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
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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
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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.
her position that her call to ‘study up’ did not mean for anthropologist to stop ‘study down’, but to study ‘up, down, and sideways simultaneously’ (2008). This paper takes up such challenges by reflecting on my experience, as a struggling scholar with anthropology as one of her education background who is trying for ways and places to fit in in her work in public health field in the last 5 years or so. In this paper, I asked what it means to ‘study up, down and sideways simultaneously’ for Indonesian anthropology today, particularly those who is working in interdisciplinary field.

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**RESEARCH WITHOUT DOUBTS: DOING RESEARCH IN WELFARE STATES**

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Various collisions were often faced when a social researcher, especially anthropology, conducted field research by collecting data through participatory observation. Doing anthropology field work is not only about figure some comparisons, but the primary purpose of applying anthropology is to understand the world with all its uniqueness. However, it cannot be denied when an anthropologist who enters a society or community, for example in an area that is not from their place of origin, often has discomfort or confusion about how to be accepted by the community and how the community believes that an anthropologist is not a "secret agent." In this case, both academic researcher and corporation researcher will be faced with some dilemmas when facing the community and questioning whether a researcher can be separated from interests and value-free. Because an anthropologist is working with the community, research ethics is the main thing that must be considered when doing fieldwork.

As anthropology students, doing research in the welfare states with a system that is already stable and have a good governance has difference challenges. This experience also encourages us to respect and not taken for granted any communities. Language is not the only obstacle, but also the difference habit and some “inferiorities” sometimes make people unpleasant with stranger, particularly when we asked in English in non-English countries. In this case, strengthening selection of paradigms is one of the ways to learn and study with communities in these countries. Besides that, when doing research outside Indonesia, especially in post-industrialist societies, we must learn a lot to understand the culture of privacy with very clear boundaries. Doing research outside from Indonesia is a very valuable experience because we found that in the end there is no