

### **Deliverable 3.1. Joint methodology and ethics literature**

#### **1. Fieldwork**

Since the 1980s 'crisis of representation', the practice of fieldwork has been questioned and challenged. Assuming that the PhD students are familiar with key texts of this earlier debate (otherwise ask your supervisor), the common ground for our work might be usefully delimited by:

Gupta, A. and J. Ferguson (1997). Anthropological Locations. Boundaries and Grounds of a Field Science. Berkeley, Los Angeles, London, University of California Press.

Harking directly back to the 1980s debate, opening up new questions, which 20 years after have not lost much of their bite.

Relevant extensions of this debate could be:

Faubion, J. D. and G. E. Marcus, Eds. (2009). Fieldwork Is Not What It Used to Be: Learning Anthropology's Method in a Time of Transition, Cornell UP.

Or even:

Candea, M. (2013). "THE FIELDSITE AS DEVICE." Journal of Cultural Economy 6(3): 241-258.

Candea, M. (2007). "Arbitrary locations: in defence of the bounded field-site." Journal of the Royal Anthropological Institute 13(1): 167-184.

#### **2. Different kinds of field sites**

Ever since doubts about the value of traditional fieldwork in traditional village field sites were voiced a generation or so ago, the range of possible applications of ethnographic field research has been fruitfully extended. Even if some (literal) renderings of multi-sited fieldwork might have diluted the power of the ethnographic method, overall the proliferation of ethnographic fields has revitalised anthropology. The following list merely serves to provide practical illustration of the range of possible field locations:

A useful overview of fields as assemblages and relevant approaches:

Ong, A. and S. J. Collier (2005). Global Assemblages. Technology, Politics, and Ethics as Anthropological Problems. Oxford, Blackwell.

And some exemplary, yet very diverse ethnographic monographs:

Some older one that give good food for methodological thought:

Whyte, S. R. (1997). Questioning Misfortune. The Pragmatics of Uncertainty in Eastern Uganda. Cambridge, CUP.

Malkki, L. (1995). Purity and exile. Violence, Memory, and National Cosmology among Hutu Refugees in Tanzania. Chicago, Chicago University press.

Ferguson, J. (1999). Expectations of Modernity: Myths and Meanings of Urban Life on the Zambian Copperbelt. Berkeley, University of California Press.

And some recent ones:

Livingston, J. (2012). Improvising Medicine: An African Oncology Ward in an Emerging Cancer Epidemic. Durham, Duke.

Redfield, P. (2013). Life in Crisis. The Ethical Journey of Doctors Without Borders. Berkeley, University of California Press.

Hoffmann, D. (2017). *Monrovia Modern: Urban Form and Political Imagination in Liberia*. Durham, Duke University Press.

### **3. De/Post-coloniality**

As the ethnographic method and the anthropological gaze have been shaped by colonialism and attendant race and class-isms, and as African anthropology has a particularly challenging place in that regard, there is scope for critical method and methodological critique. As the debate is ongoing and diverse, this list ought to be growing by the day.

Allen, J. S. and R. C. Jobson (2016). "The Decolonizing Generation: (Race and) Theory in Anthropology since the Eighties." *Current Anthropology* **57**(2): 129-148.

A recent attempt to draw some lines out of the discussion – but see above all the plethora of ongoing blogs.

Njamjoh, F. B. (2016). *#Rhodes must fall. Nibbling at resilient colonialism in South Africa*. Mankon, Bamenda, Langaa.

On the recent and ongoing influential debate about decolonising South African anthropology and academia.

Mbembe, A. (2001). *On the Postcolony* Berkeley, University of California Press.

One background classic to the theme - with inspiring methodological dimensions.

Harrison, F. V. (1997). *Decolonizing Anthropology: Moving Further Toward an Anthropology for Liberation*, American Anthropological Association.

20 years ago, the debate was as valid as today.

Asad, T. (1973). Introduction. *Anthropology and the Colonial Encounter*. T. Asad. London, Ithaca Press: 9-20.

And another one, another 20 years earlier,....

### **4. Writing**

Ethnographic writing is another important methodological challenge. Reflections on style and composition increasingly return to the centre of anthropological debate. A good starting point might be novels and experimental ethnographies.

Two very recent collections of lively ethnographic writing:

Pandian, A. and S. McLean (2017). *Crumpled Paper Boat: Experiments in Ethnographic Writing*. Durham, Duke UP.

McLean, S. (2017). *Fictionalizing Anthropology. Encounters and Fabulations at the Edges of the Human*. Minneapolis, Minnesota UP.

A very good novel that puts anthropology in its 21st century place:

Binyawanga, W. (2011). *One Day I Will Write About This Place: A Memoir*. Minneapolis, Greywolf Press.

See also the author's blogs and journal articles on "writing Africa".

Fichte, Hubert (1993) *Forschungsbericht. Eine Geschichte der Empfindlichkeit*, Band 15. Fischer Verlag, Frankfurt am Main.

Classic-pre-1980 - German experimental ethnographer, pre-empting many of our contemporary experiments and ethnographic writing.

Stewart, K. (1996). A space on the side of the road. Cultural poetics in an "other" America. Princeton, Princeton University Press.

Key representative of the 'affective' turn in anthropology, pushing the boundaries of ethnographic writing, see also her "ordinary affect", as well as critics like Emily Martin.

Lachenal, G. (2017). Le médecin qui voulut être roi. Sur les traces d'une utopie coloniale. Paris, Seuil. The most beautiful piece of Africanist writing in recent years, pushing not only the permeable boundaries between historical and anthropological method, but above all the formal and aesthetic boundaries of ethnographic writing. Soon in translation with Duke - but do not miss out on his French.

## **5. Images/Art/Experiment**

Biehl, J. and T. Eskerod (2013). Vita. Life in a Zone of Social Abandonment. Berkeley, U California P. Almost classic photo-ethnography of suffering, opening for reflection on the possible limitations and problems of visual methods.

de Boek, F. and S. Balaji (2016). Suturing the City: Living Together in Congo's Urban Worlds. London, Autograph.

Schneider, A. and C. Wright (2013). Anthropology and art practice. London, Bloomsbury Academic. Handy overview of the art/anthropology interface. For recent experiments in this field, see also Nick Shapiro's work on pollution.

Stultiens, A. (2014). The photographer (from the history in progress Uganda, HIPU, series). Edam, Paradox.

Beautiful work with historical photographs which will inspire any Africanist scholar.

## **6. History and anthropology**

Comaroff, J. and J. Comaroff (1992). Ethnography and the Historical Imagination. Boulder, San Francisco, Oxford, Westview Press.

One classic of many by the classic couple that shaped Africanist anthropology as it is today.

Cohen, D. W. and E. S. A. Odhiambo (1989). Siaya. The Historical Anthropology of an African Landscape. Nairobi, Heineman Kenya.

A smaller classic by someone who deserves far greater influence, carefully tracing the boundaries between the disciplines.

Hutchinson, S. (1996). Nuer Dilemmas. Coping with Money, War, and the State. Berkeley, Los Angeles, London, U of California P.

A good example of the re-visiting approach in historical anthropology, revisiting Evans Pritchard fields; see for a similar approach also Vaughan and Moore's 'Cutting down trees', following in Audrey Richard's footsteps.

STOLER, A. L. (2008). "IMPERIAL DEBRIS: Reflections on Ruins and Ruination." Cultural Anthropology 23(2): 191-219.

Created the archival turn in social anthropology, turning to the archive, and turning archives into field sites.

## **7. Ethics (see also decolonisation, above)**

HAVE WE BECOME TOO ETHICAL?': International symposium at Sussex and colloquium at Durham Universities - Simpson - 2017 - Anthropology Today - Wiley Online Library

<https://onlinelibrary.wiley.com/doi/abs/10.1111/1467-8322.12340>

The formalisation of social-science research ethics: How did we get there? | Sleeboom-Faulkner | HAU: Journal of Ethnographic Theory

<https://www.haujournal.org/index.php/hau/article/view/hau7.1.010>

A Danish textbook for courses in Responsible Conduct of Research. University of Copenhagen, department of food and resource economics <https://ifro.ku.dk/RCR.pdf>