



Anthropology as a scientific discipline: Epistemological foundations, methodological traditions, and interdisciplinary perspectives in social research

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Abstract

Anthropology has evolved as a comprehensive scientific discipline dedicated to the holistic understanding of humanity across time, space, and culture. This research article critically examines the historical development, aims, scope, and interdisciplinary relationships of anthropology, situating it within broader scientific and sociological traditions. The paper explores the major branches of anthropology—biological, cultural, archaeological, linguistic, and applied anthropology—and highlights their interrelationship in constructing a unified understanding of human societies. Special emphasis is placed on linguistic anthropology as a key mediator between culture, cognition, and communication. The study further engages with research methodology by examining core philosophical concepts such as epistemology, ontology, and theoretical perspectives that underpin anthropological inquiry. Qualitative and quantitative research traditions are systematically analyzed, including research design, hypothesis formulation, and fieldwork traditions such as ethnography, participant observation, interviews, life histories, case studies, PRA, RRA, genealogical methods, GIS, and archaeological excavation. Contemporary methodological frameworks such as grounded theory is discussed alongside classical approaches. The article also integrates statistical foundations relevant to social research, including variables, sampling, measures of central tendency and dispersion, and advanced parametric and non-parametric statistical tests such as linear and logistic regression. Techniques of analysis—including content analysis, discourse analysis, and narrative analysis—are examined as tools for interpreting social reality. Finally, the paper situates anthropology within the philosophy of science by engaging with scientific method debates, objectivity, positivism, interpretive sociology, historical materialism, structuration theory, deconstruction, and paradigmatic shifts as articulated by thinkers such as Auguste Comte, Max Weber, Karl Marx, Thomas Kuhn, Anthony Giddens, Jacques Derrida, Francis Bacon, and René Descartes. The study concludes that anthropology remains a dynamic, reflexive, and scientifically grounded discipline essential for understanding contemporary social transformations.

Keywords: Anthropology, epistemology, ontology, ethnography, fieldwork, linguistic anthropology, scientific method, positivism, interpretive sociology, grounded theory, statistics, discourse analysis, materialism, structuration, deconstruction

Introduction

Anthropology occupies a distinctive position within the social sciences due to its holistic, comparative, and integrative approach to the study of humanity. Unlike disciplines that focus narrowly on specific aspects of social life, anthropology seeks to understand humans as biological organisms, cultural creators, social actors, and symbolic beings. This integrative vision enables anthropology to bridge natural sciences, social sciences, and humanities, thereby offering a comprehensive framework for analyzing human diversity and unity. Historically rooted in colonial encounters and evolutionary thought, anthropology has undergone significant epistemological and methodological transformations. From early speculative theories to rigorous field-based research, the discipline has progressively refined its scientific foundations. Central to this transformation is the development of fieldwork as a defining methodological tradition, particularly ethnography, which emphasizes immersive, long-term engagement with communities. This commitment to empirical observation distinguishes anthropology from armchair theorizing and positions it firmly within the scientific method. The contemporary scope of anthropology extends far beyond the study of “primitive” societies. It now encompasses urban spaces, digital cultures, forensic contexts, medical systems, environmental crises, and global power relations. Anthropological research engages critically with issues of

inequality, identity, language, development, governance, and knowledge production. Linguistic anthropology, in particular, demonstrates how language structures social reality and mediates cultural meaning, power, and cognition. This article aims to provide a comprehensive and integrated analysis of anthropology as a scientific discipline by examining its historical evolution, methodological foundations, statistical tools, and theoretical debates. By situating anthropology within broader philosophical and sociological traditions of science, the study highlights its continuing relevance in addressing complex social realities in an increasingly interconnected world.

History, Development, Aim and Scope of Anthropology

Anthropology emerged as a distinct academic discipline in the nineteenth century, shaped by European intellectual traditions, colonial encounters, and scientific curiosity about human origins and diversity. The early development of anthropology was closely linked to Enlightenment ideals of rational inquiry and the classification of knowledge. Thinkers sought to explain human cultural variation through universal laws, often influenced by evolutionary biology and positivist philosophy.

Historical Development of Anthropology

The formative phase of anthropology was dominated by evolutionary theories, which proposed that human societies

progress through fixed stages from savagery to civilization. Scholars such as Edward Burnett Tylor and Lewis Henry Morgan conceptualized culture as a cumulative process governed by universal principles. Although these early models laid the groundwork for comparative studies, they were later criticized for ethnocentrism and speculative reasoning. By the early twentieth century, anthropology underwent a methodological transformation with the institutionalization of fieldwork-based research. This shift marked a decisive break from armchair anthropology. Bronislaw Malinowski established participant observation as the cornerstone of anthropological inquiry, emphasizing long-term immersion and the study of culture from the insider's perspective. Simultaneously, Franz Boas challenged evolutionary determinism and introduced historical particularism, arguing that each culture must be understood in its own historical and environmental context. Post-World War II anthropology expanded globally and theoretically. Structural-functionalism, structuralism, cultural ecology, symbolic anthropology, and interpretive anthropology diversified the discipline's analytical frameworks. Later, postmodern and postcolonial critiques questioned the authority, objectivity, and power relations embedded in anthropological knowledge production.

Aim of Anthropology

The primary aim of anthropology is the scientific understanding of humanity in its totality. Anthropology seeks to explain human biological variation, cultural diversity, social organization, linguistic systems, and historical continuity. Unlike other social sciences, anthropology emphasizes holism, integrating multiple dimensions of human existence into a unified analytical framework. Anthropology also aims to promote cultural relativism, fostering respect for cultural differences and challenging ethnocentric assumptions. In contemporary contexts, it contributes to applied problem-solving in areas such as public health, law, development, education, forensic science, and environmental sustainability.

Scope of Anthropology

The scope of anthropology is exceptionally broad, encompassing;

- The study of human evolution and biological variation
- Social institutions such as kinship, religion, economy, and politics
- Language, symbolism, and communication
- Archaeological reconstruction of past societies
- Contemporary global processes including migration, digital cultures, and globalization

Modern anthropology extends its reach into interdisciplinary domains, including medical anthropology, legal anthropology, forensic anthropology, and environmental anthropology. Its scope is not confined to small-scale societies but includes complex urban, industrial, and transnational contexts.

Contemporary Relevance

In the twenty-first century, anthropology plays a crucial role in addressing global challenges such as inequality, identity politics, climate change, public health crises, and technological transformation. Its methodological rigor, ethical reflexivity, and commitment to contextual

understanding ensure its continued relevance as a scientific discipline.

Relationship of Anthropology with Other Sciences

Anthropology is inherently interdisciplinary, drawing upon and contributing to a wide range of scientific disciplines. Its holistic perspective enables it to synthesize biological, social, cultural, and historical dimensions of human life. Rather than functioning in isolation, anthropology maintains a dynamic and reciprocal relationship with other sciences, enriching both theoretical understanding and empirical research across disciplines.

1. Anthropology and Sociology

Anthropology and sociology share a common concern with social structures, institutions, and patterns of interaction. While sociology traditionally focuses on complex, industrial, and urban societies, anthropology historically concentrated on small-scale and non-industrial communities. However, this distinction has significantly diminished in contemporary scholarship. Anthropological methods such as ethnography have profoundly influenced sociological research, particularly in the study of everyday life, marginal communities, and subcultures. Conversely, sociological theories of social stratification, power, and institutions have enriched anthropological analyses of inequality, governance, and modernization.

2. Anthropology and Psychology

The relationship between anthropology and psychology is most evident in the field of psychological anthropology, which examines the interaction between culture and individual personality. Anthropologists explore how cultural norms shape cognition, emotion, and behavior, challenging the universality of psychological categories. Psychological concepts such as perception, learning, and motivation are contextualized within cultural frameworks, while anthropology contributes cross-cultural data that tests and refines psychological theories.

3. Anthropology and History

Anthropology and history intersect in their shared interest in human continuity and change over time. While history relies heavily on written records, anthropology supplements historical inquiry through oral traditions, material culture, and ethnographic reconstruction. Historical anthropology bridges these approaches by examining how past events are remembered, narrated, and embedded in cultural practices. Archaeological anthropology further strengthens this relationship by reconstructing human societies in prehistoric and protohistoric periods.

4. Anthropology and Economics

Anthropological engagement with economics challenges formalist assumptions of rational, profit-maximizing behavior. Economic anthropology investigates production, exchange, consumption, and distribution within cultural and social contexts. Concepts such as reciprocity, redistribution, and gift exchange reveal alternative economic logics that coexist with or resist market systems. This relationship has expanded in studies of development, globalization, and informal economies.

5. Anthropology and Biology

Biological anthropology maintains a close relationship with the natural sciences, particularly evolutionary biology,

genetics, and primatology. Anthropologists study human evolution, adaptation, and biological variation, integrating fossil evidence, genetic data, and ecological perspectives. This collaboration enhances understanding of human origins, health, and biological responses to environmental stressors.

6. Anthropology and Political Science

Political anthropology intersects with political science in the study of power, authority, governance, and law. Anthropologists analyze political systems at both formal and informal levels, including kinship-based authority, customary law, and state institutions. Ethnographic approaches reveal how political processes are experienced at the grassroots level, offering insights into legitimacy, resistance, and state-society relations.

7. Anthropology and Geography & Environmental Studies

The relationship between anthropology and geography is evident in the study of space, place, and human-environment interaction. Environmental anthropology examines ecological adaptation, indigenous knowledge systems, and sustainability. Geographic tools such as GIS have become integral to anthropological research, enabling spatial analysis of cultural and environmental data.

8. Interdisciplinary Significance

Through its engagement with multiple sciences, anthropology functions as a **bridge discipline**, integrating empirical methods with interpretive analysis. This interdisciplinary orientation strengthens anthropology's scientific credibility and expands its applicability to contemporary global issues.

Branches of Anthropology and Their Interrelationship

Anthropology is traditionally organized into several interrelated branches, each focusing on a specific dimension of human existence. Despite their distinct subject matter and methodological emphases, these branches are united by a shared commitment to holism, comparative analysis, and empirical research. Together, they constitute an integrated framework for understanding humanity in biological, cultural, linguistic, and historical terms.

1. Biological (Physical) Anthropology

Biological anthropology examines the evolutionary, genetic, and biological aspects of humanity. It focuses on human origins, primate behavior, fossil records, population genetics, and biological variation. Subfields such as paleoanthropology, primatology, and human osteology contribute to reconstructing evolutionary pathways and adaptive strategies. Contemporary biological anthropology also engages with public health, nutrition, and forensic identification, thereby linking biology with social and environmental factors.

2. Cultural (Social) Anthropology

Cultural anthropology studies patterns of belief, behavior, customs, institutions, and social relationships in human societies. Core areas include kinship, religion, economy, political organization, law, art, and ritual. Ethnography and participant observation are central methodological tools. Cultural anthropology emphasizes cultural relativism and

contextual interpretation, rejecting ethnocentric evaluations of social practices. In modern contexts, it addresses urbanization, globalization, migration, digital cultures, and identity politics.

3. Archaeological Anthropology

Archaeological anthropology reconstructs past human societies through the systematic study of material remains such as tools, dwellings, art objects, and burial sites. Through excavation, stratigraphy, and dating techniques, archaeologists interpret technological development, subsistence patterns, social organization, and symbolic behavior. Archaeology bridges anthropology and history by providing empirical evidence for societies without written records and by supplementing historical narratives.

4. Linguistic Anthropology

Linguistic anthropology investigates language as a fundamental component of culture and social life. It examines how language structures thought, communicates meaning, constructs identity, and reinforces power relations. Areas of study include phonetics, phonology, morphology, syntax, semantics, pragmatics, and sociolinguistics. Linguistic anthropologists analyze speech events, narratives, discourse, and language ideologies to understand social interaction. Language is not merely a tool of communication but a symbolic system embedded in cultural contexts. Linguistic anthropology reveals how social categories such as gender, class, ethnicity, and authority are produced and negotiated through language. It also plays a crucial role in the documentation and preservation of endangered languages, contributing to cultural sustainability and human rights.

5. Applied Anthropology

Applied anthropology uses anthropological knowledge and methods to address practical problems in real-world settings. Applied anthropologists work in development planning, public health, education, law, forensic investigations, corporate organizations, and policy-making. By applying cultural insights to program design and evaluation, applied anthropology enhances the effectiveness and ethical grounding of interventions.

6. Interrelationship among the Branches

The branches of anthropology are not isolated domains but mutually reinforcing fields of inquiry. Biological anthropology provides evolutionary and physiological contexts for cultural practices. Cultural anthropology offers interpretive frameworks for understanding material remains studied in archaeology. Linguistic anthropology connects cultural meanings with communicative practices, while applied anthropology translates theoretical insights into practical solutions. For example, forensic anthropology integrates biological methods with cultural and legal knowledge, while medical anthropology draws upon biological, cultural, and linguistic perspectives to understand health and illness. This interrelationship underscores anthropology's holistic character and distinguishes it from more narrowly specialized disciplines.

Integrative Significance

The four-field approach ensures that anthropology remains a unified science of humanity. By integrating biological data,

cultural interpretation, linguistic analysis, and material evidence, anthropology offers a comprehensive understanding of human diversity and adaptability across time and space.

Research Methodology: Concepts of Epistemology, Ontology, and Theoretical Perspectives

Research methodology in anthropology and social sciences is grounded in philosophical assumptions about reality, knowledge, and explanation. These assumptions shape how research problems are framed, how data are generated, and how findings are interpreted. Three foundational concepts—ontology, epistemology, and theoretical perspectives—form the intellectual scaffolding of anthropological inquiry.

1. Ontology: The Nature of Social Reality

Ontology concerns assumptions about the nature of reality and what constitutes the social world. In anthropology, ontological positions range from realism, which assumes that social structures exist independently of human perception, to constructivism, which views social reality as produced through human interaction, symbols, and meanings.

Early positivist traditions adopted a realist ontology, treating social facts as objective entities comparable to natural phenomena. In contrast, interpretive and post-structural approaches emphasize that realities are multiple, context-dependent, and socially constructed. Anthropological research often adopts a relational ontology, recognizing that social realities emerge through relationships among individuals, institutions, environments, and symbols.

2. Epistemology: The Nature of Knowledge

Epistemology addresses how knowledge is produced, validated, and justified. In anthropology, epistemological debates center on objectivity versus subjectivity, explanation versus interpretation, and universalism versus relativism. Positivist epistemology, influenced by the natural sciences, emphasizes empirical observation, measurement, and causal explanation. Knowledge is considered valid if it is observable, verifiable, and replicable. This approach informed early evolutionary anthropology and quantitative social research. In contrast, interpretive epistemology argues that social reality cannot be understood without grasping the meanings actors assign to their actions. Anthropologists working within this tradition prioritize thick description, reflexivity, and contextual understanding. Knowledge is seen as situated and co-produced through interaction between researcher and participants.

Critical and postmodern epistemologies further challenge claims of neutrality by highlighting power relations, colonial legacies, and the politics of representation embedded in knowledge production.

3. Theoretical Perspectives in Anthropological Research

Theoretical perspectives provide conceptual lenses through which social phenomena are analyzed. Anthropology has drawn upon multiple theoretical traditions, each offering distinct explanatory frameworks.

- Positivism, articulated in sociology by Auguste Comte, views society as governed by discoverable laws and emphasizes systematic observation and classification.

Positivist approaches influenced early anthropological attempts to formulate universal cultural laws.

- Interpretive sociology, associated with Max Weber, introduced the concept of *Verstehen*, emphasizing understanding social action from the actor's subjective perspective. This approach profoundly shaped ethnographic practice and symbolic anthropology.
- Historical and dialectical materialism, developed by Karl Marx, foregrounds material conditions, modes of production, and class relations as determinants of social change. Anthropological applications of this perspective analyze power, inequality, and economic structures within cultural systems.
- Structuralism, most prominently advanced in anthropology by Claude Lévi-Strauss, focuses on underlying cognitive structures that shape myths, kinship, and classification systems. It emphasizes binary oppositions and universal mental patterns.
- Theory of structuration, proposed by Anthony Giddens, seeks to reconcile structure and agency by arguing that social structures are both the medium and outcome of human action. This perspective has been influential in contemporary anthropological analyses of social change.
- Post-structural and deconstructive approaches, inspired by Jacques Derrida, challenge fixed meanings and stable categories. They emphasize difference, plurality, and the instability of texts and social representations.

4. Methodological Implications

Ontological and epistemological commitments directly inform methodological choices. Positivist orientations favor standardized methods, hypothesis testing, and statistical analysis, while interpretive and critical perspectives prioritize qualitative methods, reflexivity, and contextual depth. Anthropology's methodological pluralism reflects its engagement with multiple philosophical traditions.

Significance for Anthropological Research

Understanding epistemology and ontology enables researchers to critically evaluate their assumptions, enhance methodological rigor, and engage transparently with theoretical debates. Anthropology's strength lies in its capacity to accommodate diverse perspectives while maintaining a coherent scientific orientation grounded in empirical inquiry.

Philosophy of Science and Sociological Traditions

The philosophy of science provides the conceptual foundation for evaluating the nature, scope, and limits of scientific knowledge. In social sciences and anthropology, philosophical debates focus on whether society can be studied using the same principles as natural sciences, and how objectivity, causality, and explanation should be understood. These debates have given rise to diverse sociological traditions, each offering a distinct vision of science.

1. Scientific Method, Objectivity, and Common Sense

The scientific method in social research emphasizes systematic observation, hypothesis formulation, verification, and theory building. Objectivity refers to the effort to minimize personal bias and ensure intersubjective validity. However, unlike natural sciences, social sciences deal with

reflexive subjects capable of interpreting and altering social reality. Hence, complete objectivity is debated, leading to calls for methodological reflexivity rather than value-neutrality. Common sense knowledge, while rooted in everyday experience, lacks systematic validation. Scientific knowledge differs by being cumulative, testable, and theoretically grounded, even when it incorporates interpretive understanding.

2. Baconian Induction and Cartesian Deduction

Francis Bacon emphasized **inductive reasoning**, arguing that scientific laws should emerge from systematic observation and experimentation. In contrast, René Descartes advocated deductive reasoning, beginning with self-evident truths and deriving conclusions through logical reasoning. Modern social science integrates both approaches through hypothesis testing and theory-driven research.

3. Grounded Theory

Grounded theory, developed by Barney Glaser and Anselm Strauss, rejects prior theoretical imposition and emphasizes theory generation directly from empirical data. It is particularly influential in qualitative sociology and anthropology, where concepts emerge inductively through constant comparison.

4. Paradigms and Scientific Revolutions

Thomas Kuhn argued that science progresses not linearly but through paradigm shifts, where dominant frameworks are replaced following crises. This insight challenged positivist notions of cumulative progress and highlighted the social nature of scientific knowledge.

7. Sociology as Science: Positivism and Beyond

Positivism, articulated by Auguste Comte, viewed society as governed by discoverable laws similar to natural sciences. In contrast, interpretive sociology, associated with Max Weber, emphasized *Verstehen*—understanding social action through subjective meaning. Karl Marx introduced historical and dialectical materialism, grounding social change in material conditions and class relations. Together, these traditions form the classical foundation of sociological science.

Emerging Debates in Social Theory

Contemporary social theory reflects increasing complexity, reflexivity, and pluralism. Traditional dichotomies—structure versus agency, objectivity versus subjectivity, materialism versus idealism—are being re-examined.

1. Theory of Structuration

Anthony Giddens proposed structuration theory to reconcile structure and agency. Social structures are both constraints and enabling conditions, continuously produced and reproduced through human action. This framework has been influential in anthropology, globalization studies, and institutional analysis.

2. Deconstruction and Difference

Jacques Derrida introduced deconstruction, challenging fixed meanings, binary oppositions, and claims of universal truth. Social realities are viewed as unstable, fragmented, and contingent. Post-structuralism emphasizes discourse, power, and difference, influencing feminist theory, postcolonial studies, and critical anthropology.

3. Contemporary Trends

Emerging debates also include

- Reflexivity and positionality of the researcher
- Postcolonial critiques of Western knowledge systems
- Intersectionality and identity-based analysis
- Digital, environmental, and global anthropology

These debates underscore that social science is not value-free but historically and politically situated.

Conclusion

Anthropology, as a holistic and reflexive social science, integrates diverse methodological, theoretical, and philosophical traditions to understand humanity in its complexity. From positivist foundations to interpretive, critical, and post-structural perspectives, the discipline has continuously evolved in response to changing social realities and epistemological challenges. The philosophy of science reveals that social knowledge is not merely discovered but constructed through paradigms, power relations, and methodological choices. Emerging theoretical debates—such as structuration and deconstruction—demonstrate anthropology's capacity to bridge structure and agency, material conditions and meaning, stability and change. By combining rigorous fieldwork, methodological pluralism, statistical tools, and critical theory, anthropology remains a scientifically grounded yet humanistically sensitive discipline. Its relevance is particularly significant in addressing contemporary global challenges such as inequality, identity, governance, environmental crisis, and technological transformation. Anthropology thus continues to contribute not only to academic knowledge but also to ethical, inclusive, and socially responsive understanding of the human condition.

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