# Ethnography and Cultural Investigation

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## Introduction

The phenomenon of ethnography revolves around the proper investigation of the people and their cultures. With the particular subject, the investigator observes the culture and the traits of the community. The research focuses on the people of certain cultures who have regular interactions with each other. The study of ethnography originated in Europe in the late nineteenth century. There are various forms of ethnography, such as feminist, life, and confessional ethnography. In the same way, the identification of how a culture or subculture works can be made through ethnographic research. The study will explore the language, beliefs, behaviors, and related issues of a group residing in the community. Information, interviews, and the sharing of knowledge from certain respondents are generally the primary sources in researching the ethnographic way of subcultural study.

## Discussion

### Background

The interviews are helpful in understanding the particular beliefs and values of a subculture. After interviewing and getting information from two individuals, Sean Muttaqi and Lindsey, we have a broad idea of the characteristics of the Hardliner subculture (Kahlos, 2016). The culture attracted its followers in the 1990s with the release of Vegan Reich hardline EP. The hardliners are strict with the dietary regimen, which, according to the followers of the subculture, is good for a healthy life. The food used by these people is mostly natural. They also include the issues of human rights in food politics. Those individuals belonging to the culture of hardliners have shunned the crops of the developing world, like tropical fruits, chocolates, and coffee (Kopelman, 2016). Similarly, the appeal of punk and hardcore got a certain success; however, the issues of abortion and sex are frequent sources of tension between followers and cousins of their subculture.

After conversing with Sean Muttaqi on the telephone, he invited me to visit New York. I reached his home located in the main city, and after welcoming gestures, he started introducing me to his family and the location where he was residing. While starting the interview, I asked questions about his professional background and the beliefs he had in mind. He is an economic expert in the business center of New York and is living a happy life with his family. He told me that his parents are the

primary feeders for instigating those hardline ideas and the beliefs he possesses today.

What about the response and atmosphere of your office regarding your cultural beliefs? He responded that “the atmosphere of the business center is quite cool and everyone has usual interaction with each other.” How did you become a hardliner? He lamented that “his childhood was passed under the strict environment and the prohibitions of parents from those students, who are regular drinkers and smokers.” What are your approaches toward life? Did you want to live in the caves? He responded that “the real purpose of life is not to destroy health by using certain harmful medicines and drinks. Instead, we need to think of positives about life and include those exercises that allow us to move upwards in social and moral values.”

“We are open to everything and activity but not to immorality,” replied Muttaqi.

I asked Muttaqi, “Are you a fundamentalist?” He responded by saying that what he believes is that we must preserve the natural order in our lives. “There is no such concept of fundamentalism in my mind; I like to live a balanced life with more focus on respect for life.” He presented vegan food to me, and told me, “We use purely natural food and do not like to eat artificial and fast food products.” Regarding his personal and home life, he answered that his wife possesses the same ideas and dislikes concepts like homosexuality. He also told me that his wife has militantly opposed the options of abortion by the doctors at a daycare center. According to Muttaqi, he is happy and satisfied with his life. He introduced me to the woman who was his wife’s friend.

The woman hesitantly welcomed me to her home, which was located a twenty-minute walk from Muttaqi’s residence. She looked fifty years old. “What’s your good name, please?” I asked. “I am Lindsey,” she replied. What about your daily activities? Where is your husband? I bluntly put questions. Lindsey replied that she is a homemaker and that her husband died a year ago due to cancer in his lungs. Without waiting for the next question, she started revealing her story. She told me that her husband was a liberal and often used to drink a lot. The husband, according to Lindsey, had a number of contacts and unfair relations with other females. She passed her life caring for such an immoral person, and in return, she got nothing. She told me that she also belonged to the hardliners. Her father and mother educated her in a close and restricted environment. She never drinks and often uses natural food to eat. Her words looked true because her health and way of conversing during the interview also unfolded her past.

Lindsey told me that she never had a sexual relationship with more than one individual; the only one was her husband. However, after the death of her husband, she is persistently looking for someone who must belong to the society of hardliners. In order to save the guidelines of her parents, she told me that she would pursue her life with those instructions provided to her by her parents. Lindsey also told me that she has a thorough reading of Abrahamic religions. I intervened in her story and asked, “Are you satisfied with your life?” “I am fine with my life, satisfied and enjoying but with certain pains,” she replied. “What about your children?” “They are in school now,” she responded and again started her remaining story.

The children of Lindsey are getting their education in the nearby school. She told me that continuous development is going on in her children, along with moral and social values. She has a strict focus on the activities of her children. She uses natural food like brown rice, natural oils, and evaporated cane juice to make her children healthy and full of life. There is a strict prohibition for her two children on unusual activities, along with smoking and drinking. She explained that her children would become very impressive and useful to the Hispanic society. I concluded the interview by thanking her for giving me her precious time.

Following the two interviews, we have the idea that people are the primary motives and resources for enhancing any kind of subculture. For the Hardliner subculture, it is noted that those who are following and living under the hard-core beliefs are also enjoying their life like those people who are open and frequent drinkers, along with immoral activities (Pieslak, 2014). The philosophy of the hardliner cultural community revolves around the concept that forbids its followers from immoral and harmful drinking. Restrictions also include avoiding alcoholic beverages, illicit drugs, and smoking (Spradley, 2016). The tone and the way of Muttaqi and Lindsey led me to the conclusion that both have a proper education to remain hardliners.

# Conclusion

The discussion on the ethnography of hardliner culture reveals that cultures and individuals are highly connected with each other. Shaping, influencing, and making ideas among people are the core values that people inherit from their groups and subcultures. The scientific description of the hardliners' subculture is the primary purpose of ethnographic research. The interviews of the two individuals, Lindsey and Muttaqi, have explained the real issues and characteristics of hardliner subcultures. Like others, it also offers positive and negative aspects of cultural norms and values.

# References

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