4th Royal Anthropological Institute Post-Graduate Conference
Whose Anthropology is It, Anyways?
Brunel University, London
3rd– 4th September 2014

Panels Schedule and Abstracts

Day 1 (03/09/2014)

12:15 – 13:00   Plenary session 2, Professor Judith Okely (Oxford University)

13:00 – 13:15   Closing Remarks

DAY ONE

Session 1 (Lecture Centre, room LC 068)

Impact of the Internet & Mobile Technologies

Dr. Eduardo Zachary Albrecht (Pukyong National University;)

Title: *Ethnography and/of Big Data: Can Web Intelligence Technologies be Used by Anthropologists to Extend the Boundaries of Fieldwork?*

  albrechteduardo[at]gmail.com

John McManus (University of Oxford, UK)

Title: *The impact of smartphones on fieldwork: a path to increased phenomenological understanding?*

  john.mcmanus[at]gtc.ox.ac.uk

Andrea Patricia Grolimund (University of Basel, Switzerland)

Title: *Being present while being absent: Methodological reflections on Whatsapp communication between researcher and field assistants.*

  andrea.grolimund[at]unibas.ch

Sandra Staudacher Preite (University of Basel, Switzerland)

Title: *'What's up?' Transnational simultaneity and (imagined) proximity through WhatsApp.*

  sandra.staudacher[at]unibas.ch

Session 2 (Lecture Centre, room LC 010)
Activism

Ellen Potts (University College London, UK)

Title: *Power to the imagination: Encounters between UK climate justice activists, the 'mainstream,' and the academy.*

  e.potts[at]ucl.ac.uk

Hannah Roberson (School of Oriental and African Studies, London, UK)

Title: *Researching Transition: public movements and personal relationships.*

  h.roberson[at]soas.ac.uk

Gwen Burnyeat (Universidad Nacional, Bogotá, Colombia)

Title: The Creation of Organic Intersubjectivity through the Circulation of Narrative, Affect, and Shared Political Action: An Ethnography of my Research Relationship with the Peace Community of san José de Apartadò.

  gwenburnyeat[at]gmail.com

Taras Fedirko (Durham University)

Title: *Making relations visible: anthropology and the aesthetics of transparency investigations*

  taras.fedirko[at]dur.ac.uk

Session 3   (Lecture Centre, LC 010)
Reflexivity

Sangmi Lee (University of Oxford)

Title: *Questions from the Field: Anthropological Self-Reflexivity through the Eyes of Study Participants*

  sangmi.lee[at]anthro.ox.ac.uk

Jas Kaur (School of Oriental and African Studies, University of London)

Title: *Navigating the ethnic conflict paradigm: how to be a British Indian researcher in Fiji*

  109720[at]soas.ac.uk

Sara Merdian (Albert-Ludwigs-University Freiburg, Germany)

Title: *How to connect with informants today?*

  sara.merdian[at]orient.uni-freiburg.de

Nicole Hoellerer (Brunel University, London - UK)

Title: *The use of ICTs among Bhutanese refugees in resettlement in the UK.*

  nicole.hoellerer[at]brunel.ac.uk

Session 4 (Lecture Centre, LC068)
Accessing the field

Fran Bovey (Fran Bovey, PhD student University of Lausanne, Switzerland)

Title: *Negotiating the "field" with professionals and patients in a mental health care centre*

fanny.bovey[at]gmail.com

Magdalena H. Rusek (Institute of Archaeology, Faculty of History, Jagiellonian University, Cracow, Poland) & Kamil Karski (University of Rzeszów, Poland)

Title: *Many faces of one city: modern syncretism in Ciudad de México*

Contacts: magdalena.rusek[at]gmail.com
kamil.karski[at]gmail.com

Ole Johannes Kaland (University of Sussex)

Title: *My Research, or Their Education? Multiple Roles, Power-relations, and Ethics*

ok41[at]sussex.ac.uk

Karen Lane (University of St Andrews, UK)

Title: *Canine Connections: Fieldwork with a Dog as Research Assistant*

kll5[at]st-andrews.ac.uk

Session 5 (Lecture Centre, LC 010)
'Native Anthropologists': Doing research 'at home'

Anna Beesley (University of Glasgow, UK)

Title: *Defining the Anthropological Field at Home.*

a.beesley.1[at]research.gla.ac.uk

Ishrat Jahan (Durham University, UK)

Title: *Revisiting the 'native' in the field: Doing anthropology at home in rural Bangladesh*

ishrat.jahan[at]durham.ac.uk

Sofía Natalia González-Ayala (University of Manchester, UK)

Title: *Fieldwork as déjà vu: writing up to give up familiarity*

   sofia.gonzalez-ayala[at]postgrad.manchester.ac.uk

Session 6 (Lecture Centre, LC010)

Diaspora

Nayana Bibile (University of South Wales, Sydney, Australia)

Title: *Connecting Lives in Resettlement: the Seductive Myth of Equality and the Modern Ethnographic Encounter*

   n.bibile[at]unsw.edu.au

Lennon C. Mhishi (School of Oriental and African Studies, London, UK)

Title: *Metaphorical and Translational: Disruptions and Possibilities For An Anthropology of Migration and Diaspora*

   lennon_mhishi[at]soas.ac.uk

Sitara Thobani (University of Oxford, UK)

Title: *Living History, Performing Coloniality: Towards a Postcolonial Ethnography*

   sitara.thobani[at]sant.ox.ac.uk

DAY TWO

Session 7 (Lecture Centre, LC 012)

Bridging medical realities.

Ben Belek (University of Cambridge, UK)

Title: *Can anthropology help us make sense of the difficulties autistic people experience with regards to their emotions?*

   bb445[at]cam.ac.uk

Kelly Fagan Robinson (University College London, UK)

Title: *Looking to Listen - Unpacking the Logic of Deafness*

k.robinson.12@ucl.ac.uk

Valentina Cappi (University of Bologna, Italy)

Title: *Negotiating the Doctor-Patient Relationship through Television: an Ethnography of Medical Dramas' Italian Viewers*.

valentina.cappi3[at]unibo.it

Marta Roriz (University of Coimbra, Portugal), Cristina Padez (University of Coimbra, Portugal)

Title: *Obesity and ethnography: a multidimensional challenge*

martaroriz2006[at]gmail.com

cpadez[at]antrop.uc.pt

Session 8 (Lecture Centre, LC010)
Fieldsite

Dr. Elizabeth Hodson (University of Aberdeen, UK)

Title: *Studio-Site: From Place to Context*

elizabethhodson[at]abdn.ac.uk

Caitlin Meagher (University of Oxford, UK)

Title: *Sharehouses in Japan fieldsite*

caitlin.meagher[at]new.ox.ac.uk

Katja Jonsas (University of Roehampton, UK)

Title: *Imaging global and local fields. Women and (re)construction of gendered power relations in academia*

Katja.Jonsas[at]roehampton.ac.uk

Abraham Heinemann (University of Kent, UK)

Title: *Fields I found and the One I did not.*

kb422[at]kent.ac.uk

Session 9 (Lecture Centre, LC 068)

The Anthropologist's Place in the Field

Gem Jones (London School of Hygiene and Tropical Medicine, London, UK)

Title: Cosmopolitan ethnographers, cosmopolitan data.

  Gemma.jones[at]lshtm.ac.uk

Indrė Balčaitė (School of Oriental and African Studies, London, UK)

Title: *Why are you interested in our simple lives? Narrating ethnographic research to the informants amidst cultural and social differences*

  indre_balcaite[at]soas.ac.uk

Cleonardo Mauricio Junior (Federal University of Pernambuco, Brazil)

TItle: *Taking seriously even the repugnant cultural others? Anthropologists versus Pentecostal leaders in Brazilian Public Sphere*

  cleonardobarros[at]gmail.com

Raluca Bianca Roman (University of St Andrews, UK)

Title: *The blurry lines of belonging and non-belonging within the ethnographic field and negotiating the unfavourable in ethnographic writing*

  rr44[at]st-andrews.ac.uk

Alyaa Ebbiary (School of Oriental and African Studies, London, UK)

Title: *'My people': Ambivalence and Loyalty for the Insider-Outsider*

  603149[at]soas.ac.uk

Session 10 (Lecture Centre, LC010)
Research Methods

Lucie Hazelgrove-Planel (University of St Andrews, UK)

Title: *Collaborative Methodologies of Knowing*

  lmhp[at]st-andrews.ac.uk

Christian Slaaen (Lillehammer University College)

Title: *Doing research with youth through film making.*

7

christian.slaaen[at]hil.no

Oliver Pattenden (Rhodes University, South Africa)

Title: *Relations of trust, questions about ownership: Reflections on a collaborative photography project in South Africa*

olipattenden[at]yahoo.co.uk

Halima Akhter (Shahjalal University of Science and Technology, Sylhet, Bangladesh)

Title: *Understanding mental wellbeing: supporting students to develop the self management capability*

halima.akhter[at]gmail.com

Session 11 (Lecture Centre, LC068)

Ethics in Research

Manizha Hadi (Durham University, UK)

Title: *Social media, the ethical constraints of an ethnographic field work in a post conflict setting and a researcher's role*

manizha.hadi[at]durham.ac.uk

Paul Robert Gilbert (University of Sussex, Brighton, UK)

Title: *Anthropology under-mined: re-imagining the ethics of elite ethnography through the figure of the Trickster*

p.gilbert[at]sussex.ac.uk

Jocelyn Cleghorn (University of Western Australia, Crawley)

Title: *Ethical Dilemmas and Moral Conundrums: Negotiating the unforeseen challenges of ethnographic fieldwork.*

jocelyn.cleghorn[at]research.uwa.edu.au

Purnima Perera: (Durham University, UK)

Title: *Filling Ethics Applications and Application of Ethics in the Field: Challenges of Conducting Ethnography on the Landscape of Technologically Assisted Reproduction in Sri Lanka*

jaspurnimaphd[at]gmail.com

Benjamin Bowles (Brunel University, London, UK)

Title : *"Why don't you just leave us alone?": Problematising informed consent with reference to a traveling community on the waterways of southern England.*

benjamin.bowles[at]brunel.ac.uk

Abstracts

Day 1 – September 3ʳᵈ

13:00-14:30

Session 1 (Lecture Centre, room LC 068)

Impact of the Internet & Mobile Technologies

Dr. Eduardo Zachary Albrecht (Pukyong National University;)

Title: *Ethnography and/of Big Data: Can Web Intelligence Technologies be Used by Anthropologists to Extend the Boundaries of Fieldwork?*

Short Abstract

The use of web intelligence is allowing our generation to more easily tap into vast online databases and find patterns that can help us better understand behaviour. Marketers, financiers and medical doctors are increasingly relying on these tools to make advances in their relative fields. Where does anthropology stand in relation to these technologies?

Long Abstract

The presentation will look at how anthropologists can interact with web intelligence technologies, and, more specifically, how should anthropologists deal with the millions of actors that these tools put him or her in contact with. There is an obvious problem of scale here that daunts many practitioners. Anthropologists have also been reluctant to use web intelligence tools partly because of their association with corporate ends. Yet, the presentation will argue that the phenomena is now so vast that anthropology cannot avoid being influenced by, and engaging with, this "new connectedness".

The approach put forth here will propose that the problem of scale can at least be mitigated by, firstly, modeling our epistemological frameworks into the technologies, and secondly, constantly problematizing the models' outcomes against local knowledges. A conventional ethnographic appraisal of the knowledge systems involved is, in fact, fundamental to the continual re-calibration of the models' heuristics. The presentation will illustrate this approach with some examples.

In putting forth this approach, the presentation will explore issues such as the relation between anthropologists and online communities, the implications of gathering information without a physical presence, how we can compensate for that absence, and how we can define the field when the field is essentially just an enormous quantity of data? The presentation also reviews recent debates in anthropological theory surrounding the issue of "cyber ethnography" and the broader role of the anthropologist in contemporary digital societies.

Contact: albrechteduardo[at]gmail.com

_____

John McManus (University of Oxford, UK)

Title: *The impact of smartphones on fieldwork: a path to increased phenomenological understanding?*

Short Abstract

An ethnographic exploration of the impact of the smartphone on ethnography. In research environments where many interlocuters also have these devices, the paper explores whether their use as a research tool results in a more phenomenological understanding of experiences and novel methods of capturing data.

Long Abstract

This paper is a reflection on the smartphone and its impact on ethnography. It is based on fieldwork looking at networks of Turkish diasporan football fans in Europe. These networks are generated and sustained both through social media online and also offline attendance at football matches across Europe.

Almost all of my participants had a smartphone. By increasing the physicality and mobility of internet technologies, these devices diversified the processes and range of possibilities for how these fans were organising and interacting. "How to possibly capture and study this?" I despaired. In an attempt to answer this question, I switched during fieldwork from a "non-smart" phone to a device much like my participants'.

The paper charts the shift to conducting ethnography with and about smartphones and the impacts it had on the data of my fieldwork. It is not an uncritical, technologically deterministic ode. Nevertheless, adopting a technology that was possessed by almost all of my participants "afforded" me an effective route into understanding the practices of these fans (Hutchby, 2001) from a decidedly phenomenological bent.

With over a billion smartphone users worldwide, should training in their capabilities be part of every "methods" course? Are certain technologies in ethnography leading us down a path towards a more phenomenologically-based understanding of interlocutors' experiences (Jackson, 1996)? If so, where do we draw the line when it comes to replicating their practices? And how to answer important questions over personal data and

privacy that begin to emerge? My paper engages with these questions ethnographically in the hope of sparking fruitful debate on an issue which, I suggest, will only become more prevalent in the future.

Hutchby, I. (2001). Technologies, Texts and Affordances. Sociology, 35(2), 441–456.

Jackson, M. (1996). Things as They Are: New Directions in Phenomenological Anthropology. Bloomington, IN: Indiana University Press.

Contact: john.mcmanus[at]gtc.ox.ac.uk

—————

Andrea Patricia Grolimund (University of Basel, Switzerland)

Title: *Being present while being absent: Methodological reflections on Whatsapp communication between researcher and field assistants.*

Short abstract

This paper argues that while Whatsapp provides a convenient communication tool between researcher and assistants in the field, the application can offer a valuable research tool when the researcher is physically absent - since it allows to engage in the field and thus overcome distance and time; both important aspects in ethnographic research.

Long abstract

Drawing on ethnographic research experiences in Tanzania, this paper presents a reflection on the communication between researcher and field assistants, by focusing on a specific smart phone application called Whatsapp. The paper shows that while Whatsapp provides a convenient mean of communication and organization when being in the field, the application can offer a valuable research tool when the researcher is physically absent. Whatsapp provides fast and cost free chat possibilities that allow direct exchanges with research assistants over far distances. Assistants can share critical moments (i.e. health crisis, death of family members) as well as important events (i.e. wedding, graduation, child birth) of informants with the researcher – while the researcher has the possibility to engage and ask back simultaneously. Through these exchanges assistants but also informants never perceive the researcher to be absent, which provides additional value for long-term ethnographic research. The paper argues thus that smart phone applications such as Whatsapp have potentials in creating new tools for ethnographic research; by overcoming distances and time and by providing important sources of information. However, researchers have to critically reflect on methodological shortcomings of its use. Then, as much as Whatsapp creates a new connectedness, a researcher who keeps similarly connected to home, risks at the same time to never fully enter the field.

_____

Sandra Staudacher Preite (University of Basel, Switzerland)

Title:*'What's up?' Transnational simultaneity and (imagined) proximity through WhatsApp.*

Short abstract

The worldwide increasing use of smart phones with the instant messenger WhatsApp has implications for anthropologists. The application facilitates immediate and long- term communication with informants and field assistants. This paper discusses methodological challenges and ethical implications of using WhatsApp in research.

Long abstract

Without doubt the mobile phone brought a revolution to how ethnographic research was done by social anthropologists in the last ten years. While previously appointments for interviews and visits had to be arranged carefully and staying in contact implied to be physically present, mobile phones brought along the possibility to find each other irrespective of where a person is and to make arrangements even spontaneously. A newer development is the worldwide increasing use of smart phones with the instant messenger WhatsApp. Through this application I can communicate with my informants and field assistants instantly through sending and receiving texts, pictures, videos, receiving phone numbers, addresses, greetings or invitations. This paper bases on experiences in transnational research in Zanzibar and Oman. It discusses methodological challenges of using WhatsApp for (transnational) research. The application allows researchers to be 'present' in several countries and to observe reactions on exchanged medias. For informants I am always reachable, which produces (imagined) proximity, boosts trust and allows efficiency in organizing meetings and answering open questions. However, I cannot decide when to stop communicating. This practice also runs the risk to focus more on people who do use WhatsApp and to leave others out. Additionally, by using the application, informants tend to forget that they are part of a study, giving me information rather as a friend than a researcher. It is time to reflect more about the methodological and ethical implications of WhatsApp and other instant messengers in anthropological research, which rise old questions in a new intensity.

Contact: sandra.staudacher[at]unibas.ch

Session 2 (Lecture Centre, room LC 010)

Activism

Ellen Potts (University College London, UK)

Title: *Power to the imagination: Encounters between UK climate justice activists, the 'mainstream,' and the academy.*

Short abstract

This paper draws on fieldwork amongst UK climate activists pursuing anarchistic modes of organisation, to examine tensions in the encounters with the 'mainstream' deemed essential to pursuing radical change. The paper draws parallels between activists' approaches and that of a recursive anthropology, and considers the effects of such encounters.

Long abstract

'Camps for Climate Action' were organised annually in the UK from 2006 to 2010, each located close to a perceived driver of climate change including coal power stations and the site of a proposed airport runway. Activists planned and ran camps non-hierarchically around principles of 'direct action, education on the causes of climate change, movement building, and low-impact living.' A group of Climate Campers formed Fuel Poverty Action in 2011, taking a different tack, aiming to take action on climate change through its perceived effects on everyday lives - building links with pensioner and anti-cuts groups, and focusing on government and energy companies understood to be effecting fuel poverty, whilst promoting community controlled renewable energy.

Within this movement, fractally configured forms of anarchistic organisation interact with an innately conceived collectivity (cf. Wagner 1975) to engender group integrity, as well as the creativity activists deem necessary to move towards the radical change desired. Activists do though recognise their egalitarianism as aspirational in the context of a culturally influential 'mainstream' broadly conceived as hierarchical, and of their own positioning within structures characterised by privilege and oppression.

A spirit of experimentation combined with practices of reflexive scrutiny mean that activists themselves are – in theory at least - open to change; an approach which resonates with a 'recursive anthropology' (Viveiros de Castro 2003, Holbraad 2010). In such encounters, how far can activists – and anthropologists – hope to break down their own 'disciplined boundaries' (cf. Tsing 2005)? To what effect might worlds shift in such pursuits?

Contact: e.potts[at]ucl.ac.uk

_____

Hannah Roberson (School of Oriental and African Studies, London, UK)

Title: *Researching Transition: public movements and personal relationships.*

Short abstract

This paper explores the challenges of conducting research with activist movements that seek to engage with public debate and produce research which supports their work, and reflects on how I negotiated the expectations and obligations placed on my work by individual activists and the wider movement.

Long abstract

The Transition movement is a network of local groups seeking to build community-level responses to the problems of peak oil, climate change and economic crisis. The movement's ideas and practices have proved interesting to academics and other researchers in a variety of fields. The movement is also keen to position itself in public debates as relevant and effective, and itself seeks to produce knowledge that demonstrates its positive impact on individuals, communities and the wider environment.

Together with researchers, the movement has produced a series of guidelines which aim to facilitate the production of research that is of intellectual merit and also supports the work of local Transition groups. These guidelines are based on, and reinforce, certain expectations among activists about what research should be for and who should control it.

This paper draws on long-term experience working with a Transition group in London, initially as an activist and then as a researcher for my MA dissertation and doctoral fieldwork, which focuses on food activism in a period of neoliberal reform. I explore how this shifting positionality generated other expectations about my research amongst participants on a local level, in addition to my obligations under the movement's guidelines. This became more complex as my personal environmental politics began to diverge from the movement, and as my research expanded to include other actors outside the movement.

Contact: h.roberson[at]soas.ac.uk

_____

Gwen Burnyeat (Universidad Nacional, Bogotá, Colombia)

Title: The Creation of Organic Intersubjectivity through the Circulation of Narrative, Affect, and Shared Political Action: An Ethnography of my Research Relationship with the Peace Community of san José de Apartadò.

Short Abstract

My research on the Peace Community of San José de Apartadó has arisen due to an organic intersubjectivity in which my transition from NGO worker to researcher creates conditions which approximate the goal of collaborative knowledge production. I will provide

14

an ethnography of this relationship and implications for anthropological positioning.

Long Abstract

'Collaborative production of knowledge' is a problematic term, charged with tensions around inequalities of ethnographer-subject relationships. It is, however, an ethical and academic goal to work towards, aiming to capitalise on the dialogue of knowledges between anthropologist and informants. My relationship with the Peace Community of San José de Apartadó, a rural peasant community which has declared itself neutral to the armed conflict in Colombia, approximates this goal. My research on their proposal of society in terms of their political, social and economic strategies, and how these interlink holistically in their commercialisation of organic cacao, is based on what I would call organic intersubjectivity in which we formulated the research problem through the circulation of narratives, affect, and shared political action. In this paper, I provide an ethnography of this relationship and my organically-evolving methodology. It is structured in five parts: (1) my transition from human rights NGO worker to independent researcher; (2) a critical analysis of my positioning as a British academic studying in a Colombian school of anthropology, which has always maintained a reflexive dialogue with the colonial roots of the discipline, and privileges the goal of 'collaborative knowledge production'; (3) my use of focus groups as spaces of reflection for the community members for building intersubjective analysis and affect, not just to collate discourse in transcripts; (4) my political engagement as an activist for the community and how this contributes to and problematises my academic perspective; and (5) challenges for what implications this case study poses for ethnographic positioning in the globalised world.

Contact: gwenburnyeat[at]gmail.com

_____

Taras Fedirko (Durham University)

Title: *Making relations visible: anthropology and the aesthetics of transparency investigations*

Short abstract

My paper examines anti-corruption investigative practices in British NGOs, through which 'transparency practitioners' trace, reconstruct and make visible 'economic networks' which, it is thought, underpin political corruption in developing countries.

Long abstract
My paper sets out to discuss anti-corruption investigative practices in British NGOs, through which 'transparency practitioners' trace, reconstruct and make visible 'economic networks' which, it is thought, underpin political corruption in developing countries. Unlike other non-governmental transparency initiatives that focus on the production of self-

representational knowledge by organisations, these investigations seek to expose 'corrupt' sociality of hidden economic networks by 're-assembling' relations between persons, companies and financial flows.

Based on an on-going fieldwork with organisations in London, my paper examines — against the backdrop of similar procedures in anthropology — how investigators identify, route and make visible relationships of different kind. I ask: What is a relationship in this context, and how can it be 'corrupt'? I suggest that investigations locate corruption not only as actual facts, but also as a potential of relationships. I further argue that the rationale of making these networks visible (hence transparent) is to reveal 'real' beneficiaries of their supposedly illicit operations, concealed behind complex webs of international transactions. In so doing, 'transparency practitioners' seem to reverse what Strathern has called the substance of anthropological empiricism: namely, instead of routing relations through persons, they seek to identify persons through relations.

Contact: taras.fedirko[at]dur.ac.uk

14:45-16:00

<u>**Session 3**</u>   (Lecture Centre, LC 010)

<u>**Reflexivity**</u>

Sangmi Lee (University of Oxford)

Title: *Questions from the Field: Anthropological Self-Reflexivity through the Eyes of Study Participants*

Short Abstract
By illustrating the questions I received from the people in my study regarding my ethnicity, nationality, gender experiences, and numerous other subjects, I would like to suggest that anthropologists need to pay more attention to these questions as a source of self-reflexivity through the eyes/perspectives of their participants.

Full Abstract
Although there is nothing new about how anthropologists can be the observed instead of simply the observer and that they can also be interviewed while interviewing, no one has studied the kinds of questions they receive from the people that they study and interact with in the field. Questions that research participants ask the anthropologists during fieldwork is a critical way to reflect upon historical and persistent issues related fieldwork, such as positionality, self-reflexivity, and methodology. During fourteen-months of multi-sited ethnographic fieldwork among two Hmong communities in Laos and the United States, I received various questions from the participants of my study in regards to my own ethnicity, nationality, gender experiences, educational background, class status, family relations, and numerous other subjects. In this paper, I would like to first illustrate how these questions were related to my positionality as a fieldworker/anthropologist and

analytically investigate the meanings, implications, and socioeconomic contexts of those individual questions. While seemingly mundane and personal, those questions from the field importantly indicated the degree of familiarity people had with anthropological research and their understanding about my behavior as an anthropologist. In examining these issues, I will underscore the critical necessity of collecting and taking more seriously the questions during their fieldwork.

Contact: sangmi.lee[at]anthro.ox.ac.uk

————

Jas Kaur (School of Oriental and African Studies, University of London)

Title: *Navigating the ethnic conflict paradigm: how to be a British Indian researcher in Fiji*

Short Abstract

This paper argues that the fieldworker's insider status, in an ethnically divided society like Fiji, provides greater access to lived social experience because informants map their narratives on the fieldworker as presumed native, not because insiderism itself denotes automatic knowledge.

Long Abstract

How does the fieldworker navigate research in a so-called divided society when they are made, by their informants, to embody its discourses, narratives, and identities? With three coups in two decades, the intricacies of ethnic division in the former British colony of Fiji are often explained in terms of the competing interests of indigenous Fijian rights against Indo-Fijian calls for common roll democracy. As a British Indian entering the field and trying to make sense of a situation in which my own complex identities seemed woven into the fabric of the conflict, three main observations presented themselves. Firstly, how much is the fieldworker is in control of her research site, able to access knowledge through expert application and manipulation of ethnographic methodologies? Secondly, what power do informants have in defining the parameters and content of anthropological knowledge supposedly authored by the fieldworker soon after she returns from the field? Thirdly, in her enforced embodiment of the field by her informants, what impact can the fieldworker have not only in answering informants' needs to rehearse their own narratives but in creating opportunities for those informants to engage reflexively with them, perchance to re-evaluate them? In this paper, I explore all these questions drawing on my own ethnographic fieldwork and presence in Fiji, and I conclude that fieldwork is never a finite or finished product, but is constantly in a state of becoming, transformed through the relationships between fieldworker and informant as well as through their relationships with themselves.

Contact: 109720[at]soas.ac.uk

_____

Sara Merdian (Albert-Ludwigs-University Freiburg, Germany)

Title: *How to connect with informants today?*

Short Abstract

During my field study in Turkey I experienced great difficulty in connecting with informants because they would have preferred a Muslim interlocutor. The conflicts that emerged questioned my position as the ethnographer and made me ask "How can we connect with informants and deal with conflicts for which Westerners have become representatives?"

Long Abstract

In 1986 Akbar S. Ahmed's book "Towards an Islamic Anthropology" challenged anthropologists' understanding of how they ought to connect with their field. Until today scholars of an anthropology of Islam pan his book (Varisco 2005 & Marranci 2008) while others seem to echo milder versions of his approach, such as Talal Asad, who writes that we should start to understand Islam just as Muslims do: by starting with the Qur'an and Hadith (s. Asad 1986:14).

Both Ahmed and Asad can be said to challenge the idea that anthropology necessarily is secular and offer a different understanding of what the informants' contribution to our research is and what our accountability ought to be. However, Asad and also other anthropologists never seem to go back to the field and put their ideas into practise. This in itself seems to point to a major problem in anthropology.

During my field study in Turkey I experienced great difficulty in connecting with informants who would have preferred a Muslim interlocutor conducting an Islamic anthropology. Moreover, coming from the West with a Muslim background I always remained an ambiguous person to them and also experienced confusion in presenting myself to them. While it was almost impossible to create an open atmosphere of exchange with my informants we remain connected through Facebook. The ambiguities of our encounter, closeness and distance as well as unpronounced cultural conflict are at the centre of my questions on "how to connect with informants" and on how to make them part of ethnographies in an ethical way.

Contact: sara.merdian[at]orient.uni-freiburg.de

_____

Nicole Hoellerer (Brunel University, London - UK)

Title: *The use of ICTs among Bhutanese refugees in resettlement in the UK.*

Short Abstract

This paper is going to discuss the use of ICTs amongst Bhutanese refugees in resettlement in the UK. By means of ICTs, refugees maintain relationships, share information and disseminate knowledge about their shared history of exile.

Long Abstract

Since 2010, about 400 Bhutanese refugees resettled in the UK with the Gateway Protection Programme. The refugee resettlement project for the more than 100,000 Bhutanese refugees who resided in refugee camps in Nepal for almost twenty years, lead to a global diaspora. Families an d friends are divided between the eight different resettlement nations Canada, USA, Australia, New Zealand, Norway, Denmark, The Netherlands and the UK. As Bhutanese refugees have no extended travel documents, they have to make use of other means to communicate with each other across the continents and nations. My research with Bhutanese refugees in the UK revealed an astonishing level of IT literacy, only acquired in resettlement a few years or even months ago. Bhutanese refugees make extensive use of Internet Communication Technologies (ICTs) to maintain their relationships with the global diaspora, to share information and news, as well as to publicise their shared history of exile. For example, websites such as Bhutan News Service provide daily news about the global diaspora, the online radio station Radio Prabasi created by Bhutanese refugees offers a 24h service tailored to the refugees' tastes in music and worship, and each refugee community organisation has their own website. Furthermore, Bhutanese refugees in the UK utilize ICTs such as Facebook to publicly share their everyday lives, mostly portraying themselves as 'Western' and modern. In this paper, I will discuss the extensive use of ICTs and how Bhutanese refugees became avid users of the internet, utilizing ICTs for their own means and purposes.

Contact: nicole.hoellerer[at]brunel.ac.uk

Session 4 (Lecture Centre, LC068)

Accessing the field

Fran Bovey (Fran Bovey, PhD student University of Lausanne, Switzerland)

Title: *Negotiating the "field" with professionals and patients in a mental health care centre*

Short Abstract

How to do anthropology in a mental health care centre with a double-hatting, being also a professional in the same centre? How to do it when the research leads to a focus on disagreements between patients and professionals? How to negotiate the study's object and field with each patient and professional?

Long Abstract

The place in which I am conducting my research is a mental health care centre for people with psychotic disorders in Switzerland. My general aim is to understand professionals' and patients' views of their work and stay in the centre as well as their disagreements, and the ways they construct common knowledge.

In my presentation, I will focus on three points that highlight the role of negotiation with the centre's actors in the construction of my thesis:

– Professionals and patients express very different views on their conditions and on how care should be performed. How to respect these different views and integrate them in my observations, discussions with them, and writing? I need both professionals and patients to construct my thesis. How and how much to negotiate and speak about my thesis' object and my approach?

– I have been a social worker and a researcher in this centre for two years. This double-hatting offers me advantages and disasvantages, notably a particular immersion in the field and a necessity to change my roles frequently. As anthropology preconizes it, both immersion and distanciation from the field are necessary. What kind of immersion and distanciation are we talking about and how to put them into practice?

– The centre is new and its practices are still discussed and changing. In addition, a part of my job is to share some of my observations with professionals. How to study in a place that is moving and with which I am constantly interacting?

Contact: fanny.bovey[at]gmail.com

Magdalena H. Rusek (Institute of Archaeology, Faculty of History, Jagiellonian University, Cracow, Poland) & Kamil Karski (University of Rzeszów, Poland)

Title: *Many faces of one city: modern syncretism in Ciudad de México*

Short abstract

The modern capital of Mexico is one of the largest cities in the world. Thanks its multicultural history is also a space of diffusion between indigenous culture, European tradition and ongoing process of globalization. In our review we would like to present a two case of study in modern Ciudad de México.

Long abstract

The modern capital of Mexico is one of the largest cities in the world. Thanks its multicultural history is also a space of diffusion between indigenous culture, European tradition and ongoing process of globalization. In our review we would like to present two cases of studies. Concheros dancing is one of most popular ethnic dance, saved in social memory and tradition since 16ᵗʰ century. The origins of Concheros are associated with the battle between the Spanish and the Aztecs and revelation of. St. James as well as a

promise of renewal Indian empire. It fact it was response to the spreading of Christianity and its adaptation to the Indian way of expression via dancing and ritual. Unlike Concheros, Santa Muerte is relatively new way of religious celebration. Also the rise of worship is inverse. Cult of death was an important part of both cultures indigenous and Spanish. Originally Santa Muerte, among others magical practices was a part of love magic and local folklore. Nowadays it has become one of mains objects of non-Catholic devotion. Adoration of skeleton Saint depends of many social requirements. Personification of Death become a patron of excluded people - offenders, transgender sex workers, but also police officers. Although those practices are Catholic in form, but very far from Christian doctrine. In time the form of Concheros' dance and cult of Santa Muerte has dramatically changed, but it is still example of syncretism of worlds - Indian, Christian and modern ones, which is present in landscape of Ciudad de México.

Contacts: magdalena.rusek[at]gmail.com
kamil.karski[at]gmail.com

_____

Ole Johannes Kaland (University of Sussex)

Title: *My Research, or Their Education? Multiple Roles, Power-relations, and Ethics*

Short abstract

This paper explores the implications of inhabiting multiple roles in the field for the power-relations between researcher and field-actors. It discusses the reflexive nature of this, and the way this affects production of ethnographic data.

Long abstract

Drawing on fifteen months of fieldwork with internal migrant youths in Shanghai between 2010-2012, this paper discusses the methodological and ethical aspects of taking on local and established roles in the field, and what this has to say for the researcher-informant relationship. Using as an example the author's own role as a teacher to his informants, the first part of the paper discusses issues of access and ethics in being in different ways a person of authority for ones informants. It asks whether there are ways to overcome this, or whether imbalances in power are an inherent part of doing participant observation. While it is commonly argued in recent literature that the subject positions of researchers and teachers are imbued with authority, this paper contends that informants find ways of reflexively negotiating such power- relations as informants and students. Building on this, the second part of the paper discusses how field-actors may not only be informants, but actively become co-producers of information. As such, the paper finally discusses the implications of this collaboration in relation to the ownership over ethnographic data.

Contact: ok41[at]sussex.ac.uk

_____

Karen Lane (University of St Andrews, UK)

Title: *Canine Connections: Fieldwork with a Dog as Research Assistant*

Short abstract

My dog is part of my research method: an attractive and friendly animal, her role in fieldwork connectedness is easy to imagine. However does she do more than this? Is she a field actor in her own right? If so, how does that condition the fieldwork encounter? This paper presents work in progress.

Long Abstract

My fieldwork seeks out muted narratives that struggle to be heard in the contested city of Belfast. My dog accompanies me and she is an intentional part of my method. For example, walking the dog is rarely a mere journey from A to B and she can 'authenticate' my lingering presence in unfamiliar places; a dog opens the gateway to dog-focused communal activities; and her categorization of people is based on smell, not politics, religion or country of origin.

Kit Davis writes that walking the dog enables one to discover 'the social archaeology of community… with layers of repeated meetings that build, over time, into friendships or remain as they are – tiny intimacies or nodding acquaintanceships' (Davis 2013). When encountering random strangers with an attractive and friendly dog, her role in facilitating connectedness is immediately obvious: introduction enacted, anthropologist takes over. But does the dog simply mediate the anthropological encounter or is she a field actor that shapes what happens? The relationship between dog and person is reciprocal and the extent to which each actor responds to the other prolongs and molds the encounter. Can she elicit stories that may otherwise not be told?

Does she do more than 'only connect'?

This paper will present research in progress and ask questions of how the findings may be theorized.

Davis, C. 2013. 'Walking the Dog: Excursions in Companionate Being'. Abstract for IUAES Conference. (Paper given on 9th August 2013). Manchester: IUAES.

Contact: kll5[at]st-andrews.ac.uk

16:15-17:45

Session 5 (Lecture Centre, LC 010)
'Native Anthropologists': Doing research 'at home'

Anna Beesley (University of Glasgow, UK)

Title: *Defining the Anthropological Field at Home.*

Short Abstract

Both as a resident and having worked within the area being researched, I discuss doing anthropology 'at home'. This paper interrogates the notion of home, and considers the benefits and challenges of researching within a relatively close network of people and organisations involved in the asylum system in Glasgow.

Long Abstract

Both as a resident and having worked within the area I am currently researching, this paper discusses doing anthropology 'at home'. By interrogating the notion of home for both the researcher and the asylum seeking participants, the concept of the research field itself is brought into question. This paper argues that the research field is an event (Coleman and Collins 2006: 12), consisting of relationships between the researcher and participants, which extend through imagination, space and time. The research field extends beyond the 'here and now' to incorporate the researcher's and participants' wider global experiences, knowledge and epistemologies (Burawoy et al., 2000). Drawing on these notions, this paper problematizes the chronological, geographical and emotional boundaries of the research field that are drawn by researcher and participants.

The paper considers the benefits and challenges of conducting research within the relatively close network of people and organisations that make up the asylum seeking communities and services in Glasgow, a place that all involved may consider home. Researching with a wide range of actors involved in the asylum system, both the 'powerful' and the 'underdogs' (Lumsden, 2012), this paper considers the impact that working within this network can have on the participants and the researcher. Furthermore it considers the ethical, moral and political consequences of the researcher choosing to censor data.

Contact: a.beesley.1[at]research.gla.ac.uk

_____

Ishrat Jahan (Durham University, UK)

Title: *Revisiting the 'native' in the field: Doing anthropology at home in rural Bangladesh*

Short Abstract

Doing anthropology at home involves ethical dilemmas because of the reality that anthropologists are identified more as individuals with personal connections with people in their field sites. Anthropologists' positions are shaped by their age, gender and social status, which have considerable effects on their research.

Long Abstract

When home becomes the field, as my research in rural Bangladesh shows, it is not possible for anthropologists to separate their personal identity from the professional. Though I was doing anthropology at home, my respondents portrayed me as 'the daughter of the village' where my father's reputation shaped my position and people's attitudes towards me. My father's property dispute affected my choice of places and people I could research. For example, my identification as 'boroloker meye' (wealthy person's daughter) did not allow me to participate in poor people's lives and learn their worldviews and experiences. For being a Muslim woman, the requirement of maintaining purdah, which meant my limited appearance in public places with male presence, also hindered my research with men.

While doing anthropology at home, I had to face multiple challenges which involved potential risks of my father's rival's attack and becoming victim of doladoli (village faction politics). I was not free from the stress of getting exploited by my respondents who tried to manipulate me to solve their personal problems.

I suggest that if home and field becomes inseparable, it is not always possible for anthropologists to overcome ethical dilemmas where they have obligations towards the people they study. By researching their own people, anthropologists narrow the distance between the 'researcher' and the 'researched' as they share their experiences with the people being researched.

Contact: ishrat.jahan[at]durham.ac.uk

Sofía Natalia González-Ayala (University of Manchester, UK)

Title: *Fieldwork as déjà vu: writing up to give up familiarity*

Short abstract

In this paper I will discuss how after a fieldwork carried out as a sort of déjà vu 'at home', archive material has helped me de-familiarize from my previous expertise and role as local anthropologist and museum employee and thus allowed me to write up my PhD ethnography now that I am 'away' in the UK.

Long abstract

My PhD research is about Wakes and living saints, an exhibition open for three months in the National Museum of Colombia in 2008. I was involved with it directly, first as research assistant for its temporary version, then in charge of its travelling version for two years. For my PhD research project I decided to follow this moving display, composed of a set of 21 banners with printed text and photographs and a few objects that work as a structure used still nowadays to organize local versions of the original exhibition.

While 'in the field' I was not away but 'at home'—fieldwork was like a déjà vu. This particular position implied I had to gain rapport and familiarity with the people I was interacting but also, perhaps even more, I had to de-familiarize myself from my previous knowledge and expertise as a museum employee and local anthropologist.

In this paper I will discuss how now that I am 'away' in the UK writing up my ethnography the archive material produced in the exhibition research has helped me achieve that de-familiarization. Simultaneously, the same material talks about the public and academic character of the process behind this exhibition's scenes, posing additional challenges as precisely because of the roles I used to play while I worked for the Museum there were things I should not talk about or simply did not know.

Contact: sofia.gonzalez-ayala[at]postgrad.manchester.ac.uk

Session 6 (Lecture Centre, LC010)
Diaspora

Nayana Bibile (University of South Wales, Sydney, Australia)

Title: *Connecting Lives in Resettlement: the Seductive Myth of Equality and the Modern Ethnographic Encounter*

Short Abstract

Investigating meaning-making as a non-white ethnographer highlights friction within zones of awkward engagement. Ethical imagination helps understand how the other as an object of desire is essential to analysing how encounters intersect with matrices shaped by race and gender and create particular knowledge by drawing out implicit complexities.

Long Abstract

The meaning-making of refugee resettlement is often imagined as one of equality; however, the resulting relations are mutually though unequally produced. Investigating the

micro-physics of routine interactions as a non-white ethnographer highlights friction between different rationalities that arise locally within such zones of awkward engagement. Elaborating on Geertz' dictum of the circumstantiality of ethnographic knowledge, Gupta moves to a central focus on the presence and experience of the ethnographer. With this logic, the relation between self and other, between subjectivity and intersubjectivity, is situationally specific to the fieldwork context and encounters. The conscious and unconscious processes at work in constructing the other as an object of desire are essential to understanding how it is possible and desirable to constitute oneself as an 'ethical subject'. Moreover, this self formation is contingent on historical contexts that provide the conditions for the 'problematisation' of self through fantasy, affect, and the placement of the body. These specificities mean for a non-white ethnographer that encounters intersect with matrices shaped by race and gender relations that have consequences for the responses their multiple subject positions provoke. This should, however, not be construed as a weakness of the position, nor a disadvantage for the analysis; quite on the contrary, working with the "ethical imagination" (Moore 2011) draws attention to the contingency of subject positions, their entanglements with discursive structures and fantasies of otherness. The inherent tensions and frictions serve as the nucleation point for the creation of particular knowledge by drawing out implicit complexities.

Contact: n.bibile[at]unsw.edu.au

──────

Lennon C. Mhishi (School of Oriental and African Studies, London, UK)

Title: *Metaphorical and Translational: Disruptions and Possibilities For An Anthropology of Migration and Diaspora*

Chinoziva ivhu kuti mwana wembeva anorwara – Only the soil knows when the mouse's offspring is unwell.

Muzivi wenzira yeparuvare ndiye mufambi wayo – The one who walks it, is the one who knows there is a path on a granite rock.

Through the use of two Shona proverbs as tropes and metaphors for the (auto) ethnographic journey, this discussion explores the challenges and possibilities presented by conceptualising an anthropology of migration and diaspora as a journey of translation, (de)/(re) territorialisation and grappling with webs of "invisible", affective and embodied experiences of migrancy, being and belonging.

As an expression of preliminary thoughts on fieldwork in progress, on narratives and experiences of music, place making and identity negotiation amongst Zimbabwean migrants in Britain, I seek to engage what one may term a migrant or diasporic liminality that exists as researcher, and amongst Zimbabweans in Britain. This intercalary position is also embodied in the tenuous and simultaneous insider/outsider position I occupy, as

ethnographer and Zimbabwean, as well as a recent migrant to Britain myself, who has taken pathways (dis)similar to those of the Zimbabweans I am in conversation with. The rhizomatic metaphorical possibilities of the Shona proverbs in translation are also crucial as pathways to exploring, as well as disrupting notions of "the soil" in Zimbabwean cosmology as rootedness, and as formative of an identity. This is especially so in considering migrant and diasporic connections that are increasingly less rooted, but routed in webs of technology and trans-national and trans-territorial relationships. What then, does it mean to engage in an anthropology of Zimbabwean migration and diaspora that is mediated by, or that confronts the challenges and possibilities manifest in journeys and pathways of and as translation, de/re-territorialisation, and the technological and transnational connections thereof?

Contact: lennon_mhishi[at]soas.ac.uk

Sitara Thobani (University of Oxford, UK)

Title: *Living History, Performing Coloniality: Towards a Postcolonial Ethnography*

Short Abstract

Postcolonial studies have brought attention to the relation between colonial and nationalist constructions of cultural identity and the subsequent politics of cultural production. This paper asks how this critique might be applied to contemporary ethnographic practices to trace ongoing articulations of coloniality in the living present.

Long Abstract

Part of the disciplinary self-reflexivity of anthropology results from forceful critiques from within the discipline regarding its relationship to the colonial project. The question remains however as to what a postcolonial ethnographic project might look like. That is, while anthropologists engage with postcolonial studies in theory, how might they do so in practice? What is the role of the anthropologist as postcolonial cultural critic? This paper addresses these questions based on two years of doctoral fieldwork examining Indian classical dance practices in multicultural Britain.

An historical analysis of the development of Indian classical dance reveals an intimate relationship between nineteenth and twentieth century Orientalist and nationalist discourses. Examining Indian classical dance performances in contemporary multicultural Britain thus demonstrates ways in which discourses of coloniality are re-produced and re-performed in the present context of postcolonial diaspora/multiculturalism. Focusing on constructions of historical narrative, idealised femininity and ethnic and religious identity, I show how ethnographic research can be used to excavate contemporary practices and conceptions of culture to better understand the relation between coloniality and postcoloniality. In so doing, I reflect on my participant observation and insider/outsider status as an Indian classical dancer to further explore the potential for anthropologists to

engage in postcolonial critique. Close ethnographic attention to the quotidian, I argue, reveals more concretely the capacity of Orientalism to both endure and transform in its contemporary articulations. A postcolonial ethnography thus brings attention to the production of the present as living history, shaped by the colonial legacy.

Contact: sitara.thobani[at]sant.ox.ac.uk

Day 2 – September 4ᵗʰ

9:00-10:30

Session 7 (Lecture Centre, LC 012)
Bridging medical realities.

Ben Belek (University of Cambridge, UK)

Title: *Can anthropology help us make sense of the difficulties autistic people experience with regards to their emotions?*

Short abstract

Can anthropology help us make sense of the difficulties autistic people experience with regards to their emotions? Can it help us to better appreciate the experience of being autistic? And finally, can an anthropology of autism allow us to better understand human emotions in general?

Long abstract

Autism spectrum conditions represent a broad category of behavioural, cognitive and neurological atypicalities. The difficulties experienced by people on the autism spectrum with regards to their emotional awareness, regulation, expression and interpretation are often mentioned in literature - and regarded by autistic people themselves - as salient features of the condition. The primary aim of my research is to help characterize and deepen our understanding of these difficulties, in order to gain a subtler appreciation of what 'being autistic' actually means. An ethnographic focus on emotional experiences in autism promises to introduce a new, unique pathway toward a clearer understanding of a condition too often thought to be unintelligible. Moreover, seeing as the concept of neurodiversity encourages us to consider all forms of human diversity in our analyses, an anthropologically informed study of autistic emotions is likely to be theoretically productive, expanding and refining our grasp of emotional states and processes so that it accounts for the whole variety of human experience, not limited to neurotypical contexts. In my presentation, I shall introduce and analyse my findings relating to autistic people's complex

and ongoing relationships with their own emotional experiences. I shall argue that the exploration of one's own emotional landscape often invites active orchestration, habituation and cultivation; but at the same time implicates sensations of passivity, powerlessness and submission. I will attempt to shed light on how these seemingly contradictory processes are negotiated and reconciled by people on the autism spectrum, and ultimately embraced - as inevitable aspects of being autistic.

Contact: bb445[at]cam.ac.uk

Kelly Fagan Robinson (University College London, UK)

Title: *Looking to Listen - Unpacking the Logic of Deafness*

Short abstract

This paper explores the 'alterness' that is experiencing a sounded-world without hearing. It renders explicit the position and sensory bias of bodies, particularly those of the ethnographer and her interlocutors, and suggests how moments of sensory departure may expose deaf perceptual framing, enabling greater understanding of deafness itself.

Long abstract

Through my work with deaf theatre-makers in London, I have witnessed how deaf people are able to establish and assert their strong visual and tactile bias, both aesthetically and sensorially, through their theatrical process. Contrary to typical portrayals of deaf bodies as sensorially deficient, I have observed the deaf body as generative of value, one based on deafness as uniquely visual.

My PhD focuses on this sensorial "otherwise," engaging in what Feld has deemed "an ethnoaesthetic negotiation, trying to work with [people] to understand how they [listen]." I approach deafness through the ethnoaesthetics of visual/tactile listening, seeking to understand what alter-logic might be inherent in a position that deaf people describe as being "of the eye." (Veditz 1913). I posit that in order to practically perform the mind-flip that is what Holbraad calls "[using] our material to transform our concepts," I must first render explicit the physical, often aurally-biased position that guides deaf research, exploring the sensorial alterness that is experiencing a sounded-world without hearing.

In this paper I question not only what components might compose visual deaf logic, but also the ways that this highlights bodies as moral/ethical landscapes, my own body included. If sound and bodies are the key transformative materials for this project, I suggest that being sensitive to moments of sensorial disjuncture may help to understand where experiences overlap. This position, I argue, transforms the ethnographic product itself, requiring from start to finish awareness of and communication through recognised deaf perceptual framing.

Contact: k.robinson.12@ucl.ac.uk

_____

Valentina Cappi (University of Bologna, Italy)

Title: *Negotiating the Doctor-Patient Relationship through Television: an Ethnography of Medical Dramas' Italian Viewers*.

Short Abstract

Being a member of an audience is now constitutive of everyday life. I'm exploring the use of medical dramas in the construction of explanatory models of illness within the doctor-patient relationship, considering them as catalysts of social learning and as vectors of patients' negotiation strategies.

Long Abstract

It is not difficult to see, within the ethno-anthropological disciplines, that an "exoticizing" or "archaizing" prejudice has excluded, for a long time, a pervasive dimension of the present times from the legitimate fields of investigation: the system of mass media.

In an age when a remarkable part of the flow of meaning in societies passes through the media (Hannerz, 1992) and in which everyone, at different degrees, is immerse in media ecosystems, "being a member of an audience is no longer an exceptional event, not even an everyday event. Rather it is constitutive of everyday life" (Abercrombie, Longhurst 1998: 68-69).

Since the 1980s, the medical genre has become one of the main arenas of television fiction, the place for the absorption and diffraction of imagery once confined to professionals. However, few scholars have investigated the mediation that comes about during this process, that is the negotiation between media representations and everyday experience of health-care contexts. The purpose being to understand the extent to which these cultural products shape the doctor-patient relationship and redefine expectations and lay and professional positions in selected contexts.

A field-work based on interviews and questionnaires to physicians and patients in Central and Northern Italy will be compared to the study on the reception of E.R. by French and British viewers made by Solange Davin (Davin 2007) and to the seminal hypothesis of Joseph Turow on "what messages viewers with different backgrounds draw from such programmes when the news and personal experiences present them with a fundamentally different reality" (Turow 1996: 1243).

Abercrombie N., Longhurst B., *Audiences: A Sociological Theory of Performance and Imagination*, Sage, London, 1998.

Davin, S., *Urgences et ses spectateurs: la médecine dans le salon*, L'Harmattan, Paris, 2007.

Hannerz U., *Cultural Complexity: Studies in the Social Organization of Meaning*, Columbia University Press, New York, 1992

Turow, J., *Television entertainment and US health-care debate*, The Lancet, vol. 347, May 4 1996.

Contact: valentina.cappi3[at]unibo.it

Marta Roriz (University of Coimbra, Portugal), Cristina Padez (University of Coimbra, Portugal)

Title: *Obesity and ethnography: a multidimensional challenge*

Short abstract

This presentation regards a phD project that uses multi-sited ethnography as a method that permits to map the articulation of a multiple network of actors and different kinds of expertise that take part on the constitution of obesity "epidemic" and obesity treatment, at a Portuguese hospital and beyond.

Long abstract

This presentation departs from a project anchored on the critical medical anthropology approach, whose aim is to contribute to a genealogy of the "obesity epidemic" and of the constitution of its medical category. As a public health problem that transcends biomedicalization, obesity constitutes an intersection of political economy with bio and eco-social causation. Today, the association of obesity to disease risk is a key component on public health discourse on individual's responsibility for their disease. But it is necessary to examine the limits of this responsibility, once a "persecutory health" is taking place. The causal relations between exposure to modern products and modern life styles and some diseases involves talking about manufactured risks that need new ways of looking, distinct from biomedicine's epistemology whose tendency is to isolate and to study diseases as distinct from their social contexts.

The obesity epidemic phenomenon is articulated in a multiple network of actors and discourses. Multi-sited ethnography, by enabling to move from different field sites as well as to combine additional methods, permits to collect and account the positioning and experience of different actors taking part on obesity treatment and intervention; fieldwork will be conducted at Coimbra's hospital in order to access how patients and different medical specialties perceive and construct the problem and their field of expertise at the clinic. But health goes beyond the hospital. Stakeholders from the industry and regulation bodies, governamental, non-governamental and international organizations as well as experts such as epidemiologists and policy-makers must be taken into account.

Contacts:martaroriz2006[at]gmail.com
cpadez[at]antrop.uc.pt

Session 8 (Lecture Centre, LC010)

Fieldsite

Dr. Elizabeth Hodson (University of Aberdeen, UK)

Title: *Studio-Site: From Place to Context*

Abstract

Contemporary art practice has now entered a post-medium condition (Krauss 1999). Doing so has led art away from a strident formalism concerned with the particularity of a material form towards a stress on the contextuality of art-making beyond the studio (Bourriaud 2002). Similarly we find that ethnographic fieldwork is no longer contained within the enclosed space of a village or town, but exists in the interstices across varied environments, real or imagined. However, this paper suggests something slightly different and rather than conceding to a wholesale dismissal of the studio, I suggest it is still a valid site of consideration and, conversely, that fieldwork can still be attuned to the particularity of a given location. But this location and the relations it engenders are evidently now of a different ilk. Working through the example of ethnographic fieldwork in Reykjavik with contemporary Icelandic artists, as well as more recent fieldwork in Glasgow, Scotland, I explore the specificity of this transformation through the lens of the 'anthropologist-artist' and how such a position potentially allows fieldwork to be re-imagined. Drawing on the place of legitimacy in anthropology, and especially as it relates to the emerging interface between art and anthropology, I contend that a studio-led enquiry shifts the normative relations created in the field and specifically how we articulate and sustain them. This re-imagination of the ethnographic encounter through a different kind of space could then offer anthropology a way forward that is premised on our informants themselves crafting the space of the encounter.

Through the lens of the 'anthropologist-artist' the example of a studio-led enquiry is considered, offering with it an opportunity to re-imagine the ethnographic experience as one that is now premised on our informants themselves crafting the space of the encounter.

Contact: elizabethhodson[at]abdn.ac.uk

Caitlin Meagher (University of Oxford, UK)

Title: *Sharehouses in Japan fieldsite*

The paper is one chapter in my doctoral thesis, currently in progress, at Oxford University's Institute for Social and Cultural Anthropology. The broader project concerns

Japanese sharehouses, which became popular as an alternative to living at home until progressing to the marital home for many young Japanese, particularly women. The paper addresses the marketing of the sharehouse lifestyle as an imported commodity, through the use of foreigner residents' images; rhetoric about the transformative power of the sharehouse as "studying abroad without leaving Japan"; and in some cases more explicit promises of "international exchange" or in-home English language instruction. At the same time, foreignness is managed in various ways, both by those marketing the sharehouse and by those inhabiting it, through controls on the types and numbers of foreign residents, by the former; and the assiduous recognition of Japanese domestic norms through material practices, by the latter. The paper is based on nine months of fieldwork in a sharehouse in Osaka Prefecture in 2012, a field study of sharehouses in the area, and an extensive and ongoing content analysis of sharehouse marketing literatures.

Contact: caitlin.meagher[at]new.ox.ac.uk

_____

Katja Jonsas (University of Roehampton, UK)

Title: *Imaging global and local fields. Women and (re)construction of gendered power relations in academia*

Short Abstract

In this paper it is discussed how multi-sited organizational ethnography can be used in exploring how women's academic careers are shaped by local and global processes.

Long Abstract

In this paper, the focus will be on multi-sited organizational ethnography and it is explored how to apply multi-sited ethnography when exploring global policy initiatives. There are indications that disciplinary values and ideals often occur with masculinity, and academic excellence is a gendered construction. However, as the field of academia has been reconstructed by globalization, marketization, and new managerialism, new power relations have emerged. While there are indications that new managerialism has reinforced old inequality regimes, some women hve been empowered by new managerial initiatives.

These observations indicate that the relationship between new managerialism and gendered power relations in academia may be more nuanced than anticipated. In order to capture how local and global processes shape women's academic careers, comparing two organizations that operate in the same disciplinary field, but are located in different settings, may provide methodological tools to explore how gendered power relations are reconstructed. However, as multi-sited ethnography follows movement of ideas and people, new managerialism and gender are not coherent constructions stretching from site to another. Thus, seemingly similar phenomena, such as new managerial policies and

33

gender relations, may be deeply embedded in local rationalities. Consequently, the role of ethnographer becomes crucial as she is the one connecting two sites and defining how these two sites are related to each other.

In this paper it is discussed the role of ethnographer in connecting two sites, how she can balance between global and local factors, and whose ethnography will it eventually be.

Contact: Katja.Jonsas[at]roehampton.ac.uk

_____

Abraham Heinemann (University of Kent, UK)

Title: *Fields I found and the One I did not.*

Short Abstract

Fieldwork is an interesting phrase, one anthropological researchers use quite a lot. I recently found some types of 'fields' in my research, and in a more lucid moment I did not find the conspicuously absent 'fieldwork' we tell other people -including ourselves- about. So what did I find?

Long Abstract

Fieldwork is an interesting phrase, one we anthropological researchers tend to use quite a lot. We use the concept of 'fieldwork' when we are telling friends and family why we aren't going to be around for a while, or when ask ourselves whether posting photos online from our research may compromise participants. Or maybe we are simply explaining how we do our research to an acquaintance who does not formally know what Anthropology involves. I would like to mention some types of 'fields' I found in my recent anthropological research, and in a more lucid moment the non-finding of the conspicuously absent 'fieldwork' we tell other people -including ourselves- about. In explaining what I did and did not find I will then share why I was so happy that I could not find the the 'field' implied in 'fieldwork'. Finally I conclude that perhaps I am being semantic or even axiomatic in my reflections, or maybe it was just a contextually relevant insight. Nonetheless as an anthropological researcher I found these still salient to explore. In doing so I consider that the prodigious 'field' in fieldwork is not confined by the spatio-temporal defines of a 'field' and thus is not a field and so something else - something that lies in the elastic potential of anthropology and the elusive nature of explaining it.

Contact: kb422[at]kent.ac.uk

Session 9 (Lecture Centre, LC 068)

The Anthropologist's Place in the Field

Gem Jones (London School of Hygiene and Tropical Medicine, London, UK)

Title: Cosmopolitan ethnographers, cosmopolitan data.

Short abstract

This paper explores boundaries between field and home drawing on ethnography in Kenya. Focusing on how the ethnographer writes about emotive concepts like poverty, loss and morality, the paper considers how ethnographic knowledge is constantly - and often surprisingly - remade as both the ethnographer and the "data" itself becomes more cosmopolitan.

Long abstract

"Making the strange familiar and the familiar strange" is an oft-quoted tenet of ethnographic fieldwork. But what does this really mean when connections between ethnographers and informants develop and change over time and across continents? This paper explores the porous, shifting, boundaries between field (as a source of data) and home (as a place of analysis) by drawing on several years ethnographic engagement with the residents of "Akinda," a village in Western Kenya. Akinda is economically marginalised, with some of the highest HIV prevalence in Kenya. It is also a "researched village," a site of long term transnational medical research where the majority of residents are either research participants, researchers or both. Akinda is, therefore, the epitome of a 'remotely global' village, imagined as the rural outpost of a global medical research machinery. Focusing on how the ethnographer feels and writes about emotive concepts like misfortune and privilege, poverty and equity, loss and morality in this context, the paper considers how ethnographic knowledge is constantly - and often surprisingly - remade as both the ethnographer and the "data" itself becomes more cosmopolitan. Return trips to the field, Facebook friendships, playing host to fictive relatives holidaying in the UK: these things shift perspectives and make new connections. How this shapes knowledge, particularly emphatic knowledge, is the subject of my discussion.

Contact: Gemma.jones[at]lshtm.ac.uk

Indrė Balčaitė (School of Oriental and African Studies, London, UK)

Title: *Why are you interested in our simple lives? Narrating ethnographic research to the informants amidst cultural and social differences*

Short abstract

A European PhD researcher conducting ethnographic long-term research in a migrant worker community from Myanmar finds that shifting, circumstantial boundaries between the researcher and the informants can be exploited to identify a common narrative when presenting her research and introducing herself to her research participants.

Long abstract

It usually argued that an ethnographer has to be able to juggle the "insider" and "outsider" or emic and etic approach so as to be able to both immerse him/herself into the world of meaning of his/her informants and at the same time to take distance to analyse it and present it to others. However, how do you narrate yourself and your research to its participants who differ from you across a range of cultural and socioeconomic characteristics? "Why are you interested in our simple lives?" was just one of the questions my interviewees, Plong migrant workers from Myanmar in Thailand, kept asking me during my fieldwork. The divide and hierarchy that my status as a PhD student at the University of London (former metropolis of Burma/Myanmar) was seen as creating between them and me did not help me to earn trust amongst a population that had no previous experience of participating in ethnographic research. Encouraging questions and making the process of research transparent helped to overcome it. Yet most importantly, even in such a cross-cultural situation, I discovered that, in the words of Temple and Edwards, the "many borders of fluctuating significance" making it "impossible to set up stable definitions of 'them and us'" (Bogusia and Edwards 2002) were actually productive. Those shifting, circumstantial boundaries created some overlaps and commonalities that in turn gave me a vocabulary to talk about my background and my reasons for conducting that particular type of research in a way that my informants could understand and identify with.

Bogusia Temple and Rosalind Edwards, 2002. "Interpreters/Translators and Cross-Language Research: Reflexivity and Border Crossing." *International Journal of Qualitative Methods*, 1 (2), 8.

Contact: indre_balcaite[at]soas.ac.uk

Cleonardo Mauricio Junior (Federal University of Pernambuco, Brazil)

TItle: *Taking seriously even the repugnant cultural others? Anthropologists versus Pentecostal leaders in Brazilian Public Sphere*

Short Abstract

Is it possible for Brazilian anthropologists to "take seriously" Pentecostal leaders, the bitterest opponents of LGBT and women's rights? And what have been the consequences

of not doing so? This papers aims to apply the ontological turn even to what Susan Harding calls the "repugnant cultural other"

Long Abstract

In his agenda that defines Anthropology as "the science of the ontological autodetermination of the world's peoples", following the ontological turn in Anthropology, Viveiros de Castro (2011) urges the anthropologists to take the natives seriously. It means "refraining from actualizing the possible expressions of alien thought and deciding to sustain them as possibilities". Yet, "taking seriously" would also imply the non-concession of the same privilege to "almost all of the things that... are near to or inside of us". Matei Candea (2011) counterposes this discard of the Endo-anthropology by the ontological turn by reminding there is alterity even inside what we understand as "we" and that "the line between those visions we *ought* to take seriously and those we ought *not* to is never fixed".

I propose going beyond the rectifications of Candea, expanding the "taking seriously" to those who Susan Harding calls "repugnant cultural others". Nowadays, in Brazil, this stigma has been imputed to the Pentecostal leaders, as they rose against the aspirations of the feminist and LGBT movements. I intend to show that, because they did not take the Pentecostal worldview seriously, some scholars have taken on arguments against which Anthropology has been struggling to overcome. My conclusions are based on the following reactions to an interview given to one of the most famous Brazilian talk shows, by the fiercest Pentecostal leadership, in defense of the so-called "family valued", the pastor Silas Malafaia, and also on fieldwork made among the staff of his church, *Victory in Christ*.

Contact:cleonardobarros[at]gmail.com

_____

Raluca Bianca Roman (University of St Andrews, UK)

Title: *The blurry lines of belonging and non-belonging within the ethnographic field and negotiating the unfavourable in ethnographic writing*

Short abstract

Based on my fieldwork among a traditional Roma community in Finland, this paper discusses the difficulties involved in jumping between the status of 'friend'/'researcher' in the field and the ways in which we can negotiate what we write/leave out of our writing once fieldwork has come to an 'end'.

Long abstract

Grounded in my 14 month fieldwork within a traditional Roma community in Finland, the Finnish Kaale, my paper explores the interplays between the

'insider'/friend-'outsider'/academic status and the ways by which the position of ethnographer-anthropologist is recurrently challenged in the field. Part of my ethnographic fieldwork, I have often been questioned as to my position within the community. The Kaale I have lived with continue to uphold what they argue to be 'age-old' customs within the community while being embedded within modern day Finnish society and participating in mainstream social (and social media) life. Their belonging within the Pentecostal churches and my aim to study the religious conversion occurring within the community has granted me the entrance within what many have defined as a 'closed off' community. Nevertheless, what one does with the 'unwanted' truths and the things that members of the community wish to remain unspoken yet are of anthropological interest is often up to the discretion of the ethnographer. In this paper, I tackle the ways by which we may deal with the aspects of life that would put our informants in unfavorable light and the ways in which we can mediate between our positions as friends to our informants and academics. Discussing how we may negotiate our writing post-fieldwork, and how we make our writings available to our informants, is the second issue of my presentation.

Contact: rr44[at]st-andrews.ac.uk

_____

Alyaa Ebbiary (School of Oriental and African Studies, London, UK)

Title: *'My people': Ambivalence and Loyalty for the Insider-Outsider*

Short abstract

Anthropology's old dichotomies of home/ field and ethnographer/ interlocutor are reductive, and interrogating them through the lens of the ambivalent insider/ outsider could help to broaden the scope of reflexive work.

Long abstract

Doing anthropology 'at home' presents a special set of problems, arguably more so as 'my people' are Britain's most scrutinized and newsworthy ethnic and religious minority. As a visibly identifiable Muslim, I am exposed to a different set of expectations by my interlocutors than an 'outsider' would be, and potentially more complicated to navigate. Being female adds a further complication to my public manner and self-fashioning 'in the field'. As a real-life participant and professional observer of the British Muslim community, I cannot 'go' to the field, I am there already. Doing ethnographic fieldwork with a community I consider myself a part - and am considered to be by the 'majority' - confuses several of anthropology's old dichotomies. Problematising these dichotomies of field/ home, insider/ outsider and ethnographer/ interlocutors, will shed light upon the dilemmas of the so-called 'native anthropologist'. The typical trajectory from Outsider to Insider – through time-spent and friendship, has become for a growing minority like myself, reversed – through the

process of anthropological training. Working with a place or a people that you have invested emotionally in, and that forms a part of your own memory and identity, throws up baggage that you may be unaware of; and have not necessarily unpacked as diligently as the anthropologist who studies an unequivocal Other. I need to address my own ambivalent relationship with the 'British Muslim community' – a relationship that swings from loyalty to cynicism. This will no doubt colour my representational and interpretational decisions.

Contact: 603149[at]soas.ac.uk

10:45-12:15

Session 10 (Lecture Centre, LC010)

Research Methods

Lucie Hazelgrove-Planel (University of St Andrews, UK)

Title: *Collaborative Methodologies of Knowing*

Knowledge in Vanuatu can be considered a possession and a commodity. Knowledge confers authority and power and sharing knowledge can be risky. In this paper I argue for the recognition and respect of the significance of knowledge to other people, and suggest collaborative methods as a tool to this end.

As anthropologists, we aim to understand what our consultants in the field know (and perhaps what they don't know too); but how we learn leads to different kinds of knowledge and ways of thinking. This needs to explicitly inform how we conduct our ethnographies, and so I advocate for ways of working based on careful consultation and collaboration with the people with whom we work. Such an approach will lead to improved anthropological understandings, but will also lead to improved relationships with our consultants in the field through the demonstration of respect and recognition inherent in involving them in the process of creating anthropological knowledge. This is therefore a question of bridging the gap between ethnographer and consultant; outsiders and insiders.

The topic of collaboration will be discussed in relation to my upcoming fieldwork in Vanuatu, where I will be researching pandanus weaving. The use and significance of collaborative research is well recognised in Vanuatu, where ni-Vanuatu take an active interest in their culture. Collaboration is seen as a sign of how far relationships have come since the first encounters between ni-Vanuatu and Europeans and I argue for acknowledgment of the positive impact of working together not only on the people with

whom we work and the relationships which we build, but also on the knowledge we gain.

Contact: lmhp[at]st-andrews.ac.uk

_____

Christian Slaaen (Lillehammer University College)

Title: *Doing research with youth through film making.*

Short Abstract

My PhD-project aims to discover how young people handle their everyday life in different multicultural contexts in Oslo. This paper presents empirical data on how I engaged youth in a collaborative film project to produce knowledge about their everyday life and how participatory filmmaking influence the roles of ethnographer and informants.

Long Abstract

My PhD-project aims to discover how young people handle their everyday life in different multicultural contexts. Fieldwork is conducted on two main arenas in Oslo: a youth-club run by voluntary youth themselves and an upper secondary school class. Both arenas are multicultural in the sense that the actual youth have minority and migrant background with parents from various countries. The research methods include participatory observation, in depth interviews and participatory filmmaking. The youth are engaged in a collaborative film project where the visual material is being used to produce knowledge about participation and competence development in social practices at school and the spare time. I especially focus on how minority and migrant background is handled and made relevant by the youth in their everyday life. In this paper I present empirical data from my fieldwork on how the youth are engaged in a collaborative film project and reflect upon how the filmmaking process both influence and challenge the roles of ethnographer and informants. Generally I participate with the youth by filming their everyday activities, but the youth are also using the camera to document their own lives without my presence. In that sense the youth are doing research themselves, often in places where I am not allowed to participate. Through the filmmaking project topics such as social media, gender, ethnic identities, school, friendship, family and popular culture have been explored. This paper addresses how the filmmaking activity is useful to engage youth in research and contribute to a reflexive dialogue between researcher and youth in the process of knowledge production.

Contact: christian.slaaen[at]hil.no

Oliver Pattenden (Rhodes University, South Africa)

Title : *Relations of trust, questions about ownership: Reflections on a collaborative photography project in South Africa*

Short abstract

My young interlocutors used disposable cameras as part of a collaborative project that focused upon their representations of the moral dimensions of their lives. The paper details the project in the context of relations of power, freedom and trust in the field.

Long abstract

My doctoral research considers ethical contestation relating to education in the Eastern Cape Province of South Africa. As part of a collaborative project entitled "My Future", approximately sixty of my young interlocutors used disposable cameras to produce representations of their own moral stances and ethical evaluations. Additionally, I viewed and discussed each resultant image with its creator. This paper considers three interrelated areas of concern.

Firstly, how the photos and explanations illustrate learners' moral stances and ethical evaluations. Although I made it clear that there were, "No right and wrong answers", the images and explanations tell us a great deal about relations of power in the field. Secondly, how the images and discussions are intelligible within the context of my ethnographic research more broadly. In particular, I compare data gathered during the first stage of fieldwork, a ten month stay in the locality, with the second stage, which involved fewer and shorter interactions with young learners.

Thirdly, how my concern for certain themes of inquiry influenced the representations found in the images and descriptions. The questions here are: who was in control of the images that were captured and the explanations that accompany them? What does this say about relations of power between me and my collaborators? The answers consider institutionalised moralities often found in schools, and racialised and generational expectations in South Africa. In the concluding remarks, I consider how relations of trust are integral to the freedom that interlocutors have to tell us what is valuable to them.

Contact: olipattenden[at]yahoo.co.uk

Halima Akhter (Shahjalal University of Science and Technology, Sylhet, Bangladesh)

Title : *Understanding mental wellbeing: supporting students to develop the self management capability*

Short Abstract

Continuous mental stress from different social situations may cause mental trauma in students and the ultimate end of it is personality disorder or suicide. Proper caring, guidance and confidential mental support could bring them back to their academic learning process and ensure a better student life.

Long Abstract

Most undergraduate classes contain a few of students with little interest in either attending lectures and tutorials or preparing for the final examinations. They have worst academic performances and many drop out in their courses as well as limitations in meeting tutorial deadlines. They maintain poor sociocultural relationships with others, even with their family members. They suffer from different kinds of mental stress which gradually develop a mental trauma and in extreme cases Personality Disorders, when personality traits become inflexible and maladaptive, causing either significant impairment in self management, socio-cultural, educational, occupational functioning or subjective distress, even leading to suicide. A qualitative study was therefore conducted in order to determine the social situations behind the cases among a cohort of 40 students, selected by purposive sampling using a screening form and interviewed in depth to collect primary data. The study shows that 80% face learning difficulties and 60% achieve poor academic results. Only 5% were found to study as much as 1 hour daily, 50% face sleep deprivation, 95% remain mentally upset or suffer anxiety and 30% engaged in self harm to get relief from the mental stress and the ultimate end is suicide. As a result, a care program was put in place which was followed up by teachers on a regular basis, engaging students in different sociocultural activities. This has shown a satisfactory result, in that students have seen improvement in their academic results and self management.

Contact: halima.akhter[at]gmail.com

Session 11 (Lecture Centre, LC068)

Ethics in Research

Manizha Hadi (Durham University, UK)

Title: *Social media, the ethical constraints of an ethnographic field work in a post conflict setting and a researcher's role*

Abstract

The foremost concern in contemporary ethnographic research is the ethical way of the research in post conflict settings. In traditional and patrilineal countries like Afghanistan,

ethical issues of ethnographic research often are unclear.

As an Afghan who grew up in a patrilineal society, in my role as a physician and an ethnographer I faced multiple challenges. In Afghan setting, access to the study location, participants' selection, obtaining participants' consent and every routine activity for data collection are all ethically challenging. One ethical constraint is the power of decision-making in Afghan women or choice of participating in the research study. Even if a woman is willing to participate in the study, the rejection of the household head for her participation in the research can result in loss of potential participants. Another challenge is in data collection for, when observing patients in maternity and some other wards where patient privacy should have been strictly considered, the researcher's presence as an observer itself breaks the ethical rules of considering privacy of the patient.

These challenges have become even greater with social media. For instance, violence is very common in Afghan society. I observed various types of violence in health facilities and household environments however such conditions made me question, "Shall I stick to my role as an ethnographer or forget the ethics of research or break the silence and think about humanity?" But I also ask, "How I can document this?" Though Afghanistan is very poor, mobile phone ownership is very high among men. If I photograph or film the violence on my mobile phone, what might be the outcome for the woman when I report my data?

I believe sharing unpredicted ethical issues during my fieldwork will help the newly career researchers be prepared in the field of ethnography.

Contact: manizha.hadi[at]durham.ac.uk

————

Paul Robert Gilbert (University of Sussex, Brighton, UK)

Title: *Anthropology under-mined: re-imagining the ethics of elite ethnography through the figure of the Trickster*

Short Abstract

Doctoral research that is both 'elite ethnography' and 'anthropology at home' challenges our ability to fulfil conventional ethical obligations to our interlocutors, while maintaining a critical orientation. Drawing on research with mining elites, this paper argues for an ethics of elite-ethnography-at-home inspired by the figure of the Trickster.

Long Abstract

Carrying out doctoral research in anthropology implies a certain 'education of attention', whereby the previous generation attunes students to the ethnographic method. This process invariably involves an exposure to what George Marcus calls 'meta-method' – the professional lore and ethical-aesthetic norms via which ethnography is elevated from

method to vocation. The mainspring of this lore is perhaps the affirmation that "we are definitely not on the side of whomever, in a given situation, is or fancies themselves to be the elite" (Graeber 2002). Through commitment to this credo, research projects are conceived and animated, and interwoven disciplinary anxieties about the tenor of fieldwork relationships, the ethics of representation and the production of evidence are confronted. As research that involves both 'studying up' and 'anthropology at home' becomes more commonplace, doctoral students immersed in the discipline's lore can find processing their ethnographic experiences uniquely disconcerting. How should the conventional ethnographic commitment to testing the tolerance of our own language for assuming unaccustomed forms (Asad 1986) be mediated by a commitment to cultural critique, when research is carried out among elites with the capacity to re-shape worlds and exert disproportionate influence on the circulation of representations of their own activities? This paper develops these questions with reference to doctoral fieldwork carried out among elites in the world of mining finance, and argues that the figure of the 'Trickster' (Nazarea, 2005; Coleman, 2010) offers a template through which the ethical obligations of contemporary anthropologists studying elites can be both apprehended and vindicated.

Contact: p.gilbert[at]sussex.ac.uk

———

Jocelyn Cleghorn (University of Western Australia, Crawley)

Title: *Ethical Dilemmas and Moral Conundrums: Negotiating the unforeseen challenges of ethnographic fieldwork.*

Short Abstract

Ethics approval will help to develop a stronger ethnographic research project but it will not prepare you for the moral challenges an anthropologist may encounter in the field. Negotiating these conundrums requires sensitivity, creativity, and self discovery.

Long Abstract

Any ethnographer can expect to require ethics approval. But, it is not always possible to predict what will happen in the field, or how you, as the researcher will react, much less incorporate all the fail-safes in an ethics application. We do our best, and that is all any reasonable ethics committee can expect. I spent the 2013 school year at a Special Education Needs (SEN) school in Perth with the aim of discovering the sense of self of students with intellectual disabilities. As expected, I was subject to an ethics committee 'ordeal.' I also had to gain approval from the Education Department, and a principal who would allow me into her school yard for such a prolonged period of time.! As with most anthropological endeavours my research evolved in the field. But, if I pursued different strands of enquiry I was technically in breach of the guidelines as outlined in my

ethics approval. A new line of questions would also alert the staff that I was doing something other than stipulated in the consent documents. If I upset the staff I ran the very real risk of getting kicked out of class, and the school.! The rigour of the ethics and approvals process undoubtedly makes for a better research project. However, it cannot prepare us for the moral challenges that will arise in the field. It is in dealing with these conundrums that ethnographers inevitably learn as much about themselves as they do about their participants.

Contact: jocelyn.cleghorn[at]research.uwa.edu.au

Purnima Perera: (Durham University, UK)

Title: *Filling Ethics Applications and Application of Ethics in the Field: Challenges of Conducting Ethnography on the Landscape of Technologically Assisted Reproduction in Sri Lanka*

Short abstract

The aim of this paper is to discuss the challenges of obtaining ethical approval, and adhering to ethical principals while conducting a doctoral research on the ethical, legal and social aspects of practicing Assisted Reproductive Technologies in Sri Lanka.

Long Abstract

This paper discusses the challenges of obtaining ethical approval, and adhering to ethical principals while conducting my doctoral research on the ethical, legal and social aspects of practicing Assisted Reproductive Technologies in Sri Lanka. First, I discuss the challenges I encountered in getting ethical approval from Ethics Review Committees within the context of compatibility of existing ethics review mechanisms in understanding a) the complexity of ethnographic research and b) effectiveness of ethnography as a research methodology. Second, I discuss the practical challenges I encountered adhering to ethical principles in the wider context of 'what ethics mean to Lankans'. Third, I reflect on a number of ethical concerns arose during fieldwork, highlighting the discrepancy between what is agreed upon in 'ethics' paperwork and what is practicable in the field.

Contact: jaspurnimaphd[at]gmail.com

Benjamin Bowles (Brunel University, London, UK)

Title: *"Why don't you just leave us alone?": Problematising informed consent with reference to a traveling community on the waterways of southern England.*

Ethnographic fieldwork in a postmodern and globalised world almost inevitably involves dealing with mobile populations who ebb and flow across one's 'bounded' fieldsite. How then is it possible to ensure the informed consent of participants when the edges and borders of one's population of study are fluctuating daily? How relevant is the old model of gatekeepers, officials, permits and bureaucratic encounters when the population in question are diverse, shifting, and not organised around an easily accessible and legible centre? When the individuals in question are often intensely private and are engaged in attempting to live their lives "off-grid" then this is complicated even further. This paper deals with these ethical considerations as viewed through the prism of ethnographic fieldwork conducted with itinerant boat dwellers on the waterways of the south of England. Many of these Boaters create for themselves lives which are in opposition to the dominant state form and its insistence upon a legible citizenry. In such a context, from where does the anthropologist gain his/her right to "blow his/her informant's cover" and represent their lives in print? This paper argues that, when dealing with mobile populations; whose organisational structure is loose, informal and pragmatically generated; a model reliant upon gatekeepers, local leaders and officials is not sufficient. It is further argued that modern communication technologies and a globalising world mean that this is not merely a problem for the anthropologist working with formally nomadic populations; rather it is a problem to be recognised and dealt with by us all, in the first instance by creating a formal structure for accepting anonymous complaints and requests for retractions. If we do not, our informants, who now inconveniently refuse to stay within the boundaries of their "exotic" fieldsites, will not hesitate to take us, and the discipline as a whole, to task.

Contact: benjamin.bowles[at]brunel.ac.uk