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Additional Information: This is an open access book review of Robin James Smith and Sara De-lamont (eds) (2023), *Leaving the Field: Methodological Insights from Ethnographic Exits* (Manchester: Manchester University Press), 264pp, £90.00, ISBN: 978-1-5261-5765-2.

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Kockel, U. (2015), 'Die Deutsche Jugend des Ostens und die Burg Ludwigstein (1951–1975)' [The German youth of the East and Ludwigstein Castle (1951–1975)], in S. Rappe-Weber and E. Conze (eds), *Ludwigstein: Annäherungen an die Geschichte der Burg* [Ludwigstein: Approaches to the history of the castle] (Göttingen: Vandenhoeck & Ruprecht), 313–333.

Kockel, U. (2019), 'Commemorating Vanished "Homelands": Displaced Germans and Their *Heimat Europa*', in U. Kockel, C. Clopot, B. Tjarve and M. Nic Craith (eds), *Heritage Festivals in Europe* (London: Routledge), 188–204.

Robin James Smith and Sara Delamont (eds) (2023), *Leaving the Field: Methodological Insights from Ethnographic Exits* (Manchester: Manchester University Press), 264pp, £90.00, ISBN: 978-1-5261-5765-2.

This is a detailed, well-considered collection of chapters that critically analyses the notion of 'leaving the field' via reflecting on twenty-four ethnographers' methodological insights regarding their ethnographic exits from fieldwork expeditions conducted across the globe. Insight is gathered from ethnographers working on both 'home turf' and in foreign lands. It offers a vast collection of writings that attend to two overlooked areas. Firstly, it sheds a light on 'lost' projects, to include insight from fieldwork that ended abruptly, had been largely ignored or 'forgotten' about or had barely even commenced. Rather than framing these expeditions as 'disasters' the book provides an opportunity to learn from these 'failures' so that novice and more established ethnographers' alike may gain insight from such experiences and adapt their practice and even publish afterwards. The second overlooked area this book considers is a more popular one, but nonetheless remains peripheral to many ethnographic methodological texts that include how ethnographers negotiate or experience their ethnographic exit. In some instances, arguably leaving the field actually never occurs, rather there is a haunting that follows the ethnographer well after the official fieldwork data collection phase has ceased.

It is vital to consider ethnographic exits, as for many this can involve a well-considered prolonged process or even an unexpected ending. All of which can leave the ethnographer with feelings of relief or even sadness due to the intimacy that ethnography facilitates by its very longitudinal and personal process. Good researchers want 'good' exits and giving thought to what this means helps develop good ethnographic practice, while simultaneously reassuring those ethnographers who do not always achieve this. This book offers a space for all to view these often 'denied' and unpublished encounters, allowing them to critically reflect on their own practice by considering

the honest and open account of others before them. It contributes to filling the current dearth in the ethnographic methodological literature regarding this pertinent issue, whereby there is indeed a lack of reflective literature available.

The book constitutes seventeen chapters and is helpfully organised in to four intersecting and sometimes overlapping sections, all of which deal with specific aspects of leaving the field. Part 1 considers ethnographic entanglements, relationships, and field relations and interactions that sometimes lead to im/perfect exits. Here Sally Campbell suggests that there are no 'good' and 'bad' exits, rather all exits are individual and should be analysed via the 'insider' perspective to encourage open and honest accounts to be retold. Part 2 draws from a wide range of ethnographic approaches, from anthropological to ethnomethodology to question the very definition of what is meant by the 'field'. Here accounts such as those offered by Jessica Nina Lester and Allison Anders remind the ethnographer about the importance and pertinence of memory, meaningful connections, and the issue many researchers face as they do not want to or even point-blank refuse to leave the field, given the investment in time and emotions already given to gain access and maintain strong relations with people and the 'field' itself. Part 3 highlights the variety in rhythms, patterns, and intensities often exposed in ethnographic work. Fieldwork can be disrupted for a variety of reasons, which may be due to the ethnographer or indeed by the participants themselves who may choose to withdraw, are forced to cease participation or even engage with temporary field exits and (multiple) returns. Andrew Clark and Sarah Campbell offer a unique insight into how the 'field' is conceptualised when working with people living with dementia, questioning the very nature of physically and/or indeed mentally leaving the field. Part 4 discusses returns, responsibilities, and what this means for how the ethnographer represents the 'field' and indeed its participants after leaving the field. Here questions of imperfect power balances within relationships made within and outside of the field come to the forefront and issues of positioning the ethnographer, the participants, and places as 'authentic' are recommended, yet rightly so problematised. Working in a critical way while holding some kind of obligation and commitment to the participants the ethnographer may have worked with can, for example, be a difficult space for the ethnographer to manage.

I very much enjoyed reading this book and view it as a unique and very insightful gathering of diverse tales taken from a variety

of committed ethnographers. Taken together this collection offers original insight into the much-needed area of the actual process and experience of exiting the field.

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