

Ethnological Fieldwork. New Fields and Forms.**Jenni Rinne**

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The book is a compilation of articles written by a number of ethnologists addressing the problems of ethnological fieldwork. It is mainly targeted at students and teachers in Sweden and elsewhere, but researchers also could benefit from it. It is a book that builds on an earlier work, *Etnologiskt fältarbete*, published in 2011. However, the editors are explicit that the present volume is not an updated version of the earlier work, but rather offers a new contribution to the methodological literature that compliments the previous version. This is partly because, in addition to more traditional approaches, such as interviews and observations, the book introduces new fields and aspects of fieldwork that relate to recent research in Swedish ethnology.

The book is organised into four sections, beginning with two articles. The first article reviews the process of formulating research tasks and questions. The second article focuses on the importance of reflexivity when thinking about the relationship between the researcher and the field. Reflexivity is important because the dialogical nature of fieldwork impacts the production of knowledge. Reflexivity also forms the basis for conducting ethical research.

The next section concerns certain fields where ethnological research is currently practiced. The first articles in this section discuss institution ethnology. When doing fieldwork in institutional settings, researchers must take into consideration the rules and hierarchies of an institution when negotiating access to the field and adapting themselves to the research environment. The section then includes an important article on participatory research and the co-production of research knowledge. This particular approach is especially important in fields that deal with people in vulnerable positions, such as indigenous and disability studies. Discussing for whom and on whose terms the research is ultimately being done is crucial when working in such fields. The section concludes with an article introducing examples of research being done outside Sweden. Swedish ethnology, being foremost a research field focusing on everyday life and cultural phenomena within the country's national borders, has now been extended by scholars wishing to focus on related conditions elsewhere. Then, for example, language issues and situated knowledge become important points of focus when considering knowledge production.

In the third section, the book shifts focus to the actual methods of collecting research material, such as interviewing and participatory observations, which address the most traditional ways of doing ethnological fieldwork. The articles in this section are also the most pedagogical in the sense that they describe all the necessary steps, from preparing for the interviews and observation situations to being in the field. In addition, the section contains articles about autoethnography and digital fieldwork. The latter has become especially important given the increasing amount of time spent on the internet as well as the fact that many current phenomena can be studied by using digital material. The section concludes with a salient reminder that written sources, for example those collected from archives, the internet or authorities, all need to be considered when doing ethnological research. Triangulation and combining different materials to answer research questions is common practice in ethnology.

The book concludes with a section on the interpretive, writing and analytical phase of the research process. The section begins with an article about ethnographic writing as a method. Ethnologists produce text during different phases of the research process and not only when writing the final academic article or student thesis. The writing done during different phases of the process is considered here as a way of thinking about and working through the analysis. The authors of the article give concrete writing exercises to help researchers with the analysis work. The authors also address the difficulties of writing and advise scholars on how to overcome them. The second article of the section is about the method as a concept. The authors explain the use of the concept in different parts of the research process. The article clarifies the relationship between method and material and method and analysis and gives examples of how the method is understood in different research texts. The last article of the section is about researchers should do after the material has been collected, how they should organise, delimit and frame the empirical material and chose the best approach. The authors of the article also note the importance of comments on and criticism of academic texts, which is part of the work of knowledge production. The academic community has a role in ensuring that the knowledge being produced has been thoroughly considered and assessed on a deeper level. The final article in the book is by Lars Kaijser and Magnus Öhlander, who edited the former ethnological fieldwork book. They reflect on the changes that have occurred in ethnology and thus ethnological fieldwork from the mid-1980s onwards. The article highlights continuations, shifts and changes in Swedish ethnology that have affected the methodological questions.

The collection of articles serves students and teachers well by carefully describing from a pedagogical standpoint the research process, with descriptions and examples from the field and research texts. However, I must note that even though the book promises to introduce the most current and new issues related to fieldwork, it lacks certain approaches that, at least in my opinion, should be included in such a book. That is to say, it should have discussed more embodied ways of doing fieldwork, such as sensory ethnography, and how they can assist researchers in bringing forward different ways of knowing and producing cultural meanings. It is especially important to account for different ways of knowing when thinking about the current discussion on decolonising knowledge production as well as post-humanistic ways of understanding the intertwining of humans, materiality and nature. It is not only discourses and narratives that inform our cultural understanding of the world; emotional affects and sensory experiences are part of it as well. A particular kind of fieldwork is required to make them a focal point of ethnological analysis. Having said this, no single compilation of articles is exhaustive when it comes to the different approaches to fieldwork. Thus, I would highly recommend the book, especially for students and teachers of ethnographic fieldwork and ethnological ways of producing research knowledge. It is an important addition to the existing qualitative methodological literature.

AUTHOR

Jenni Rinne is an ethnologist interested in affect theory, place experiences and creative ethnography. She is currently working as an university teacher in Cultural Studies in Turku University where she teaches qualitative methodological studies.