Interview Theory * Ethnography and the Interview * Interviewing ropolo
he Interview Society * The Interview as research Method * Gender, Ethics, Risk a
ne Interview * Interview Case Studies * From Interview to Text * Life History and C
istory Interviews * Biography, Memory (Remembering) and Subject Construction

The Interview

- theory, practice, society

13th-16th April 2010,
Queen's University Belfast, UK

Association of Social Anthropologists
of the UK and Commonwealth

Time/Date	Tue 13th April	Wed 14th April	Thu 15th April	Fri 16th April
0900-1030		Session 1 (P01, P05, Film)	Session 3 (P04, P11, Film)	Session 5 (P06, P08)
1030-1100		Tea & coffee	Tea & coffee	Tea & coffee
1100-1230		Plenary 2	Plenary 3	Plenary 4
1230-1430	Registration	Lunch Ethics meeting (1300-1415)	Lunch AGM (1300-1425)	Lunch RAI Presidential address (1300-1425)
1430-1600	Opening/ Keynote Address	Session 2 (P02, P10, Film)	Session 4 (P03, P07, Film)	Session 6 (P09, P12)
1600-1630	Tea & coffee	Tea & coffee	Tea & coffee	
1630-1800	Plenary 1	Firth Lecture	Poster talks (1615-1700) Network meeting (1700-1830)	
1800-1900	Reception	Roundtable (P15) (1815-1945)	Perfomance Art (1700-1900)	
1900-2000			Banquet	
2000-2100				
2100-2200	Musical entertainment	Musical entertainment	Dance	
2200-2400				

Association of Social Anthropologists of the UK and Commonwealth
Annual Conference

The Interview: theory, practice, society

Queen's University Belfast, April 2010

Conference programme and book of abstracts

Convenors: Jonathan Skinner and Dominic Bryan
NomadIT: Rohan Jackson, Megan Caine, Darren Hatherley, Eli Bugler
With thanks to the School of History and Anthropology, and the Institute of Irish Studies, Queen's University Belfast.

Publishers

The following publishers have given this event their support by either advertising in this programme or presenting a range of titles at the conference. Do please take time to browse their stalls and talk to their representatives. The publishers' stalls are located in Seminar Room 1 just behind the reception desk – ask our conference team if you cannot find them.

Anthropology in Action
Berg Publishers
Berghahn Books
Eurospan
Manchester University Press
Wiley Blackwell

Table of Contents

Welcome 4
Practical information 6
Events 9
Daily timetable 15
List of plenaries and panels 20
Plenary, panel and paper abstracts 23
Ethnographic film programme 91
Poster presentations 94
List of presenters 99

Welcome

From the Chair of the ASA

On behalf of the ASA committee, I am delighted to welcome delegates to this, the sixty-fourth ASA annual conference, with its focus on the interview. When reaching sixty-four it has become something of a tradition to reflect on whether we are still needed, so it is wonderful that we find ourselves at Queen's University in Belfast doing pretty much that. We must thank Queen's for enabling us to give sustained attention to a core element of research practice for the discipline. It is no surprise that this topic has attracted papers and reflective attention from many of the more difficult settings in which anthropologists involve themselves or become involved. We have no monopoly on the interview as a practice or research practice, and yet through reflection on the making and meaning of interviews for anthropologists in these contexts it is quite likely that we shall discern something of the distinctiveness of and the utility to our approaches.

The ASA committee is also delighted this year to support a return to a smaller-scale format for the conference. The interview is a topic on which we will all have something to say, and we will all have something to bring to the discussion, both in the sessions and very probably after them too. It suits very well the focused, friendly, less pressurised and more reflexive atmosphere that a smaller conference can offer. In recent years, many members of the ASA have indicated that they would like to return to this format from time to time, knowing full well that the success of a conference and its enduring legacy is not always linked to its scale.

James Fairhead, Chair of the ASA

From the conference convenors

Welcome to Belfast!

We hope that you enjoy this ASA conference and your stay here. There is a lot going on in the conference programme, from panels to plenaries, films to guest lectures, and network meetings to a dinner and Ceillidh with a great local band (they also play requests).

We have also deliberately reduced the size of this conference to enable the conversations to move from session to session, and to give some space to socialising, enjoying the Stranmillis gardens and local village setting. We hope you will be inspired and refreshed here.

In the evenings, we have musical entertainment in the Stranmillis Students' Union, as well as a performance piece just before the conference dinner. We'd also encourage you to safely explore Belfast and Northern Ireland – N'Orn Irelan' – whilst you are here, so we recommend: walking political tours with Turais; Black Cab tours of the city to see the peace wall, murals, Falls and Shankill; and the Titanic Quarter – now Europe's largest building site. If you are here longer, then Giant's Causeway is worth a visit by coach or train along the coast; and Dublin is only an hour and a half away. Finally, of course, you are invited to explore the Queen's campus, Botanic Gardens and Botanic Avenue café and restaurant quarter.

We hope that after visiting us here that you'll come back for more social and academic craic.

Jonathan Skinner and Dominic Bryan, Convenors, ASA10
School of History and Anthropology
Queen's University Belfast

QUB: distinctive and innovative MA and PhD programmes in Anthropology, Ethnomusicology, and Irish Studies available

Practical information

Using this programme

The timetable is on the inside cover of this book and gives the times of the plenaries, panels and other main events. Correlate the panel and plenary numbers with the *List of plenaries panels* that follows the *Daily timetable* section, to obtain titles, convenors, timing and location. This is followed by a more detailed list of plenaries, panels and papers and their abstracts, in numerical order. There is also a set of day-by-day timetables that show what is happening at any given moment. Finally, at the end of the book there is the *List of presenters* to help you identify the sessions in which particular colleagues will present their work. If you need any help interpreting the information in the conference book, do ask one of the conference team at the reception desk.

Please note: Each 90-minute session ordinarily accommodates four papers. This can be used as a rough guide in establishing which papers will be presented when, within multi-session panels. However, convenors have a degree of flexibility in structuring their panels, so we cannot guarantee the success of panel-hopping!

Venue

The conference takes place in Stranmillis College, which is part of Queen's University Belfast. The plenaries and panels take place on the first floor of the main building, in the Conference Hall and Lecture Theatre (LT5). The films will be screened on the second floor, in Seminar Room 10. The Refectory and accommodation are a three-minute walk up the hill behind. The Craigantlet Room is inside the Refectory, adjacent to the servery. The Student Bar is also up that hill, facing the Refectory.

There are maps on the inside rear cover; and there will be conference signage giving directions to all rooms. The events section, panel lists and panel details all indicate the locations being used. If you have any problems finding your

way around, please ask a member of the conference team for assistance.

Food

Registration includes refreshments (tea and coffee), which will be served twice a day in the back of Conference Hall in the main building. A buffet-style lunch is included as part of your registration (Wed-Fri), and this is served in the Refectory located a three-minute walk up the hill behind the main building. Please ensure that your conference badge is visible to assist catering staff. The conference team can point you in the right direction.

Publishers' stalls, Seminar Room 1

The publishers' stalls are located just behind the reception desk on the first floor of the main building. Delegates are invited to browse the titles and talk to the representatives of Berg, Berghahn and Wiley Blackwell.

Conference team

There is a team of helpful staff, familiar with the programme, university and surrounding area, to whom you can turn when in need of assistance. Team members can be identified by their badges. If you cannot see a team member, please ask for help at the reception desk on the first floor of the main building. Any financial arrangements must be dealt with at the reception desk with the conference organisers.

Contact address

During the conference, emergency messages should be sent to conference@theasa.org. There will be a message board for delegates at the reception desk.

Internet

There is wireless access within the conference venue and accommodation. This is free for those staying in the Stranmillis accommodation; others will have to pay for wireless access. Ask at our reception desk for assistance with this.

Conference badges and dinner tickets

On arrival at the reception desk you will be given this book and your conference badge. Inserted in your plastic badge holder will be your banquet ticket, if you have booked one. This ticket must be presented to gain entry to the conference dinner on the Thursday night – please do not lose it.

The ASA re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desk (or to a member of the conference team) when leaving the conference for the final time. This not only saves resources, but helps keep registration costs to a minimum.

Local travel

The Stranmillis site is a 25-minute walk from the centre of town and about a 15-minute walk from the Botanic Avenue area of town (with many bars and restaurants). See the maps on the inside rear cover to orientate yourself – or ask the conference team.

Taxis are relatively cheap and easily available. London-style metered cabs operate from airports and railways stations, and private cabs are plentiful and can be booked by telephone. Not all private taxis have meters, so it is advisable to agree a fare before setting out.

Taxi phone numbers:
Executive Cabs: 028 9066 6060
City Cab Taxis: 028 9024 2000
Castle Cabs: 028 9024 1111

There is a shuttle bus service running to Belfast International Airport, and a rail service running to the George Best Belfast City Airport.

Full travel information with maps and useful links is provided on the conference website.

Events

Apart from the plenaries and panels, the annual conference is an opportunity for the ASA to hold its Firth lecture, for the ASA networks to meet, and for other things to happen...

Tuesday 13th April

Opening/Keynote Address, Stranmillis Conference Hall, 14:30-16:00

This will be given by Prof Allen Feldman, New York University, and is entitled: *Logos/phone and the archives of truth, violence and dead memory*.

Welcome reception, Stranmillis Conference Hall, 18:00-19:00

Queen's University Belfast and the ASA invite all conference delegates to linger in the Conference Hall after the first plenary, to catch up with colleagues before heading into the city for dinner.

Music, Stranmillis Student Bar, 21:00-

We plan to have student bands playing in the Student Bar, which is about a three-minute walk from the conference accommodation. Your local, complete with tunes!

Wednesday 14th April

Open forum on ethics and reconciliation, Craigantlet Dining Room, 13:00-14:15

Convened and chaired by Dr Nayanika Mookherjee (Lancaster University), Ethics Officer, ASA

By means of critical commentaries this forum will address reconciliation in general and ethical dilemmas relating to it; reconciliation debates in Northern Ireland and elsewhere; issues of memory and forgetting relating to discourses of reconciliation; the role of symbols, material objects and the media; semantic

dilemmas of reconciliation and collaboration; reconciliation and democratic processes; and the relationship between peace, truth and reconciliation, among other themes. If reconciliation on the one hand enables a departure from violence, what is the role of forgiveness, compromises, amnesty and impunity? Also, how is this enabled by aesthetic practices as well as legal technologies, and hence what is the relationship between art, politics and the law in reconciliatory contexts? On the other hand, does this process of seeking justice itself become a trope for revenge, violence? If so, what would its relationship be with retributive justice and the rule of law? Overall, if the precondition for this exercise necessitate the nation-state to be reconciled to itself, what implications does this have for the self, the psyche and the nation? Invited speakers for this forum include Prof Elizabeth Tonkins (QUB), Prof Kieran McAvoy (QUB), Dr Debbie Lisle (QUB), Dr Dominic Bryan (QUB), Prof Lisette Josephides (QUB) and others. Each speaker will speak for about ten minutes and the forum will then be opened up for questions and comments from the audience.

The ASA's 2010 Firth Lecture, Stranmillis Conference Hall, 16:30-18:00

Contortions of forgiveness: betrayal, abandonment, and narrative entrapment among the Harkis

Prof Vincent Crapanzano (CUNY)

Triggered by research on the Harkis, I explore the social dynamics and mental gymnastics of apology, forgiveness, and revenge and their consequences. The Harkis are Algerians, around 250,000, who served as auxiliary troops for the French during the Algerian War of Independence and who were refused entry to France at the war's end. Within months, as many as 150,000 were slaughtered by the Algerian population at large. Most Harkis who managed to escape to France were interned, some for sixteen years, in camps and forestry hamlets. They have demanded recognition of the sacrifices they made for France, compensation for their losses, and an apology for their abandonment. Although the French have given them recognition and some compensation, they have not apologized. What are the consequences of this refusal? Would the Harkis accept

an apology? Would their refusal to forgive be their vengeance? I argue that France's failure to apologize perpetuates the Harkis' identity and entraps them in their story. Are apology, forgiveness, and vengeance simply forms of social etiquette? Or, do they require inner transformation (say, contrition)? Or, is inner transformation simply rhetorical? By contrasting inter-personal forgiveness and political apology I call attention to how articulating collective dynamics in terms of mental ones can legitimate political acts. In part, this possibility lies in the asymmetrical relationship between apology by proxy (ie by a representative who speaks for the collectivity) and its reception by individual members of the collectivity. In part it rests on the variable value societies give to inner life.

Music, Stranmillis Student Bar, 21:00-

We plan a similar combination of music and drink as on Tuesday night, in the Student Bar near to the accommodation.

Thursday 15th April

ASA AGM, Craigantlet Dining Room, 13:00-14:25

All members of the ASA are invited to attend the association's AGM. Grab your lunch from the servery and head next door to have your say in ASA business.

Poster presentations, outside Conference Hall, 16:15-17:00

Posters will be displayed in the corridor outside the main Conference Hall throughout the conference. However, at this particular time poster authors will be on hand to give short presentations of their work, and to answer questions.

Network meeting of 'Anthropology of Britain' network, Stranmillis Conference Hall, 17:00-18:30

All are welcome to attend. Building on a renewed disciplinary interest in critical perspectives on class, the meeting will open with an informal discussion on the place and role of class in AOB research. The meeting will then be open for other business.

Perfomance Art, Naughton Gallery, Lanyon Building, Queen's University Belfast, 17:00-19:00

Before dinner there will be the launch of a piece of perfomance art, in the adjacent building: *A Year in the Working Life of the Artscare Dance Studio, Belfast Health and Social Care Trust*. All are welcome to attend.

Conference banquet, Great Hall, Queen's University Belfast, 19:00-21:00

This will be a three-course meal served with wine and tea/coffee. Tickets for the conference dinner had to be booked in advance when registering, and entry will be by ticket only.

Conference Dance, Great Hall, Queen's University Belfast, 21:00-midnight

After the banquet is over, there will be a live band, dancing and a cash bar. All delegates, whether they attend the conference dinner or not, are invited to attend the conference party, which will begin as the dinner ends. ***However those not attending the dinner must buy dance tickets (£5) from the reception desk.***

Friday 16th April

RAI Presidential address, Craigantlet Dining Room, 13:00-14:25

On the concept of cultural transmission

Prof Roy Ellen (University of Kent)

How can we best make sense of current work on the theme of cultural transmission that uses different approaches and operates at different levels of generalization? In the present condition of our subject, such a body of theory is emerging as pivotal to understanding the general character of human sociality, since reproduction (however imperfect) of knowledge and practice is essential for biological survival, and for enhancing the adaptiveness of both individual humans and local populations. The range of relevant research is diverse, and includes hypotheses about how transmission operates at the micro-level (applying to bodily aspects of learning, innovation and interpersonal interaction), as well as the mid-range role played by structured contexts and institutions, and, at a wider macro-level, issues of cultural history, phylogeny, diversification and spatial diffusion. The address will explore problems encountered in this project, and examine how we might reconcile accounts of the transmission of ideas and activities at the levels of cognitive process, practical action and local socio-ecological context, as well as linking these to explanations of longer-term (including evolutionary) trajectories of socio-cultural change.

Published on behalf of the
Association for Anthropology in Action

ANTHROPOLOGY IN ACTION

Journal for Applied Anthropology in Policy and Practice

Editor: Christine McCourt, *Thames Valley University*

Anthropology in Action is a peer-reviewed journal publishing key articles, commentaries, research reports, and book reviews that deal with the use of anthropology in all areas of policy and practice. The journal provides a forum for debate and analysis of anthropological themes.

- Free 60-day online trials available!
- Sign up to receive ToC alerts and RSS Feeds of upcoming issues as they're released!

PAST SPECIAL ISSUES

- *Two-Part Issue on Public Anthropology*, eds. Sam Beck and Carl Maida
- *Joint Issue with the Irish Journal of Anthropology, Design and Technology in Contemporary Ireland*
- *What is a Gift? Questioning the Distinction between Gift and Commodity in Contemporary Societies*, eds. Michaela Benson and Denise Carter
- *Anthropology of Policy*, eds. Tara Schwegler and Michael G. Powell
- *Transferring Anthropological Skills to Applied Health Research*, eds. Rachael Gooberman-Hill, Isabel de Salis and Jónína Einarsdóttir
- *The Location of Culture and Politics in Latin American and Caribbeanist Anthropology*, ed. Paul Brodwin
- *Ethnographic Humanism: Migrant Experiences in the Quest for Well-Being*, eds. Anne Sigfrid Grønseth and Robin Oakley

www.journals.berghahnbooks.com/aia

Berghahn Journals
NEW YORK • OXFORD

ISSN 0967-201X (Print) • ISSN 1752-2285 (Online)

Daily timetable

Tuesday 13th April

12:30-14:30

Reception desk opens and distributes badges and programmes (Stranmillis Building)

14:30-16:00

Opening/Keynote address (Stranmillis Conference Hall)

16:30-18:00

Plenary One: Interview and society (Stranmillis Conference Hall)

18:00-19:00

Drinks reception (Stranmillis Conference Hall)

21:00-

Musical entertainment (Stranmillis Student Bar)

Wednesday 14th April

09:00-10:30 (Session 1)

P01: Talking with difficult subjects: ethics, knowledge, relationships (Stranmillis Conference Hall)
P05: The subject(ivity) of the interview: performance and construction in anthropology and sociology (Lecture Theatre LT5)

09:30-10:30

Film: Sewa Mwadale, the Feast for the Collective Dead (30 min) (Seminar Room 10)

11:00-12:30

Plenary Two: The interview: form, translation and transformation (Stranmillis Conference Hall)

13:00-14:15

Open forum on ethics and reconciliation (Craigantlet Dining Room)

14:30-16:00 (Session 2)

P02: Exploring the biographical method (Stranmillis Conference Hall)
P10: Corporealities, cognition and the interview (Lecture Theatre LT5)
Film: Sermiligaaq 65°54'N, 36°22'W (2008, 63 min) (Seminar Room 10)

16:30-18:00

ASA 2010 Firth Lecture (Stranmillis Conference Hall)

18:15-19:45

Roundtable (P15): Situating the interview (Lecture Theatre LT5)

21:00-

Musical entertainment (Stranmillis Student Bar)

Thursday 15th April

09:00-10:30 (Session 3)

P04: The ethics of (relations of) knowledge-creation (Lecture Theatre LT5)
P11: Current concerns in contemporary critical medical ethnography: resisting a structural anaemia in respect to a new politics of evidence (Stranmillis Conference Hall)

09:30-10:30

Film: The Crocodile, the Cobbler, and Bob (2009, 20 min) (Seminar Room 10)

11:00-12:30

Plenary Three: Interview negotiations (Stranmillis Conference Hall)

13:00-14:25

ASA AGM (Craigantlet Dining Room)

14:30-16:00 (Session 4)

P03: Interviews as situated practices: places, contexts, and experiences (Stranmillis Conference Hall)
P07: Biography and the ethnographic interview (Lecture Theatre LT5)
Film: The Way of the Road (2009, 60 min) (Seminar Room 10)

16:15-17:00

Poster presentations (Outside Stranmillis Conference Hall)

17:00-18:30

Anthropology of Britain Network meeting (Stranmillis Conference Hall)

17:00-19:00

Perfomance Art (Naughton Gallery, Lanyon Building, Queen's University Belfast)

19:00-21:00

Conference banquet (Great Hall, Queen's University Belfast)

21:00-midnight

Conference dance (Great Hall, Queen's University Belfast)

Friday 16th April

09:00-10:30 (Session 5)

P06: The interview as imagined space: authentic data and the extraordinary occasion (Lecture Theatre LT5)
P08: Methods and ethics in 'interviewing' children (Stranmillis Conference Hall)

11:00-12:30

Plenary Four: Imagination, inspiration and the interview (Stranmillis Conference Hall)

13:00-14:25

RAI Presidential Address (Craigantlet Dining Room)

14:30-16:00 (Session 6)

P09: Recalling the unspeakable: interviewers facing silence (Stranmillis Conference Hall)
P12: The use of the Interview by peer and user researchers with 'seldom heard' groups (Lecture Theatre LT5)

Berghahn Books

NEW YORK • OXFORD

Receive a 25-50% discount at the BB stand!

NEW!

ETHNOGRAPHIC PRACTICE IN THE PRESENT

Marit Melhuus, Jon P. Mitchell and Helena Wulff [Eds.]

208 pp • ISBN 978-1-84545-616-0 Hardback

CULTURE WARS

Context, Models and Anthropologists' Accounts

Deborah James, Evelyn Plaice and Christina Toren [Eds.]

240 pp • ISBN 978-1-84545-641-2 Hardback

HUMAN NATURE AS CAPACITY

Transcending Discourse and Classification

Nigel Rapport

224 pp • ISBN 978-1-84545-637-5 Hardback

THE ETHNOGRAPHIC SELF AS RESOURCE

Writing Memory and Experience into Ethnography

Peter Collins and Anselma Gallinat [Eds.]

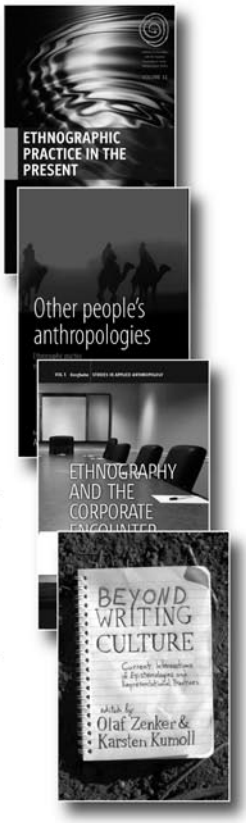
264 pp • ISBN 978-1-84545-656-6 Hardback

BEYOND WRITING CULTURE

Current Intersections of Epistemologies and Representational Practices

Olaf Zenker and Karsten Kumoll [Ed]

272 pp • ISBN 978-1-84545-675-7 Hardback



NEW IN PAPERBACK!

OTHER PEOPLE'S ANTHROPOLOGIES

Ethnographic Practice on the Margins

Aleksandar Boškovic [Ed]

252 pp • ISBN 978-1-84545-702-0 Paperback

TAKING SIDES

Ethics, Politics, and Fieldwork in Anthropology

Heidi Armbruster and Anna Lærke [Ed]

272 pp • ISBN 978-1-84545-701-3 Paperback

THE DISCIPLINE OF LEISURE

Embodying Cultures of "Recreation"

Simon Coleman and Tamara Kohn [Ed]

208 pp • ISBN 978-1-84545-778-5 Paperback

VISUAL INTERVENTIONS

Applied Visual Anthropology

Sarah Pink [Ed]

336 pp • ISBN 978-1-84545-678-8 Paperback

ETHNOGRAPHY AND THE CORPORATE ENCOUNTER

Reflections on Research in and of Corporations

Melissa Cefkin [Ed]

262 pp • ISBN 978-1-84545-777-8 Paperback

www.berghahnbooks.com

Advances in Research

Berghahn Journals

INTRODUCING A NEW SERIES OF ANNUAL REVIEWS!

ENVIRONMENT AND SOCIETY

Editors: Paige West and Dan Brockington

Published in association with the Earth Institute, Columbia University
Volume 1 (2010), 1 issue pa
ISSN 2150-6779 (Print) • 2150-6787 (Online)

RELIGION AND SOCIETY

Editors: Simon Coleman and Ramon Sarró

Volume 1 (2010), 1 issue pa
ISSN 2150-9298 (Print) • 2150-9301 (Online)

ALSO NEW FROM BERGHAHN IN 2010!

ASIA PACIFIC WORLD

The Journal of the International Association for Asia Pacific Studies

Chief Editor: Malcolm J.M. Cooper

Volume 1 (2010), 2 issues pa
ISSN 2042-6143 (Print) • ISSN 2042-6151 (Online)

For a full listing of all Berghahn Journals in Anthropology please visit www.journals.berghahnbooks.com

List of plenaries and panels

Ref	Title	Convenors	Day	Start time	Location
Keynote			Tue	14:30	Conference Hall
Plen1	Interview and society		Tue	16:30	Conference Hall
Plen2	The interview: form, translation and transformation		Wed	11:00	Conference Hall
Plen3	Interview negotiations		Thu	11:00	Conference Hall
Plen4	Imagination, inspiration and the interview		Fri	11:00	Conference Hall
P01	Talking with difficult subjects: ethics, knowledge, relationships	Keith Egan (National University of Ireland), Fiona Murphy (National University of Ireland)	Wed	09:00	Conference Hall
P02	Exploring the biographical method	Maruska Svasek (Queen's University Belfast), Markieta Domecka (Queen's University Belfast)	Wed	14:30	Conference Hall
P03	Interviews as situated practices: places, contexts, and experiences	Sophie Elixhauser (University of Aberdeen / LMU Munich), Franz Krause (University of Aberdeen)	Thu	14:30	Conference Hall
P04	The ethics of (relations of) knowledge-creation	Lisette Josephides (Queen's University Belfast), Anne Sigfrid Grønseth (University College of Lillehammer)	Thu	09:00	LT5

P05	The subject(ivity) of the interview: performance and construction in anthropology and sociology	Matthew Wood (Queen's University Belfast), Azrini Wahidin (Queen's University Belfast), Justyna Samolyk, Ciaran Burke (Queen's University Belfast), Chaitali Das (Queens University Belfast)	Wed	09:00	LT5
P06	The interview as imagined space: authentic data and the extraordinary occasion	Katherine Smith (University of Surrey), Nigel Rapport (St. Andrews University)	Fri	09:00	LT5
P07	Biography and the ethnographic interview	James Staples (Brunel University)	Thu	14:30	LT5
P08	Methods and ethics in 'interviewing' children	Judith Ennew (University of Malaya), Allison James (Sheffield University)	Fri	09:00	Conference Hall
P09	Recalling the unspeakable: interviewers facing silence	Elisabeth Anstett (CNRS)	Fri	14:30	Conference Hall
P10	Corporealities, cognition and the interview	Georgiana Gore (Blaise Pascal University, Clermont University), Geraldine Rix-Lièvre (Blaise Pascal University)	Wed	14:30	LLT5
P11	Current concerns in contemporary critical medical ethnography: resisting a structural anaemia in respect to a new politics of evidence	Ciara Kierans (Liverpool University), Katie Bristow (University of Liverpool), Jude Robinson (University of Liverpool)	Thu	09:00	Conference Hall
P12	The use of the interview by peer and user researchers with 'seldom heard' groups	Joe Duffy (Queen's University Belfast), Delyth Edwards (Queen's University Belfast), Sarah Machniewski (Queen's University Belfast)	Fri	14:30	LT5
P15	Roundtable - Situating the interview	Mary Patterson (University of Melbourne)	Wed	18:15	LT5

Qualitative Research and Anthropological Titles of Interest from Left Coast Press Distributed throughout Europe by Eurospan

Left Coast Press Inc.

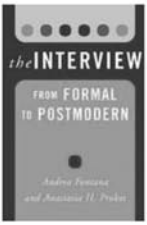
Mar 2009
288pp
9781598741377
£22.50

Mar 2009
248pp
9781598741933
£22.50

Nov 2008
256pp
9781598743548
£24.95

Jun 2009
128pp
9781598741070
£18.95

Sep 2008
256pp
9781598743302
£22.50

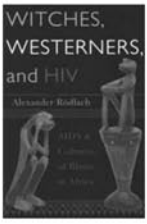


May 2007
128pp
9781598741094
£16.50

Mar 2007
242pp
9781598742756
£19.95

Nov 2009
304pp
9781598742985
£22.50

Oct 2009
240pp
9781598743999
£22.50



Oct 2006
272pp
9781598740349
£22.50

For more information on these titles and a complete list of publications from Left Coast Press, please visit the Eurospan Bookstore website. To sign up for email announcements and special offers, visit www.eurospanbookstore.com/mailinglist

eurospanbookstore.com

Plenary, panel and paper abstracts

Opening/Keynote address

Tue 13th April, 14:30-16:00
Stranmillis Conference Hall

Logos/phone and the archives of truth, violence and dead memory
Prof Allen Feldman, New York University

The historical and disciplinary trajectory of the ethnographic interview linked communication to social holism, an association that can be traced back to Dewey's concept of communication as pragmatic coordination, the linguistic holism of Edward Sapir, and to Robert Park's sociology of ritualized communicative transmission. In political philosophy the notion of a social totality based on communicative inter-comprehension owes much to Aristotle's definition of 'man' as an animal endowed with the common anthropological capacity for logos which enables 'citizens' to discuss the just and the unjust and the Habermasian model of interlocutory relations subject to public procedures of validation. Can we continue to presume shared holistic political worlds based on ahistorical and pre-political anthropological invariants and commonalities such as linguistic comprehension, rationalized legitimation, Rawlsian models of equity or even the full spectrum dominance of global mass communication? What is the status of a communicative anthropological commons when neoliberal 'humanitarian' wars and economies calculate and enforce what counts as human and what does not?

What does it mean to speak, hear, write and gaze 'ethnographically' within contemporary political economies of linguistic, visual and sensory prosthetics, anesthesia and excommunication? This historical moment requires a political genealogy of the ethnographic dialogic and its narratological performance that situates its current conditions of possibility in a continuum with, or as a counterpoint to, hegemonic forms of political mediation and communication/

excommunication including among others: 1) torture-interrogation and related state forensics; 2) the testimonial/commemorative performances and ethics of the transitional justice project; and 3) the archival production of anamnesis, dead memory and the museumification of the social.

To move past the Aristotlean-Habermasian anthropological-communicative foundation of the political would be to divorce the political from a normative anthropology and to identify anthropocentric communication as both majoritarian and therefore politically repressive. Political communication in the mode of disinformation, visual and acoustic intimidation is frequently mobilized to deny common worlds and to contest entitlements to redefine the common good. If the contestation of the 'common' is the origin of the political then there is no human-anthropological 'we' or communicative commons that disputes the political. Rather the political inaugurates and reproduces the divide between the common "we" and those uncommon silenced sovereignties beyond the anthropological "count" who are rendered incapable of attaining political status as communicating collectivities including that of humanity and whose communicative practices have no choice but to cohere into a boundary-bending Rancierian politics of the insensible.

Plenary One
Interview and society

Tue 13th April, 16:30
Stranmillis Conference Hall

Applied social policy and the qualitative interview – still 'the poor cousin'?
Prof Robert Miller, Queens University Belfast

Historically, the relationship between applied social policy and qualitative research has been ambivalent at best – ranging from outright contempt ('pretty little stories') through being ignored altogether to condescension ('useful for generating hypotheses'). Thankfully the situation has improved to the extent that qualitative research, if not recognised wholeheartedly as an equal partner in applied policy investigation, at least stands on the threshold of recognition. Some groups of policy makers are coming to an appreciation that empirical facts may provide information but, if devoid of meaning, they provide remarkably little guidance about what policy decisions to reach; furthermore, that qualitative information by its nature is meaning and that the qualitative interview is the prime source of meaning for policy issues.

At the same time, the (illusion of a) truce that is believed to have marked the end of the quant/qual 'paradigm wars' in the academic sphere cannot be said to have been extended to the policy sphere. Policy makers in the main remain more comfortable with numbers. What is considered to be 'qualitative' data can be the appendix at the end of a questionnaire where people have the option of writing in a few short statements or words, which are then categorized and toted up. The 'qualitative' interview tends to be a semi-structured interview whose transcript is analyzed by the ingenuous categorizing routines of CADQAS systems. The true in-depth qualitative interview along with the wilder reaches of qualitative research remains as firmly ostracized as ever. The supplanting of 'dissemination' by 'impact' in the RAE/REF pantheon is a supplanting by quantitative impact.

However, it does not follow that one can blame this state of affairs on the lack

of intelligence or laziness of civil servants and the venality of those who seek to service them. The crux of the uptake of policy analysis is not only meaning, but a genuine and real need for evaluation. Until the qualitative interview can develop as a means of evaluating policies as well as understanding their perception, it will continue to be relegated to a second-class status.

The social life of interview material

Prof Jenny Hockey, Sheffield University

In my earlier contribution to debates about ethnographic interviewing (Hockey 2002), I argued that interviews can resemble other bounded social encounters, making interviewing a form of participant observation in some settings. Interview material merits similar consideration. Like the anthropologist's sound recordings, the material of our everyday lives continuously parts company from us, fragmented across application forms, CCTV images, job references, media soundbites, medical records or indeed departmental gossip. Data protection legislation highlights the vulnerability this engenders. Moreover, concerns felt about infringement of civil liberties within a surveillance society find parallels within our research practice. Anthropology at home has undercut previous 'freedoms' from the need to anonymise data, a pressure intensified in a political environment where enemies are imagined within as well as without, a situation compounded by the accessibility that electronic recording, storage and circulation of data bring. Moreover, the pressure to publish within restricted research hours can mean over-rapid, partial reading of data, a problem akin to the hasty marshalling of information in time-starved policy environments. Concerns about risk and the exercise of control may not, however, be the whole story. The parallels between the social lives of different kind of material have other dimensions. For example, how might we understand processes of fragmentation that occur when elements of who we are fracture across different sites? Can we take some bearing from current debates around identification, from notions of identity as multiple, processual and yet not necessarily de-centred. What happens when the 'fragments' are assembled? Alongside political concerns about the integration of independent datasets giving access to multiple facets of an individual's life, should we set theoretical awareness of the dangers

of congealing separate dimensions of individuals' lives into apparently coherent wholes?

Similarly, how might we balance taking responsibility for our data with anthropology's commitment to responsiveness and serendipity? Does research governance risk making interviewing a safer option than participant observation, a practice more amenable to informed consent, triangulated coding and participant readings? I suggest that the social life of interview material follows a more open line than this, to draw on Ingold's (2007) distinction between open and closed lines. Like a radio play, listening to interview material can enable more vivid insight than full-on screen/stage representations. Like poetic language, less can somehow be more. Listening to what an interviewee says takes us into the rooms or streets that ground their embodied life, a mediated journey materialising unpredictably within our imaginations. While not dismissing reflexive awareness of where our imaginations might (mis)take us, mental processes which move us beyond the particularities that bind interviewees to 'telling it like it was' can enable locally generalisable insights. Listening thus involves relinquishing a commitment to the closed lines of hypotheses or pre-determined publications. If interview material, like other forms of information, escapes its immediate context of telling, its unpredictable social life is not simply fraught with danger. It is also one that admits creative re-visioning of human experience via imaginative responses to its open-endedness.

Hockey, J. (2002) 'Interviews as Ethnography? Disembodied Social Interaction in Britain', in N.Rapport (ed) British Subjects. An Anthropology of Britain, Oxford: Berg.

Ingold, T. (2007) Lines. A Brief History, London: Routledge.

The interview, voice and text

Prof Vieda Skultans, Bristol University

My paper examines the transformative tasks of interviews as they move between the dualities of voice towards a text. Jonathan Ree in "I see a voice" reminds us of the dual qualities of voices: they are both expressive and symbolic /communicative (2000).

Interviews offer us the opportunity of getting closer to experience through the presence of voice. Voices are used to moan, to sigh, to yell as well as to communicate via a symbolic verbal system. Thus voice has a dual nature, at one and the same time bodily and ideological. The bodily voice can be used to subvert the explicit meaning.

Voices unfold both in time and in space. Texts exist only in space. Saussure spoke of langue and parole which we can roughly translate as language and speech. The difference can be understood in terms of a chess game. The interview is where these complex dualisms come together.

In transcribing and analyzing our interview material we both reveal and conceal. The concealment is facilitated by the readiness with which aural documents are transcribed and turned into visual documents. The oral historian Alessandro Portelli writes of "the disregard of the orality of oral sources" and compares it to doing art criticism on reproductions (1981:97). In translating oral/aural documents into visual objects we open up new possibilities for their analysis and understanding but at the expense of other more personal, embodied meanings. Indeed, in order to pass ethics committees these days researchers often have to guarantee that they will destroy aural tapes. In so doing they are of course left with a much diminished version of voice.

In creating an interpretive text on the basis of interviews the ethnographer is leaving behind the physical voice and moving into a different order of reality: one where issues to do with the democratization of creativity, the politics of quotation and the hermeneutics of suspicion dominate. According to Aristotle the basic linguistic conjunction of noun and verb mirrors human action. But of course, language is not a mirror. The idea of mirroring has long since been discarded as a misleading metaphor. The complexities of interviewing occupy this interstitial space between experience and language.

Plenary Two
The interview: form, translation and transformation

Wed 14th April, 11:00
Stranmillis Conference Hall

The interview as a form: dialectical, focussed, ambiguous, special
Prof Nigel Rapport, St. Andrews University

The article is in three main sections. In the first, 'The ideal types of interaction', I explore the consequences of verbal exchange or zigzag. When the utterances of talking-partners in a conversation meet each other, I suggest, there is the potential for their words to have 'reciprocal', 'complementary', 'collaborative', 'emergent' or 'distorted' relations to one another.
The second part of the article, 'Conversation and interview' begins with the observation that here are two kinds of verbal exchange both of which are founded upon a dialectic or zigzag, a give-and-take. But one can also distinguish between them: An interview is a non-routine conversation, with a purpose or design which at least one of the talking-partners has previously determined, and which need not be repeated (the talking-partnership might extend to this one exchange alone). There are three significant elements here, then: the non-routine, purposiveness and boundedness. As an ideal-type, the interview is also a thing-in-itself: a mini-relationship, a micro-institution, potentially distinct from the routines around it, from the social classifications and the cultural conventions.
Being non-routine, bounded and purposive sets up an investigative situation: not only is a researcher taken beyond the everyday but all the talking-partners who are aware that this is an interview not merely a naturally occurring exchange. And what will be the outcome? Reciprocity, complementarity, collaboration, emergence, distortion: the range is limited but among this range there is an imponderability. Interview combines idiosyncrasy, self-consciousness, a logically formal set of outcomes and imponderability.

The third part of the article examines these propositions in the context of an interview conducted by me at Constance Hospital, Easterneuk, Scotland, with a consultant surgeon, 'Mr J. L. Taylor'.

Scale, translation, and measure in the interview

Ms Madalina Florescu, SOAS

It is generally assumed that no matter how unusual and transformative, the interviewer has more contextual knowledge than the interviewee and that the role of the ethnographer invariably coincides with the former, thus remaining somehow 'outside' the interview. It is assumed that questions do not yield the power of ritual and that an interview will not transgress the limits of a mundane setting; if transformative at all, an interview can be so only at a personal level. But what happens when the interview encompasses not only individuals but institutions as well? Or when the interview becomes a ritual for the unmaking and re-making of context the ethnographer cannot control? The purpose of this paper is to address the epistemological assumptions underpinning expectations that 'the interview' is a technique of knowledge production that is detachable from and transferable across cultural contexts by looking at what happens to the ethnographer's questions as they travel from their context of production to their context of reception and back via 'the discipline of anthropology'. In sum, this paper examines the epistemological challenges posed by "the interview" as a transferable technique of knowledge production.

Interviewing in time

Prof Elizabeth Tonkin, Queen's University Belfast

'Participant observation' typically includes a range of social encounters, some of which we may wish to define as interviews. Although some have claimed 'the interview' as a defining form of encounter in the contemporary world, it must both share basic features with other communicative acts and itself have a variable span. The term as often defined, for example as formal, semi-structured, or open-ended, and used increasingly by anthropologists in this way, assumes an acceptance of Western bureaucratic rules and social relations that include the interviewer as superior. Knowledge of these conventions

may not be shared by interviewees, although they may have learned to expect them or indeed to manipulate them (an example is the 'victimcy' projected by some would-be recipients of international aid). Interviews therefore, even those within specifically circumscribed definitions, are encounters that share features with other experiences that range from the fleeting to the formal. All encounters are, like the 'field' itself, dynamically temporal. They have both verbal and non-verbal features and they incur feelings, both in the investigator and interlocutors, that can both last and change over successive occasions. The temporality and the emotions outlast the encounters and indeed the fieldwork itself. They therefore need to be accounted for when writing up, when we need to communicate our findings, and should not be confined in any anthropological analysis to the communicative conventions of official reports. I will therefore discuss some of the issues of representation that ensue, given for instance the familiar need to encompass the significance of the non verbal, but also the shifting, often unarticulated movements of feeling involved. I wish also to show how important it is not to be limited by the assumption that an interview is especially valuable because it is a form of contemporaneous interaction, testifying to actuality here and now. That is an error of presentism, because no testimony is just interactive activity; it looks forward, and backward, in ways that are valuable to unravel, and have accompanying theoretical significance for any anthropological account.

Plenary Three
Interview negotiations

Thu 15th April, 11:00
Stranmillis Conference Hall

‘Finding the talk’: negotiating knowledge and knowledge transfer in the field

Prof Lisette Josephides, Queen’s University Belfast

During fieldwork the ethnographer is, in a sense, in a permanent state of high alert. Everything observed and experienced in the field appears innately interesting, potentially even crucial, and must be recorded before it is lost forever. It might be said that all exchanges are interviews in these conditions, containing precious nuggets for analysis.

In my fieldwork among the Kewa of the highlands of Papua New Guinea, interviews, when undertaken, were a series of translations at different levels, involving three languages, three generations and several knowledge-brokers. In these conditions, the interview as a technique of knowledge has two prerequisites: the interviewer’s placement within a local system of relations, and the establishment of a baseline of shared understandings. As elicitations of knowledge, interviews constantly pulled away from the interviewer’s concerns. Because interviews could never be entirely individual or confidential, they were not limited to a relationship between interviewer and interviewee, but had more general local consequences. Kewa people turned them into group debates for staking their own claims and negotiating understandings.

But this negotiation of meaning happened only at the interview stage. Subsequent analysis was informed by far more than was obtained in the field, finding insights and reaching conclusions in a process not shared with interviewees.

Using Kewa ethnography, the paper will discuss three questions. First, what do interviews intend to elicit? Second, how is knowledge transacted through them? (Though they are conducted through language, much meaning comes

from what is left unsaid.) And third, what are the ethical and epistemological implications of subsequent intellectual activity, post-fieldwork, which turns the interview into ethnographic and theoretical knowledge with a designated place in the anthropological corpus and beyond?

On reactionary reflexivity

Prof Andrew Dawson, University of Melbourne

In this presentation I review critically the development of the reflexive turn in anthropology, focusing particularly on the ethnographic interview. Its potential for bringing into relief the intersubjectivity of social reality is, all too frequently, abused. At one level, I argue, the interviewer is presented as the principal agent in the creating and revealing of social reality. Conversely, I argue, the interviewee is abstracted from the social collectivities (s)he constitutes and is constituted by. Based on readings of recent research on working-class militancy in the UK, anti-nationalist struggle in former-Yugoslavia and state intervention in Aboriginal territories in Australia, I demonstrate that some recent reflexively conscious anthropology shares an uncomfortable relationship with neo-liberal discourse, particularly in its valorisation of individualism and the privatisation of the subject. In contrast, I argue for anthropological methodologies that respect a political commitment to presenting the subaltern collective voice.

Victims of political violence and the importance of interviews: some methodological reflections

Dr Kirk Simpson, University of Ulster

The emotional and psychological imperative to record the stories of those who suffered as a result of conflict and political violence presents key methodological dilemmas for scholars: namely, how best to access the nuance and complexity of traumatic experience, on both an individual and collective level; and also how to begin to create cosmos from chaos. Research with victims should not be constricted by relativist epistemological parameters that can facilitate the exoneration of perpetrators of violence. Rather, it is possible to conduct interview research that empowers those without a voice,

that is done within a morally normative framework, and that enables and encourages researchers to empathise with the experiences of respondents. In this presentation I will discuss the contested notion that anthropological researchers must abrogate or 'suspend' moral evaluations when in the field. I will offer some of my own personal reflections of spending time researching victimhood in Northern Ireland, using the interview as a key way of collecting stories of the past. I will argue that interview research can illuminate various 'hidden' discourses that have been hitherto unknown. Having been embedded within a community of people that are slow to trust and share information, in the context of a post-violence society, I will discuss the heuristic value of the interview, and how it can function to assist researchers in finding the 'secret order' within the apparent disorder of groups who feel subjugated, disconnected and marginalised. The presentation will conclude by arguing that anthropologists can develop a rigorous methodological framework that does not objectify, essentialise or falsely homogenise people; and which instead has at its core moral, transformative and cathartic qualities for both researchers and respondents.

Plenary 4
Imagination, inspiration and the interview

Fri 16th April, 11:00
Stranmillis Conference Hall

Not being there: interviews and the anthropological imagination
Prof Allison James, Sheffield University

The necessary presence of the anthropologist in the field is fundamental to anthropology's fieldwork tradition such that reflexive explorations of 'being there' (Watson 1999) – understanding the self in the field – are now entrenched as a core part of anthropological praxis. Narrative accounts of fieldwork, even if not explicit in their articulation about the role of the anthropologist as a research 'instrument', nonetheless often acknowledge the limitations

or opportunities that the researcher's gender, class or ethnicity has created in respect of the field data gathered. And, now that the interview (whether formal or informal) has become recognised as also part of the armoury of anthropological fieldwork methods, the being-there-ness of the interviewer and his or her relationship with the interviewee has been opened up to scrutiny. Thus, while conversational analysis and life history techniques have, for example, allowed the turn taking of conversations to be examined for the ways in which issues of power and authority might direct conversations, the actual embodied experience of doing interviews permits additional powerful data to be added to the interview transcript as Hockey (2000) has described.

It is against this background, therefore, that this paper asks what happens when the anthropologist is not there? As anthropologists, how can, and do, we work with data that have been collected by other people – by our research assistants or, increasingly, by other researchers who have deposited their interview transcripts for secondary analysis? With research funding pressures making it increasingly difficult for many of us to continue to go 'to the field' in person to collect our data, we are not only relying more and more on interviews as a data gathering technique but also on other people gathering the data for us. This paper considers, first, therefore, how we might reinvent that sense of being there when we have in fact been absent; and second, whether new kinds of opportunities are opened up by not being there. It argues, in short, for the development of an anthropological imagination that can, through drawing on the lessons learned from other disciplinary traditions, transcend the apparent limitations imposed on us, as anthropologists, when dealing with second-hand interviews as a method of data collection.

References

Hockey, J. (2000) 'Interviews as ethnography: Disembodied social interaction', in N. Rapport ed. British Subjects; an anthropology of Britain. Oxford: Berg.

Watson, C.W. (ed) (1999) Being There: Fieldwork in Anthropology. London: Pluto Press.

Instances of inspiration: interviewing dancers and writers

Prof Helena Wulff, Stockholm University

As society changes, so does anthropology. To capture contemporary issues, new research techniques are required in addition to traditional participant observation. Interviews are not a new technique, but with increasing diversity in social life as well as new recording devices and computer programs for categorizing interview data, interviewing has developed into an increasingly sophisticated and multifaceted research technique. There are not only formal versus informal interviews with an open-ended and in-depth approach, but also social network mapping, time budgets, life stories etc.

Having done interviews in six anthropological studies, I know that occasionally the rapport between interviewer and interviewee never occurs. But for this paper I am not interested in the failed interview. Here my aim is to consider the successful encounter, especially in my studies on artists: dancers and writers. How do instances of inspiration occur between us? Why is it that some dancers and writers have inspired my theoretical thinking more than others, while I seem to have opened new ideas about their own work for them through the interview? Interviewing a primadonna ballerina in Stockholm I did not get anywhere until I told her about the stage fright university lecturers with large classes can have: then she opened up and started confiding in me about her experiences of vulnerability on stage. There was also the Irish woman writer who had warned me on e-mail before we met that she was “very reserved” and that she was not sure I would benefit from talking to her. It did not take long before she took over the interview, asking intriguing questions about me and my work. (Afterwards I realized that this might mean that I will find myself fictionalized in one of her novels.) In my paper, I will also compare the impact on the ethnographic knowledge production of, on one hand, dancers´ bodily training (rather than verbal skill) with, on the other hand, writers´ eloquence, not only in writing words but also in speaking about their writing and profession. Interestingly, both dancers and writers are used to being interviewed by journalists, and especially the famous ones acquire a polished attitude to interviewers that the anthropologist has to break through in her search of

backstage life. I will also discuss how an oral conversation makes it into text, first in the form of fieldnotes and later into academic text.

Dream dialogues: interviewing the 'other' within

Dr Iain Edgar, Durham University

The mainstream tradition in social anthropology, until lately, has been to focus on the primacy of outer world events and the consideration of the interview as a research modality has been no exception. More recently the anthropology of the self and of consciousness has become significant but little study has as yet been made of inner dialogical and rhetorical events of which interviewing, aka question and answer, is one major form. This paper will focus on inspirational and sacred dream narratives of inner dialogues within the Islamic true dream, al-ruya, tradition. Inner guidance through night dream dialogues is not uncommon within the Islamic tradition, both Sunni and Shia, and is derived from the prophetic example of Mohammed. Similarities also abound within other wisdom traditions, such as the shamanic. I will present, as examples, key dream dialogues from both medieval and contemporary Islamic thinkers and healers. Such dream dialogues vary from those of 'command' to do this or that, as in the many reports of how apparently Mullah Omar founded and led the Taliban, to a more considered and nuanced dialogical inner event involving question and answer leading to interpretation and sometimes significant real world choices. One traditional example of such a dialogue from around the turn of the first millennium will be Abu Jafar al-Qayini's reported dream interviews with the (image of) the Prophet Mohammed concerning core aspects of Islamic theology (Lamoreaux 2008). This paper will explore emerging issues as to the dynamics of such interview situations regarding for instance negotiations of power, status, meaning and authority in such settings; image presentation and impact; plot, performance and rhetoric; and aesthetics and real world consequences. Finally I will begin a consideration of the overall differences and similarities between inner and outer world interview modalities.

Lamoreaux, J. 2008. 'An Early Muslim Autobiograpicl dream narrative: Abu jafar al-Qayini and his Dream of the Prophet Muhammed' in L. Marlow (ed.), Dreaming Across Boundaries: The Interpretation of Dreams in Islamic lands. Boston: Harvard University Press.

ASA10

The interview and new challenges in teaching and learning anthropology

Dr Ian Fairweather, C-SAP

The current climate in higher education raises a number of challenges for anthropology as a discipline. The competition for resources, the possibility of higher student fees and the discussions about measuring 'impact' require us to think carefully about what a degree in anthropology offers to students, whilst maintaining the crucial link between research and teaching. There are opportunities too, however, as 'global citizenship' and 'intercultural fluency' are increasingly valued as graduate attributes. This paper asks how pedagogical practices in anthropology can best address these new challenges and opportunities. In doing so, the paper reflects on whether the way we teach anthropology highlights the full range of possibilities for ethnography and the diversity of methods employed in different kinds of ethnographic encounters. At undergraduate level, in particular, there is often a disjuncture between an emphasis on fieldwork largely based on participant observation and recognizing the importance of studying up, researching institutions and corporations, or conducting multi-sited research. Participant observation may be impractical or too limited as the core research method in many circumstances where the interview may be more appropriate. For practical reasons as well as ethical and safety considerations, third year undergraduate projects are often not based on participant observation. Many students do, however, conduct a limited number of interviews. Yet in spite of very useful explorations of the ethnographic interview in the literature, we tend to present interviewing as a secondary, supplementary method to Participant Observation. Can the discipline benefit from a pedagogy that recognizes the diversity of contexts in which ethnographic knowledge is produced?

P01
Talking with difficult subjects; ethics, knowledge, relationships

Convenors: Dr Keith Egan, National University of Ireland; Ms Fiona Murphy, National University of Ireland

Wed 14th April, 09:00
Stranmillis Conference Hall

How should researchers use interviews when 'deep hanging-out' becomes politically, emotionally, and intellectually imperilled? How can the interview process provide a context for redressing research relationships? Such difficult moments in the field, reflected on and negotiated in the act of writing, are considerations for this panel. In addition, many words used to describe fieldsite relationships are fraught with darker edges (informants, hosts etc). The space that anthropological methodology and academic writing allow permits a re-evaluation/ confrontation with these 'negative' encounters. While the interview process has been understood as a legitimate means of data collection, this panel asks where the limits of objectivity lie when interviewers and interviewees become challenged by the lack of rapport; what difficulties result in gaining access to personal/emotionally laden information via formal interviews? The interview, a historically constituted and culturally circumscribed form of potentially constrained interaction between parties, often presents such a formal setting, one less conducive to establishing the valuable rapport long deemed so valuable. When faced with difficult subjects then, how, the panel asks, are interviewers to engage ethically/emotionally with subjects to bridge this gap? This panel seeks to explore the interview process through ethnographic examples showing researchers confronting/coping with disparities in education, outlook and interviewer/interviewee rapport. In sum, this panel invites papers to explore strategies for addressing 'difficult subjects' (topics, people, encounters). The panel also examines ways in which face-to-face interactions between researchers and the people they research may negotiate the politics and ethics of interviews as creative and productive encounters for both parties.

Jointly creating liveable stories: the interweaving of ethics, rapport and discursive surrounds

Ms Anne Montgomery, St Barts and The London School of Medicine and Dentistry

Drawing on an interview transcript excerpt from my own research investigating the experience of Myalgic Encephalomyelitis I will be showing my inadequate response to a moment of sudden disclosure which I, as interviewer participant, found difficult. My reflecting on this challenging moment sheds light on the workings of rapport in the delicate balance between pursuing knowledge and providing a duty of care to the interviewee participants in my research. I will also be showing, through a published transcript excerpt, how this conceivably elusive equilibrium has, in a different way, been considered by Sinding and Aronson (2003). These authors reflect on how participants, in the joint story-creating of their interviews, become vulnerable to perceived failures in their lives as they recognise that they cannot live up to the surrounding cultural discourses regarding, for example, what it means to have 'a good death' or be 'a good caregiver'. I will be further illustrating this through the writings of Rapley (2004) and Oakley (1981) in their deconstructing of the professional discourse of what it means to be 'a good interviewer'. These authors remove the methodological gloss from ideas of rapport and neutrality, revealing to different extents, what both describe as intimate reciprocity. Conceptualising my challenging moment as such allows me to wittingly consider how cultural, political or professional discourses may affect the conversational interaction which creates stories called 'data'. Providing a duty of care towards interviewee participants ought to compel interviewers to employ strategies that make these stories 'liveable with' after their departure.

The intricacies of doing fieldwork among homeless people

Dr Lynette Sikic-Micanovic, Ivo Pilar Institute of Social Sciences

This paper is based on recent fieldwork that examines the ways in which women and men experience homelessness in Croatia. As homelessness is a relatively new phenomenon in Croatia that has been largely ignored by both

researchers and policy makers, this is a pioneering study that aims to increase understanding and shape policy changes. Specifically, this paper analyses the ways in which difficult topics and heartbreaking testimonies were dealt with as well as the resilience and inability that was sometimes encountered in research relationships with homeless people. From the outset, ethical considerations such as informed/renegotiable consent, researcher/researched relations, confidentiality, anonymity, power, responsibility and ownership of knowledge were priority concerns since homeless people are definitely a marginalised population in crisis. The practice and application of these issues are considered in this paper. As fieldwork was carried out at a number of shelters throughout Croatia in settings that were completely unfamiliar and rule ridden, intimacy and privacy were often difficult to attain. Overall, the difficulties and shortcomings in this project as well the potential of these fieldwork experiences for generating a wealth of knowledge, insights and understanding about homelessness in Croatia will be discussed.

Extensive interview: inverse relationship between sensitivity and closeness behind truth

Ms Yan Hu

Using two case studies from my fieldwork in Yunnan Province, China, I shall argue that interviews cannot be viewed independently and that an interview, particularly on a sensitive topic, must be considered within the context of a more extensive interaction. Both cases were concerned with drug addiction in the village. The substance abusers or their families lied to me when I (not knowing there were substance abusers in their families) enquired about drug addiction. Later I found out the truth accidentally while chatting with other villagers, who were members or close relatives of my landlord's family. From those cases I will argue that if I had not been viewed by the villagers as a reliable person (in a sense a member of my landlord's family) based on the long-term relationship and successive investigations on and return to the village, I might not have found out the truth. In the village, my landlord was an important gatekeeper of mine. In these cases, an extensive interview should include the narrower meaning of an interview as well as the chatting, which

became possible because of the recognition of my role in the village—as an adopted daughter of my landlord. The informal interviewees have played as media to carry the data of the targeted interviewee to the researcher. Sensitivity might be reduced depending on closeness of the relationship of the researcher with the researched.

P02
Exploring the biographical method

Convenors: Dr Maruska Svasek, Queen's University Belfast; Ms Markieta Domecka, Queen's University Belfast

Wed 14th April, 14:30
Stranmillis Conference Hall

The session aims to critically explore the biographical method and the opportunities and limitations it poses to interviewers and interviewees. At the beginning of autobiographical narrative interviews there is a single eliciting question that is designed to encourage the interviewee to tell the story of his/her life. The researcher does not intervene, but only provides non-committal, mostly non-verbal, responses. As the interview moves to a second stage, questions concerning one's biography will be asked, but only in relation to topics already introduced by the respondent. In the third, more probing, stage that the researcher asks about motives ('why' questions) and explicitly asks about the issues relating to his or her research. The interviews are carefully transcribed and analysed, identifying ordering principles of personal experiences, such as particular communicative schemes of presentation, cognitive figures and process structures.

We are interested in papers that discuss the following issues:

- The possibilities and constraints of the method

- Detailed analysis of particular autobiographical interviews

- Autobiographical interviews as basis for comparison

- Difficulties with cross-cultural comparisons of biographical data

- Assessing how culturally- and/or historically-specific underlying assumptions of the method influence the production of data

- Combining the biographical method with other methods

- Emotional dimensions of autobiographical narration/interviewing

- Ethical issues

- Comparisons of various versions of the method

"I get emotional when speaking about my Lord": (auto)biography as a 'folk' method for the unmaking and making of persons

Mr Joseph Webster, University of Edinburgh

This paper examines the performance of 'giving testimony' (the story of becoming a 'born again' Christian) as not only a story about the moment of 'conversion', but also as an embodied narrative on the entire 'spiritual history' (or autobiography) of the self by drawing on fieldwork among Scottish fishermen. By exploring the (auto)biographical interview as a site of bodily/emotional experience, I consider how the standardised act of retelling the story about how one was 'born again' speaks in interesting ways about what it means to be a certain kind of 'sincere' (Keane,2002) and 'committed' (Howell,2007) person. Equally, this kind of autobiography speaks about how the self makes sense of change through the social act of 'giving testimony' – a culturally particular account of the history of the self - by 'sharing' one's Christian experience of transformation from spiritual 'death' to spiritual 'new life'. Key to communicating the 'realness' (or sincerity) of this performative autobiography is the public expression of emotion. Where such displays of emotion are normally strictly taboo, especially within the vernacular masculinity of Scottish trawlermen, I suggest that the religious trope of 'giving testimony' allows a type of narration that acts as an inversion of this hegemonic expectation. Such interview data is interesting not (primarily) because it speaks about the (re)formation of certain types of masculinity, but because it shows how the biographical method is deployed as not only a tool of 'social research',

but also as a 'folk' method for the unmaking and making of persons through embodied storytelling.

Biographical narratives and the Europeanization of professional identity within the EU institutions

Dr Tatiana Bajuk Sencar, Slovenian Academy of Sciences and Arts

This paper explores the extent to which biographical narratives and the use of the biographical method can be used to shed light on experiences of integration and shifting constructions of identity within the EU institutions after the last two rounds of enlargement. This discussion is based on an anthropological study of the first generation of Slovenes that became employed in the EU institutions, a study that includes approximately 50, minimally-directed interviews in which interlocutors narrate their professional and life experiences. The collection of narratives using the biographical method can provide an important complement to traditional forms of anthropological fieldwork given the challenges inherent in conducting field research among social actors that are dispersed across a number of varied yet interconnected institutions. To develop this argument I will focus on the relationship between interviewer and interviewee that is created in the implementation of the biographical method and assess the extent to which such a relationship can provide the means for understanding the ground-level processes of identification and differentiation that shape the daily life of my interlocutors. More specifically, I will portray how biographical or professional narratives enable me to shed light on the ways in which my interlocutors employ overlapping and sometimes competing understandings of knowledge, expertise and professionalism acquired as important sites for identity construction in a transnational environment.

Multiple locations, multiple time: how to spot and analyse it in a biographical interview?

Dr Nathalie Ortar, ENTPE

During a biographical interview the interviewee recalls his/her life. All the process of the interview is there to reshape a linear story according to the linear Newtonian acceptance of time. A story has to have a beginning, childhood and

an end, the actual time of the interview. By doing so extraordinary events are stressed, those which have marked a turn in the life of the interviewee during his life cycle.

The difficulty to obtain informations about a repeated time and to spot them as being meaningful during the interview becomes all the more complex when the interviewee experiences different times or has experienced different times. In the case of multilocation the interviewee is there but continues also to live a time and a life where he is not physically present. For example a mobile worker who still "lives with" his family, experience a multiple time experience. The contiguity of those times cannot be retranscript by the linearity of the biographical account based on events and facts. Time distortions, circularity and parallelism do not appear or only on the margins of the interview.

Based on biographical accounts made with French and British mobile workers as well as second home owners we will analyse the possibilities and constraints of the method due first, to the need to apprehend the life of the interviewee in different places, places the researcher does not know, secondly the various support used to help recall the different time-space the interviewee has experienced.

The dynamics of the autobiographical narrative interview situation

Ms Markieta Domecka, Queen's University Belfast

The presentation will focus on the special dynamics between the interviewer and the interviewee in the situation of autobiographical narrative interviewing. When a person agrees to take part in a biographical research project, after being informed about the research topic and the research method, an appointment is made. It is a situation marked by curiosity (sometimes even a bit of stress) both on the side of an interviewee, who most likely is being asked to tell the story of his/her life for the first time and on the side an interviewer, who despite the experience s/he has with the method, never knows how the interview situation will develop. In most cases, if the purpose of the research is described, the technique of autobiographical narrative interview is well explained and the role of interviewee clarified, we receive a detailed autobiographical account, made of narrative, argumentative and descriptive segments. In some cases, however,

despite interviewer's best intentions and effort, the interview situation becomes very problematic. An interviewee may criticise the method as "non-scientific" or "psychoanalytical" and the request to tell one's life story may be rejected ("my childhood has nothing to do with who I am now") or misunderstood. In the presentation, the examples of both problematic and unproblematic situations will be included.

Moreover, a special attention will be given to the crucial elements of the autobiographical narrative interview, such as preamble, where the narrator tries to answer the question when life started to be his/her own unique life history and what would be its basic features, coda and pre-coda argumentation, finishing the main life story line and evaluating the overall autobiographical story and the present life situation of the interviewee (Schütze, 2008).

P03
Interviews as situated practices: places, contexts, and experiences

Convenors: Ms Sophie Elixhauser, University of Aberdeen / LMU Munich; Mr Franz Krause, University of Aberdeen

Thu 15th April, 14:30
Stranmillis Conference Hall

This panel discusses the importance of an interview's context. Interviews always happen somewhere, at certain places, amongst people, and including artefacts and experiences. These contexts fundamentally shape their outcome, and their success or sometimes failure. An interview is not a dialogue of merely an interviewer and a respondent, but must be regarded as a situated practice more broadly.

The presence or absence of things, persons, views, smells or sounds, greatly influences both what persons communicate to the interviewer and how this happens. Conjointly passing through particular landscapes may prompt stories, memories of the past, or outlooks on the future. Holding an interview at a

home or office, next to a framed picture, or whilst watching a video, may evoke associations of a different kind and suggest different ways of communication. Rather than a methodological tool focused on speech only and transposable to any fieldwork situation, the interview must be conceptualised as a multi-dimensional evocation of "knowledge" prompted by interviewer, respondent and the context of their encounter.

Questions discussed may include: What is the difference between speaking about something present or absent in the interview situation? How are 'interview' and 'non-interview' situations differentiated, and what devices are used to signal beginning or end? How can the interplay of context and interview be better accounted for in research preparation, practice, and analysis? How do we have to re-evaluate this method in order to account for its situated character? How can the interview be made receptive to inherently different forms of communication?

Learning from three interview contexts over thirty years

Dr Gracia Clark, Indiana University

The growing acknowledgement of the relational construction of all knowledge calls for deep contextualization of that relational process through the qualitative, interactional methods that mark ethnography for better or worse. Careful unflinching attention to contextual dynamics in interviews generates more information through rapport and better knowledge through more accurate interpretation. The performative side of interviews challenges researchers to interrogate the kind of performance each interview represents, by assessing the characters of the participants (who we are and who they are), their motivations and their roles in the larger plot and subplots that include characters currently offstage. Negotiations over the timing, setting and procedures of interviews express authentic life agendas of both researchers and research subjects.
The three distinct sets of interviews compared here were conducted by the author over a period of thirty years with women traders in Kumasi, Ghana. Initial fieldwork in Kumasi Central Market from 1978-80, emphasized participant observation, but also interviews with all active commodity group

leaders. In 1994-5, more formal sessions recorded life histories from older traders, who had experienced dramatic economic changes. The pseudo-genteel atmosphere at the researcher's home let them speak more expansively, with confidence in onsite transcription and translation. Recent video interviews moved to the verandahs of Kumasi Muslim women and men, contributing to a website countering stereotypes of Muslims as all Arab terrorists. This shared agenda let them express their personal concerns directly while addressing an imagined US audience already present and active in their everyday lives.

Set and setting: contextualising the lives and interviews of recovering heroin users and their researchers

Dr Lucy Pickering, Oxford Brookes University; Prof Joanne Neale

Timothy Leary, in The Psychedelic Experience (1964), coined the phrase 'set and setting' to describe the context for psychoactive drug experiences. 'Set' referred to factors such as mood or personality influencing the person taking the drug, and 'setting', the physical, social and cultural setting for the encounter. In this paper I draw on Leary's notion of 'set and setting' to explore the significance of context for interviewing recovering heroin users, but also to unpack what we mean by 'context' in an interview encounter. While for Leary, the presence of other people was just one aspect of 'setting', in an interview both interviewer and interviewee form part of one another's 'setting', each are influenced by 'set'.

It is possible, however, to view 'set' as more than a collection of attributes, but as part of a developmental journey. Interviewer and interviewee meet at a particular moment in an asymmetric but intertwined pair of journeys: one of learning about recovery through others; one of learning about recovery through oneself. The aspects that contribute to 'setting' – cultural context, social relations, physical environment – shape and are shaped by the priorities of interviewer (such as researcher safety or meeting participants' families) and interviewee (such as privacy or feeling safe in a treatment setting). Thus, 'set' and 'setting' feed into one another, and Leary's provides us with a powerful lens through which to view the unique and irreproducible event than is an interview.

Collaborating in history: anthropologists, archaeologists and the Cree First Nation, Québec, Canada

Mr Francois Guindon, University of Aberdeen

From 2006 to 2009, the Cree Regional Authority – the administrative body of the James Bay Cree Territory – conducted large scale archaeological and heritage works on the land that the Hydro-Québec has now flooded for the Rupert River Diversion. This unique Cree project was called the Archaeology and Cultural Heritage Program (ACHP). Over one hundred sites documenting the Cree occupation of this land were visited and recorded. Hours of taped and filmed interviews with Cree elders and land-users were also collected.

The interviewing process involved the interaction of various individuals, artefacts, places and other contextual elements which strongly influenced the content of the accounts. Archaeologists, anthropologists and Cree interviewers collaborated with Cree informants by gradually adapting their interviewing strategies as everyone learned from these interactions. This collaborative process resulted in the creation of a rich historical past centred on places that were about to disappear.

The entire landscape under study at the time of the ACHP is now underwater, but interviews connecting people to places are still necessary and crucial for my PhD research. The lessons learned during the ACHP can now help me developing interviewing strategies better adapted to this new context. The lessons learned from the collaboration with the Cree may also help in designing original strategies for oral history interviews with Canada's other First Nations.

The interview as communicative practice between and beyond languages: metapragmatic awareness and indexicality in the Central Andes

Mrs Antonia Schneider, LMU Munich

Departing from examples of interview situations during linguistic and anthropological fieldwork in Huancavelica/Peru (2004) the role of context in interviewing will be approached from three perspectives.

First, as interviews – including those of the ethnographer – are in many contexts "Western" kinds of eliciting information it will be asked in what ways

the idea of interviewing as a scientific method contrasts to Andean concepts of getting information based on reciprocal dialogical processes and culturally specific ways of speaking, arguing and organizing conversations. It will be then discussed how such specific Andean ways of asking may be adequately used for the ethnographic interview.

The second perspective is related to the metapragmatic/-linguistic awareness of the informants as "translators" between languages and cultures. In a multilingual and multicultural setting as in the surroundings of an Andean rural city, an interview situation even may contain translations of bilingual informants, narratives or even speech about language. Utterances about their cultural practices or those of others are based on particular – sometimes very individual, ideological or even ambivalent – perspectives.

Finally, not only the surrounding setting, but also the contents of an interview are full of indexical and situated meanings beyond any literal value of words and statistics. Exactly such forms of reading "between the lines" and departing from individual interview situations will open new ways of interpreting linguistic and anthropological data.

P04
The ethics of (relations of) knowledge-creation

Convenors: Prof Lisette Josephides, Queen's University Belfast; Dr Anne Sigfrid Grønseth, University College of Lillehammer

Thu 15th April, 09:00
Lecture Theatre LT5

The Interview is saturated with ethical concerns. It sets up an interactive structure with an 'other' in a context of unstated epistemological foundations and submerged interests. Though the interviewer appears to have more to gain, and more control over the perimeters of the exchange and the knowledge to be transacted, ethnographers have found this control to be illusory.

This panel will address the ethics of knowing and the ethics of knowledge,

with the interview as its centrepiece. 'Interview' is understood to incorporate directed conversations for the purposes of eliciting knowledge in the process of a research project, as well as interactions (information sessions or participant observation) in which studied people are asked to give something for the sake of knowledge – their blood, their land, their knowledge. We are interested in papers that address the following questions:

i. The ethical implications of relationships between researcher and informant created in the process of being together while 'transacting knowledge'. Relevant distinctions that affect the kinds of knowledge and meaning accessed and produced include those between: subjectivity and objectivity, empathy and imagination, friendship and information, and intimacy and distance.

ii. The ethics of transmuting local bodies and local knowledge into 'universal knowledge'. To what extent can this knowledge betray its ideals and its origin? What, then, is knowledge obtained in exchanges with others for?

iii. The monitoring of knowledge-creation from an ethical perspective, a monitoring itself conducted on the basis of 'interviews' with knowledge-consumers. Does it create another stratum of alienation, eliticization, abstraction and reified knowledge?

Discussants: Marilyn Strathern, Cambridge University, Tammy Kohn, University of Melbourne

The problems with gossip: reflections on the ethics of conducting multi-sited ethnographic research

Dr Tamsin Bradley, London Metropolitan University

This paper reflects on the lessons learnt from conducting multi-sited ethnography for a component of a large research programme. The component aimed to assess the extent to which standard religious teachings inform the values and beliefs by which local people live and how these religious values and beliefs do or do not shape their ideas about certain aspects of development. The research was carried out in Pakistan, India, Nigeria and Tanzania as part of a larger programme. The research was conducted by fieldworkers many

of whom had received no previous training in ethnographic techniques. This research was conducted through a set of complex relationships. At local level the fieldworkers were often rooted in the communities they studied and the process of becoming ethnographic interviewers was uneasy involving a change in the nature of their relationships with many research participants. The informal dialogues that represent much of the data collected were only made possible because of the friendships and respect the fieldworkers were awarded by the communities in which they also lived. These friendships were made vulnerable by the passing on of this data to a funder whose relationship to these communities was often described by participants as problematic. This paper documents my unease as coordinator asked to 'capacity-build' and write about the lives of people I have never met. This paper reflects openly on the ethics of this research experience whilst also maintaining that the close insight the anthropological lens brings to large scale inter-disciplinary research programmes is important.

The danger of knowledge

Dr Giovanna Bacchiddu, St. Andrews University

Doing ethnography on a small and remote island presents the immediate predicament of being the very visible Other in a small world of all alike people. In a community where people do all they can to ensure lack of differentiation, being the Other implied having 'knowledge' of things that belong to the outside world. 'Knowledge' is dangerous because it promotes differentiation between people, different access to sources of power, and to witchcraft. This paper will explore the contradictions that have to be faced doing fieldwork, when trying to access other people's knowledge and at the same time being invested with knowledge expectations. This contribution will also show the impossibility of relying on the interview as a relating device.

Empathic relations with Tamil refugees: challenging morality and calling for ethics of knowledge

Dr Anne Sigfrid Grønseth, University College of Lillehammer

This paper addresses how the interview and engagement in the other as a

mutual subject can create relations that challenge researchers' particular moral codes and cause us to expand these to more general ethical perspectives. Conducting fieldwork among Tamil refugees in a small fishing village in northern Norway with a concern for illness and well-being, interviews and conversations were contextualised by sharing daily activities to capture Tamils' tacit perceptions and experiences of social life. The paper presents a case-study with a Tamil woman who experienced stigmatisation in relation to the local Tamil and Norwegian population. Data from interviews and everyday interactions demonstrate how relations of intimacy, empathy and imagination give access to meanings and values that confront specific moralities and calls for ethical creation of knowledge – about Tamil social experiences.

Encounters with moral choice in social inquiry

Mrs Christina Georgiadou, University of the Aegean

If we intend to deal with the ethical dilemmas arising during research with informants, it might be useful to step backwards and rethink the epistemological question 'knowledge for what purpose?' 'Knowledge for the pursuit of human good', which appears as the obvious and immediate answer, introduces an ethical demand in the process of knowledge production, already from the beginning. Within social sciences, the researcher confronts the 'other' both as object of inquiry and as recipient of the produced knowledge. According to Bauman, facing the challenge of the 'other' means facing the responsibility of the choice of what is good for the 'other' (this is, for Bauman, 'the "primal" condition of morality'). Thus, in the case of social inquiry, 'human good' needs to be determined by the scientist as an exercise of her own responsibility and then 'the pursuit of human good' needs to be implemented at a practical level, in both the research and the knowledge production processes. This paper is an account of the puzzlement I encountered regarding this kind of responsibility, during the research for my dissertation. Choices I had to make about how to interact with Afghan refugees and how to put in text the information gathered are discussed. I used Gilligan's 'ethics of care' as ethical model for relating to my informants and then relied to Trouillot's notion of 'moral optimism' and Knauft's notion of 'critical humanism' as general guiding principles for the representational project.

P05
The subject(ivity) of the interview: performance and construction in anthropology and sociology

Convenors: Dr Matthew Wood, Queen's University Belfast; Dr Azrini Wahidin, Queen's University Belfast; Ms Justyna Samolyk; Mr Ciaran Burke, Queen's University Belfast; Dr Chaitali Das, Queens University Belfast

Wed 14th April, 09:00
Lecture Theatre LT5

The interview is now the most utilised research method in the social sciences – epitomised by its application in social anthropology, a discipline traditionally centred upon participant observation. This represents a rationalisation of research methodology, since the interview produces large amounts of qualitative data through the isolation of selected people involved in the area of social life under study. Consequently, the interview individualises such people, treating them as case studies through which to examine that area by constructing and reconstructing them as subjects who have things to say about their experiences in it. This construction may proceed through interviewees relating their biographies, their opinions, or their involvement in specific incidents. Furthermore, it occurs through the construction of their subjectivity: an interview builds up a picture of a thinking, emoting and self-aware individual. In short (and building upon the work of Bourdieu, Butler, Foucault and Gubrium/Holstein), the interview is a performative technique for subjectivisation and should itself be critically examined as part of the research process.

A key issue for social anthropology, then, is the relationship between the interview and participant observation. This also raises issues regarding the relationship between that discipline and sociology, and therefore about the

possibilities for meaningful inter-disciplinary research. Other issues raised may include the following: the concurrent construction of the interviewer as subject(ivity); the relationship between different subject(ivity)-constructions that lie as potentials within an interview; and variations in subject(ivity)-construction in relation to different categories of interviewees (such as by class, gender, race, ethnicity, age and sexuality).

Chair: Matthew Wood, Queen's University Belfast

Real life role-play

Mr Chris Bunn, Cambridge University Hospital; Miss Sonia Zafer-Smith, Cambridge

In the field of health studies, anthropologists and sociologists are increasingly being employed to conduct 'cold' interviews with previously unknown participants. In this time space, it is believed that interviewer and participant will somehow connect, disclose and discuss the participant's personal narrative in an intimate shared environment. The researcher is imagined to control the interview, unravelling key revelations, extracting rich metaphors, or perhaps unquestioned cultural assumptions from the participant, for the end of the project in hand. But is this meeting really between a participant and a social scientist? If the participant has no prior understanding of this form of research, then what is the perceived role that they assign to the interviewer? And how might they weave their narrative in response to the scenario in hand? And what of our interviewer? As an inherently social agent, as social as their participant, does she/he ever accommodate or pre-empt the assumptions of their participant? In the absence of a ready-made role to reach for, what characters might the social scientist adopt, perform and embellish from the repertoire of social interaction available? Does the interview ever take up the role of say a counsellor, or consultant to facilitate the interview?

Through an analysis of two interviews conducted as part of medical research trials, we probe the nature of the subjectivities constructed and negotiated in these encounters and ask, is the interview process a role play based on tacit exchange and assumptions in which social cues and improvisation direct the narrative shared?

Participant observation and interview – the dialogue between two methods and two people, mediated by a machine

Ms Dorota Szawarska, SOAS

Using my fieldwork among Sakhalin Korean repatriates as a case study, I examine the relation between the interview and long-term participant observation. I argue that recorded interviews can be useful not only in terms of narratives and data directly recorded during the interview, but also in the periods of fieldwork that follow. What matters is not only how people create themselves as subjects during the interview, but what is said immediately after and during months following it. What people choose to reveal during the recorded interview and what they choose to reveal only when the voice recorder is switched off, not only combines to give a fuller impression of a given context, but inspires further lines of inquiry. The performance of self that takes place during the interview, is at the same time a form of creation of one's image for the benefit of both the interviewer and the interviewee. The differences between what is said during the interview, and what is said and practiced outside of it, given time, may add nuance to one's understanding of the problems and people studied. It may also add another dimension in terms of research ethics, in how what people reveal outside of the context of a focused interview, which disciplines their performance of self, is to be used in how they are portrayed.

Interviewing India's technocratic elite: challenges of a gendered setting

Dr Vibha Arora, Indian Institute of Technology – ATTENDANCE UNCERTAIN

How do I use biographical interviews to reconstruct the evolution of an educational institution and the development of India's technocratic elite? This paper explores the relationship between my ongoing participant observation at a premier research and educational institution of India where many of the acclaimed technocratic elite have been educated and my ongoing interviews with its alumni and faculty who are simultaneously alum of this institution. My gender became an issue as the majority of the alum and faculty are men, and the Institute has a male-gendered past and continues to be a gendered space. Who

should be interviewed? How do I generalize the experience given the widely different backgrounds from which interviewees the originated and have settled into currently? How should these elites be approached and enlisted? What are good/appropriate occasions for interviewing? These questions challenged me. The social networks between the alumni, current students, and faculty are quite strong and gatekeeper clearance proved critical to legitimize my ongoing research, gain access, secure permission to attend 'closed' meetings, engender interest in being interviewed and persuade them to 'gift' time, and transform the self into an observer-participant-insider. Last but not the least, my employment in this institutional setting introduces a subjective element in the interview process while the interviewees do not necessarily perceive me as an 'objective' researcher. Boundaries between participant observation, interviews, and conversations now get blurred as conversations, my participation in alumni meetings, encounters on campus get interlaced and become important triggers for what is communicated and shared in any 'interview' setting.

Talking about drug use: positioning and reflexivity in drugs research interviews and beyond

Dr Per Kristian Hilden, SKBO and University of Oslo

This paper locates research interviews, as a methodological technique and as a social and cultural event, in relation to representations of drug use, agency and responsibility. While the understanding of the role of discourse in the production self-understandings and subjectivity has undergone considerable theoretical development over the past twenty years, the attention to possible ramifications for the status of conversation-based research practice has been limited and parochial.

This paper argues that drug research conversations cannot be understood in separation from the cultural repertoire of positions (from which to speak) evoked by the particular topic of inquiry, and afforded by the cultural framework in which research unfolds. In the context of drugs research, such positions are embedded in circulating narratives of drug use and drug users, as well as in generalized images of responsibility, self-sufficiency, and the personal management of information and risk. A view of research conversations

is presented which sees such conversations as unique occasions for the deployment of, and reflection on, (drug user) subject positions. On this view, the interplay between available narratives of drug using subjects, and the peculiar reflective space provided by research conversations, can give rise to functions of the research interview beyond generation of sociological data. The discussion draws on material from an ethnographic study of recreational and other restricted modes of illicit substances among young adults in Norway. The cases are discussed in light of the description of unintended and unanticipated intervention effects of a set of peer HIV-prevention projects.

P06
The interview as imagined space: authentic data and the extraordinary occasion

Convenors: Dr Katherine Smith, University of Surrey; Prof Nigel Rapport, St. Andrews University

Fri 16th April, 09:00
Lecture Theatre LT5

An elemental part of modern social practice is the reflection and realisation of human ideas and subjectivities, and their detachment from the moment of experience, as ideas are discussed in conversation with others. Within the context of ethnographic inquiry, the interview itself may, then, play a crucial role in eliciting information that would otherwise not be discussed in everyday life and conversation. ‘People may become easily analytical about their own and others’ experiences in an interview situation’. The interview may be seen to provide a space for the detachment and envisioning of subjectivities at a particular moment in time, and in a particular moment of experience. As the anthropologist explains the role of the interview as the furtherance of respect and awareness of other ways of life, individuals may choose to resist or disagree with social norms and expectations. Framed and legitimated through the context of the interview itself, individual freedom to express particular,

perhaps personal, views and imaginations may take precedence over wider social expectations. What is the implication of the interview and how is it imagined? How are ideas expressed and compared to wider social expectations? This panel welcomes papers that explore the implications of the interview, how it is imagined and used as a space to discuss ideas and experiences that may not otherwise be expressed in everyday conversation, as well as what this may imply about notions of 'authentic' data and the ways in which ethnography is conducted and recorded.

Anthropology as engaged listening: an ethnographic study

Dr Martin Forsey, University of Western Australia; Prof Jenny Hockey, Sheffield University

We want to open up the possibility of considering ethnography as participant listening, to place the notion of engaged listening on a similar footing to participant observation in conceptualising ethnographic practice. We argue the case for interview-based studies to be considered ethnographic, asserting that research interviews are culturally appropriate ways of participating in social spaces located in a globalized world that is often chaotic, uncontrolled and unmanageable.

We want to open up the possibility of considering ethnography as participant listening, or more usefully perhaps to place the notion of engaged listening on a similar footing to participant observation in our conceptualisation of ethnographic practices. We do not seek to create a new dogma, or a fresh set of false equations, rather the aim is to ask fellow anthropologists to look again at what we say we do and consider this up against what we actually do. It is a truly ethnographic enterprise. There are two reasons for doing so; firstly because it is intellectually interesting to scrutinise ethnographic practice and to consider some of the possible gaps in our awareness and knowledge; secondly because of the discomfort expressed by some colleagues, especially postgraduate researchers, emanating from a deep sense of inadequacy because they are not doing a classical (we call it mythical) participant observer study. Using the two part equation outlined above, if traced backwards we can start

to imagine the dilemmas faced by some who can feel their disciplinary identity to be slipping away from them when involved in interview based studies. This response is particularly pronounced among those anthropologists conducting research "at home" (Hockey 2002). We argue the case for interview-based studies to be considered ethnographic, asserting that research interviews are culturally appropriate ways of participating in social spaces located in a globalized world that is often chaotic, uncontrolled and unmanageable (Passaro 1997; c.f Hockey 2002; Forsey In Press).

'Different times' and other Altermodern possibilities: filming interviews with children as ethnographic 'wanderings'

Dr Angels Trias-i-Valls, EBSL, Regent's College

I want to consider the possibility of looking at the anthropological interview from an 'altermodern' preposition in order to consider the interview as a form of 'wandering' and a 'time specific' imagined space within ethnographic relationships. In the past year I have been experimenting with Borriaud's (2009) concept of the altermodern (the named period after postmodernity's death) as a playful concept from where to re-narrate ethnographic encounters, and very particularly, the interview. Altermodern prepositions emphasise on 'journeying' and on the reconfiguration of globalised, in crisis, 'chaotic' cultural landscapes, with a core preoccupation with 'docu-dramas' and interviews (Bourriaud 2009). Using filmed interviews in order to locate children's participation on gift exchange, the interview allows for a re-telling of personal stories and for children to 'giving movement' to the interview whilst not necessarily as it happens, engaging with it as such. The interview with children, filmed or otherwise, highlight the capacity of the interview, as an ethnographic form, to challenge how we narrate our participation of social spaces.

In this context, I view the interview as a place of different positionality of subjects amidst interactions of specific albeit different times 'heterochronia' (ibid) and new communicative practices. I look at the interview as trespassing relationships between the people engaged on it, and inducing a sense of mobility, allowing for different ways of relating to and translating voice and individuals trajectories during an interview and to allowing for an ethnographic stance to be developed along with it.

Talking culture: dealing with 'authentic rhetoric' in interviews

Dr Nick McCaffery, Queens University Belfast

What happens when those being interviewed assume responsibility for the direction of the research? Drawing upon research within two politically sensitive societies (Hopi Indians and Northern Ireland) this paper explores the complexities of gathering 'authentic' data in interviews. At Hopi the presence of 'professional' informants, apparently well versed in the art of the ethnographic interview, reflected a method of assuming control over cultural representations. Moving beyond these essentialised representations was crucial to discovering the voice of 'ordinary' Hopis, who were clearly no less authentic, despite their protestations; even though it was this essentialised picture of Hopi culture that many Hopis wanted the world to see (as opposed to existing inauthentic representations based on stereotypes). Compare this situation with analysis of ongoing research in Northern Ireland amongst youth and young people. Here, the researcher found himself faced with a world of rhetoric based on peace and reconciliation. It was frustrating at times that those being interviewed were simply repeating social values that they thought the interviewer wanted to hear; even though by expressing these themes in an interview context they were reinforcing to themselves the virtues of peace and reconciliation.

How is the ethnographer best able to deal with these 'authenticated' responses in an interview context? Is it ethical to challenge the actions and words of participants who are generally only trying to help? Can the ethnographer move beyond the socially accepted versions of culture in politicised societies, and get to another more real set of perspectives?

Talking and acting for your rights: the interview in an action research setting

Dr Ana Lopes, University of East London

This paper draws upon action research project in which the ethnographer turned into a participant in and facilitator of a collective effort that led to the unionisation of sex workers in the UK.

I want to explore the way in which the interview in action research contexts

can be used as a tool for action planning and generation, as well as 'authentic' data generation. As the ethnographer turns action researcher, she becomes a co-producer or co-generator of knowledge that is relevant for action. What are the ethical issues involved in this relation?

To what extent can the agenda of the interview be appropriated by those being interviewed as a tool to critically understand structures of power and seek social change? Within the action research context, where power relations are challenged and interviewer and interviewees share a practical/political agenda, the interviewer sometimes becomes the interviewee. What happens then? Can the interview in this context be used as a tool for the development of a 'bottom-up' anthropology?

P07
Biography and the ethnographic interview

Convenor: Dr James Staples, Brunel University

Thu 15th April, 14:30
Lecture Theatre LT5

Life stories have long been recognised as a potentially effective medium for communicating a whole variety of lived experiences. Done well, such accounts enable concerns that stretch well beyond the individual whose life is studied – such as common experiences of AIDS in South Africa, the transition from socialism in Tanzania, or of leprosy in India – to be addressed in ways that are both grounded and accessible. In-depth interviews, often conducted over a lengthy period of time through intimate relationships with key informants also serve to challenge the findings of more straightforward case studies, which, by contrast, often follow particular, conventionalised narrative structures. Case studies can tell us a great deal about what is acceptable or otherwise in a particular social context, but they often tell us very little about the actual experiences of the people they set out to describe. More nuanced biographical accounts, by contrast, draw out that which is often counter-intuitive, and

– read against a broader ethnographic grounding – tell us something more generalisable too. This panel invites papers from those who have used interviews with key informants to construct biographical accounts. In particular we wish to consider how such an approach can transcend conventional ethnographic accounts; the difficulties that might be encountered in using interviews to construct biographies; and whether they might provide ways of exploring other aspects of the ethnographic encounter, such as the relationship between the anthropologist and his or her field collaborators.

Chairs: James Staples and Isak Niehaus, Brunel University

Dialogues with anthropologists

Prof Judith Okely, Oxford University/University of Hull

Anthropologists have done brilliant and original fieldwork around the globe. A legacy of positivism has discouraged full exploration of the narratives of experience as individual, positioned researcher. This presentation draws on biographical accounts I elicited from anthropologists in informal taped interviews. The fieldwork of some twenty-two anthropologists ranges from Afghanistan in the late 1960s to Senegal from 2000. The anthropologists are of varied nationalities and ages. The fieldwork included localities in South America, India, Europe, South East Asia and Africa. The unexpected outcome was the extraordinary range of commonalities in the anthropologists' responses and research practices. Their experiences challenged the banality of formulaic methods, too often prioritised in other disciplines. The interviews were conducted not between strangers, but as trusting exchanges between fellow anthropologists where the interviewer intervened with similarities or contrasts.

Biographical lessons: life stories, sex, and culture in Bushbuckridge, South Africa

Dr Isak Niehaus, Brunel University

This paper asks, with reference to the life story of one man, called Ace Ubisi, whether biographies contain any valuable lessons for understanding men's sexuality, particularly of masculine promiscuity, at a more a general theoretical level. Ace Ubisi is one of the thirty-six men from Impalahoek,

a village in the Bushbuckridge magisterial district of the South African lowveld, whose life stories I recorded over the past two years. My account of Ace's sexual biography is based on six unstructured interviews and it falls somewhere between a life story and life history. Whilst biography has all the drawbacks of a one-person survey, I suggest that it also offers several theoretical advantages. The biographical narrative is widely credited with its syncretism and with its capacity to foreground personal subjective experience and historicity. Moreover, life stories work better than survey data to get to the core of sociological objects, i.e., social relationships. Hence, C. Wright Mills characterises the sociological imagination as the ability to grasp the interplay of society, history and biography. Ace Usisi's biography points to several limitations in the capacity of existing models of sexual culture to explain men's actual conduct. These include their failure to capture the interplay of diverse discourses about sexuality, recognise the importance of social institutions such as labour compounds in shaping sexual behaviour, and distinguish between cultural models and social action.

The transcendent subject? Biography as a medium for writing 'life and times'

Prof Pat Caplan, Goldsmiths College, University of London

This paper will explore the extent to which biography can be used as a medium for elucidating both a life and times: the historical trajectories through which a life has been lived and the geographical spaces which the subject inhabited. It focuses upon a man called Juma who was born in 1953 on Mafia Island and died in Dar es Salaam in 2002. The main themes that emerge from his life (which included work as a forestry officer, head of an Islamic school, candidate for the local council, and founder of an NGO, as well as husband and father), include changing Islam in Tanzania, the morality of kinship, the rise of neo-liberalism, and political change, including the growth of a civil society sector. I would see Juma as among those whom Rapport has termed 'transcendent subjects', i.e. those who overcome at least some of the limits of their own socialization and make themselves 'ex nihilo and in an originary fashion' (2003:1) albeit in conditions not always of their own choosing. In this

paper I attempt to show both the agency of people like Juma, who struggled for a livelihood, education and political representation, as well as the enormous constraints under which they labour: poverty, lack of suitable work, and of educational and health facilities, the last of which accounted for his untimely death at the age of 49.

Lives told through leprosy in India

Dr James Staples, Brunel University

Synoptic life history accounts of people with leprosy tend to follow conventionalised narrative forms, with the onset of leprosy causing a violent rupture in otherwise positively construed life courses. My informants – well practised in telling their stories to donor agencies – were also well aware of the power of such narratives to obtain access to funding. While these stories are in themselves informative about the politics of representation, they often obscured more than they revealed about the experiences of those I worked with. In this paper, I explore how more nuanced accounts might be achieved through intensive biographical interviews carried out over time, and – in documenting how I conducted a series of such interviews with one person, a leprosy-affected man I have known and worked with for nearly 25 years – explore both the distinctiveness of such a research methodology, and its fit with conventional forms of participant observation.

P08
Methods and ethics in ‘interviewing’ children

Convenors: Dr Judith Ennew, University of Malaya; Prof Allison James, Sheffield University

Fri 16th April, 09:00
Stranmillis Conference Hall

The development of a specific anthropology of children over the past three decades means that anthropologists increasingly engage in ‘structured conversations’ with children (defined by the United Nations as people less than 18 years old). The advantages of listening to this previously muted group, are balanced by the difficulty some children have finding words, and sufficient confidence, to respond to adult questions. A range of techniques, such as drawings, visual stimulus, photographs, role play and puppets, has been used successfully in fieldwork with children, to minimize adult power and verbal abilities, while empowering children to share their ideas and experiences.

The ethical issues involved in research with children also require special attention, not least with children defined as ‘vulnerable’ by welfare agencies who employ anthropologists as research consultants. In general terms, vulnerability refers to factors, such as armed conflict and natural disaster, which might make children more likely to suffer violations of their rights, or to children who lack some basic elements of protection, such as living and loving parents. It is clear that to ask such children direct questions in interviews risks at best direct lies in response, or at worst (re)traumatization and harm to children.

This panel aims to examine the techniques anthropologists are now using to engage in ethical conversation with children during research. Papers are likely to focus on the ethical, legal and practical issues involved, and to provide opportunities for discussing and sharing experiences in this relatively new field.

Negotiating culture, space and identity: how non-traditional and innovative methods can support interviews with children

Dr Kabita Chakraborty, University of Melbourne

In this paper I explore some of the variables scholars have to negotiate when conducting interviews with children in their everyday lives. Drawing on several child-centred research projects conducted in India, the paper will detail some of the methodological strategies employed when interviewing children in their everyday environments. I will explore some of the methods I have used when interviewing children when parents and other gatekeepers are present; in focus groups where the nature of the topic is considered to be risky; and in situations where children feel they need to maintain their normative identity of 'a good child'. This exploration highlights the ethical dilemmas many academics face in trying to research the lived experiences of children in certain cultural contexts. It explores the conflicts researchers negotiate when maintaining respect for a participants' culture, while ensuring a child's right to participate is met. The paper showcases the importance of mixed qualitative and innovative methods in giving children multiple voices to ensure participation, and ends with a strong call for the further development of non-traditional and novel methods in research with children.

Children of emigration: an exploratory study of the acculturation experience of Polish adolescents in Ireland

Mrs Beata Sokolowska

It is commonly argued that researches on underage participants are more demanding in terms of approaching the subject and in terms of the relationships with the research informants. Especially during qualitative approach, ethical involvement concerns the nature of developing the relationships with young respondents but also the potential effect on children when the researcher has left the field of study. Therefore for the purpose of this exploratory study on acculturation of Polish teenagers (age 12-20) the approach of working with children not on children had been taken. The shift in stress from research 'on' to research 'with' has implications for the ethical conduct of research since

it emphasizes that children are competent and knowledgeable informants (Alderson1995, Seale 2004, Brzezińska and Toepliz 2007, et al). By and large existing conceptualisation on research on children focuses on their vulnerability and incompetency and treats them as objects of the research. Alderson and Morrow (2004) argue that we should move away from epistemological assumptions based on a specific formulation of the category 'child' and treat children as the social actors of research, in their own rights if we are to attempt to analyse children's experiences in social research. The research is conducted by using the qualitative multi-actor longitudinal (panel) research design. The first findings reveal that interviewing children poses many challenges: insider and outsider role combined with a uniqueness of each child and with his/her own set of experiences, sometimes very sad and burdening is demanding task to handle.

Do no harm? A medical anthropological examination of the possible negative consequences of focus group research in areas of conflict

Dr Rosellen Roche, Queen's University Belfast

Children and young people continue to be heralded as the "reason for keeping the peace" in Northern Ireland. However, while community and government initiatives focus on plans for improving the future for the upcoming generations, researchers continually seek to qualify and qualtify this "improvement" and "change". Tracking such change in a post-Agreement Northern Ireland is imperative. However, inevitably in this process, young people face sessions with a multitude of researchers asking provoking questions. These questions often are not just about their daily activities, but circulate around how violence has affected their lives and continues to affect their lives. Consequently, subjects reveal basic facts about life in housing areas across Northern Ireland: paramilitary punishment beatings, deaths from the Troubles, and continuing sectarian hatred. And when the researchers have come and gone, what happens to these young people, walking home with each other and their thoughts following the "focus group?" This paper seeks to explore the process of qualitative investigation by examining it from another viewpoint – that of post-interview. Drawing on personal field experience within Northern

Irish housing estates for over ten years and using supporting medical literature, the author explores whether conducting qualitative sessions with children in areas of conflict and violence can do "more harm than good" for our subjects.

P09
Recalling the unspeakable: interviewers facing silence

Convenor: Dr Elisabeth Anstett, CNRS

Fri 16th April, 14:30
Stranmillis Conference Hall

Silence has always represented a breaking point in interview, revealing its limits or its end. Still, anthropological works carried out on contemporary mass violence – such as wars, genocides, massacres, concentration camps – have to deal with various forms of "spoken" and "unspoken" silences: hesitations, metaphors, lapsus linguae, pauses, disruptions or tears. These silences offer the anthropologist a unique access to an intimate understanding and knowledge of violence, the one of victims, bystanders or perpetrators.

Simultaneously, interviewer bear in mind another kind of knowledge on mass violence, the scholar one, produced through an abundant academic discourse by historians, lawyers or psychiatrists for example.

Together, silences of the interviewee, questions of the anthropologists (even if untold) and academic discourses form a kind of heuristic 'dynamic trio' trapped between the risk of not telling (stay silent), and the one of telling too much (over interpret).

Aiming to explore practical, methodological and theoretical uses of silence in anthropology of mass violence, this panel intends to show potentialities and dynamics of works carried out through interview on violent fields.

War veterans on holiday - closure and pleasure

Ms Marie Avellino, London Metropolitan University

Interviewing war veterans who had served in Malta during the war and who now return as tourists, can evoke memories, which for some are impossible to speak about. Informants can become violent or turn to tears when they visit nostalgic sites. They actively choose to visit these places, which could be interpreted as wanting to achieve closure. In some cases the researcher has resolved this by asking informants to write down their memories of the past as well as their feelings about the present. Some refuse to do so, whilst in a few cases it is the partner or friend who contributes the data.
How is the researcher going to act in such circumstances and what value do these silences or outbursts contribute to the research?

Telling suffering: silences, words, violence in female migration stories

Dr Barbara Pinelli, Università di Milano-Bicocca

Not only words fill the space and time of an interview. Silences, allusions or broken talks in fact do also require great attention and sometimes even guide the research towards unexpected and important directions. Often, women migrations, especially when women come alone or in irregular way, hide experiences of violence that only a situation of ethnographic intimacy manages to disclose. Silence and difficulty of telling become, in these cases, important means to explore experiences perceived as violent. In particular, when these experiences follow an institutional and social emptiness, unable to grasp the pain, adding further suffering, and maybe further silence. The narration of suffering or violence hardly finds the “proper word” or an immediate verbalization. This is all the more true when the narrating subject occupies marginal social positions and is involved in an ethnographic relation that by definition is neither symmetric nor equal. Thus, good research on issues related to violence and suffering in experiences of migration not necessarily emerges from good methodology. On the contrary, an ethics that calls into question such classical and important themes of anthropological and feminist reflection as subjectivity, positioning, experience, empathy or difference becomes relevant.

Starting from these issues, I will discuss the importance of the interview as a privileged form to understanding forms of violence experienced by women, touching on aspects related to feminist ethnography and the purely political dimension of the process of construction of knowledge.

Recalling what was once unspeakable: hunger in North Korea
Dr Sandra Fahy, EHESS

This paper considers not only what is unspeakable at the time of interview, but also what was unspeakable at the time of the event. Mass violence censors, obfuscates and makes ambiguous while simultaneously destroying lives. Thus several levels of silencing occur on a national, collective and individual level long before the stage where the interviewer faces the silence of the survivor. The silence of the survivor can tell us a great deal about those former stages of silencing, and thus individuate the mass violence itself. By using testimonies collected from survivors of the North Korean 1990s famine, this paper discusses degrees of silencing in situ, the role of the interviewer and her techniques, as well as existing scholarship on mass violence in socialist states. The paper argues that the speech patterns of survivors, their varied silences, provide a picture of the socio-political frameworks which sustained and perpetuated the violence of the state.

Forms of denial in Gulag's memory
Dr Elisabeth Anstett, CNRS

In order to question the legacy of mass violence in Post-soviet Russia, I have chosen to pay a specific attention to Gulag's memory. My research is therefore based on interviews of both former prisoners and neighbors of the Vologolag (a network of concentration camps dedicated to the building of dams on the Volga River, in activity from 1936 to 1957).
These interviews show that the recall of Gulag's collective experiment deals not only with the trauma raised by material and psychological conditions in which imprisonment and forced labor were experienced or witnessed, but also with a long time and large scale use of secrecy in soviet and post-soviet time. Social and political uses of secrecy has indeed produced a strong culture of denial,

revealing that collective memory of the soviet period is still build up through silence, oblivion or guilt.
In this paper I will focus more specifically on the denial procedures occurring in prisoners and neighbor's testimonies. I will argue that these various forms of denial (silences, disruptions or bypasses) are not a dead end for interview, but on the opposite side an heuristic starting point. Recognizing denial as an object in itself, indeed allows us to impulse the dialectic of knowledge through examination of cultural, political and ideological uses of language, underline once-again the heuristic value of the tool-interview.

P10
Corporealities, cognition and the interview

Convenors: Prof Georgiana Gore, Blaise Pascal University, Clermont University; Dr Geraldine Rix-Lièvre, Blaise Pascal University

Wed 14th April, 14:30
Lecture Theatre LT5

This panel focuses on the relevance and use of interview techniques for an understanding of corporeal practices and experience, and of the tacit knowledge that informs these. We take as premises that all action is inherently meaningful and contextually situated, and that, in order to make sense of what is at play in the course of a given activity, observational inferences are inadequate and interview techniques are the best means available. Examples of such techniques which aim to resituate the respondent in the lived context, to assist in focusing on experience, and to elicit verbalisation on action include the phenomenologically inspired explicitation interview (Vermersch 1994), stimulated recall from video film, and so on. We invite theoretically oriented or ethnographically based presentations that address any of these or other more recent, innovative methods, all of which foster a reflexive approach to the elucidation of the corporeal and of practical knowledge.

Men of their words: making sense of men's corporeal practices through interviews

Mrs Triinu Mets, Estonian Institute of Humanities, Tallinn University

A multitude of cross-gender ethnographic research in anthropology has long since subdued qualms about the possibility of understanding – and fairly representing – the gendered Other. There exists, however, an issue that seldom gets raised in this context – the fact that the material level of experience of certain practices remains forever unattainable for an ethnographer studying the opposite sex. In an environment where masculinity plays a central role, only a male ethnographer can move beyond merely observing the research subjects and actually participating, as has been so impressively shown by Loic Waqcuant in his Body and Soul (2004). For a female anthropologist to create an intersubjective understanding of her male informants, other possibilities for understanding corporeal experiences have to be explored.
The re-enactment of medieval warfare in Latvia is as much a men-only microcosm as Wacquant's Chicago boxing gym. Even though my presence as an anthropologist is well accepted, the rules that ban other women from participating in tournaments and battles also apply to to me. In the paper, I will be looking at ways in which bodily experiences get reiterated in interviews, making the interview a space of re-enactment itself, where the ethnographer and the informant provoke each other's cognitive and bodily knowledge while working at finding words that would give justice - and meaning - to the "manly pursuits".

The explicitation interview: investigating the pupils' corporeal experience in a contemporary dance class

Miss Anne Cazemajou, Blaise Pascal University

Trying to understand the transmission of corporeal experience as lived by amateur adult pupils in a contemporary dance class, especially during the preparatory work based on Iyengar yoga, it appeared to me that only interviews could provide the information I sought. Indeed, this yoga work is based mainly on verbal instructions, accompanied by descriptions and explanations. As a

consequence, observation and video documentation show pupils involved in an activity with a certain intensity, displaying a deep concentration, and trying to do what they are enjoined to do. But in no way do they allow us to know what they are really doing, to understand how the instructions work the corporeal experience, how the pupils go about trying to respond to the instructions and how the different explanations and the numerous 'descriptions in terms of kinaesthetic sensation' (Goldfarb) resonate. Interviews seemed the only way to access these private data.

However, the difficulty lies in the fact that interviews usually take place afterwards and that all lived experience includes a certain implicitness in its very accomplishment. It is in order to bring this implicit to light that CNRS researcher Pierre Vermersch devised the technique of accompaniment called the explicitation interview, which aims to bring the verbalisations of the interviewee back to a specific lived moment, and from there to the description of the unfolding action, which is intimately linked to its sensory and emotional dimension.

It is this technique that I shall present, along with the results it enabled me to obtain.

From gestures to sensory judgments: using the video-interview method to elicit mundane and professional skills

Dr Olivier Wathelet, Institut Paul Bocuse

Cooking, like many practices using hands and tools, is often reduced to its gestural dimension even by experts themselves. In the case of an industrially applied ethnographic study, we aimed to understand other dimensions of the skills needed to perform culinary tasks in professional and domestic setting. A general methodological sketch has been developed to provide insight about cognitive and sensory dimension of skills within a paradigm of distributed and situated cognition. Cooking activities were filmed and actions and decision procedure were elucidated thanks to explicitation interview strategies. By focusing on the sensory judgment occurring in the lived experience, the study focus on skills defined as situated performance – using beats of knowledge and information distributed in the culinary space – to described what is commonly describe as tacit knowledge.

By comparing two research strategies – in a semi-experimental setting (professional cook working in an experimental kitchen) and a "real-life" setting (domestic cooking) – I would like to foster the development of video-interview method in the field of sensory anthropology. In particular, I will discuss three issues:

- How far can we know what's in mind during a practical event?
- How to compare sensory abilities thanks to verbal data?
- How to connect daily activities to the semi-controlled task and artificial methods of video-interview?

A method for the constitution of experience

Dr Geraldine Rix-Lièvre, Blaise Pascal University

Our research focuses on the cognitive basis of rugby referee's experience. We view practical knowledge as embodied knowing that is only manifest through action in a particular situation. First, we consider that practice is embedded in its context action, is not dissociable from situation, nor from cognition: it is impossible to understand the practice outside of its local setting. In the tradition of ethnological research, rugby referee's activity is thus apprehended in a usual situation, in the way it was done, and in its singularity - and not only through the referee's discourse. Second, an exterior observation seems neither sufficient to account for, nor to explain the referee's experience. It is important to consider one's own way of living, of perceiving, of making sense of one's situation… to consider one's own world. The difficulty lies in the fact that the subjective side of practice stems from an embodied meaning. But the actor is considered to be a reflective practitioner. Any actor is capable of reflection, but it is not a position that is spontaneously adopted towards his/her own action. He/she tends to use abstract knowledge in order to describe his/her actions, especially referees. Accordingly, the method developed constitutes an aid to return to, to reflect on, the intended action and to verbalise such action. In this paper, we present this new method of investigation which allows the investigator to dialectically link an image, the actor's situated subjective perspective, with a type of interview that focuses on phenomenological experience, the subjective re situ interview. We present how this kind of method is a means to study referee's experience in different sports contexts.

P11
Current concerns in contemporary critical medical ethnography: resisting a structural anaemia in respect to a new politics of evidence

Convenors: Dr Ciara Kierans, Liverpool University; Dr Katie Bristow, University of Liverpool; Dr Jude Robinson, University of Liverpool

Thu 15th April, 09:00
Stranmillis Conference Hall

Health and medical ethnography are intricately tied into a range of bio-political fields, where the ethnographic researcher is often caught as arbiter between the moral, local and oft-times invisible worlds of human suffering and an increasing range of institutional demands, such as the provision of a 'useful' evidence base as aid to intervention, medical practice and governance as well as the production of academic articles as grist to universities' competitive and market advantage. It is becoming more difficult to promote a critical ethnographic voice that moves beyond the constraints of these multiple constrained fields.

Our relationship to powerful interests has generated a series of theoretical and practical concerns in the politics of ethnographic evidence, summarised as:

• Whose evidence counts in the production of ethnographic texts and how is this evidence generated?

• In whose interests are ethnographic texts produced?

• What do we mean by accountability; to whom are we accountable and how do we analytically demonstrate this?

• In what respect can texts be described as 'sites of resistance' (Schepper-Hughes 1992), and does this produce an obligation to take the readings of our work outside the 'academic factory'?

We invite papers that elaborate on analytical challenges underpinning the politics of interviewing in ethnography, involving a repositioning of what we mean in data analysis as we strive to articulate issues of social justice, human rights, and the experiences of the invisible, abstract or typified social actor and avoid the apparent inevitability of anaemic or bloodless ethnographic analyses (Willis, 1981).

What can I say? Dilemmas of ethnographic practice and product in public health research

Dr Sue Lewis, Durham University; Dr Andrew Russell, Durham University

This paper addresses some of the dilemmas faced by the engaged ethnographer working in the field of health and medicine. How is a meaningful ethnography practised, when it is the interview, transcribed and systematically analysed, that is considered the prime evidence-generating tool in qualitative health research? Analytically, can interviews with senior managers and healthcare professionals sit comfortably alongside "conversations with a purpose" with members of the public? How can one stay true to the ethnography in dissemination, particularly in the media interview, without countering the (political) messaging demanded in contemporary public health campaigns? And how can the critical ethnographic voice survive when it must compete with the insistent demands of the collaborative, action-focused, formative but also politically sensitive project it must speak about?

The empirical source for these queries is research conducted with a then unique organization in public health, Fresh Smoke Free North East (Fresh). The first dedicated office for tobacco control in the UK, its aim is to reduce the region's high levels of smoking. Research objectives included describing the negotiated relationships of the organization with its partners, and to study public perceptions of smoking. This paper will highlight some of the challenges faced by the research team. Among others, how, if at all, was "impact" achieved and a critical edge established and voiced whilst remaining "on message" with Fresh's programme? And how was the promise to use an ethnographic approach fulfilled, in a research context that continues to favour the interview as its preferred source of evidence?

Integrating interviews into quantitative domains: reaching the parts controlled trial can't reach

Dr Alexandra Greene, University of Aberdeen

Attaching labels of 'evidence' to particular types of 'knowing' is a political act, which is complex, shifting and ambiguous (Nutley et al (2007). This is understandable as groupings jostle for power and challenge the way others judge and construct their own truths (Engelke 2008). Trialists for example, maintain serious concerns that the inclusion of interviews in RCTs might sabotage their research, which can lead to schemes that ensure that the 'effects' of the interview are minimised.

This presentation describes an anthropologist working alongside clinical trialists in a study to develop a national screening programme. Her role was to interview providers of services about such a screening programme. When she began her research she noticed that the trialists were determined to contain the interviews by writing the interview script for her, as a questionnaire, and restricting who she was able to speak to. The anthropologist's emersion in the trialists' arena uncovered these fears and with them a better understanding of how to circumvent these constraints and mediate the scripted questions with a more flexible approach to give the providers a chance to speak up and have their say.

'Just telling it like it is?' The origins of suicidal behavior of immigrant young women in the Netherlands entangled in feminist truth claims and the politics of multiculturalism

Dr Diana van Bergen, The Netherlands Institute for Social Research

The paper discusses how conflicting political and feminist interests relate to the ideological quest for the engagement of the researcher with the successful prevention of suicidal behavior of young immigrant women.

The phenomenon of suicidal behavior attracts deep-felt concern by the public, politicians as well as researchers. In the paper I discuss the interplay of feminist knowledge creation, political interests and mental health promotion during the course of my PhD project that focused on the origins of suicidal

behavior of young immigrant women in The Netherlands. Based on life story interviews with South-Asian Surinamese, Moroccan and Turkish young women I demonstrated how suicidal behavior was influenced by the ability and right to act autonomously with regard to strategic life choices, as well as by the questioning of cultural norms that valued self-sacrifice and honor protection. In addition, feelings of personal inadequacy and a lack of connection within the family emerged as important influences to their suicidal behavior. The study was undertaken in the Netherlands at a time that the public and political discourse in the country had shifted from being in favour of cultural diversity to opposing multiculturalism. Ambivalence emerged over the knowledge creation that pointed at the symbolization of a suicide attempt as originating from victimhood amidst oppressive conditions. How does this relate to feminist theories of agency? Moreover, there were potential risks that the results would be captured by right wing politicians as evidence of backwardness of Islamic culture resulting in restrictions of immigration or immigrants' rights, and be counterproductive to women's mental health. Furthermore the results could be considered a backlash to immigrant women who had never experienced oppressive conditions and for whom hostility toward their religion or culture and stereotyping may be underscored.

Making visible and protecting invisibility: "functional" constipation and the politics of writing up narrative-ethnography

Miss Megan Wainwright, Durham University

This presentation discusses the politics of writing-up research done in one of the only two clinics in England specialised in "functional" Constipation. This process was shaped not only by my sense of accountability towards various stakeholders but also by contradictions inherent in combining narrative and ethnographic approaches. While combining narrative-interviews and ethnography is sound in theory, in the practice of knowledge "production", in this case producing a written piece of work, I was unable to satisfy either of the approach's norms for analysis and visual representation of knowledge. My failure to satisfy a narrative-analysis approach was also due to my exclusive use of audio-coding using NVIVO, thus renouncing the traditional use of written

transcripts. In this study of patients' illness experiences and relationships with healthcare professionals, I describe how the final piece of written work was influenced by this new technology and represented conciliation between competing obligations. On the one hand was a commitment to doing justice to patients' participation by making visible their life-experiences (in part with the aim of advising the clinic on how to improve their service), on the other trying to maintain participants' invisibility/confidentiality in written work to be read by staff and patient-participants. Ethical issues such as these are particularly acute in medical anthropology wherein interviews or participant-observation with people living with disease will elicit stories that in certain settings (i.e. medical consultations) are treated as confidential, or, as was the case in this, aren't shared with health professionals at all.

P12
The use of the interview by peer and user researchers with 'seldom heard' groups

Convenors: Mr Joe Duffy, Queen's University Belfast; Ms Delyth Edwards, Queen's University Belfast; Ms Sarah Machniewski, Queen's University Belfast

Fri 16th April, 14:30
Lecture Theatre LT5

This panel will discuss the opportunities that can emerge when the interview is designed and conducted by peer researchers to access the views of groups and individuals who are 'hard to reach/seldom heard'. The panel members will provide examples from their published and ongoing research where academic and peer/service user researchers have effectively engaged respondents in meaningful two-way exchanges in which trust was built in interview situations. In these contexts the respondents, based on past negative experiences of 'involvement' and 'consultation fatigue', may have been both highly suspicious and sceptical towards participation.

Panel presentations will consider whether, by genuinely attempting to deal with imbalances of power and control in the interview situation, researchers have greater opportunities to access better quality information through learning from the interview techniques employed by service user/peer researchers as collaborators in such endeavours. Evidence could be presented to show how effective the peer or user interview is as a means for both gaining the trust of respondents and for ensuring that the research findings and recommendations have subsequent meaningful impact. Furthermore, the challenges involved in endowing peer researchers with the appropriate skills to interview and the accompanying advantages and disadvantages will be discussed. An important element of the latter will involve discussion about how involvement in interviewing can in turn develop the capacity of the peer researcher for involvement in future research activity.

The use of the interview by service user researchers with marginalised groups

Mr Joe Duffy, Queen's University Belfast; Mrs Ann McGlone, Willowbank Ltd; Miss Patricia Cushley

This paper examines the opportunities and challenges that can arise when service users interview others who similarly experience social exclusion. Researchers with experience of physical disability interviewed members of the Travelling Community and other groups to access their views about health and social care provision as part of a study on user involvement and participation in health and social care in Northern Ireland. In these contexts the respondents were suspicious and sceptical towards participation based on negative past experiences of 'involvement' and 'consultation fatigue'.

Evidence will be presented to show how effective the interview then was as a means for gaining the trust of respondents and for ensuring the research findings and recommendations had subsequent meaningful impact. This paper argues that by genuinely attempting to deal with imbalances of power and control in the interview situation and by focusing on trust building, researchers can access better quality information which will in turn result in meaningful

influence in terms of research recommendations.
Many of these groups in this research study had never been interviewed before but agreed to do so based on the genuineness and trust that was achieved by the user researchers. This sense of 'relationship' was also influenced by involving service user researchers in interview design and analysis of results. Consequently we believe that the quality of data gathered and research findings published would not have been so effective in terms of impact both on policy development and in the ongoing capacity of user researchers.

"Telling us your hopes": ethnographic lessons from a communications for development project in Madagascar

Ms Antonie Kraemer, SOAS

This paper will explore ethnographic lessons that have arisen as part of my PhD fieldwork. While investigating changes in natural resource access related to mineral mining in south eastern Madagascar, I got involved with an NGO project on oral testimony. The project aims to communicate the life histories of marginalised villagers in areas near the mining sites. The project methodology was one of peer-to-peer interviews, based on training villagers in doing interviews and using voice recorders, with the interviews subsequently broadcast and published. The project proved analytically rich both in terms of experiencing how an NGO "communications for development" project makes use of ethnographic methods, and how the villagers themselves interpreted this experience.
Using extracts from the life histories and analysing the overall project, the paper will evaluate how anthropological methods can be informed by "communications for development" initiatives. Shortcomings will also be highlighted, in particular the gap between NGO intentions and local understandings of the project purpose and outcomes. The paper will consider the inherent limits to "empowerment" projects and the gap in respective needs of donors and "beneficiaries". The need for development anthropology to acknowledge methodological innovations from outside the discipline will also be discussed. As such, the paper aims to explore how participatory interviews conducted by peer researchers help to capture the views of marginalised groups

and individuals, through building trust and sharing power in the interview. Finally, the paper calls for a publicly engaged anthropology communicating research findings both to informants and decision makers.

Knowing me, knowing your mum: (auto)biographical researching

Ms Delyth Edwards, Queen's University Belfast

This paper is based on my ongoing PhD research which aims to explore, through the application of the (auto)biographical interview and the analysis of the life (hi)story, how women who grew up in a catholic and girls only children's Home in Belfast during the 1940s and 1950s interpret and re-tell their biographies and the ways they (re)construct experience and ontology (or ontologies) of the self (Hankiss 1981).

Orphan hood is seldom dealt with in biographical research because of the stigma attached to such a concept, a biography. Very rarely do people disclose to have been brought up in care, even to their own families. Being the daughter of an orphan has presented me with a certain understanding and familiarity with my research and with my interviewees, which has been both enabling and debilitating.

The paper will expand on issues that have arisen from the gaining access process and interview sessions. Firstly, the paper will begin with a brief consideration of the term 'orphan', what it means in society and what it means to my participants. Secondly, the discussion will move on to consider the unexpected complexity involved when gaining access. Thirdly, the paper will shift to consider the interview experiences I have had so far and the advantages and disadvantages being 'Lily's' daughter has had on the interview setting. Finally the paper will conclude with a consideration of the benefits (auto)biographical interviewing can have for understanding and listening to seldom heard groups from their point of view.

ASA10

‘People like us can’t say that’: the Irish professional social class talk about their attitudes to immigrants

Ms Martina Byrne, Trinity College Dublin

This paper draws on preliminary results from the first in-depth research into the attitudes of the Irish professional social class towards immigrants in contemporary Ireland. This qualitative peer research examines what informs these attitudes, and if/how racialised Irish and ‘other’ identities are constructed. Despite, or because of, their socio-economic and political power, the intersection of the professional social class with immigrants is under-researched throughout Europe. This research addresses that gap and problematises the ‘common-sense’ acceptance that professionals have, by virtue of their social class position and education, positive attitudes towards immigrants.

Undertaking peer research, as well as enabling access, positions me as ‘more than a stranger, less than a friend’ and reduces the amount of generic information offered, moving the interviews towards the personal – for the interviewer too – so it is useful to code my conversation too. The interviews are as close as possible to informal peer conversations.

With sensitive topics such as race, ethnicity, and immigration there is a tendency for interviewees to avoid issues and certain words, however even with these subjects informal in-depth interviews yield rich data for attitudinal analyses. My background also equips me with knowledge of the cultural norms and discourse nuances of the interviewees, which helps with coding.

Contrary to expectation, the participation rate is almost 100%, even among longitudinal interviewees. Also, contrary to what some sociologists might think, this social class feels its opinions on immigration are not elicited and that ‘political correctness’ has muted their ‘voice’.

P15
Roundtable: Situating the interview

Convenor/chair: Prof Mary Patterson, University of Melbourne

Wed 14th April, 18:15
Lecture Theatre LT5

From the nineteenth century ethnographer on the verandah with the missionary interpreter at his elbow, to the targeted data collection of the multi-sited fieldwork setting, the interview has always been situated by its spatial and ethical context and troubled by its epistemological status.

This roundtable examines the interview through the politics and ethics of specific ethnographic and pedagogical engagements, as a frequently unacknowledged site of contestation for interviewer and interviewee alike, with a final suggestion that a critical assessment of the 'grammar' of the method may provide some solutions to our epistemological perturbation.

Public ethnography in contested spaces: the impact of context
Miss Mary-Kathryn Rallings, Queen's University Belfast

This paper will explore different events occurring within the same space as they quite literally change the very nature of that space, along with the behaviour and attitudes of those within it. Thus, the context of the space as an interview site also changes. The context of an interview may then have a considerable impact on the knowledge tendered by informants as well as the outcome of the interview itself.
Belfast city centre hosts a variety of very different events – 'green' parades, 'orange' parades, gay pride events, the Lord Mayor's show – some of which attract a certain crowd according to the context of the event. Those who identify with the theme (political, religious, ethno-nationalist, etc) of the event will generally feel comfortable surrounded by symbols, flags and people with whom they personally associate. When observing and interviewing informants in this context, how do people behave, what do they say (or sing, or shout), and how

do they respond to questions about the 'other' - those not present at the event? This paper will question whether there is a more raw indication of true behaviours and opinions within this familiar context. Conducting interviews within this environment, are biases in fact more obvious, therefore rendering accounts more objective - and providing the context for people to say and do things they would not do if surrounded by those to whom they are ideologically opposed? Further, how do we determine the impact of context on the work of ethnography itself and on the validity and objectivity of information presented by our informants?

Situated moments, diversity and teaching 'interviewing'

Dr Jenny Blain, Sheffield Hallam University

The in-depth interview is a key component of much anthropological and sociological research. This for students – or others – can be quite a hurdle. Worry, concern about how it's done, where it's done, whether it 'works' is something that students and new (and established!) practitioners face.
As an imperfect practitioner, I teach 'interviewing' to a wide range of research students, attempting to give guidelines and raise questions while acknowledging that boundaries between 'types' of interviews are blurred and that the goals of interviewing are as varied as the practitioners who attempt this, though these are (usually) based in a shared aspiration to gain detail and insight into people's understandings of their situations and practices.
This paper raises issues of who interviews, what knowledges are sought through the process, how different perspectives relate to understandings of the construction of 'the interview' – and interviews as situated moments within a huge diversity of practice. The wide variety of students, and their approaches to this process and engagement with methodology, ranges through built environment, business, planning, tourism, education, health care and sociology... adopting an 'applied anthropology' perspective, I am trying to raise awareness of key issues of situation, rapport and the reflexive construction of knowledge, in their and my own interview practices.
This paper will move between examples of subject-based context from students and, from my own experience, specific contexts of interviews (home-based

interviews with parents, 'walking interviews' with spiritual practitioners) to raise implications of 'situating', and understandings of this, for interviewers.

Disconnects in ethnography: relations of power, knowledge, vulnerability and trust in interviewing epistemic cultures of development

Dr Ritu Verma, Out of the Box Research and Action

This paper considers multi-sited and multi-ethnographic experiences of interviewing different epistemic cultures within the practice of development. Based on two years of fieldwork in the Central Highlands of Madagascar, it reflects on the theoretical and methodological opportunities and challenges of carrying out fieldwork simultaneously and on an equal footing with development practitioners and rural farmers. The research engages in in-depth interviews, personal narratives, participant observation and photography with both domains of actors – using the same methodology, methods and approaches. Such an approach also gives rise to several fieldwork and epistemological dilemmas. Perhaps most problematic of all, is the ethnography of 'free-floating' development practitioners: as highly mobile and transient travelers who are unfixed to any geographic context, they defy notions of space, the nation-state and a stable idea of 'culture'. However, these characteristics also give rise to several unique methodological and ethical dilemmas in knowledge creation which are worth considering and comparing in light of ethnographic experiences with rural farmers, as well as from both ends of the research encounter (from the lens of the researcher and research participant). These include research with highly mobile research participants, dynamic and fluctuating relations of power, issues of control over knowledge production and the interview encounter, photography as participative method, as well as feelings of vulnerability, empathy, trust, friendship and intimacy. The paper also comments on the opportunities and challenges that ethnographic experiences create including inter-subjectivity, reflexivity, isolation, representation, going 'native', gender aspects of security, and the interview as both therapeutic and transformative encounter.

On the record: ethics, control and vulnerability in the interview process

Dr Kristine Harris

This paper explores issues of ethics, control and vulnerability in the interview process. The paper draws on my PhD research conducted with frontline health workers in an Indian NGO. The research combined participant observation and in-depth interviews. As the interviews were conducted midway through the research they naturally drew on pre-established relationships between researcher and interviewee. These relationships were introduced into an interview situation governed by distinct power relations and a novel ethical context. The formal nature of the interview, and particularly the presence of a recording device, changed the nature of my interaction with the health workers and raises question about what constitutes 'research' and how interviews fit into a larger research and ethical context.

These are uncertain times in leprosy work and the health workers I worked with faced redundancies and organisational restructuring. The existence of a tangible recording made them feel vulnerable and they worried what would happen if the recording was to fall into the 'wrong' hands. In interviews we ask the interviewee to entrust something of themselves to us, as researchers. This exposure, and potential sense of vulnerability, is an important, though rarely recognised factor in interview interactions.

Anthropology recognises that information is the product of a relational process. In interviews we utilise a variety of techniques aimed at establishing rapport, eliciting responses and accessing information.

These techniques, our responses and our participation in the interview makes us part of the knowledge created. As researchers we cannot always control the research process but we tend to retain the tangible data produced (notebooks, recording) which can play a role in maintaining a sense of insulation from, and control over, the research process. It was not until I relinquished control over 'my' interview recordings that I truly came to appreciate the health workers sense of vulnerability.

The subjectivities of 'the interview' considered in a grammatical light

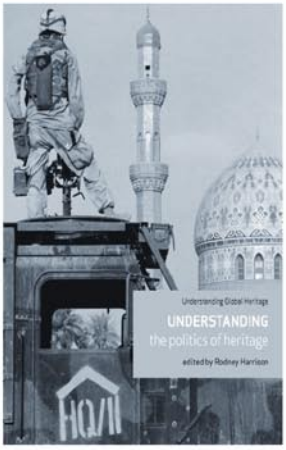
Mr Adrian Davis, University of Wales Lampeter

This paper will draw for its critical import on what it takes to be the central epistemological difficulties that it finds implicit in Laing's otherwise insightful remark. The author holds that for the most part, in some form or other, these difficulties are endemic to most approaches to 'the interview'. My preliminary interests are to make these difficulties explicit, and then assessing what that entails for a more devolved and contemporaneous discussion on the merits of 'the interview' conceived of as an 'imagined space'. In essence, the author will aver that whilst Laing's constructivist epistemology is now typically commonplace and readily understood, in the 'Diaspora' of eclectic and normative approaches in the social sciences; serious difficulties still persist. In short, these methodological insights have done little to unburden the interviewer and interviewee of the perennial problems of what is typically viewed as the inevitable subjectivities or objectivities of testimony. In short, the invidious 'outer' and 'inner' of anthropological discourse continues to evade proper philosophical closure to the overall detriment of the discipline as a whole. My paper address this difficulty of the 'objective' and the 'subjective' intruding on our methodologies, through considering its continuing grip on our thinking, as arising very much out of our ordinary language, and as such, being very much a grammatical problem that is readily enough 'dissolved' if one takes certain practical steps.

MANCHESTER 1824
Manchester University Press

The Open University

Understanding Global Heritage



ISBN 978-0-7190-8152-1 328pp £24.99

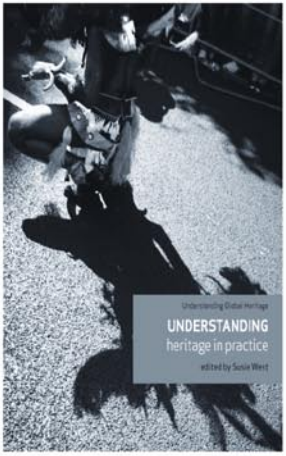
'A key text for the university classroom, on the shelves of serious students as well as professionals'
John H. Jameson Jr, Southeast Archaeological Center, National Park Service, USA

'A landmark heritage publication'
John Schofield, English Heritage

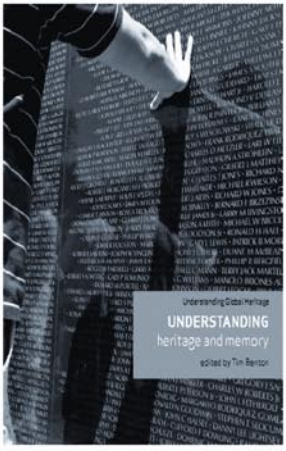
'Essential Reading'
Susan Pearce, Emeritus Professor of Museum Studies, University of Leicester

'Compelling case studies'
Paul Shackel, Professor of Anthropology, University of Maryland

'An essential resource for students, academics and practitioners'
Laurajane Smith, Editor, International Journal of Heritage Studies



ISBN 978-0-7190-8154-5 328pp. £24.99



ISBN 978-0-7190-8153-8 328pp. £24.99

For your **FREE** inspection copy please call 0161 275 2310
or email mup@manchester.ac.uk

Order these and all our books from *Blackwell*, *Amazon* or your local bookshop

Ethnographic film programme

Seminar Room 10

Four films will be shown in parallel with the panels; the film-makers will be present to introduce their work, answer questions and lead discussion afterwards.

Wed 14th April, 09:30

Sewa Mwadale, the Feast for the Collective Dead (30 min)
Mr Patrick Glass, Pestalozzi International Village Trust

Mwadale is the feast for the collective dead in Sewa, Normanby Island, Papua New Guinea. Eighteen tall yam houses were built in a circle in Biabiaunina village centre, the gamwana (stomach), the traditional burial ground. The yam houses, mwadale, are likened to birds, hornbills (binama), and are also seen as vulval and phallic. The spirits of the recently dead are called back to the village gamwana and oversee the feast.
The feast has broadly four main functions. First, it celebrates the recent collective dead; after the mwadale the spirits will return to Mount Bwebweso forever. Second, it represents closure, the real and final 'joining', on all the marriages of the village – divorce is very difficult for any couple after a mwadale has been made for them. Third, it's the one opportunity for ayai, outsiders to the village, to say what they really think about their in-laws.
And lastly, mwadale epitomises the Sewa's strong resistance to the cultural dominance of their neighbours, the Dobu. Dobu is the lingua franca of the area. Though the Sewa have been converts to Christianity for about seventy years, the majority of them still hold to their traditional beliefs and customs.
Masking is generally thought (wrongly) to be absent from the Massim; and it is here examined. Before the handing down of the gifts of pork from the large central platform, which is built over the gamwana, two 'witches' – masked men – engage in mock battle.

Wed 14th April, 14:30

Sermiligaaq 65°54'N, 36°22'W (2008, 63 min)

Ms Sophie Elixhauser, University of Aberdeen / LMU Munich; Anni Seitz

The Iivit (Inuit) in East Greenland inhabit a small string of coastal land at the edge of the biggest island of the world. Long winters have always shaped daily life here, a life that has gone within a few generations from earth house to modernity, complete with helicopters, satellite TV and alcohol. This documentary shows East Greenland today, the village in summer and winter, family life between seal hunting and computer games. It lets us experience in clear and poetical scenes normality in an extraordinary world, quietly observing events, faces, gestures that combine to form a portrait that is at the same time strange and strangely familiar.

Wiley-Blackwell Student Film Prize at the 11th Royal Anthropological Institute Festival of Ethnographic Film, Leeds, 2009.

Thu 15th April, 09:30

The Crocodile, the Cobbler, and Bob (2009, 20 min)

Dr Jonathan Roper, University of Tartu

This film depicts Bob Lewis, a 73-year old former agricultural engineer, and singer of traditional songs, primarily by means of interviews.

Such a "talking heads" approach, though it diverges from the observational aesthetic current in ethnographic films, allows the subject's voice (in every sense) to take centre stage, and express the meaning of song in general, and two particular songs in particular ('The Cobbler' and 'The Wonderful Crocodile') have had and continue to have for him. There are parallels here with the relative (and mistaken?) values assigned to participant observation and interviewing in fieldwork more widely.

I would also be glad to expand on the tensions and rewards involved in showing this film as part of two larger events (one academic, the other a gig) at which the subject of the film was very much present.

Thu 15th April, 14:30

The Way of the Road (2009, 60 min)

Dr Ben Campbell, Durham University

A road is being built into Tibet to help relieve poverty in Nepal's northern districts, funded by the Asian Development Bank. The film journeys through the Tamang communities who will be most affected, to hear their reflections on whether the road will benefit them. It is a turning point for these communities, who have occupied a land of cross-overs – in trade, in religion and languages on the border zone between south and central Asia. The Tamang speak of mythological travellers, perform dances of warring armies, and discuss uncertain livelihoods, as this people of the border now face the momentum of globalisation with some scepticism.

The interviewees' use of the film for rhetorically registering how the road will affect the conditions of their lives, and their future possible relationships to others, presents many questions to the anthropologist, including their understanding of the power of film to communicate to others beyond the interviewer.

Poster presentations

Outside Stranmillis Conference Hall

There will be five poster/multimedia presentations on display throughout the conference in the corridor between the two main rooms. The authors will be alongside their posters at **16:15 on Thursday** to discuss their work and answer any questions delegates may have.

Asking them, asking us, and losing trust? The quandary of being asked to comment in an online dispute in eastern Germany

Mr Gareth Hamilton, Durham University

Employing rhetoric cultural theory, this poster shows a potential quandary for the ethnographer resulting from face-to-face interviews with two informants involved in an online dispute over qualitative representations of a 'shrinking' eastern German city. The request for a quotation from the anthropologist by one informant, a western German journalist/blogger working for Austrian national radio, had the potential to expand the ethnographic interview's boundaries from personal, consociational, empathetic and face-to-face interaction into the relatively impersonal and uncontrolled media of cyberspace in which its potential audience, one public, spread to its counterpublic by the email newsletter of the other, local, informant, a shopkeeper and club promoter. This (counter)public's members are located within broader cultural narratives of lingering east/west mistrust, while simultaneously residents of my fieldsite. Given that the ethnographic work of locating and interacting with informants relies on mutual trust, this potential quotation raised the damaging spectre of being seen as partisan 'side-taker', and thus an untrustworthy, conversation partner. The poster demonstrates competing significances of certain contentious 'cultural items' from broader narratives transferred to the online dispute, such as the 'eastern' purchasing of bananas, or consumerism and McDonalds coffee. However, by visually placing the interviewer between the competing narratives, it metaphorically highlights that being 'ethnographer in the middle' is also worth the 'risk', given the increased insight and understanding provided

through the increased interpersonal intimacy of such experiences.

Castling space: an ethnographic investigation of public spheres in Joubert Park, Johannesburg

Ms Ingrid Marais, University of Johannesburg and London South Bank University

Harvey (1990), Massey (1993), and Low (2000) have all drawn attention to the relational quality of space. For Popke and Ballard (2004: 100) space in the South African context is even more important: "the subjective experiences of urban space provide one of the principle mediums through which ideas of identity, difference, democracy and citizenship are being reworked in post-Apartheid South Africa". Space in the South African context can illuminate fault-lines and cleavages within South African society. Using the idea of public sphere as an arena of engagement around common interests (Harvey 2006), this research is an attempt to answer Smith and Low's (2006) call for the spatialisation of public spheres. For Freeman (2002) and Holston (2009) public spheres are seen in everyday interactions and daily life. Through a focus on everyday life and social relationships, I attempt to illustrate how various public spheres operate in a specific public space.

(How) do we interview children about the worst bushfires near Melbourne, Australia?

Prof Colin MacDougall, Flinders University; Dr Lisa Gibbs, University of Melbourne

On 7th February 2009 a bushfire near Melbourne killed 173 people, orphaned 16 children and destroyed over 350 000 buildings and 2000 homes in 40 townships. Our team researches immediate effects of, and recovery from, the fires. Being committed to rights based research with children, we could start with the 'how' question – interview to discover rich information and use photography because this was useful in our first study of this much photographed event. Instead, we start with the 'do' question because of the public health dictum of first do no harm, our reflective practice of considering all alternatives, and our first review of literature that provided surprisingly

little guidance about ethics or harm. The poster outlines how we are using a seeding grant to understand the ethical and methodological issues involved in considering the experience and recovery needs of children and young people. We know that some bushfire related services, for example school access and funding for orphans, have been provided and that there is no information about children from their own perspectives. We are engaging experts to critically review the evidence base and then, in collaboration with relevant government, community and fire-related organizations, to develop research proposals to monitor child-related policies and services. Then, and only if ethically appropriate, we will develop a child-centered approach to understanding children and young people's experiences and recovery needs. This poster outlines why the 'do' in the title is more complex than the 'how'.

Interview case studies with Japanese heart transplant recipients: the effectiveness of using a semi-structured interview technique and further considerations

Ms Ikuko Tomomatsu, Barts and The London, Queen Mary's School of Medicine and Dentistry, University of London

Heart transplantation has been discussed for about forty years in Japan, as a matter of social consensus, a legal issue, and a matter of organ donation. By contrast, the actual experiences of heart transplant recipients have been neglected in the discussion. Understanding the experiences of Japanese heart transplant patients is important for planning the future of the procedure. In this project I have conducted interviews with 8 Japanese heart transplant recipients, and will be conducting interviews with another 12, using a semi-structured technique. The advantage of a semi-structured interview is that interviewer can explore in depth with interviewees and ask questions about complex matters. These interviews give the participant an opportunity to describe their experiences of the transplant process and to voice their opinions. Because it is the first time these informants have been interviewed by a social science researcher, I have found that they are unsure as to what extent they should describe their experiences and opinions to me. Therefore, establishing trust is important. I will explore the way in which I have tried to establish trust,

and how to further develop the semi-structured technique. In addition, I suggest a way in which an e-mail interview can be combined with the semi-structured interview to enhance the quality of the information gathered.

Comparing interview transcripts and survey data of lesbian, gay and bisexual youth: puzzles of reliability, validity and ontology

Dr Diana van Bergen, The Netherlands Institute for Social Research

The paper discusses the challenges posed by data triangulation, eg contradictions that emerged when survey data and interview transcripts were compared of the same research subjects. The survey data consisted of the first large scale Dutch study (n=1650) of lesbian, gay and bisexual youth (LGB) and aimed for statistics on the amount of acceptance and wellbeing experienced by Dutch LGB youth. Subsequently, 30 interviews were conducted with Dutch LGB youth who experienced high levels of homo-negativity in order to understand processes of victimization and coping strategies. The survey results and the narrated experiences sometimes demonstrated contradictions. Puzzles that emerged between the two methods included inconsistencies of sexual identification and sexual attraction in respondents as well as contradictions observed in reports of experiences of homo-negativity in LGB youth. This renders it difficult to maintain the standpoint that quantitative and qualitative research strategies are complementary, and coins questions of reliability, validity and ontology. The aim of the paper is not to underscore which research method constitutes 'the most accurate account', rather the focus is on interpreting contrasting truth claims. Several epistemological arguments will be unfolded, discussed and assessed. For example, do these contradictions support the idea that we simply we have to deal with multiple realities that originate from situated and contextually informed knowledge? Or do these transcripts merely support the claim expressed by several ethnographers that questionnaires are never able to fully understand the dynamics of human sexuality? Alternatively, it could be argue that these transcripts guide the way to improve the quality of surveys designs.

Who's behind the ASA conferences, website, online forms and numerous emails? That's NomadIT: a freelance team combining approachability with technical knowledge, years of experience with purpose-built software, and an ethical stance with low prices.

Conference organisation

Our online conference software takes panel/paper proposals, registrations and funding applications; we design and produce conference websites & books; we draw up budgets, run conference fi nances, and facilitate online payment; we liaise with institutional conference offi ces and caterers; we manage volunteers and run the front desk during events ranging from 50 to 1200 delegates.

Association administration

We administer academic associations ranging in size from 200 to 1700 members (e.g. ASA, EASA and SIEF), running run Association websites, journals, email lists, fi nances, online surveys/elections, and online membership directories.

Website design

We also set up affordable websites for individual academics or projects not assisted by an institution. We design and host Open Access online journals.

Ethos

We provide a high level of service at an affordable price, while trying not to compromise our principles about quality of life and the environment. This book is printed on recycled paper, using vegetable-dye inks, and wind-generated energy; we use a green webhost; reuse conference badges and advise clients against the ubiquitous 'conference bag'.

If you are interested in who we are, what we do, and how we might help you, please visit our website, email us, or come and talk to Megan or Rohan at the reception desk.

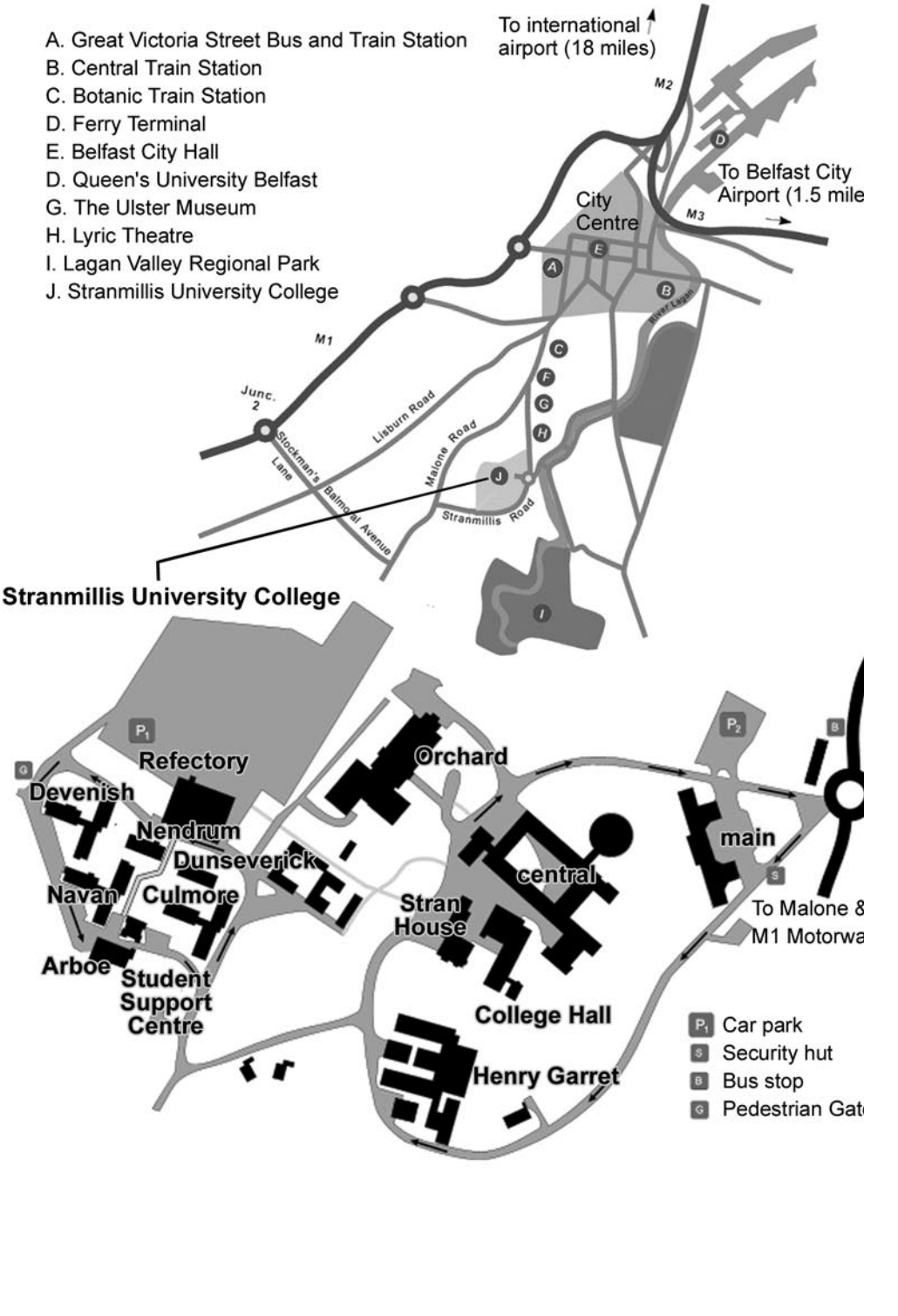
E: rohan@nomadit.co.uk

W: www.nomadit.co.uk

List of presenters, alphabetical by surname, giving panel number

Anstett, Elisabeth -- P09
Arora, Vibha -- P05
Avellino, Marie -- P09
Bacchiddu, Giovanna -- P04
Bajuk Sencar, Tatiana -- P02
Blain, Jenny -- P15
Bradley, Tamsin -- P04
Bunn, Chris -- P05
Byrne, Martina -- P12
Campbell, Ben -- Film
Caplan, Pat -- P07
Cazemajou, Anne -- P10
Chakraborty, Kabita -- P08
Clark, Gracia -- P03
Crapanzano, Vincent -- Firth
Cushley, Patricia -- P12
Davis, Adrian -- P15
Dawson, Andrew -- Plen3
Domecka, Markieta -- P02
Duffy, Joe -- P12
Edgar, Iain -- Plen4
Edwards, Delyth -- P12
Elixhauser, Sophie -- Film
Fahy, Sandra -- P09
Fairweather, Ian -- Plen4
Feldman, Allen -- Keynote
Florescu, Madalina -- Plen2
Forsey, Martin -- P06
Georgiadou, Christina -- P04
Gibbs, Lisa -- Poster
Glass, Patrick -- Film
Greene, Alexandra -- P11
Grønseth, Anne Sigfrid -- P04
Guindon, Francois -- P03
Hamilton, Gareth -- Poster
Harris, Kristine -- P15
Hilden, Per Kristian -- P05
Hockey, Jenny – Plen1, P06
Hu, Yan -- P01

James, Allison -- Plen4
Josephides, Lisette -- Plen3
Kraemer, Antonie -- P1
Lewis, Sue -- P11
Lopes, Ana -- P06
MacDougall, Colin -- Poster
Marais, Ingrid -- Poster
McCaffery, Nick -- P06
McGlone, Ann -- P12
Mets, Triinu -- P10
Miller, Robert -- Plen1
Montgomery, Anne -- P01
Neale, Joanne -- P03
Niehaus, Isak -- P07
Okely, Judith -- P07
Ortar, Nathalie – P02
Pickering, Lucy -- P03
Pinelli, Barbara -- P09
Rallings, Mary-Kathryn -- P15
Rapport, Nigel -- Plen2
Rix-Lièvre, Geraldine -- P10
Roche, Rosellen -- P08
Roper, Jonathan -- Film
Russell, Andrew -- P11
Schneider, Antonia -- P03
Sikic-Micanovic, Lynette -- P01
Simpson, Kirk -- Plen3
Skultans, Vieda -- Plen1
Sokolowska, Beata -- P08
Staples, James -- P07
Szawarska, Dorota -- P05
Tomomatsu, Ikuko -- Poster
Tonkin, Elizabeth -- Plen2
Trias i Valls, Angels -- P06
van Bergen, Diana -- P11, Poster
Verma, Ritu -- P15
Wainwright, Megan -- P11
Wathelet, Olivier -- P10
Webster, Joseph -- P02
Wulff, Helena -- Plen4
Zafer-Smith, Sonia -- P05


A. Great Victoria Street Bus and Train Station
B. Central Train Station
C. Botanic Train Station
D. Ferry Terminal
E. Belfast City Hall
D. Queen's University Belfast
G. The Ulster Museum
H. Lyric Theatre
I. Lagan Valley Regional Park
J. Stranmillis University College
To international airport (18 miles)
M2
To Belfast City Airport (1.5 mile
City Centre
M3
River Lagan
M1
Junc. 2
Stockman's Lane
Lisburn Road
Malone Road
Balmoral Avenue
Stranmillis Road
Stranmillis University College
Refectory
Devenish
Nendrum
Dunseverick
Navan
Culmore
Arboe
Student Support Centre
Orchard
Stran House
central
College Hall
Henry Garret
main
To Malone &
M1 Motorwa
Car park
Security hut
Bus stop
Pedestrian Gat

www.theasa.org/asa10
Conference organisers: NomadIT.co.uk
With thanks to Queen's University Belfast

Printed by Big Sky, Findhorn, using recycled paper and vegetable oil based inks.