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
superior or inferior culture. Every culture has its own uniqueness and distinctiveness. Knowledge can be accessed by everyone.

**Keywords:** diversity, welfare state, paradigm, methodology, experience, power, knowledge

INTRODUCTION

European culture and social studies from Indonesian researchers are barely to be found. Indonesian social science researchers are mostly conduct research on their country (Schlehe & Hidayah, 2014, p. 261). Gobo (2008) on Schlehe and Hidayah (2014) cites that ethnography is identical with how Westerners see other people in outside their territory. The classical field research in Anthropology are dominated by Western social scientist or classical setting, then followed by some perspectives from “native anthropology” and “anthropology at home” (Godina, 2003). Godina states that the classical setting for ethnography is for a Western European who conducts research in non-West countries or other continent. On the other hand, “native anthropologist” is a term for a non-Western anthropologist who has research in their own country and “anthropologist at home” refers to a Western anthropology who has research in their country (Godina, 2003, p. 474). We’re still not sure and disagree on why should differentiate the classification of native anthropologist and anthropologist at home. Both refers to the same case, anthropologist who conduct research in other continent. It is similar with classification of classical anthropologist and “fourth possibility”. Godina classifies fourth possibility as a non-Western anthropologist who conducts research in Europe or Western society (Godina, 2003, p. 482). It bears a question: why should researchers are categorized by Western-Eastern thing? To what extend do that impact on the process of research?

This article is a reflection about research experience in the Netherland and Norway. Salfia has conducted research in the Netherland and Inda has finished her research in Norway. Both of us went to Europe in 2018. Our research topics are different. However, this article is about our position as Indonesian researchers in Western society and how we deal with different experiences and obstacles we face during fieldwork.

DOES VALUE-FREE EXIST?

Putting gender, religion, and or race issue in this essay is not something that we wish and we expect to. Discourse of equality among researchers and specifically among European made us believe that it won’t affect the process of research. However, we need to admit that it matters, at least in these research we conduct in the Netherlands and Norway. Salfia faced the difficulties to approach informants when doing deep interview about sexuality not only because she is a women and from Indonesia, but also because she wears hijab (veil). This created a distance between her and her informant, because she showed her identity as female muslim. When it comes to the topic of sexuality, something turns into a very private ambiance. To go beyond the ‘gap’ and break the fear, she needed to ensure informants by numerous meeting and various approach that hijab and religion identity she wear won’t affect anything to collect data about private sexuality experience or even worse to force certain ideology to them. Inda needed to confront such thing when she conducts research about waste management in Norway. She faced a tension when conducting deep interview and observation with one of the waste management factory. When they knew that she comes from Indonesia, they reacted little bit different in tension, because Indonesia and Asia in general contribute in producing waste with very bad management (Said, 1979). Sensitivity between developed and developing countries comes up when talking about how to tackle the
environmental issue. Study about Indonesia from European scholars are easy to be found. On the other hand, as Indonesia scholars we barely know about European culture studies from Indonesia perspective (Hellawell, 2006).

Being Asian in Europe is indeed nothing special anymore. The exodus of people from other continent to Europe is one of the reason there are many expatriate in Europe. However, there are something different when we are conducting research there, rather than living in Europe, especially some of Indonesian have identity symbol, such as wearing veil or hijab. Some sensitive issues might be asked or discussed, but that do not mean the issues become data. Sometimes, the issues also a beginning or information to open other data.

DEALING WITH UNPREDICTABLE CASES

In every anthropologist’s field work, there are always experience and unpredictable situation. In the non-English speaking language like Norway, some people prefer to have conversation with their own language. It is indeed very understandable. However, this is sometimes cannot be predictable because some people also insecure with foreign or ‘others’. Since hundreds years, the anthropology knowledge is dominated by Western scholars. Godina writes “Allowing a non-Western European anthropologist to do fieldwork on a West European field means taking that crucial step in the dislocation of anthropological knowledge” (Godina, 2003, p. 483). Being ‘white’ presumably become an advantage, and as the opposite, being ‘non-white’ is assumed as others that do not have control over knowledge, especially when those ‘non-white’ conducting research about the ‘white’ in their territory. The gap coming up from different language is a barrier that needed to be handle by of course learning it before doing a fieldwork, as every anthropologist suggest to. However, as early scholars with limited time and funding of research, it is hard to prepare proper ability of local language existed in research site. Basic local language ability is something that so sure need to be prepared, but being advance on it is needed more to understand every context with deeper comprehension. For Inda, looking for informants was one of the struggles. Some residences in rural area are more insecure when she asked in English. To overcome with this obstacle, Inda asked her friend to introduce her to the other informants. A recommendation becomes mediator for researcher to gain other informants.

Aside language barrier, Salfia also face unpredictable issue in post-research. Months after doing research, one of her informant contacted her for many times, even contacted her university too. He was so afraid that Salfia will use the data for certain reason specifically related to the crime and law (Zadrozna, 2016). It was because in her research site, someone who deal with that issue will be imprisoned. Sensitive issue that she conducted need more intense and regular communication with informants even in post research. It means that maintaining trust through communication is necessary when dealing with sensitive yet risky issue (Clark, 2014).

Preparing documentation before research is depend on the context. For Inda, research permit and documentation are very important. Norway has strict law about confidential for informant, such as the researcher cannot cited the real name of informants. However, Inda still can cite their municipality’s name. On the other hand, Salfia cannot use documentation for her research because her topic is too sensitive and dangerous for the informants. In this case, both of us understand that every place has its own rule to be followed and it depends on research context.
CONCLUSION

There are various things that can be learned from research outside from Indonesia or abroad. First, it is eroding stereotypes against other countries, especially in Europe. Second, research abroad in Western countries such as countries in Europe, providing an understanding about European influence and relation in globally, including to Indonesia. However, as anthropologist we always become “outsider” for our topic contents. As Godina states, doing research in Western and Northern Europe brings some statement that in this position, the power of knowledge also can be claimed by non-Western European anthropologist (Godina, 2003, p. 484). Anthropology field works are wide. There are many places outside there that can be explored.

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METHODOLOGICAL AND ETHICAL CONSIDERATIONS OF DIGITALLY BASED CROSS-CULTURAL RESEARCH

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Undertaking qualitative research about intimate relationships has the potential to raise a variety of ethical concerns. Entering this landscape in the digital era, although bringing convenience and