

I will now consider the most important ethical principles of research as defined by the American Anthropological Association (AAA) (the principles can be accessed on this webpage: <http://ethics.americananthro.org/ethics-statement-0-preamble/>) and I will relate them to my field.

1) The primary ethical obligation of a researcher is to do no harm through his/her research. We are responsible for thinking through all the possibilities in which we might cause harm to anyone or anything in our respective fields. This includes weighing the possible consequences of our work. A lot of my informants were sharing sensitive information about what they think of the other actors in the field with me. That is why all the names I use are pseudonyms, and that is also why I chose not to name the island of my fieldwork. My responsibility towards my informants comes first. The Do No Harm principle was also the reason why I decided to participate as a volunteer. It was my evaluation that more harm would be done by me if I was just a passive spectator of other people's suffering. In the tense moments of crowd control, I recognised that if I am not careful, I can potentially negatively impact someone's well being. I was cautious to continually reflect on this possibility and to make sure it does not happen. The same reasoning also led me to include the power of the volunteers as one of the leading points of my analysis.

2) The second principle is to be open and honest regarding one's work. I already touched on this subject in the introduction to this chapter. Transparency is a crucial ingredient of ethical research, and it needs to be directed to all parties involved in it (e.g. informants, readers, other scientists), it also needs to be sustained throughout the whole period of research. For the same reason, I was continually discussing my analysis with my informants, and I made sure to represent them in a way they agreed with. I provided the final draft of this work to the informants whose insights I have used the most for comments and approval. This ethical principle also includes the responsibility towards the scientific community. I did not plagiarise, falsify or fabricate my data and I did not knowingly misrepresent information or its sources.

3) The third obligation is to obtain informed consent from all the participants in the field. I made sure that all my informants knew I conduct research and that they also knew its goals and what my position in the field was. I was open about my interpretations and my critique of the border regime. During the meetings, I presented myself as a volunteer who researches the situation for a thesis. The meetings were public, and I chose to make all the participants and their organisations anonymous. As Fluehr-Lobban notes "informed consent, in its fullest interpretation, means openness and disclosure with participants, and models of research that are collaborative, rather than hierarchical and, relatively nonparticipatory" (Fluehr-Lobban in Bernard et al., 2014, p 143-144). This is why I continually discussed my analysis with my informants as I described earlier. I did not obtain written form of consent as I agree with AAA's statement that it is the quality and not the format of the consent that is important.

4) Researchers also need to weight competing obligations and relationships in the field. The different groups in my field had very different levels of power, and this is something I regularly reflected, especially because I was part of one of the groups with more power. That is also why I made a point of representing both the locals as a group that was partially omitted from the "humanitarian arena" and most importantly the refugees. I chose to write a lot about the refugees even though my data was mostly about how the humanitarians saw them. This shapes a large part of this ethnography. I believe that it was my ethical obligation to try and illuminate the position they were in.

5) The fifth principle is to make one's results accessible. Simply put, this is the reason why I am writing in English and why I am happy that the work will be available online. I want my insights to be accessible to a broad audience, but mainly to my informants, who are the people that made this work possible. 6) The sixth principle is to protect and preserve the research records. As mentioned above the primary obligation of researchers is to their informants. That's why all my digitalised data is subjected to several back-ups, and all of it is password protected. My field notes and my journal are kept safe and in private. I am the only one who has access to the raw data, and it has not been shared with anyone.

7) The seventh principle is to maintain ethical and respectful relationships in the field. We have a responsibility to be supportive and inclusive as researchers (and as human beings). These were the guiding principles of my code conduct throughout the whole of my fieldwork. That is why as a volunteer assistant coordinator and as a researcher I always tried to be a mediator and a bridge between people. I also have to disclose that I was involved romantically in my field. For a period, I was in a relationship with a volunteer who later got employed by an NGO. I was aware of the ethical implications of our relationship for my fieldwork, and it was something we both discussed and reflected on.