array of highly innovative research, facilitation, and ideation services. The largest and most trusted qualitative firms in the world, Ipsos UU leverages the powerful experience of its 1000+ moderators and research consultants to deliver actionable insights for our clients in the Consumer Packaged Goods, Retail, Technology, Financial Services, and Entertainment sectors.

For more information, visit us online at <https://www.ipsos.com/qualitative-solutions>

or contact our research team:

Jessica Min, Research Director

02 2701-7278 ext.111 Jessica.min@ipsos.com