

# Quantitative Data in Ethnography With Asian Reflections

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## INTRODUCTION

Statistics have been a powerful tool since colonial times (Tylor, 1889; Gluckman, 1961; Senft, 2007; Morgan, 1928; Herskovits, 1939; Kluckhohn, 1939), even in the Asian context (Hutchinson, 1909; Rizvi, Ed., 1970). At least, that is what we think when we look at the social sciences' birth, growth, and developmental stages. Furthermore, in the case of the Anthropology that surrounds it, statistics and its proper application are reasonably straightforward (Walter, Kukutai, Carroll, & Rodriguez-Lone bear, 2020; Walter and Andersen, 1992). In this matter, there should be no endeavor to disagree with anyone except the Anthropologist of the colonial mentality. Our experiences in the attached introduction lesson in this chapter are not happy. The added role of the overweight person is also something we do not want to read these days for a variety of reasons. Therefore, we did not hire any hair-raising intellectual because he was not given a definite role. Instead, in this chapter, we are talking about this short introduction, what it is, why it needs to be written, who will read it, etc. We understand that the name of the chapter is entirely unexpected.

Rather fluently, we have tried to highlight the beauty of quantitative ethnography, which may be relevant to Data science if we take numbers as an important factor in social research. In the title of the chapter, when we look carefully, there is an implication of the two words not easily pronounced in one breath — a little clumsy. This chapter is about how social scientists can use ethnographic techniques to analyze data statistically. At the same time, it explores anthropology and how to use statistical techniques to expand capabilities and other qualitative approaches to research. It is between qualitative and quantitative research methods, science, and humanity in the digital age. In terms of numbers and understanding,

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the questions we can ask sometimes limit us. Nevertheless, quantitative ethnography is a ‘complement’ to a research approach that will help us understand how to position ourselves in a growing data-rich world.

Changes in Western norms in the 1960s and 1970s impacted census data collection. Because demographic statistics significantly influence governance and social services, these numbers have become a critical lens through which indigenous peoples learn about their country and how the Government utilizes them. Statistics describe our demographics, geographic distribution, employment situation, health, and educational attainment. Nations use statistics to show indigenous life’s “who, what, where, and how (Chowdhury et al., 2021; Roy et al.,2022).” This data represents a fundamental, deliberate representation of reality. As a result, they create and execute indigenous social programs. Because indigenous peoples are over-represented in the homeless population, it impacts government policies and efforts—other Indigenous organizations back Canada’s Indigenous Employment and Training Program (IET). Postsecondary education increasingly utilizes Indigenous student enumeration data. American data are vital in evaluating Native American housing and social service needs. The numbers frame aboriginal understandings. We know who we are as we participate in their categories. We will not go. Let us look at the Bangladeshi context statistically; we can say the Indigenous people are decreasing Table 1.

*Table 1. The Indigenous and Bengali settlers’ Ratio since 1872 and the Ethnic Liquidation of Banglades*

Census Time	Natives	Settlers	Population
1872	61,957 (98.27%)	1,097 (1.73%)	63,054
1901	1,13,074 (92.81%)	8,762 (7.19%)	1,21,836
1959	2,60,517 (90.39%)	27,171 (9.61%)	2,87,688
1981	4,41,796 (59.17%)	3,04,873 (40.83%)	7,46,669
1991	5,00,190 (51.34%)	4,74,255 (48.66%)	9,74,445
2001	736,682 (54.86%)	606,058 (45.14%)	1342,740
2011	845,541 (52.90%)*	752,690 (47.10%)	1598,231

Source: Chowdhury, 2014

Bengalis are rising. The statistics show long-standing deficits in our self-sufficiency. Stats, therefore, generate reality, not simply reflect it. Anthropologists only add. It works. They influence acceptable interpretations of recorded occurrences.

**BACKGROUND**

As indicated, statistics has been a tool for composing ethnography, so it is not entirely new. Instead, it is inextricably linked with the journey of anthropology. The adjective of the latter for the former can be a laughingstock to many anthropologists! Nevertheless, we have taken bold steps to bridge the gap between “quantity/quality” and keep these two golfers in a match. Here is our simple statement; why can’t a combination of ethnographic work be made with numbers? As we have seen, wise people are more interested in a Malinowski mask or Geertz’s introspective interpretation than in doing something like yourself. More and more, those who are constantly struggling to acquire ‘deeper’ knowledge are busy with blows and delays. No, there is nothing wrong with that. At least We are on one side! Discussing

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