



The Association of Social Anthropologists of the UK and Commonwealth

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organiser

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Committee Meeting 5 March 2005, from 12.00 **Brunei Gallery (BG01), SOAS**

Agenda

1. Apologies
2. Minutes of the last meeting on 6 Nov 2004
3. Matters arising
4. Ethics Sub-Committee (IH) – (Appendix 1)
5. Annals preparations, update (RF, RJ)
6. Membership Issues in preparation of ABM
 - 6.1 Review list of members still in arrears
 - 6.2 Secretary's termination letter to steadfast non-payers
 - 6.3 Ratification of new membership applications 2004-05
 - 6.4 Nominations for Honorary membership (Appendix 2)
7. Composition of Committee and functions of its members
8. Reports from Members on any matters not otherwise covered.
 - 8.1 Chair
 - 8.2 Treasurer
 - 8.3 Secretary
 - 8.4 Media & membership
 - 8.5 Publications
 - Conference volumes for 2003 decennial & 2004
 - Book proposal for inclusion in the ASA Methods series (Appendix 3)
 - 8.6 Conferences (ASA Conferences 2006 (jubilee celebration) & 2007)
 - 8.7 Secretary
 - 8.8 *anthropologymatters* representative
9. AOB
10. Time of the Next Meeting

4. Ethics sub-committee

Ethics Officer report

I attended a meeting for the ASA in December at IDS in Sussex where, in the wake of David Mosse's book and the controversies it set in motion, we looked at issues around "studying up", including the ethical dilemmas faced. A report from the meeting is in preparation and should be ready for circulation soon. I'd hope that we could put this on the ASA website. Followup meetings are to be planned.

I am still intending to followup a series of seminars run at Edinburgh on Anthropology, Ethics and Inter-disciplinarity for publication. We have one seminar presentation left in the series, and am developing a proposal for an edited volume, hopefully as part of the new ASA Methods series.

With Alberto I shall be giving a short lunchtime presentation at Aberdeen, as a prelude to an open forum discussion for ASA members on engaging with, and updating, the ASA ethical guidelines. We have a proposal for discussion that we allow changes to, and comments on, the current guidelines directly for our members mediated by recent web-based technological advances.

I field the occasional querie about the ethical guidelines.

Postgraduate issues

Anthropologymatters published a series of 11 papers on our website from the Oxford "Future Fields" postgraduate conference (held in December 2003, which received a grant from the ASA for travel bursaries). This was a truly collective affair (see it at www.anthropologymatters.com) and reflects the energy of postgraduates from a range of institutions. Further editions of the journal are in the pipeline as well.

The next post-graduate conference, to be held at Edinburgh in April, is on issues around researching in areas of conflict. The response to the call for papers has been very positive, and another Anthropologymatters special edition will be developed from this. Another Edinburgh postgraduate event, organised by postgraduates and involving other Northern departments, also part funded by C-SAP, will be looking at issues around the generisation of methods training in relation to ESRC stipulations.

We have an Anthropologymatters meeting on Friday and I shall update on other postgraduate activities from this further at the meeting.

Look forward to seeing some of you on Saturday.

Which links to:

Richard has circulated the request to the ASA about what we think of the ethics guidelines used generically for the Social Sciences (including anthropology) at Brunel. I am pretty sure that ethics is going to become more central to debates about the practice of our discipline over the years, and I wonder how we should respond to these types of request. Is it sufficient for one person to say what they think (i.e. me)? Or, preferably and more professionally in my opinion, should we consider the formation of an ASA Ethics sub-committee to consider these things? Such a committee could then also be responsible for an active engagement and reworking of the guidelines in the wake of all thats going on at present. Comments?

Ian Harper

See Appendix 1.

5. Annals updates

Administrator's input:

UK entries all gathered and forwarded to Mary Warren, editor. Commonwealth entries have been far less easy to reach. The 2004 annals list was quite outdated and arbitrary. Who should be included in this list deserves some discussion/research by the committee. Some officer reports remain outstanding.

6. Membership issues

6.1 Arrears

The process of chasing arrears and new s/os was picking up momentum, but ground to a halt at year-end. With online access to statements this has now begun again with members being emailed for their arrears. Those who have paid by standing order, have been emailed receipts. Others have been emailed invoices.

Consequently at this point I cannot offer a list of those in arrears – but hope to do so by the time of the ABM.

6.2 Termination

The following letter will be sent to various members who have been out of touch, proffering 'termination'. However the administrator suggests a slightly later date than the ABM.

"Unfortunately I have to write you on behalf of the Association concerning your membership contributions. Our records show that we have not received your response to several communications from our administrator during the past twelve months asking you to settle your membership subscription arrears. As a small professional Association we rely upon income from membership fees to cover our costs (including those of producing and mailing Annals and Directory to you). Receipt of this letter means that your membership subscription is now in arrears amounting to more than two years of payment at the current rate applicable. The administrator will have sent you details of these arrears and about methods of payment, and we would be happy for you to discuss any relevant circumstances with him.

While the Association seeks to retain its current members and attract new members, we are unable to do this while incurring costs on behalf of members whose subscriptions are not paid at the appropriate rate. *In accordance with published procedure, this letter constitutes our final attempt to enter into communication with you before the Rules of Procedure oblige us to terminate your membership of the Association.* Should you wish to retain your membership, please immediately send a brief e-mail to this effect to our administrator, Rohan Jackson, admin@theasa.org. (If you do not have access to e-mail, you may send a letter to the Honorary Secretary, Dr Iris Jean-Klein, at: ASA, c/o RAI, 50 Fitzroy St, London W1T 5BT, UK.)

In the event that we do not hear from you, we shall conclude that you are no longer wish to be a member of the Association, and shall terminate your membership before the Annual General Meeting to be held on 6 April 2005 during our annual conference."

6.3 New members

The following have all applied for membership and had positive references back. Hopefully these can be ratified at ABM, and included in 05 directory of members.

Dr Mills Hills, Cabinet Office; Dr Sal Buckler, Durham; Prof Ullrich Kockel; Dr Gil Daryn, SOAS; Dr Simon Roberts, Ideas Bazaar; Dr Joost Fontein, Edinburgh; Dr Richard Whitecross, Edinburgh; Dr Martin Holbrad, UCL; Mr Lionel Sims, UEL; Dr Wendy Gunn, Durham; Dr Andrew Irving, SOAS; Dr

Merl Storr, UEL; Prof Peter Sutton, Adelaide; Dr Wenzel Geissler, LSHTM; Dr Karen Lysaght, Dublin Inst of Tech; Dr Jenny Blain, Sheffield Hallam; Dr Tobias Kelly, Edinburgh

I am waiting to hear from referees for Dr Diana Young, ANU.

There are a couple of more problematic ones:

Mr Panagiotis Pantelis – applied for student membership, but >1yr since a student

Mr Christopher Freudenberg – needs to supply referees

Prof Ade Ademola, retired from Ife-Ife – old application, with out of date referees; trying to establish email contact.

6.4 Honorary members

See Appendix 2.

7. Current committee

Current office holders

Chair: Prof. Richard Fardon (Chair@theasa.org)

Hon. secretary: Dr Iris Jean-Klein (Secretary@theasa.org)

Hon. treasurer: Dr. Lisette Josephides (Treasurer@theasa.org)

Administrator/membership secretary: Rohan Jackson, NomadIT (admin@theasa.org)

IT consultant/web design/conference admin: Rohan Jackson, NomadIT (conference@theasa.org)

Committee members and their responsibilities

ASA conference liaison: Dr. Alberto Corsin-Jiménez (liaison@theasa.org)

Ethical guidelines: Dr Ian Harper (ethics@theasa.org)

Equal opportunities: Dr Alberto Corsin-Jiménez (equalops@theasa.org)

ASA networks: Dr Sarah Pink (networks@theasa.org)

Media/Publicity officer: Prof Marcus Banks (media@theasa.org)

Membership: Dr Mukulika Banerjee (membership@theasa.org)

Publications officer: Dr Trevor Marchand (publications@theasa.org)

Committee members with postgraduate student responsibilities

ASA training courses: Dr. Stella Mascarenhas-Keyes (courses@theasa.org)

anthropologymatters representative: (anthromat@theasa.org)

8. Officer reports

8.1 Draft chair's report to the ABM of the ASA, April 2005

This will be my last report as Chair of the ASA, so let me begin by thanking all those who have served on the ASA committee, or as our administrators, over the past four years. By dint of their efforts the Association has managed to rise to at least a majority of challenges we have faced.

- 1) **Publications:** members (at least those whose subscriptions are in good standing!) will have received the very handsome volume *Qualities of Time* (ASA 41; eds Wendy James and David Mills) that launches our partnership with Berg. Many thanks to all those members who expressed their satisfaction at receiving the annual ASA Monograph as a membership right at half the price they would otherwise have paid through a bookshop in UK. The second volume in the new series (*Locating the Field: Space, Place and Context in Anthropology*, eds Simon Coleman and Peter Collins) will derive from the 2004 conference held in Durham, thus allowing our Manchester Decennial conference organizers of 2003 an extra year to cope with the complexities of producing copy from such a large meeting.

The ASA's publications officer, Trevor Marchand, has been actively exploring other options with Berg, including a new initiative involving our Research Methods series. In October and December mailing to members, the ASA Chair and Veruschka Selbach on behalf of Berg, offered 20% discount on any Berg books ordered either by telephone (+44 (0) 1202 665432) or by e-mail from the website of orcasbookservices.com. In either case, the reference to quote for discount is ASA6. Note that this offer is not inclusive of postage and hence may be most worthwhile if you require several Berg titles.

Routledge has reissued the first 12 ASA monographs (originally published by Tavistock) in a handsome (but expensive) library edition. The ASA received two sets, of which one was gifted to the new Anthropology Centre of the British Museum. The Committee welcomes suggestions of another *public* collection to which the second set could be donated. Three of Sir Raymond Firth's ethnographic monographs were reissued in this same edition, and the ASA is grateful to Hugh Firth for transferring to us royalties in these works.

- 2) **Subscriptions and membership:** our administrator, Rohan Jackson, has been waging a two-pronged campaign to persuade members to pay standing orders at the correct rate, and to collect subscriptions from members not paying by standing order who were in arrears. (As noted in previous Chair's Reports, the ASA is in part culpable for some of these arrears because of defects in its old database.) Rohan has been diplomatic and outstandingly successful in his efforts. Most members have been good humoured when the fault has been on our side, and accommodating about back payments. Nonetheless, there remain a small number of members whose outstanding arrears amount to more than two years' subscription at the applicable rate. After consultation with the Committee, they have been sent letters terminating their membership by the Honorary Secretary. Potentially ASA membership declines from XXX to XXX as a result, but concurrently our income rises from YYY to YYY, an indication of the problem we faced with arrears. The core ASA subscription (the money that supports our activities, not including payment for the monograph) remains at levels established in 1999. We would prefer to enhance income by increasing membership rather than by raising subscriptions. However, our ability to do this depends on members encouraging social anthropologists who do not belong to the Association to apply for membership.
- 3) **Conferences:** A report on the very successful 2004 Durham conference will appear in the 2005 Annals (and there has already been coverage in *Anthropology Today*). Preparations for the 2005 Aberdeen conference have gone smoothly. The ASA's Keele conference on *Anthropology and Cosmopolitanism* in 2006 falls in our Diamond Jubilee year (10-14 April), and we are looking for suitable ways to mark this – all suggestions are welcome. Pnina Werbner and Sean McCoughlin's roster of speakers is already looking strong. The ASA's plans to hold a Commonwealth conference in India in 2007 have not come to fruition. But we remain committed to the principle and would welcome assistance to make it happen. Hence, we shall invite applications for a 2007 ASA conference in UK at the 2005 ABM. Details of the successful submission will be included in the 2005 Annals.
- 4) **Annals and Directory:** It is now possible for members to update their Directory entry on-line. We are not yet offering access to the Directory as a password-protected, web-based resource. As I noted in 2004, we expect to offer this facility in due course, but doing so is not a priority call on our resources. Unsystematic enquiries continue to suggest that members appreciate the convenience of a hardcopy Directory, so there would be no plan to discontinue this even when a web-based version became available.

The 2005 ASA Annals have been prepared before the conference, but we have delayed printing them until after the 2005 ABM. It seemed illogical to circulate Annals which did not carry details of the ASA Committee membership and ASA 2007 conference theme selected by the membership, as well as the reports submitted to the 2005 ABM by the ASA's officers. Hence the 2005 Annals will carry materials submitted to both the 2004 and 2005 ABMs, thereafter the committee recommends that Annals are printed and circulated immediately following the ASA conference and ABM (other than in a Decennial year when the conference takes place in summer). Annals will be mailed together with a new Directory this year.

- 5) **ASA networks:** Sarah Pink ended a most successful term as our first committee member promoting networks. Two active networks, Applied Anthropology and Anthropology of Britain, have been established and others are invited. Information on networks is available on the ASA's website, so I shall not repeat it here.
- 6) **Website:** Rohan Jackson had recently moved the ASA's website when I wrote in 2004. In the interim the website has expanded – thanks in large measure to materials from networks (previous item), as well as the ASA's postgraduate network – and has improved immeasurably in terms of links and services to members. As announced in the last Chair's Report, AGM agendas and minutes will henceforth be available, password protected

('culture'), on the ASA's website. This allows us to achieve a considerable cost (and time) saving by avoiding the need to mail hardcopy.

- 7) **World Council of Anthropological Associations:** Wenner Grenn funded a meeting at the Brazilian Anthropological Association in 2004 to establish a global network of professional anthropological associations. All of those who attended, except for ourselves, have ratified founder membership. The WCAA aims to enhance the international visibility of anthropology and the collaboration among national associations. Among the material benefits of closer collaboration are the right to attend one another's conferences at member rates. The ASA Committee, as well as the Heads of Department Committee, strongly recommend members to ratify our membership of WCAA. Under the terms of ASA's standing orders, this is a decision vested in the ABM.

Current WCAA members are: Australian Anthropological Society; Association of Brazilian Anthropologists; Latin American Anthropological Association; Japanese Society of Cultural Anthropology; European Association of Social Anthropologists; Canadian Anthropology Society; Anthropology in Southern Africa; American Anthropological Association; French Association of Anthropologists; Indian Anthropological Society; Russian Association of Anthropologists and Ethnologists; International Union of Anthropological and Ethnological Sciences.

New members will be invited to join once the founders have ratified their membership. The principles of the WCAA are available (in English) on the website Association of Brazilian Anthropologists (www.abant.org.br)

- 8) **ESRC:** taking advice from the Heads of Anthropology Departments, the ASA successfully nominated James Fairhead to the ESRC's Research Priorities board. However, its nominees to Research Grants and Research Resources Boards were unsuccessful. Two successful nominations (of Philip Burnham and Jane Cowan) were made to the ESRC virtual college. Christina Toren collated an excellent submission on anthropology to the ESRC's consultation on future priorities. Dawn Woodgate of ESRC met with the Chair and John Gledhill to listen to ASA concerns.
- 9) **RAE 2008:** the ASA undertook nomination of sub-panel members for RAE 2008 on behalf of itself, the Heads of Department, and the Royal Anthropological Institute. Our nominated chair of anthropology sub-panel, Professor Hastings Donnan, was accepted and so, subsequently, was the entire 'slate' submitted. There have been a few changes in assessment procedure since I wrote on this subject in the Introduction to the 2004 Annals (notably moving the publications deadline to the end of 2007). However, I imagine that those concerned with these things already hear enough from their universities and some others (outside universities or outside UK) would rather not know (all the documentation is on the RAE 2008 website anyway).
- 10) **Heads of Department (HoDs):** this revived grouping, informally chaired by ASA, has been working well both by e-mail (as in responding to ESRC and RAE enquiries above) and in face-to-face meetings. Following a first meeting at SOAS in November 2003, two more meetings were held in London in 2004 at LSE (20 May) and UCL (8 December) to coincide with the opportunity to attend major public lectures (Malinowski and Huxley). (Anything but a matter of principle, but the UK transport system means the capital remains the easiest place for delegates to reach for a half-day meeting.) The meetings have served to circulate information (for instance on research underway on postgraduate careers, and on anthropology student applications), canvas opinion, propose nominations, and survey the gamut of anthropological offerings from the teaching of anthropology in schools (an RAI Education Committee initiative), to student recruitment (the London Anthropology Day to encourage diversity in applications at the British Museum, now in its second year, being one offshoot), to research funding and assessment, and the viability of UK anthropology departments. Through the membership of the RAI and participation of Heads of those

departments in which a broad anthropology curriculum is taught, the HoDs' committee addresses both biological and social/cultural branches of the discipline. Two meetings a year in late autumn and late spring seems about right.

- 11) **Postgraduate research student issues:** Together with the RAI, and under the chairmanship of the ASA Chair, we continue to make small grants to doctoral students on the verge of completing their theses. These grants are funded by the Radcliffe-Brown and Firth funds of the ASA and RAI, as well as by the Sutasoma Foundation. As I noted last year, ASA has supported the R-B awards from the proceeds of its royalties from Routledge. With the ending of that contract, we may need to draw more heavily on the Firth Fund in future years. SIGNIFICANT DONATIONS?

Stella Mascarenhas-Keyes has continued to apply to ESRC to fund the ASA's training courses in professional practice, and to coordinate provision of the courses. With the exhaustion of the ring-fenced GAPP funds last year, the ASA potentially faced a problem with funding its mandatory 10% contribution towards the full cost of these courses (including residential costs). We are most grateful to the RAI and the Government Social Research Service for two £600 subventions that cover this cost for the coming year. The latter organization will also be a welcome presence on the course.

There remain challenges in funding the Anthropology Matters network MORE NEWS OF POSTGRADS?

- 12) **News of members:** Congratulations to Professor Scarlett Epstein (Practical Education and Gender Support) who was awarded an OBE in the New Year's Honours List in recognition of her services to rural and women's development, and to Professor Elisabeth Croll who was elected an Academician of the Academy of Learned Societies in the Social Sciences.

We were saddened to learn of the death on 25 December 2004 of Dr Marianna Heiberg (Norwegian Institute of International Affairs) who gained her doctorate from LSE in 1981, and had been an ASA member since 1987.

I am not able to update members on the contribution made by the Tikopia Appeal, supported by the Firth Funds – including that of the ASA, towards coconut rehabilitation in the wake of the Tikopia hurricane. Hilary Callan, as Director of RAI, has been promised a report but none, so far as I am aware, has yet been forthcoming.

The Academy for Learned Societies in the Social Sciences functioned more effectively in 2004 than when I wrote last. The Committee will need to find a new delegate to represent its interests at administrative meetings. Since these are usually held in London, it might make sense for this person to be London-based to save on time and expense.

I wanted to add a special note here in anticipation of the Treasurer's Report. The ASA has successfully controlled its core costs in recent years, notably in relation to committee members' expenses and labour costs, however we have needed to spend on our IT systems with the benefits we now see in terms of membership database, Annals and Directory production, mailing groups, and the website. This has involved costs, some of them one-off. Additionally, our incoming accountants have looked carefully at our accounts and made them more realistic in some respects. For instance, it seems that previous accountants had imputed interest to our savings accounts rather than checked the actual amounts earned, with the result that our assets were overstated; we had continued to show stocks of t-shirts and CD-Roms as assets, although the likelihood of our ever realising their imputed value was remote. To assist the incoming Chair's planning, I have encouraged the Treasurer to present as realistic an account of our financial position as possible. This year's outcome should therefore be interpreted as an 'adjustment' in our asset position rather than as an indication of overspending in the longer term. Nonetheless, sooner or later the Association will need to raise subscription levels (as noted above unchanged since 1999).

Collection via standing orders makes this a cumbersome process, and we shall continue to monitor the possibility of a bank allowing an organization of our scale access to direct debit facilities.

In addition to the committee members with more narrowly designated roles discussed already, the ASA functions thanks to the efforts of its 'officers' – secretary and treasurer, Iris Jean-Klein and Lisette Josephides – its ethics officer, Ian Harper, and the willingness of Marcus Banks and Alberto Corsin-Jiménez to undertake a range of tasks involving media, membership and liaison. Working with them, as well as those named in earlier paragraphs this year and in my previous reports for 2002-4, has been a great pleasure. Mukulika Banerjee, Marcus Banks, Sarah Pink, and I – who stand down officially at the ABM – wish new and continuing members of the committee every success.

Richard Fardon

8.2 Administrator's report

Other issues not so far covered:

Directory – there was a rather unexpected response to my emailed request for members to update their directory entries. Nearly half the membership responded – although not all as instructed! Consequently I hope the directory will be more accurate this time around. Letters have been mailed to all those without email addresses regarding their directory entries – responses awaited.

I still think an anthropologist could spend an afternoon trimming the index, making the directory more concise, useful and cheaper to produce. Any offers please email me!

Finances – members are using Paypal happily both for subs and conference regn; online access now finally extended to the main bank account as well as the conference one, which will facilitate more rapid response to subs payments in future.

Website – hit reports suggest reasonable daily traffic. In process of adding a Blog for *Apply*. The use of online forms to gather member input seems acceptable to members.

Conferences – 2005 progressing smoothly with all 120 places booked; ASA03 balance has been paid to ASA; ASA04 balance is not yet resolved due to complications in Durham accounts. I have made repeated attempts to resolve this, but Uni finances move slowly.

Rohan Jackson

8.3 Treasurer's report

to follow

8.4 Media and membership report

to follow

8.5 Publications officer's report

Qualities of Time: anthropological approaches, ASA monograph 41, edited by Wendy James and David Mills, and published by Berg (2005). Copies were sent out to all ASA members who have paid their annual dues. This is the first ASA monograph published by Berg.

1. Update on the ASA volume for the 2003 Decennial Conference: Hannah Shakespeare of Berg met with Peter Wade, Penny Harvey and Jeanette Edwards on January 27th 2005 to discuss the progress of this volume. The editors are planning two volumes from that conference, and Berg is happy with this proposal. One volume will be the official ASA conference volume; the second will be published separately, not as an ASA volume but marketed along with the first. The second volume will focus on the anthropology of new technology and will be targeted as an anthropology textbook. Due to the individual focus of each, the volumes will not be marketed as companion volumes. The editors aim to submit a re-worked proposal for the ASA volume ASAP, and a proposal for the second volume by

June 2005. If the proposal for the second volume is deemed unsatisfactory, Berg reserves the right to refuse publication. The ASA Committee is asked to consider the following: Is it OK to use ASA material in a non-ASA volume (i.e. the second anthropology of technology volume?). There is certainly a precedent for this, but we may want to re-consider this question and confirm with Berg as our new series publisher. If Coleman & Collins volume (see below) comes out in 2006, would we want to schedule/delay the publication of the Wade, Harvey & Edwards volume to 2007? Or would it be OK for both volumes to appear in 2006? How might this affect membership fees?

2. *Locating the Field: space, place & context in anthropology*, edited by Simon Coleman & Peter Collins, will most likely be ASA monograph 42. The Editors Contract for this 2004 ASA Conference volume has been sent to Coleman & Collins, and individual author contracts will be distributed shortly. This volume is on a steady course with a projected publication date for early 2006.
3. Peter Collins & Anselma Gallinat (eds) have submitted a new book proposal to the ASA that they would like to include in the (new) ASA Research Methods Series. At present, no agreement has been reached between Berg and ASA to re-launch the Research Methods Series. The proposed title of the work is *Keeping an Open I: the self as ethnographic resource in anthropology*, and includes twelve chapters from various authors.

See appendix 3.

Do we want to re-launch the Research Methods series? If so, is this proposal suitable for the ASA (please see attached copy - Richard will bring to the committee meeting)? Are there other competing ideas for a possible new ASA series that I could approach Berg with?

Dr. Trevor Marchand, SOAS

8.6 Conference liaison officer's report

Diamond Jubilee ASA celebrations 2006

This matter was referred to the Conference liaison officer by Pnina Werbner.

Pnina is planning to book a special room in Keele to celebrate the Diamond Jubilee of the ASA. She thinks the Association should set up a special photographic exhibition to commemorate the occasion. Pnina has come up with a number of very good ideas, but someone will have to commit to see them through, and the ASA will have to put up the money to cover expenses. (Most of the expenses she mentioned, and I can think of, refer to the cost of tracing down photographs and developing prints. A suggestion of hers was to ask head of departments for a contribution, as well as photographs/mementoes to add to the exhibition.) Another idea of hers is to invite people like Mary Douglas and Jack Goody to an informal roundtable.

As for the exhibition itself, Pnina observed that the Manchester Anthropology department invested some effort into organizing a similar photographic exhibition for their 50th anniversary back in 1999. Some of the photographs displayed there were stored in CD format (contact: Richard Werbner) and the whole thing would therefore just be a matter of someone getting hold of the CD and developing prints. Another possibility would be to set up a video display unit and ask Alan Macfarlane for permission to screen some of the interviews with the discipline's 'ancestors' which he has conducted and videotaped in the past, and which are available for download from his personal webpage.

ASA Conference 2004 Report (submitted by Simon Coleman and Peter Collins)

This conference was aimed at gathering perspectives on an area of the discipline that should be of interest to all anthropologists, whatever their theoretical or ethnographic focus, but which has come under increasing scrutiny over recent years. The use of 'metaphor' in the title was also intended to encourage contributors to look at the assumptions behind the spatial metaphors that are so often constitutive of ethnographers' as well as informants' understandings of localities.

The conference ran over four days and was very well attended, with around 150 participants and almost 30 panels. It was particularly noticeable and encouraging to see so many people attending from beyond the UK, and so many from what is clearly a burgeoning younger generation of PhD students. Our three plenary sessions provided varying perspectives on the theme: Ulf Hannerz presented personal reflections on his four field studies in Washington DC, the Cayman Islands, a Nigerian town and -- more ambiguously located -- among news media foreign correspondents. Nigel Rapport's piece contained another kind of personal vision, exploring the means by which to translate liberalism into anthropology, and arguing that an understanding of the city as cosmopolis located within a global network of links might offer a useful framework for understanding -- and envisioning -- a world full of 'guests'. Webb Keane rounded off the conference with reflections on how a focus on the tensions between abstraction and material mediation can lead to insights not only into an anthropology of Christianity, but also of the global. Other panels ranged from such general topics as scalarity, sociality and the materiality of metaphor to more specific coverage of post-socialism, diasporic formations and communities in cyberspace. A special session on teaching was led by David Mills of C-SAP, and another panel included postgraduates discussing their research. The newly established ASA Network of Applied Anthropologists also met.

Funding was received from the British Academy and the Department of Anthropology at Durham, and Rohan Jackson again did an excellent job as conference administrator, helped by a team of postgraduates. Richard Fardon's after-dinner speech provided brilliant anthropological satire.

Various writing projects are emerging from the conference, including the volume *Locating the Field*, which will be published through the Berg series. A commentary on the conference can be found in *Anthropology Today* October 2004.

8.7 Secretary's report (as per 05 annals)

During my second year as the ASA's Honorary Secretary, I have continued to work closely with the Chair and our new administrator on compiling agendas and drafting minutes in respect of the committee's three business meetings during the year. I am also routinely in liaison with the administrator on membership issues, which during this past year concentrated on establishing the association's existing membership as well as on increasing the numbers and professional variety of the association's new membership. I also had again the honour of representing the Association at an international meeting, at the EASA's Summit meetings in Lisbon in May 2004. The event was an opportunity to exchange with representatives of other associations across Europe organisational experiences and ideas concerning the discipline's future. It was also an occasion for us all to learn more about the discipline's internal variety. The honorary secretary's physical input into the Annals production process henceforth, as I stated in last year's report, has been considerably economised by recent new arrangements, and the committee officers with the administrator are still looking to stream-line the process further. I have continued to serve in my role on the board of trustees that handles the allocating of postgraduate awards from the Radcliffe-Brown, Firth, and Sutasoma funds.

Looking ahead at the next year, my third and last in this office, I expect to continue to distribute my attention in all these directions; but I particularly look forward to assisting the incoming Chair as s/he musters the ropes in 2005. Alas, the committee will also be looking for a replacement for me. But may I use this opportunity to sneak in, for the record, a feisty vote of thanks to the outgoing Chair, Richard Fardon, whose dedicated application to the cause (and are we not all buckling under plural and sometimes conflicting demands that are made on us?), exemplary collegiality, gift for words and indefatigable human *charm* even under duress I have come to hold in very high esteem during my own more distracted and intermittent contribution to our common enterprise. It has been a real privilege to get introduced to association business by a professional who cares so much for our discipline.

Iris Jean-Klein

Appendix 1: ethics stuff from last meeting

The final bit of this file for your consideration. Ian feels that we shall often be faced with questions of this kind in future, so a proper discussion would be very worthwhile. Richard

----- Forwarded message follows -----

From "Stanley Gaines" <Stanley.Gaines@brunel.ac.uk>

Prof. Fardon,

Here is Prof. Seale's original response to the guidelines that I just sent you.

-Stan

Dear Stan

Further to our helpful conversation I can outline the issues that apply to document DCM54.1. The problem for me lies in the mechanism of specifying setting, topics and questions that are forbidden to the students. This contrasts with the approach of the BSA and ASA on the application of research ethics guidelines, since it suggests that there are general rules that apply to all research contexts rather than encouraging context-specific consideration of ethical issues. The approach is also likely to damage attempts to get students to think things through for themselves, an essential feature of the good research practice we would want our students to adopt. In my experience, first year students are capable of acting responsibly with regard to ethical issues in research and ought not to be denied the opportunity to exercise and develop that responsibility.

Additionally, the examples of restrictions given in the document are often impractical, so would not achieve what they are intended to achieve anyway. For example, the categorisation of a named group as 'vulnerable' is a blanket approach to this idea that ignores the contexts in which vulnerability may become apparent. We are all vulnerable in one context or another! Vulnerability is not a property of people, but of relationships between people. Telling students they cannot ask 'personal questions' suffers from the same problem. When is a question personal? This rather depends on how it is heard and answered. I can ask a person what she thinks about representations of women in the media, for example, and discover that a person's wishes to talk about how this relates to her own experiences of bulimia. In an exploratory qualitative interview it would be entirely appropriate to allow this to happen. It might even be unethical to deny to a person the chance to talk about such a subject, should their need to do so be pressing.

It is rather too easy to think of examples of excellent first year projects which I have supervised or assessed over the years which do all of the things that the document says are forbidden to students, but which are ethically conducted projects. None, in my experience, has ever resulted in any complaint, let alone a full blown legal challenge. For example:

- many students like to do observational studies of television watching in families, often their own families, or those of friends. This involves research on children.
- observation of 'private' behaviour in 'public' places is quite common too – studies of where people scratch themselves, blow their noses, make sexual contacts (eg: kissing) in public places, are all legitimate areas of social psychological and micro-sociological work that students ought to be allowed to engage in.
- many first year students whom I have supervised have reported on illegal drug taking behaviour by interviewing people about this, or doing observational studies in clubs or private houses. In doing this they are following in the footsteps of established sociological work on these topics and are encountering the ethical dilemmas that they ought to encounter if they are to learn what it means to do social research.

So for me the problem lies in the attempt to specify ethical issues in advance and on the negative effect of this on students' capacity to take responsibility and to learn an independent approach to research and ethical decision making. The mechanism of the ethical monitoring form, in encouraging students to confront and think through their responses to ethical issues, strikes me as a good educational device, sufficient also for the purposes of any legal challenge. In so far as it

imposes bans on certain kinds of research (as unfortunately it does where it slips into a ban on research with children unless accompanied or in a public place - what about watching your own brothers and sisters watching television?) it strikes me as unhelpful.

I look forward to hearing the results of any further discussions you have with interested parties about this and appreciate very much your help in taking this forward.

Clive

Dear Professor Gaines,

I am responding to your enquiry sent earlier this month (13 September). Unfortunately the timing of your enquiry, has given the Association no opportunity to respond before the resumption of the academic year (although I note that the issues were raised as long ago as March).

I am personally of the opinion that the Guidelines do indeed render some legitimate areas of anthropological research impossible - as Professor Clive Seale argues. However, it is the opinion of the Association that you seek rather than my view.

I have forwarded your papers to Dr Ian Harper who is ASA Ethics Officer and keeps abreast of current discussions in this field. We have a committee meeting on 6 November and my hope is that the Association will be able to reach an opinion and respond to you then.

It would be very helpful if you also had electronic copy of the materials you enclosed since the Association's Committee operates on e-mail between meetings. A copy to committee@theasa.org would reach all members.

RF

Appendix 2: Possible candidates for Hon Mem status

Existing hon mems are:

Shirley Ardener, John Barnes, Paul Baxter, Pat Caplan, Elizabeth Colson, Ian Cunnison, Mary Douglas, Scarlett Epstein OBE, Ruth Finnegan, Ronald Frankenberg, Philip Gulliver, Polly Hill, Jean La Fontaine, Ioan Lewis, Peter Lloyd, Adrian Mayer, Peter Rivière, Malcolm Ruel, Aidan Southall, Elizabeth Tonkin, Sandra Wallman, Roy Willis.

My suggestion would be pick from the second table here, and not those with a Pyear (paid for year) of 2007 or 08 as that will necessitate reimbursement...

First table lists those who are behind in their subs

firstname	lastname	institution	dob	pyear	category
Allie	Dubb		1930	1999	Retired or unwaged
Don	Handelman	The Hebrew University	1939	1999	Other
G	Sarana	Lucknow University	1935	1999	Deemed resigned
D P	Gamble	San Francisco State University	1920	1999	Deemed resigned
Nancy	Pollock	Victoria University	1934	1999	Deemed resigned
Lidia	Sciama	Oxford International Development Centre	1932	1999	UK resident
Moshe	Shokeid	Tel-Aviv University	1936	2000	Other
Nevill	Colclough	University of Kent at Canterbury	1938	2000	Retired or unwaged
Sylvia	Rodgers		1928	2000	Retired or unwaged
William	Newell		1922	2000	Retired or unwaged
G C	Bond	Columbia University	1936	2000	Aus - NZ - Japan - Canada - US
Nobuhiro	Nagashima	College of International Studies	1937	2001	Aus - NZ - Japan - Canada - US
Ruth	Salzberger		1920	2001	Retired or unwaged
John Stuart	MacDonald		1931	2001	Retired or unwaged
Raymond	Smith	University of Chicago	1925	2001	Retired or unwaged
Anton	Ploeg		1932	2001	Retired or unwaged
J S	Uberoi	University Enclave	1934	2001	Other
David	Brokensha		1923	2001	Retired or unwaged

Second table lists those who are more or less up-to-date.

firstname	lastname	institution	dob	pyear	category
A D	Sanders		1938	2003	UK resident
Sue	Jennings		1938	2003	Retired or unwaged
David	Rheubottom	University of Manchester	1939	2003	UK resident
Mark	Holmström		1934	2004	Retired or unwaged
Richard	Gombrich	Balliol College	1937	2004	Retired or unwaged
Burton	Benedict	Kroeber Hall	1923	2004	Retired or unwaged
Esther Newcomb	Goody	University of Cambridge	1932	2004	Retired or unwaged
Renate	Barber		1927	2004	Retired or unwaged
Barbara	Harrell-Bond	American University in Cairo	1932	2004	Retired or unwaged

firstname	lastname	institution	dob	pyear	category
Eva	Gillies		1930	2004	Retired or unwaged
Lewis	Hill		1935	2004	UK resident
Stephan	Feuchtwang		1937	2004	UK resident
Jane	Hubert	St George's Hospital Medical School	1935	2004	Retired or unwaged
Michael	Banton		1926	2004	Retired or unwaged
Paul	Spencer		1932	2004	Retired or unwaged
Rosemary	Harris		1930	2004	Retired or unwaged
A G	Dewey	University of Hawaii	1928	2004	Aus - NZ - Japan - Canada - US
Maurice	Bloch	London School of Economics	1939	2004	UK resident
D M E	Curtis	Institute of Local Government Studies	1939	2004	UK resident
Adrian	Edwards		1933	2004	Other
Kenneth	Brown		1936	2004	Retired or unwaged
Paula Brown	Glick		1925	2004	Retired or unwaged
Susan	Drucker-Brown	University of Cambridge	1936	2004	Retired or unwaged
Teresa	Spens		1919	2004	Retired or unwaged
Audrey	Butt-Colson		1926	2004	Retired or unwaged
Josep	Llobera		1939	2004	Retired or unwaged
John	Davis	University of Oxford	1938	2004	UK resident
Simon	Charsley	University of Glasgow	1939	2004	UK resident
Sheila	Cunnison		1932	2004	Retired or unwaged
Kingsley	Garbett	University of Adelaide	1935	2004	Aus - NZ - Japan - Canada - US
Ann Elizabeth	Wee		1926	2004	Retired or unwaged
Michael	Young	Research School of Pacific and Asian Studies	1937	2004	Aus - NZ - Japan - Canada - US
Alison	Redmayne		1936	2004	Retired or unwaged
Edward	Schieffelin	University College London	1938	2004	UK resident
Andrew	Strathern	University of Pittsburgh	1939	2004	Aus - NZ - Japan - Canada - US
Donald	Taylor	Pitt-Rivers Museum	1931	2004	Retired or unwaged
Nicholas	Allen	University of Oxford	1939	2004	Retired or unwaged
Joanna	Overing		1938	2004	Retired or unwaged
Joan	Vincent	University of Columbia	1928	2004	Retired or unwaged
Sutti	Ortiz	Boston University	1929	2004	Aus - NZ - Japan - Canada - US
Richard	Werbner	University of Manchester	1937	2004	UK resident
Michael	Whisson	Rhodes University	1937	2004	Retired or unwaged
R L	Wishlade		1932	2004	Retired or unwaged
James	Woodburn		1934	2004	Retired or unwaged
Teigo	Yoshida	17-19, 3 Chome, Minami-Cho	1923	2004	Retired or unwaged
Malcolm	Young		1939	2004	Retired or unwaged
Peter	Ucko	University College London	1938	2004	UK resident
Alexander	Lopasic		1928	2004	Retired or unwaged

firstname	lastname	institution	dob	pyear	category
Ravindra	Jain	Jawaharlal Nehru University	1937	2004	Other
Ray	Abrahams	University of Cambridge	1934	2004	Retired or unwaged
Ahmed	Al-Shahi		1938	2004	Retired or unwaged
John	Argyle	University of Natal	1931	2004	Deemed resigned
Carmello	Lison-Tolosana	Faculty of Politics and Sociology	1929	2004	Retired or unwaged
K D	Kesby	University of Kent at Canterbury	1938	2004	Retired or unwaged
H A	Powell		1919	2004	Retired or unwaged
Norman	Long	Agricultural University	1936	2004	Retired or unwaged
George	Appell		1926	2004	Aus - NZ - Japan - Canada - US
Barrie	Machin		1939	2004	Aus - NZ - Japan - Canada - US
Gerald	Mars		1933	2004	Retired or unwaged
Emanuel	Marx	Tel-Aviv University	1927	2004	Retired or unwaged
David	McKnight		1935	2004	Retired or unwaged
Peter	Morton-Williams		1922	2004	Retired or unwaged
Marshall	Murphree	University of Zimbabwe	1931	2004	Deemed resigned
Peter	Loizos		1937	2004	Retired or unwaged
Caroline	Ifeka		1939	2005	Retired or unwaged
Murray	Last	University College London	1937	2005	Retired or unwaged
Andrew	Turton	School of Oriental and African Studies	1938	2007	Retired or unwaged
Gilbert	Lewis	St John's College, Cambridge	1938	2008	Retired or unwaged

Appendix 3: Collins and Gallinat new book proposal

1. NAME, as it will appear in the book:

Peter Collins
Anselma Gallinat

Correct pronunciation if likely to be mispronounced:

[Anzelma Gallinat]

3. Professional Address and Telephone:

Peter Collins
Dept of Anthropology; University of Durham
43 Old Elvet, DH1 3HN Durham
Phone: 0191-334-6203

Anselma Gallinat
Dept of Anthropology; University of Durham
43 Old Elvet, DH1 3HN Durham
Phone: 0191-334-6198

Fax Number: 0191-335-61-01

E-mail number: p.j.collins@dur.ac.uk; anselma.gallinat@dur.ac.uk

4. Nationality (this is required for copyright purposes):

P.J Collins: British
A. Gallinat: German

5. Date of Birth:

P.J. Collins: 22/12/1954
A. Gallinat: 29/09/1977

6. Biographical Note: Please attach a Curriculum Vitae, OR, give details of previous appointments (with dates), published works, and any other information that might be relevant.

Please see two CVs attached (attachment 1).

7. Working Title:

Keeping an open 'I': The self as ethnographic resource in anthropology

Subtitle (if any):

8. Suggested Delivery Date:

30th Dec. 2005

9. Approximate Length (in words if possible):

100,000 words approx.

10. Do You Hold the copyright? Yes/No

11. Does it include copyright material for which fees might be payable?

No.

Does it include any illustrations (halftones, maps, diagrams, tables, etc.?)

We would like to include a DVD containing visual (video clip; photographs) and sound (possibly excerpts from interviews) material from the research done by the contributors. In that case there would be no further pictures in the printed book. If this is not possible, however, we will expect contributors to include some photographs in their text.

If so, how many?

No yet known.

12. Has any of the material been previously published (if so, where)?

No.

Has the work been offered to other publishers (if so, whom)?

No.

13. If the book is to be an edited collection, have you approached the contributors yet?

Yes. Abstracts are attached.

14. Please attach proposed list of contributors and titles for their chapters.

Please see attachment 2.

15. Please describe your book briefly (200-300 words) for intending readers:

Due to the subjective nature of fieldwork, the main form of data collection in Anthropology, anthropologists use their personal experiences to inform their writing. However, it is conventionally expected that this concerns a) only experiences that were made during fieldwork, and that b) if the personal is included, it appears in the form of self-reflexivity. This means that, more often than not, personal experiences inform ethnographic writing but they are neither explicitly nor systematically made a part thereof. The question of the inclusion of personal experiences as ethnographic data is particularly relevant for native anthropologists whose own memories are often highly relevant for their professional work.

This volume takes a step forward from the notions of auto-ethnography and self-reflexivity in 'anthropology at home'. It makes a methodological argument for the inclusion of anthropologists' personal memories in reading, doing and writing ethnography which goes beyond reflexivity. A number of chapters consider methodological implications of such an approach. They discuss, for example, how rapport in the field is established and carried over into the writing; others discuss the question of inclusion and exclusion of memories when writing. A second group of chapters provides case-examples of including the anthropological self as informant and discuss the consequences of this kind of integrative analysis. Issues which are being discussed in relation to both methodology and writing range from ethics and honesty, over authenticity, memory, to language.

16. Please list, in order of importance, your book's three chief selling points for its intended market (in the form of short and snappy bullet points):

- Novel contribution to anthropological methodology
- Timely criticism of and contribution to both highly popular and contentious issues in ethnography (auto-ethnography, self-reflexivity, anthropology at home)
- High profile international contributors

17. Please describe the book in a short paragraph of 50-100 words for librarians and booksellers (please note that this could appear on the back cover of your book):

It is commonly acknowledged that anthropologists use personal experiences to inform their writing. It is expected though that this concerns a) only experiences made during fieldwork, and that b) the personal appears in the form of self-reflexivity. The book takes a step forward from 'anthropology at home' and 'auto-ethnography' and shows how anthropologists can include their memories as ethnographic data in their writing. The book contains chapters which deal with methodological implications of such an approach and chapters which provide case-examples for the critical writing of integrative ethnography. Themes that are discussed include self-reflexivity, authenticity, memory, translation, ethics and similar issues which are brought about by this step forward in methodology that takes ethnography beyond post-modernity.

18. Competing or similar titles (if any). Please cite author, publisher, date, price:

Ruby, Jay (ed.) 1982. *A Crack in the Mirror: Reflexive Perspectives in Anthropology*. Philadelphia: Univ of Pennsylvania Press. (Out of print)

Jackson, A (ed.) 1987. *Anthropology at home*. London: [Tavistock]Routledge. (out of print)

Benson, Paul (ed.) 1993. *Anthropology and literature*. Urbana: University of Illinois Press. (out of print)

Reed-Danahay, Deborah E (ed.) 1997. *Auto/ethnography: rewriting the self and the social*. Oxford: Berg. £14.99

Coffey, Amanda. 1999 *The ethnographic self: Fieldwork and the representation of identity*. Thousand Oaks, CA: Sage Publications. £20.99

How does your book differ?

The book takes a step forward from Jackson's and Reed-Danahay's volumes which can be seen as timely progressions of theorising ethnography. Although the volume by Benson is related to our publication, the foci of these works differ. Our volume is concerned with the methodical questions of including anthropologists' experiences, whilst *Anthropology and literature* focuses more generally on writing ethnography poetically. Coffey's work is the closest one in title. However, she discusses the interaction of the researcher in the field, and the sexualization of the field and the self in a more self-reflexive vein. Our volume takes what Coffey describes forward by looking for systematic ways of including the anthropological self as an informant.

19. What readership are you addressing?

Secondary

Undergraduate

Postgraduate

Professional

___ Other (please explain)

20. If your book is a textbook, please describe as precisely as possible those courses for which it will be required or recommended reading, and whether or not it will cover a whole course or only part of it:

in the UK:

in the US:

in other areas (please specify):

Will the book meet interdisciplinary needs?

21. Any other remarks:

22. If your book is at proposal stage, please also attach a prospectus with abstracts of each of the chapters and, if the book is an edited volume, the names and affiliations of the contributors.

Titles and abstracts of chapters: attachment 2.

Names and affiliations of authors: attachment 3.

Titles and abstracts of chapters

Introduction

Personal experience and memory as resources in ethnography
Peter Collins and Anselma Gallinat

Anthropology has long struggled to maintain its status as an accountable academic discipline whilst propagating research that is highly qualitative and inevitably subjective. During the literary turn in the eighties and early nineties earlier anthropologists were therefore criticised for keeping their selves out of their texts. This, it was argued, leads on the one hand to a constructionist writing style. On the other hand it prevents other researchers from retracing this research. With publications such as *Writing Culture* (1986) a style was propagated which revealed much more about the anthropologists 'positioning' in the field. The anthropological self is therefore included to reveal information about the relationship to informants. Anecdotes from the field are used to illustrate the generation of ethnographic knowledge. Nevertheless, this inclusion of personal experiences and memories has remained eclectic. They are usually also awarded a particular status somewhat aside from the action of 'proper', 'authentic' informants. This way, they have also largely remained external to analysis.

The chapter will provide an argument about the necessity of taking steps forward from self-reflexivity and, what has been referred to as, auto-ethnography. The experience of anthropologists are often highly relevant for their doing and writing ethnography. This is the case in particular for 'native anthropologists' for whom this may also mean memories from times before their professional training. Therefore, we argue that anthropologists should include personal experiences as data in their analysis. They should consider their selves as a further informant in and from the field.

The chapter will delineate the developments in the discipline by focusing in particular on 'anthropology at home' with regard to both its application and its perception in the discipline, focusing on the reflexive turn and on auto-ethnography. It will discuss some authors who already apply such an integrative approach. It will then detail the implications of such research and writing for methodology and the discipline at large. These include issues like authenticity, 'playing the native card', memory and memorisation, ethics and honesty, and the question of whether this leads us from an anthropological 'double vision' to a 'split personality'. In this vein the chapter will introduce the following chapters explaining their relation to these issues and the overall thesis. It will also rationalise the order of these chapters in terms of their discussing field methods and writing ethnography.

Chapter 1

The Ethics of Participant-Observation: Personal reflections on fieldwork in England
Nigel Rapport

In his acclaimed *Reflections on Fieldwork in Morocco* (1977), Paul Rabinow proclaimed that the strength of an interpretive social science lay in experiential, reflective and critical activity. The anthropologist and her informant lived in different ongoing life-worlds: the point of fieldwork and its recounting was to set up a third world of partial meeting and translation.

In the years since Rabinow's reflections, such ideas have been developed into their own sub-field, amounting to a template for a new type of activity and a new type of product. George Marcus describes anthropology's primary data as deriving from the

anthropologist's personal relations in the field; to turn these into the epistemological basis of further interpretation and objectivation then calls for self-reflection.

This chapter is a personal reflection on two aspects of the new template for 'writing culture': first, an admittance of self-criticism into the product of research and, second, an emphasis on emergence in the activity of research. In the context of an account of a first fieldwork, in the rural, upland village and dale of Wanet, in north-west England, I elaborate upon the notion of an 'emergent moral text'. In particular, by centring my account on social relations in which I played a significant part, on the personae 'Nigel Rapport' adopted in the field, and by juxtaposing these relations and personae against those I was party to previously --relations and personae I consciously kept distant, kept secret, from Wanet-- I shall describe a coming to terms with the moral precedents and implications of my work.

The chapter works towards ethical prescription of both a methodological and a social-political kind: an attempt to use the memory and experience of being 'Nigel Rapport' for writing and righting social reality.

Chapter 2

Ethnographers as Language Learners

Alison Phipps

'The wonderful thing about language is that it promotes its own oblivion'

Merleau Ponty, *The Phenomenology of Perception* 1962, p. 466

In 2001 Roberts, Byram et al published a book length study of a project to develop linguistic and cultural understanding in university students of modern languages using ethnography (Roberts et al. 2001). *Language Learners as Ethnographers* has had a considerable impact on the way in which modern languages are taught and conceived at advanced level in recent years. It demonstrates the way in which ethnographic methods can be incorporated successfully into an engaging programme of cultural study in modern languages (Byram & Fleming 1998; Byram 1997). This work begs the question, however, what of ethnographers as language learners? If language learners can develop ethnographic attitudes as part of their study then what of ethnographers who live and breathe languages in their field work practices? How did they come by their languages? What phenomena were revealed as nuanced uses of language, dialect, register, grammar and lexis grew with time and practice and experience? How did their sense of self and their perceptions of culture and land and language change with the time required to learn and grow in other languages.

This chapter will examine the role of language learning in ethnography, auto-ethnographically. Rather than considering the work of language learning as a functional process that is detached from fieldwork I will reflect on language learning and the role played by representation, time and memory in experiences of language learning as a crucial, subjective element in ethnography. I will consider the differing experiences and memories I have of language learning, both formally constructed within classroom settings and also of language learning and reflection from my own European fieldwork. I will consider the difference between the learning of languages (French and German) prior to and separate from any intention to pursue ethnographic work, and I shall compare these experiences to the learning of Portuguese as an ethnographic study and *for explicit* fieldwork purposes.

In order to reflect on these memories and experiences of language learning and their differing relationships to ethnography I shall refer to specific literature in this field including

Michael Agar's *Language Shock* (Agar 2000; Agar 1994), Bourdieu's *Language and Symbolic Power* (Bourdieu 1991), Gumperz & Hymes' *The Ethnography of Communication* (Gumperz & Hymes 1964) and Ingold's *The Perception of the Environment* (Ingold 2000).

In previous research (Phipps & Gonzalez 2004), together with Mike Gonzalez, I made a distinction between language learning and *linguaging*: the lively, active and engaged use of languages in everyday life. I shall argue that ethnographers are not only influenced by language learning but that ethnographers are also *linguagers*. I shall ground this argument in Merleau-Ponty's theoretical work on the 'experiencing self', and his development of Heideggerian perspectives on time and experience. In this way, using my own memories and experiences, I aim to show how ethnographers as language learners and as *linguagers* are engaged in much more than the acquisition of a technical skill that enables translation, writing and the gathering of data.

Chapter 3

Exposing the Self: the Interview as Dialogue

Peter Collins

Within the social sciences, the research method known as 'interviewing' has been portrayed as an extraordinarily homogeneous phenomenon, at least until the last few years or so. In the many 'handbooks of qualitative methods' interviewing has generally been described in fairly simplistic and apparently non-contentious terms. Here is the interviewer (*A*) and there is the interviewee (*B*). It is worth noting that the interviewer is always given seniority in the agency stakes. The object of the exercise is for *A* to extract as much 'data' (or 'information') as possible in the time available. It is generally taken for granted that time limits are set by *A*. In order that the best possible data be extracted, *A* should take all possible care in questioning *B*. This is important especially in order that contamination of the data, caused by the self of *A* intruding on *B*'s accounts, can be avoided. This description of standard interviewing procedure is undoubtedly something of a caricature. However, it nevertheless provides a sketch of the methodological context in which I introduced a strategy which has been little discussed in the literature. During the course of two separate research projects I carried out what would traditionally be called 'informal' or 'semi-structured' interviews except that I ceased trying to erase my self during the interaction. When I felt competent to do so and always after the interviewee had had an opportunity to speak, I made my own views and experiences clear on issues raised. In this chapter I present some reflections on the ways in which this approach impacted on the talk of the interviewee and on the shape of the interview as a whole.

Chapter 4

'We don't want to talk to you': An examination of insider/outsider perspectives

Nazalie Iqbal

The 'insider/outsider' problem has been a controversial topic within the discipline of anthropology. Conventional wisdom suggests that anthropologists working with their 'own native group' will 'share experiences' that will make access, rapport and understanding relatively easy to achieve. This paper will however examine the instability of insider/outsider subjectivities and the main question that I will explore is to what extent can an anthropologist be an insider?

Although the insider/outsider problem needs to be explored in each research context specifically, I show how there are different degrees of insider-ness and outsider-ness. I

draw on two case studies from my ethnographic research with British Pakistanis living in the North East of England.

My fieldwork experience with informants/friends can be characterised as engaged learning where traditional rootings in anthropology have at times hindered my experience as a British Pakistani anthropologist. The project depended significantly on autobiography, where the use of 'self to study others' was fundamental. The fieldwork entailed discussing and sharing my own experiences with informants. The ethnographic examples I present in this paper will specifically show that it is a mistake to assume that a British Pakistani researcher will share similar experiences with her 'own native' group. The first example will deal with the way gossip and rumours are a major concern to Pakistanis and how fellow neighbours, wider social group and even kin, who can be identified as significant 'others'. Gossip is expressed to damage people's *izzat* (honour) or more crudely the reputation of the *ghar* (household) or extended family. Some families were reluctant to talk to me because of the nature of how gossip is perceived within the so-called 'Pakistani community'. The second example draws on my relationship with a particular devout Pakistani Muslim family. The case does not only illustrate the diversity of contemporary Islamic beliefs and practices, it also highlights the implications it can have for a British Muslim Pakistani researcher.

Chapter 5

Fieldwork on the Floor: embodiment, ethnography and dancing anthropologists
Jonathan Skinner

This chapter looks at fieldwork on the dance floor in Britain. Besides contributing to 'the anthropology of Britain' by considering aspects behind the sudden rise in popularity of modern jive in the UK, to notions of risk, aesthetics, sociality and mobility in modern society, this chapter also contributes to reflexive methodological debates in anthropology. There is a recent minor tradition amongst anthropologists to do and write ethnography with themselves in mind and self-reflexively, just as there is a new tradition of anthropologists of dance who dance with their informants. This chapter's distinctive contribution in these debates is by looking at the advantages - and disadvantages/difficulties - of fieldwork on the floor, of interviewing dancers whilst they are dancing with the anthropologist. Issues thrown up range from embodiment and the articulation of ethnography (bodynotes), to memory (muscle and cerebral) and methodological rigor.

Chapter 6

The Role of Serendipity and Memory in Experiencing Fields and Designing Texts
Tamara Kohn

Drawing from extensive field research on intercultural experience in three different locales (incomer identity in the Inner Hebrides of Scotland, intermarriage in East Nepal, and the practice of Japanese martial arts in the Northeast of England), this paper suggests that accidents are more often than not sites of meaningful discovery in anthropological theory and practice. Skills including openness and flexibility allow these moments to reveal themselves as significant and redirect the gaze of inquiry at any time during the research process. It is argued that, by paying attention to the accidents which happen on a micro-scale (cultural *faux pas*, for instance, spoken or acted in the company of informants) as well as those which happen on a larger scale (life events and memories which choose fields and shape foci for the researcher), a fuller understanding of how field experiences and subsequent ethnographic analyses are constructed is obtained. This is more than a quest for honest reflexivity, but it is an attempt to challenge scientific and linear models of

research design and process (which are demanded by those with power but little hands-on experience) with ones which more closely match the realities of our trade and revel in the serendipitous and often surprising nature of human interaction.

Chapter 7

Dualing Memories: Twinship and the Disembodiment of Identity

Dona Davis

Twins, because of their juxtaposed lives in infancy, childhood and adolescence, are assumed both to have earlier memories and to have more shared memories than singletons. Yet, the memory literature on twins shows no concern with the 'content' of memory, or with notions that one twin may remember what the other forgets (and vice versa), or that each twin can remember the same experience differently. Instead memory is depicted only as a measurable 'capacity' that may be related to IQ and/or learning disabilities. As in pre- post- modern anthropology, the subjects of study are given neither voice nor any meaningful role in setting the research agenda.

Taking the positions 1) that life is situated and contextualized, 2) that identities are self authored and improvised from the resources at hand, 3) that the body is the site of apprehension of the world, 4) that individualism predominates in Western constructions of self, we offer a microanalysis of twin's(s') individual and paired memories of what they recall as formative moments in their twinship. As twins reflect on their lives together, a common theme that emerges in their life stories is a self defining moment, episode or point of realization that-- despite their embodied likeness, common rearing, and tendency of their parents to treat them the same or at least equally—they are different and that these differences are and will become meaningful later in life. These memories encode recognition of each twin's incipient individuality. This we characterize and analyze as a dualing of memory.

Our analysis of dualing memories among twins demonstrates the complex and myriad ways that narratives of self and other derive meaning from the existential worlds of twins. Data for the study is supplemented by interviews with 24 sets of twins attending the Twinsberg Twins Festival in Twinsberg, Ohio, USA (collected during August 2003). First and foremost, however, this chapter is an exercise in auto ethnography. As identical twins and anthropologists, ourselves, for the first time in our ethnographic careers, we get to play the native card. We use our own memories, drawing from our shared worlds and intimate knowledge of each other to reflect on our own self makings. The very process of writing this piece is a dialogue of self and other that enacts the very dynamic we seek to analyze. Our point of departure draws from memories of our own agreed upon self determination narrative. When we were 7 years old, we were each given a pony of our own. It was the only thing we had ever been given that was not exactly alike. Sitting on our respective ponies we were no longer identical. We both agree that the ponies were a key in the development of our own individualities. But from that point our memories also split, our personal and interpersonal worlds of meaning begin to differentiate.

Comparing and contrasting our own experiences to those of our informant twins, we conclude that as twins, our shared experiences of being anomalies in our own culture give us insights into cultural constructions of selfhood singletons may lack. Yet at the same time our analysis shows the extent that 1) memory is also the presenting of the past and 2) how the process and content of memory itself is shaped by culture.

Chapter: 8

'Playing the native card'? The anthropologist as informant in eastern Germany Anselma Gallinat

Some decades have passed since Jackson's volume on 'anthropology at home' (1987) but 'native anthropology' is still under much scrutiny. Early criticism about the lack of objective distance when considering one's own culture were challenged by such influential writers as Deborah Reed-Danahay (1991) and Kirin Narayan (1993). They argued that nobody ever fully knows their own culture and society, and that the analytical ethnographic position works to create distance to informants. Jacobs-Huey discusses a further dimension of native anthropology which she describes as 'playing the native card' (2002). With this choice of metaphor she indicates that 'anthropology at home' might be perceived as threatening by the wider discipline due to its seemingly privileged access: native anthropologists appear to know in advance their informants, their field sites, national and local politics, and the language. Similarly to other recent authors, Jacobs-Huey focuses on the question of access to the field and interaction with informants.

However, whilst fieldwork is the source of our writing, it is our writing that we present to the scholarly community and on the basis of which our work is being judged. When considering this dimension a crucial point appears. According to Appadurai, we ascribe a status of authenticity to our informants by virtue of their being indigenous (1988). If now the professional is merged with the informant in the 'native ethnographer', the writing stemming from this symbiosis may appear nearly incontestable to the non-native, professional readership. This conjecture would indeed shed some light on the curious fact that so few anthropologists openly include their own experiences in their writings apart from referring these to the sphere of self-reflexivity. It would also help explaining why the personal memories that are included usually only stem from fieldwork during which they were noted down meticulously.

The chapter will argue that experiences of the anthropologist, including memories that may reach beyond the professional training, can be highly relevant data which should be included in the ethnography. It will explore the author's personal experiences of German unification and East German *Ostalgie*, the practice of a 'nostalgia for the East', and their relevance to her doing and writing ethnography in Saxony-Anhalt, eastern Germany in 2000. It will provide a case-example of how native anthropologists can include their own voice as one amongst many other informants, and how this can be done satisfyingly for themselves and meaningfully for the readership. It will approach the questions of memory, authenticity and contestability by making a case for honesty and plural voices in ethnographic accounts.

Chapter 9

New Leaves From Old: Making Memory and Place in the Garden Jane Nadel-Klein

In this article, I explore how memories of gardens past affect American gardeners' sense of the garden as a sacred space. I draw upon my own experiences as well as those of informants from my local community. Gardening is not just an enormously popular "leisure pursuit." It entails practitioners in social obligation, competition, consumption and aesthetic choice. Gardeners also make boundaries, define places as "belonging" to the garden or not. Such boundaries enclose not only plants but memories. I am asking myself as well as my informants to recall my/their garden lives, and to pay particular attention to the emotionally significant experiences they have had in gardens. In this way, we see how gardens embody strong cultural themes of home, legacy, property and individualism.

Chapter 10

Remembrance and the ethnography of children's sports

Noel Dyck

Situated at the analytical intersection between childhood as a realm of socialization and sport as a medium of physical and cultural expression, the ethnographic study of children's sport further reveals this to be a space of rampant and robust remembrance. Of course, every adult ethnographer of childhood can expect to confront more or less fulsome or intense memories and personal adjudications of his or her own childhood. Was it a "good", "bad", or unremarkably "normal" childhood that an individual anthropologist brings to his or her investigations of childhood? To what extent and how can fleeting memories or more finished "accounts" of one's own childhood shape the anthropologist's examination or avoidance of the social terrain occupied by infants, children, and youth, not to mention parents and care-givers? In similar manner, ethnographers of sport typically embark upon their chosen fields of study equipped with personal experience of having played one or many games and sports during and possibly since childhood. Indeed, the embodied memory of trained physical movements and the incorporated aesthetics of particular styles of play and performance may be fundamental to framing the specific questions posed and analyses undertaken by ethnographers of sport.

Various forms and processes of remembrance have featured significantly in my ongoing study of sport and the cultural politics of childhood in Canada. In this chapter I shall consider the implications and analytical challenges of opting to enlist memories of one's childhood and athletic experiences as an explicit part of the ethnographic study of contemporary children's sports. The chapter will also assess the manner in which a participant observer's engagement as a parent of child athletes and as a volunteer coach serves to augment the range, complexity, and impact of personal memories within the context of ethnographic fieldwork and analysis. Finally, the chapter will explore the ways in which children's sport may be employed as an instrument for memorializing the self and family as a transitory domestic project and some of the hazards that this may entail.

Chapter 11

Ethnographic Amnesia and the Archaeology of Memory: On Remembering and Forgetting in Writing and Fieldwork

Simon Coleman

Past ethnographies have often been framed by images of landscape: we learn about the geographical position of the people we are about to be introduced to before moving swiftly on to learn about the specificities of their lives. More recently, ethnographies have frequently added another element to the framing of the text: reflexive passages -- sometimes incorporating elements of personal memory -- introduce the reader to the ideological positions and preconceptions of the writer. Both of these ways of locating ethnography are useful but tend to fade into the background once we enter the main body of the work.

In this piece I wish to explore the importance of memory (and therefore, also the importance of forgetting) in writing ethnography and practising fieldwork. By definition, therefore, I am exploring the role of recall within but also beyond the field. Rather than claiming that 'memory' constitutes a single subject in its own right, however, I want to explore some of varied ways in which it has had an impact on my own work, with particular focus on those occasions where I have subsequently discovered my memory of events to

have been incorrect, where I have failed to make obvious connections between pieces of writing separated in time, or where I have only subsequently realised the connections between fieldwork interests and personal experience. Some of these comments themselves build on previous work I have done exploring the connections between fieldwork experiences, discussed in a paper I called 'The Multi-Sited Ethnographer'.

How can one interpret such lapses of memory? And how can we use scholarly work on memory to examine them? In exploring these issues, I move from considering the usefulness of a Malinowskian notion of charters for the present, to reflecting on more embodied theories of learning and memory, to evaluating some of the more recent cognitive approaches in the field.

Chapter 12

The Serendipities of Migration Paths and Decisions: Theory and Memory

Vered Amit

Over the course of more than two decades, my research work has involved a succession of projects involving divergent locales, subjects and circumstances: diasporic migrants, high school students, ethnic lobbyists, expatriates, consultants and youth travelers. While divergent, these are all circumstances that had been shaped to a greater or lesser extent by various forms and experiences of transnational mobility as indeed has been my own biography. My personal history has involved multiple moves across three continents, events occurring through my childhood and since. The social science literature on labor migration and more recently transmigration has tended to emphasize economic and political pressures as systematically shaping movements of people across regions and borders, pressures arising from such macro developments as urbanization, colonization, capitalist penetration, population displacement, political upheaval and so on. Yet my own experiences have suggested the equally and sometimes greater importance of serendipity and individuality in shaping the motivations for and consequences of mobility. Highly personal events such as illness, an educational excursion or temporary sojourn, chance meetings, romantic involvements play out against and through broader socioeconomic and political institutional contexts but are not in any simple way, produced or accounted for by them. My own personal experiences of mobility have thus produced a degree of skepticism about the scholarly emphasis on systemic migration regularities, a skepticism that has affected my fieldwork in terms of my choice of projects, the questions I have posed as well as the analysis of my research findings.

Epilogue:

An anthropologist of international standing will be approached once a book contract has been drawn up.

Appendix 4

Report on training courses

1. We have been successful in obtaining two awards from the ESRC:
 - 1.1 A 5 day residential course in Sheffield 11-15 April 2005: *Professional Practice in Anthropology: Social Research and Evaluation*.. We have also received a contribution from the RAI (£600) and the Government Social Research Service (£600). These two supplementary awards will cover the ASA contribution of 10% which ESRC requires of learned societies.

On the conditions of the Government Social Research Service grant is that we have government social research projects as case studies. I have always included one such case study based on my work at DfES but am organising a second one through DfID. GSR will use the course as an opportunity to promote government social research as a career for anthropologists.

- 1.2 A 2 day non-residential course in London (directed by Robin Wilson from Durham university, with management oversight by me) *Professional Practice in Anthropology: Emergent methodological and ethical dilemmas in policy related anthropology* – date and venue to be confirmed but likely to be in May 2005.
2. **ESRC** have just announced a new scheme *Researcher Development Initiative* (see annex) to replace the previous training and development scheme. A fuller document is available on the ESRC website. It supports training and development of researchers across the social sciences at all stages of their career. When I first heard of it a couple of weeks ago, I emailed Richard Fardon about it – we think it would be a good idea to apply and I am happy to lead on the application. However, apart from discussing it at the Executive committee meeting, it would be worth consulting widely e.g. through HODs, Apply, etc. and other mechanisms. Closing date is **15 April**..

From a quick perusal of the document and application form, I cannot see any mention of a 10% contribution from a Learned Society but I have emailed ESRC about this and am awaiting a reply.

As it has only been announced yesterday I have not had time to read and think about it Any initial thoughts would be much appreciated (my email address is stella.mascahenhas-keyes@dfes.qsi.gov.uk).

Stella Mascarenhas-Keyes
2.3.05

Annex A: Researcher Development Initiative

ESRC is just announced a new scheme to replace the one to which I have been applying for the last few years. This is a new **£3M** scheme introduced by the ESRC Training and Development Board to support training and development of researchers across the social sciences at all stages of their career. With this new initiative the ESRC wishes to support a range of training and development activities and to link these activities more effectively where possible with other ESRC training activities and resources in order to assist in the development of a robust national training infrastructure that will drive forward research training in a systematic way.

The scope of the scheme covers student-led activities; training for either research students or researchers at all stages of their career (or both); training events organised on a regional basis; the development and use of new tools and packages for training purposes.

Applications can be made for one off events or programmes of activities taking place over anything up to a three year period for up to **£100,000** over the period of the award. Applications above £100,000 can be made in exceptional circumstances but must be fully justified.