


Methodological Dilemma on Studying Diversity

Coordinators: Elan Lazuardi (UNSW Sydney), Des Christy (Radboud University), & Wahyu Kuncoro (Universität Zürich)

In Indonesia, like elsewhere, ethnography works have increasingly been inseparable from global connectedness which influences people’s way of thinking regarding their relationships with their surroundings (Appadurai 1996, Tsing 2004). At the same time, the so-called reflexive turns in anthropology (Clifford and Marcus, 1986) has called into question the often taken-for-granted positionality among the anthropologist. More than four decades have passed since legal anthropologist Laura Nader (1972) first called for anthropologists to ‘study up’, which calls into question the often taken-for-granted power relation between anthropologists and the people they research about (or rather, the people they do research with). Since then, Nader’s question has been taken up, and even challenged by anthropologists working with those who hold ‘more power’. Nader, herself, has further clarified her position that her call to ‘study up’ did not mean for the anthropologist to stop ‘study down’, but to study ‘up, down, and sideways simultaneously’ (2008). Anthropologists have discussed the challenges of doing ‘anthropology at home’/’native anthropology’, ‘reverse anthropology’, and other ethical dilemmas of doing ethnographic research. This panel invites abstracts that address the methodological dilemma anthropologists face in their search for ‘anthropological knowledge’, whether based on research in Indonesia and outside. The panel’s learning objectives are as followed: - to share the methodological reflection in anthropological research in responding to increasing threat to diversity; - to learn about the methodological innovation in anthropology to document diversity; - to understand how anthropologists, negotiate consent in research; - to discuss the ways, one’s positionality as a researcher define or limit our choice of methodology; and finally - to discuss the ways anthropologists (re)define research methodology in the era of ‘dis’-integration.

METHODOLOGICAL DILEMMA OF DOING FIELDWORK AMONG FISHERS IN THE UK

Des Christy
Radboud University

Abdullah (2018) in his reflexion on 50 years of Indonesian anthropology is reminding the readers that culture is not an object but a perspective used to understand human problems and concerns, which is essential for (Indonesian) anthropologist to expand their perspective. In my case, doing research outside Indonesia is part of the effort to expand and diversify the perspective. I have been doing fieldwork among fishers in the United Kingdom since July 2018, to see how their livelihood affected by European fisheries regulation and how they see their future after Brexit (Britain leaving the European Union).
However, doing fieldwork outside Indonesia means I started with zero experience. As Ball (1990) pointing out, students can be prepared, forewarned, or educated in ethnography, but the only way to learn it is to do it. However, could the skills and experience in one place be used in another place? What challenges will the anthropologist face if they want to do ethnographic fieldwork in a new place?

Based on my reflexion on doing nine months’ fieldwork among fishers in North East England and previous research that I have done in Indonesia; this article tries to describe challenges that anthropologist may face during research process in new place. I will divide this article into three sections of the ethnographic fieldwork process: entrance, getting closer and dealing with power relations.

Keywords: fieldwork, methodology, ethnography

ON HOW NOT TO DO AN AUTOETHNOGRAPHY:
STUDYING CHANGING URBAN INFRASTRUCTURE IN INDONESIA
Elan A. Lazuardi
The Kirby Institute, University of New South Wales
Khidir M. Prawirosusanto
Universitas Gadjah Mada

This paper will be based on our reflection of experiences in conducting an ethnography on informal sovereignty and the transportation-infrastructure transition in Yogyakarta. The study itself was a collaborative work between a number of researchers affiliated with Indonesian and Canadian universities, using participant observation, interviews, and archival work with different transportation mode around the research setting. Our position as a team member was not only defined by our background as anthropology graduates, but also our place (the field) in the social world we were researching (Hannerz 2010), as residents of Yogyakarta, user/former user, non-user of certain modes of urban transportations. In a way, as this panel suggests, this paper will discuss our positionality (as researchers and as resident), constraints, and challenges within collaborative fieldwork in anthropology such as in our case.

Keywords: ethnography at home, autoethnography, anthropological fieldwork, methodology.

WORKING AT THE MARGIN30: LONE WOLF ANTHROPOLOGIST IN PUBLIC HEALTH
Elan A. Lazuardi
The Kirby Institute, University of New South Wales

More than four decades have passed since law-anthropologist Laura Nader (1972) first called for anthropologists to ‘study up’, which calls into question the often-taken for granted power relation between anthropologists and the people they research about (or rather, the people they do research with). Since then, Nader’s question has been taken up, and even challenged by anthropologists working with those who hold ‘more power’. Nader, herself, has further clarified

---

30 Inspired by Arthur Kleinman book title, detailing his experiences as medical anthropologist and physician working on mental health in China.