

CONSEQUENCES OF ETHNOGRAPHY

Knowing Violence via the Self and Its Aftermath

31/ 01/ 2018
VILA LANNA
PRAGUE

KEYNOTE SPEAKERS

Veena Das (Johns Hopkins University)

**The Character of the Possible: Modality
and Mood in the Genre of Ethnography**

David Mosse (SOAS, University of London)

**Trauma and Ethical Self-Making after Suicide:
The Existential Imperative to Respond**

Jonathan Stillo (Wayne State University)

**"No One Leaves This Place Except the Dead":
Tuberculosis as a Socially Incurable Disease**

PROGRAMME

9:20 *registration*

9:50 *welcome address*

10:00-11:00

Veena Das
discussion

11:00-12:00

David Mosse
discussion

12:00-13:00 *lunch break*

(snack lunch provided at the venue)

13:00-14:00

Jonathan Stillo
discussion

14:00-14:15 *coffee break*

(provided at the venue)

14:15-16:15

P. Ezzeddine, J. Klepal, M. Šípoš,
V. Walach
roundtable discussion

SPEAKERS

Petra Ezzeddine (Charles University)

Jaroslav Klepal (The Czech Academy of Sciences)

Michal Šípoš (The Czech Academy of Sciences)

Václav Walach (University of West Bohemia)

ORGANIZERS


Michal Šípoš and Luděk Brož

Institute of Ethnology,

The Czech Academy of Sciences

Registered participants will be provided
with free snack lunch and coffee.

Register [HERE](#) by 19 January 2018 .

 The Czech Academy
of Sciences

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The colloquium is supported by the Strategy AV21,
programme: Global Conflicts and Local Interactions: Cultural and Social Challenges.

CONSEQUENCES OF ETHNOGRAPHY

Knowing Violence via the Self and Its Aftermath


As Sherry Ortner famously argued, ethnography in its minimal definition is “the attempt to understand another life world using the self—as much of it as possible—as the instrument of knowing.” It is hardly surprising that conducting ethnographic research among/with survivors of violence—be it military, community, domestic, sexual, self-inflicted or another form of violence—has a strong impact on the researcher. That impact, given the nature of ethnography, then directly translates into issues that are simultaneously personal and epistemological. Implications for the ethnographically knowing subject stretch well beyond feelings of empathy with research participants, as well as beyond the space-time of the fieldwork. In this colloquium, we want to address methodological questions connected to knowing violence ethnographically, such as—but not limited to—the following:

- When conducting ethnographic fieldwork, researchers are often confronted with survivors’ silence or with an urgent need to tell what survivors witnessed and endured. Does that translate into an equally polarised reaction on the side of the researcher? In other words, can we see increased academic productivity in some cases among ethnographers, but inhibition of speaking-writing in other cases?
- How can we speak of trauma of research without inappropriately shifting attention from research subjects to the researcher him- or herself?
- The needs of research subjects may significantly shape a researcher’s own trajectory in the field. Should the researcher let research subjects take control over the project?
- Some ethnographers who publicly voice their research agendas are targeted by various actors, including authorities, hate groups or even the perpetrators behind the violence suffered by their research subjects. How can we methodologically conceptualise such encounters as part of ethnographic endeavour? What is the epistemic role of fear in such cases?

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