The Association of Social Anthropologists of the UK and Commonwealth

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ASA Committee Meeting, 12th November 2005

Venue: 19, Amherst Road, Manchester; Time 1-1.30 pm

Agenda

1. Minutes of Meeting of 18th June, 2005

2. Matters arising (action points)

3. Officer's Reports on any matters not covered under (2), some of which will require further discussion.

    (a) Chair & Secretary
    (b) Administrator
    (c) Treasurer
    (d) Ethics
    (e) Media
    (f) Publications (written report)
    (g) Networks
    (h) Postgraduate Affairs/AnthropologyMatters
    (i) Postgraduate Training

4. 2006 Conference: consideration of budget and reflection on how to avoid some of the problems that have arisen in the future.

5. 2006 EASA Conference: proposal to stage a Firth lecture and ways of attracting ASA members to participate.

6. 2008 ASA Conference: theme and timing.

7. Publications. Review of ASA 2005 volume proposal and *Issues in Anthropological Research* Series.

8. Increasing Membership: Strategies and possible rule changes for proposal at the next ABM.

9. AOB

Report from the Chair

1. *Action Points from meeting of 18th June*

(a) I have investigated Lionel Sim's publication/dissemination record and deem him to meet the criteria for membership, taking into account that his most significant output to date is a film taken seriously by some eminent archaeologists and internationally networked on TV, now being worked up into a book.
(b) I contacted the new ESRC link person for social anthropology, Katie Powell. There was no vacancy for a social anthropologist on the Research Grants Board this year, and ESRC maintains the position that the sociologist on the Board can adequately represent our interests, despite repeated denials of this on our part. Their second line of defence is that the success rate of anthropology applications compares favourably with submission rates in comparison with other disciplines. The move to more responsive mode funding will, however, lead to the creation of further panels, and opportunities should exist for anthropologists to improve their representation in 2006. I will continue to pursue this issue vigorously.
(c) Andrew Garner readily agreed to join the committee and I welcome him to his first meeting.
(d) I contacted Henrietta by email and mail regarding her standing down as our representative on the Academy of Social Sciences, but have received no response. Henrietta is seldom in responsive mode but I will keep trying. As an AcSS myself, I did intervene in the controversy over the title of their new journal, which was originally going to adopt the trademarked title of a 40 year old journal edited by Irving Horowitz at Rudgers, *Society*. It's a bit disturbing that no one on the AcSS council appears to know anything about US social science as this is a pretty well known publication amongst the less Eurocentric!
(e) The committee's recommendations for books that might be translated under the CIESAS program was duly tabled at CIESAS's last executive committee meeting thanks to one of my Mexican colleagues, which thanks us for our input. Whether any translations will actually appear remains to be seen, and may well be determined by the results of the 2006 presidential elections.
(f) I contacted OED, and their editor guarantees that thd existing definition of social anthropology will be changed at the next revision to remove all anachronistic components (primitive societies and a dodgy use of "peoples"). This will take a little time, though, as they work through it in alphabetical order and are only a third of the way through the current revision cycle.
(g) I consulted with Ian on the state of play with *AnthropologyMatters* and we can deal with these issues later under the relevant report section.

2. *Other Matters*

(a) The really bad news is that ESRC turned down all our four applications for training course funding, including the course that we have been running successfully for so many years. We will revisit this item later in the agenda under that report item. Stella was working on getting more detailed feedback from them about why our applications were not successful, but at the time of writing I have not heard back from her on this.

(b) There is better news on the ESRC international benchmarking front. We have managed to hold two Steering Committee meetings, Don Brenneis agreed to be chair of the international panel, and a short list of panel members has been agreed and approached, along with a list of 12 departments that the International Panel will visit, probably in February, though delays at the ESRC end have tended to make the schedule slip repeatedly. The panel has been assured a high degree of independence, since it is important to make this exercise credible, but I am happy that we have selected a group of peer reviewers from outside the UK whose judgements and expertise will command respect throughout our community. It has been made absolutely clear that this exercise does not seek to duplicate the RAE since it is an assessment of the discipline as a whole rather than of individual scholars or departments.

(c) I have responded to two national consultations since the June committee meeting. The first was an ESRC consultation on bibliometric methods and the second the HEFCE consultation on the panel and sub-panel draft criteria and working methods. Although many departments chose not to contribute their views on either of the issues, enough did contribute detailed comments to make a collective ASA response meaningful. The ESRC's consultants did actually thank me for the response, in a manner that suggested that they might have been short of usable alternative offerings from other quarters, not too surprising given that it all happened in August, and Hastings Donnan was also very kind about our response to the RAE consultation, saying in a formal letter to me that "the way you brought the issues together for the panel to consider was extremely clear and made it easy to work through and consider". At Hastings's invitation I met with the sub-panel in London on 19th October, and it was made very clear that they would do their utmost to respond to the points raised, within the framework of what every department considered an excellent initial job of interpreting the RAE 2008 parameters. There are obviously some matters that the sub-panel cannot deal with independently, since they are determined by the main panel J (e.g. the relative weighting of research environment and esteem) or by HEFCE (e.g. the 4*, 3*, 2* etc classification) but I think that all the people serving on the sub-panel deserve our thanks for taking on this ever more arduous and thankless task, and it is more apparent than ever that however bad the RAE process may seem, the alternatives to peer review are far worse. The amended final criteria and working methods document will appear in January 2006 (sub-panel decisions have to be ratified at the two higher levels of the RAE structure).

(d) At the request of Hastings at this meeting, I also circulated HODs with an injunction to follow the new rules on early career staff, and to draw the sub-panel's concern about this to any higher school of faculty authorities who might be inclined to disregard them, since it does actually seem that this is happening in some places. No recently completed PhD should be denied a job on the grounds of not having four publications for RAE 2008 if they seem like the strongest applicant for the long term.

(e) Various matters have arisen with regard to ASA 2006. The first, raised by Sarah Pink, related to complaints that many ASA members felt excluded. A call for papers has now been issued and some new parallel sessions introduced into the programme, so the immediate problem has been resolved, though there may still be questions to be asked about a model for organizing conferences that so clearly separates off a category of plenary speakers characterised by relative seniority (and generally non-membership of the ASA) from other members, even though the conference clearly has been organized thus with a view to producing a high quality monograph and creating an important intellectual occasion. The second set of problems arose with regard to the administration. Pnina did not accept Rohan's bid for the overall administration, and has chosen to deal with registration and day-to-day organization via Keele, though Ro will now deal with the website (avoiding total disruption of the integrated internet presence we have striven so hard to create). A third problem is that the co-convenor of the conference is not a member of the ASA in good standing, though Pnina has undertaken to nominate Sean for membership at the next ABM. We should be stricter about this from the beginning in the future, as it is rule 1 in the guidelines! Overall, the conference still looks in pretty good shape, but we should discuss some of the wider issues along with the specific budget and outline Pnina will present under the agenda item devoted to the conference, as sorting out these problems has been time consuming and patience draining.

(f) Veronica has confirmed that things are go for an ASA 2008 conference in New Zealand and is discussing the possibility of combining this with the local association meeting. An issue to be discussed is the date. Early December looks the best bet in terms of cheap accommodation and climate, and might also recommend itself as an alternative to the AAA for some people that year (though it could be a problem for people like me who have to go to the AAA meeting for reasons other than just participating in the sessions). April is the other possibility consistent with Antipodean terms and holidays, but clearly not the ideal solution from the organizers' point of view. This issue plus the theme are included as a separate main agenda item for discussion.

(g) Publications. The Annals and Directory are still not ready: though hopefully we are now getting to the tail end of problems with the purge of non-paying members that have tended to delay the directory, we need to try to improve on our past performance on this front by getting the next Annals out more quickly than usual, though I can hardly ask HODs for new reports until we've published the last ones they sent in! As Trevor's report indicates, we are now on track to give our members two monographs next year, providing that Manchester can keep to the schedule now agreed for the delayed decennial volume. There is a separate main agenda item on publications, since we need to review the ASA 2005 book proposal and discussion the implications of Berg's turning down the *Issues* series.

(h) The next EASA conference will be held in Bristol on the 18th-21st September 2006. Following a suggestion from Richard, I propose that we hold a Firth lecture during the EASA, and that we also ask that ASA members who are not members of EASA be allowed to attend at the EASA members' rate, in keeping with the WCAA principle of admission to conferees on equal terms. There is a separate agenda item to discuss this in more detail.

(i) After something of a flurry of consultations and audit culture exercises, I am hoping that I can soon start pursuing more constructive kinds of endeavours to enhance the public profile of anthropology and build our membership, since it is quite clear that a large number of younger scholars in the UK do not belong to the ASA. Modernizing the procedures for admission to membership would seem a good way of facilitating a recruitment drive and if ASA 2006 is a high profile and successful event, this might also provide a boost to our international membership. We need to announce any intention to introduce rule changes three months in advance of the ABM, so though this is the last item on the agenda, it is essential that we dedicate sufficient time to it.

Admin report

Annals

The delay has been due to our missing our original scheduling with both the editor, Mary Warren, and myself (in relation to other conference work). However we expect to have a version for proofing within ten days. Sending out before year-end.

Membership arrears

This process is ongoing. Sadly. Our bank will no longer accept bundles of s/o's – we now have to send each order to each member's bank. The emphasis now will shift to getting people to pay at all (arrears less significant now), and where they are paying by cheque to shift them to s/o.

New members

We have had several applications already:
Peter Burns, Catherine Palmer, Adam Reed, Susanne Brandstadter, John Linstroth, Kriti Kapila, Dr Josephine Reynell, Dr Paola Heinonem, Dr Janette Davies, Vibha Arora, Arnar Arnason, Rob Aitken, Lazslo Kurti, Neil Carrier, Elisabeth Kirtsoglou, Dimitrios Theodossopoulos, Kristine Krause, Alexandra Hall, Dorte Thorsen,, Inge Maria Daniels.
References have been requested.
Full file to be sent to Committee before ABM.

Please note you have until year-end to get new members to apply.

Website

The site has been regularly maintained:

- an ethics blog was posted but has had little response. I am not sure whether our audience has time to blog?
- we have decided not to post too many jobs/conferences on the news page as the anthromatters jiscmail list does this more immediately and effectively
- Ro is running the ASA06 site in order to maintain web-brand integrity

This week the site collapsed and I think the hosts have gone out of business. A shift to another host should take a couple of days, and is in process.

Conferences

There are various issues which merit discussion here. However final accounts for ASA04 and ASA05 are now ready: profits to the ASA of 1k and 1.5k respectively. I will circulate an analysis at the meeting, however this shows the following consistency in the last 3 years:

- Admin costs roughly 30 pounds a delegate, 15% of turnover.
- Profit is between 5 and 20 pounds a delegate.
- Roughly 30% want ensuite, 30% standard and 30-40% don't want accommodation.

Postgrad courses

Successful course held in London on 24 and 25 October, directed by Robin Wilson and myself. 16 registered from a range of universities, but only 12 turned up.

Our application to the SRC Researcher Development Initiative to run a number of courses over 3 years was unsuccessful. I am trying to get feedback from the co-ordinator Professor Ray Lee from Royal Holloway. He has agreed to give feedback by phone but we have not yet managed to talk to each other. The next round is in January. I would intend submitting applications again, taking account of feedback from Ray.

Stella Mascarenhas-Keyes

Report on ASA 08

Our deliberations about the theme for the conference in 2008 got a bit subsumed by the end of semester scrabble/exams etc., and it wasnt possible to get everyone together to brainstorm this into shape and now we are all scattering to do fieldwork etc. The formal proposal to conflate the ASA and NZ conference still has to go through the ASAANZ conference AGM at the end of this month, and we wanted to take that opportunity to discuss the conference more broadly, and make sure we have good buy in from our colleagues at other NZ universities (we are very into consensus over here, which is a bit slow at times!).

I will give this another push in the New Year though. In the meantime I have elicited some informal feedback from my colleagues. We are still thinking generally in terms of something to do with consumption, including food issues. And we think that a particularly pertinent aspect of this theme in this part of the world (and many others of course) is the issue of privatisation and ownership.

I think that it would be useful at this stage to solicit your committees thoughts and see what kinds of thematic directions people particularly want to encourage. Obviously we are keen to make sure that the conference theme has strong appeal for those of you in the UK. As you know, we need something that is broad enough that all can fit under its umbrella somewhere, and it would be useful if it could also be something likely to generate funding/sponsorship. So some input from your committee would be very welcome. Also you may recall, we could do with a steer on the timing: it looks like early in December is the best/only time, but the question is, how early can UK folk manage to get away...

I am planning to come to the ASA Conference in April, and expect to have a fully developed / final draft theme by then I thought it would be useful to have a chat with you/the committee at that stage, with a view to finalising it, and then it can go up on our web site.

I have also made some progress in getting funds for some organisational assistance, the first stage of which will entail further fundraising.

Media officer's report

September

- Lara Akeju, from the BBC, who was working on a new BBC television series in the style of 'Holidays in the Danger Zone', approached the Media Office enquiring about social anthropologists with research expertise in gang cultures. The television series she was working on was about 'places women can't go'. She was particularly interested in hearing about 'women who are trying to break into a male-only area.' I suggested Sarah Green (Manchester).
- Kirk Barber, from BBC Current Affairs, was involved in the production of a documentary examining cultural attitudes to disability in the developing world. They were hoping to film with a number of charities running programmes in developing countries and helping disabled people. He defined his remit thus: 'Recently I spoke with a British woman working in Kenya who adopted a local baby boy who is severely disabled. The women in his village attempted to drown the boy when he was born as they thought he was "cursed". These are the kind of examples we wish to examine. We also want to feature examples where they can be found of more positive stories.' I suggested Richard Jenkins (Sheffield).
- Natasha Maw, producer of the BBCs 'Thinking Allowed' series, got in touch with the aim of trying to locate Birgitta Edelman. Birgitta had once been affiliated with the University of Newcastle. I found a reference to Birgitta in a 2002 publication - back then she was a research associate at University of Durham – and passed on the information.

October

- Natasha Maw got in touch again, this time looking for an anthropologist 'who would be good on initiation rituals of priests/popes/religious persons', following on from a discussion they did the previous week (26 September) about Kingship with Declan Quigley. They wanted to 'look at the idea that, like Kings, priests have to go through a ritual to transfrom their naturalness into un-naturalness in keeping with their new status.' I suggested Tim Jenkins (Cambridge).
- Ciara Riordan, from radio station Newstalk106fm in Ireland, was looking for an anthropologist who would be in a position to talk on the discovery of the Homo Floresiensis in Indonesia. I suggested Professor Volker Sommer (UCL).
- Sarah Robertson, Senior Researcher with Princess TV, was looking for participants for a new Channel 4 programme, to feature as an 'international treasure hunt'. They were assembling two teams of 'intelligent individuals, who have some kind of specialist skill to contribute (eg: archaeology, history, geography, problem solving, architecture, cryptography etc).' Specifically, they were looking for 'female participants (particularly anthropologists and scientists)'. I suggested Sarah to post the call in the anthropologymatters.com website and circulated it internally amongst the Manchester postgraduate community.

November

- Debbie Hill, from the BBC Network Current Affairs, is producing an hour long documentary for BBC3 called "My Breasts and I". The programme will 'look at various issues around women and their breasts including breast cancer, surgery, having a baby and cultural differences.' They are keen to visit a group of people who have different attitudes towards their breasts, 'eg the women don't cover them up.' Debbie wanted advice as to finding a suitable location. I suggested she contacted the following people: Vanessa Maher (Verona), Catherine Panter-Brick (Durham) and/or Tessa Pollard (Durham)
- David Krikler, Assistant Producer with Kanakna Productions, was looking for an anthropologist who would be willing and able to talk on camera about 'Britishness in an anthropological context'. The shoot would be part of the final episode of a 5 part documentary series for Belgian television, in which a Belgian journalist, Marc Reynebeau, tours Britain accompanied by punk icon, John Lydon. On their travels they examine aspects of Britain and Britishness and attempt to identify 'the greatness of Britain.' They initially contacted Kate Fox, who gracefully declined. The shoot will take place in the afternoon of next Saturday (November 12) and will take the form of a court case in which the Belgian journalist must defend his assertions about Britain, while hearing the evidence of expert

witnesses. They need the anthropologist to 'give evidence.' I suggested they contact Cathrine Degnen (Newcastle) and/or Katherine Tyler (Surrey) who run the Anthropology of Britain Network of the ASA.

Publication officer's report

1. *Update: 2003 Decennial Conference, Manchester*
   Berg suggested that the decennial monograph be peer reviewed because of the history of problems with structuring the volume, but this was rejected by John Gledhill and me on the basis that the selection of conference papers has already been 'peer reviewed' by the three editors. This is standard ASA procedure with all ASA conference monographs. Time was also recognised as a crucial factor in this particular case. Changes to the book proposal were made in response to my letter dated May 16th 2005 that outlined the Committee's concerns. All material included will be original works. The selected title for the volume will be 'Anthropology & Science: epistemologies in practice'.
   The Editor's Contract has been signed and received, and a copy was sent to Berg. I am currently receiving the signed copies of the individual contributors' contracts. Deadline for all contributors has been set for December 16th 2005 and the manuscript is due to be submitted to Berg in January 2006. The projected publication date is set for November 2006.

2. *Update: Locating the Field Conference (volume 42), Durham*
   An appropriate image for the volume was chosen and the graphic layout of the book cover corresponds with the design for *Qualities of Time*.
   The manuscript is due to be sent by P. Collins & S. Cole (editors) to Hannah Shakespeare at Berg on October 25th, and she plans to submit the manuscript on November 3rd 2005. Though the editors' delivery date has been extended by one month since my last report, the publication date remains the unaltered for June 2006. This means that there will be two ASA monographs published in 2006.

3. *Update: Creativity & Cultural Improvisation (volume 43), Aberdeen*
   I am still awaiting a monograph proposal from E. Hallam & T. Ingold (editors). Hannah Shakespeare at Berg will chase this up at the end of October and I hope to be able to report on the progress of this volume at the next Committee meeting. Editors' and Contributors' contracts will be sent out once the proposal has been received and the title of the volume confirmed. The proposed publication date is for 2007.

4. *Update: New ASA Series – 'Issues in Anthropological Research'*
   A proposal for a new ASA series, Issues in Anthropological Research' was submitted to Berg on October 14th 2005. Thanks to all those who offered constructive feedback on earlier drafts of this proposal.
   If accepted by Berg, it is hoped that the new research series will produce one monograph per year of approximately 90,000 words in length.
   Harper & Good's proposal for 'Ethical Boundary Work' was submitted to Berg at the same time, and it was proposed as the first volume of the series.
   I hope to receive news from Berg in the coming month and will report to the Committee on the outcome.

   *Please see both proposals attached to this electronic report.

Dear All,

By now you will have received a copy of Ingold and Hallam's proposal for the Aberdeen ASA volume, and hopefully had time to look at it. I think it is an excellent proposal and presents an exciting topic in a highly focussed manner. I hope that we can approve the proposal at this weekend's meeting and, once given the green light, I will contact the editors with our OK and send out the contracts in order to get the paperwork for this volume rolling quickly.

One issue, however, that will require further discussion concerns illustrations for the volume. Ingold and Hallam have proposed 50 illustrations, and Berg has now decided that, given their financial situation, they cannot include the photos within their costing. They have asked Tim to front £1000 to cover the 50 illustrations (or £250 for 16). It seems a bit unfair to ask Tim to find this money from his ESRC grant. John G. and I have discussed the possibility of finding £250 from the ASA budget, and this can be discussed further at this weekend's meeting. I also spoke with Richard F. today who thinks that we might even be in the position to finance the whole £1000. This might not be a bad idea given the present case and the absence of forwarning from Berg, but at the same time we want to avoid setting a bad precedent. Please let me know the outcome of this discussion so that I can contact Tim and Elizabeth with (hopefully good) news.

We will, in any case, have to hammer out a strategy for future volumes. As I wrote to Hannah Shakespeare at Berg, the ban on photos without subsidies will make it very difficult for future ASA monographs - and especially for any that deal with material or visual culture.

Finally, I would also ask you to raise the issue of our new research series proposal that has been (temporarily) rejected by Berg on the basis that it doesn't address a wide enough and profitable market. Indeed, I believe that Berg is presently more interested in UG textbooks that stand a better chance of making profits in American markets. Clearly, this is not the intended audience for our proposed series. We should, however, be thinking of casting the net more widely for potential reading audiences, and any thoughts on this matter would be immensely appreciated.

I do think that the 'interdisciplinary' appeal that was highlighted in the original series proposal, as well as Ian's proposal for a volume on ethics, is heading in the right direction, and makes a healthy move of getting anthropology out beyond its sometimes cloistered self. Perhaps we can be thinking even further along those lines (?).

Any feedback on this will greatly assist me in re-submitting the proposal to Berg, and sending it to other publishers such as Berghan and Sage - hopefully with success.

Once again, apologies that I cannot make the meeting on Saturday, but I look forward to hearing the outcome of your discussions.

regards, Trevor

Ethics Officer Report

A report from the IDS workshop on ethics and organisational research I attended last December is now up on the ASA ethics page. Link from ethics page to the applied page's ethical dilemmas section set up by Ro.

A full proposal for the volume "Anthropology, ethics and interdisciplinarity" was written and incorporated into the series proposal sent to Berg by Trevor.

Alberto and I have completed an article now entitled "Interactive Professional Ethics" due out in Anthropology Today in December.

Ethics "Blog" up and running with a good introductory essay by John on PRISP and its implications. Unfortunately, it collects more spam than comments at present. How can we increase its profile?

I attended the October meeting of Anthropologymatters. Issues arising for the ASA meeting include:

1. It was felt that AM (as the ASA postgraduate network) needed to institutionalise our presence at the ASA annual conference, in the form of an AM panel. This panel would act as a space for debate about 'emergent and interesting methodologies'. It was agreed that we would try to link this idea with a visual anthropology proposal we have received and hold a debate on the use of film. Is the ASA in agreement with this, and can Ian or Andrew G. take this idea forward to Pnina?

2. The new ASA blog initiative on ethics was discussed. A 'write-up' on the AM home page (to be written by Ian); and a link to this blog/forum can be developed if the ASA agree. We can also tie this into a special edition on "teaching ethics" for the journal.

3. AM funds. We agreed that one possible way to source funding was to approach various publishing houses (eg Berg) and offer to place advertising banners on the AM website. In order to make our proposition more attractive to publishers, Ian agreed to approach John Gledhill and seek his, and the ASA backing for the AM initiative. Is this OK?

APPENDICES

New Series Proposal

Issues in Anthropological Research
Association of Social Anthropologists

Contact:
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The ASA *Issues in Anthropological Research* series aims to establish a unique niche in research methods publications by addressing emerging theoretical trends, contemporary issues and interdisciplinary approaches that shape anthropological practice. Works in this series will be authored by leading figures in the field and edited volumes will draw contributions of the highest calibre from academics and applied anthropologists in Britain, North America and beyond. The series will be characterised by an emphasis on shared concerns between anthropology and other fields of study and professional practice in order to foster interdisciplinary dialogue and promote anthropology's leadership in the social sciences. Though other disciplines maintain their own ethnographic traditions, anthropology operates in sites and contexts that few other researchers examine in deep or sustained ways, and it does so from a unique theoretical premise. Its starting point squarely challenges ethnocentric bias and ideas of universal standards, and its approach duly recognises the complexity and contradiction inherent in human societies and cultures. It is for these reasons that anthropology continues to be a leading force in social scientific inquiry.

Critical reflections on field method, professional practice and ethnographic representation have been pivotal to the continual development and revitalisation of the discipline from its beginnings. Since the nineteenth-century *Notes & Queries on Anthropology* and Malinowski's later guiding principles for fieldwork (1922) and Radcliffe-Brown's *Method in Social Anthropology* (1958), reflections on ethnographic method have flourished. Lévi-Strauss's *Triste Tropiques* (1955) was path-breaking for its personal style and critique of fieldwork; the chapters in Epstein's (ed.) *The Craft of Social Anthropology* (1967) advocated more conventional approaches to ethnographic practice; and shortly later, Geertz's *Thick Description* (1973) heavily influenced the approach and thinking of America's next generation of cultural anthropologists. Clifford & Marcus's *Writing Culture* (1986) defined the debates regarding the politics of representation well into the 1990s, and that decade witnessed a multitude of publications on research method and practice (including Finnegan, 1991; Bernard, 1994; de Munck & Sobo, 1998) culminating in the seven volume *Ethnographer's Toolkit*, edited by Le Compte & Schensul (1999) and Pole's four volume *Fieldwork* (2005), both of which address basic fieldwork approaches in the social sciences more generally. Since its start in 2000, *Ethnography* (edited by Wacquant & Willis) has been a leading anthropology journal critically addressing current ethnographic methods. Blackwell and American publishing houses have launched series of anthropology readers and textbooks mainly targeted at undergraduate students and research method courses.

Unlike the fieldwork guides, readers and textbooks already in circulation, the volumes in the *Issues in Anthropological Research* series will publish original material that addresses cutting edge issues and debates within the discipline and beyond. Like several of the individual works cited above, each volume will aim to reconfigure the landscape of social theory and social research methods by responding directly to the ever-changing set of parameters that define our professional practices in the world. The series will be pointed not only at graduate-level and research students in

anthropology and the social sciences more broadly, but importantly its eminent scholarship will appeal widely to both academic and applied anthropologists, as well as to practitioners from various disciplines with shared research concerns. Target audiences beyond the discipline will vary with the topic focus of each volume, but it is anticipated that all publications in the series will be of interest to sociologists, academics and professionals in the field of development, and NGO workers. *Issues in Anthropological Research* will play an influential role in un-bounding anthropology and promoting its work and method to a wider public.

The first volume proposed for the series, *Ethical Boundary Work* (I. Harper & A. Good, eds., see the book proposal attached), explores the dynamic negotiation of professional ethical boundaries from an interdisciplinary perspective. Contributors from a number of disciplines consider the ways in which ethical issues and principles from various fields - including medicine, law, higher education and government - impact upon the shifting ethical guidelines for anthropology and ethnographic practice. Subsequent volumes in the series will address such topics as multi-sited ethnography; fluid borders and diaspora studies; anthropology in war and conflict zones; activist anthropology; anthropology of large organisations and the workplace; the politics of 'loyalty' in corporate, public and professional spheres; apprenticeship as field method; studying knowledge beyond language; anthropology of urban space and place; studying home and homelessness; and quantitative research methods.

The market for such research texts is rapidly expanding in response to changes in post graduate composition in the social sciences and humanities, and to current implementations of enforced training courses that affect all students. To date, there exists no comparable series of high-level methods texts. Our *Issues* series will fill this specialised position, and will carry the imprimatur of the professional association. This represents a unique and timely opportunity for the ASA and Berg to occupy a growing niche in the marketplace that seems thus far to have been overlooked by the large publishers fixed on readers, handbooks and introductory texts.

Book Proposal for the ASA

Ethical Boundary Work: Anthropology, Ethics and Interdisciplinarity

Editors Ian Harper and Anthony Good

1. Rationale

The idea for this volume arose as we thought about the intersection of a number of contemporary professional, academic and pedagogic currents that buffer us as practising anthropologists. While 'interdisciplinarity' is in vogue within our discipline, the implications of this are frequently vague. A specific focus on 'ethics' is one way to think through, more specifically, what this might mean in practice. As editors – one of whom is the Association of Social Anthropologists (ASA) ethics officer - we also recognised that the ASA's ethical guidelines were written for different, perhaps more paternalistic times, when our subjects - frequently marginal - required both protection and rarely answered back. For most of us, this is no longer the case as we find ourselves embedded in complex fields of actors, many of whom may answer back, and may with increasing frequency draw on our own ethical guidelines to do so. Exploring some of this changing landscape of both the types of research anthropologists are engaged in, and how this is embedded in shifting discourses around ethics is the focus of this proposed volume. This book therefore is timely, as it coincides with a time when the ASA is rethinking the nature of ethics for contemporary research, and broader engagement with the other disciplines and the public. As such it will have a readership beyond anthropology, and for other disciplines, many of whom are rethinking the nature of the ethical in a changing research landscape.

This book, then, will represent a range of contemporary situations of research and practice that anthropologists find them selves in; health related, legal, developmental, commercial, educational and governmental. Each of the authors below – all with extensive experience and expertise in these areas - address these issues by drawing on their own differing research, pedagogic and institutional experiences and contexts. Each highlights different aspects of the "ethical", and each demonstrates, ethnographically, the complex boundary work at stake in negotiating the parameters of this. Thus as a volume it offers unique ethnographic insights into the nature of contemporary interdisciplinary work, and a critique of the current tendency to overly codify the parameters of disciplinary ethical engagement.

Finally, there is also a resurgence of interest in a range of disciplines for doing ethnographic research. Unfortunately this methodology is also widely misunderstood, and in some contexts has come to mean little more than doing a few unstructured interviews and focus group studies. This book will also provide thick descriptions into the process of doing ethnographic enquiry - that of prolonged immersion and engagement where they work, or the process of participant observation – and demonstrate, practically and theoretically, the usefulness of this research methodology. It will demonstrate in the case studies provided why this method, and the perspectives, reflection and analytic stances it provokes produce such unique insights. As such, the volume with also be an excellent example of anthropological research in practice, thus simultaneously feeding debate and understanding between disciplines through the provision of descriptions of this research methodology for those in these other disciplines and fields.

2. Summary

The essays in this volume were all (except the introduction and the final chapter, which is written in response to the other presentations) originally presented at the Edinburgh University Social Anthropology Seminar series of 2004 / 2005, 'Anthropology, ethics and Interdisciplinarity' and contributors were asked to consider the issues above with the following questions in mind:

Working as anthropologists we increasingly find ourselves in situations where our code of ethics comes up against, and may conflict with, other disciplines' codes of ethics. Even when labelled as anthropologists, we may find ourselves in situations where we need to negotiate these differing codes, for example in medical spaces, as expert witnesses, in development contexts.

We may also find ourselves, conversely, in situations where, although trained as anthropologists, we are hired in other capacities: For example, as social development advisors in development contexts, as public health workers in organisational contexts, in large businesses, or in ministries. Not labelled as anthropologists, what relationship might we maintain with our disciplinary ethics and codes of practice?

At what point might the ethical kick in? For example, for some it is played out in the performance itself - as advisors in law courts, in medical settings interacting with patients, for example. For others the ethical may develop at the point of publication of particular texts, with regard to how this challenges our relationships with a range of actors in the research environment. Who to anonymise? Who not?

In educational establishments, as anthropology departments become parts of faculties or schools, we find our discipline aligned with others. The constellation of disciplines may differ, and have implications for what ethical codes are adopted. This, too, is linked with the development of generic 'social science' training courses in ethics, which are designed increasingly to cut across disciplines as one size fits all. What might be the implications for us as researchers, and indeed as teachers?

What is anthropology currently offering to ethical debates in other fields, for example in debates around bioethics? Can and does anthropology act as counterpoint to particular forms of reductionism that frequently surround ethical discussion, for example as moral philosophy, or biologically reductive?

These contemporary and emerging issues were addressed in original presentations written specifically for this series.

In summary, in the introduction Ian Harper draws on his experience of research in an environment of public health interventions around tuberculosis control and research in Nepal, and – having been trained in both medicine and anthropology – uses this to introduce the dilemmas and contradictions inherent in these differing disciplinary concerns. This will set the tone for the volume and provide a robust introduction to the multiple fields that contemporary anthropologists find themselves in. It leads into a re-consideration of the issues for an engagement with the ASA ethical code of research practice – currently being further developed - drawing further on the examples of the remaining chapters. The main thrust of the introduction will be around embedding the ethical in our everyday practices – richly illustrated by the diverse examples of the volume - and a cautionary note towards how current codes tend to be adjudicatory and legalistic; the implications of this will be considered in the light of interdisciplinary engagement, and the consequences for the ethical practice of anthropologists as researchers, writers, and teachers.

The following two chapters remain with research in health related contexts - one in India and one in the UK – and both examine the contexts and limitations of research protocols and ethics. In chapter one Karina Kielmann focuses specifically on "informed consent", and the gap between the (Western) ethical principles it is founded upon and the context within which it was being enacted – the slums of Pune, India, and medical testing of HIV status. The implications of what informed consent means in practice is considered outside of the what is inscribed in the research protocol as local moral worlds have to be negotiated. Chapter three further investigates a medical context as Alison Shaw highlights the ethical issues involved in brokering clinician-client relationships in genetic research in the UK; she demonstrates how much of this occurred outside of the parameters defined by the ethics committee.

The next three chapters shift disciplinary contexts, and ethical dilemmas. In chapter three Anthony Good explores the relationship between law and anthropology. He examines the confusions and immediate ethical judgements implicit in the differing roles of, on the one hand, being an expert witness in law courts in the UK dealing with asylum cases, and on the other, in researching these very same spaces. From the immediate ethical judgements that Good negotiates and reflects upon, David Mosse in Chapter four highlights the ethico-legal moment occurring at the point of publication, and it leads him to reflect on the differing political work texts have in differing contexts, here the developmental and anthropological. He draws on his personal experience of how an organisation he was researching attempted to prevent the publication of his book into development policy and practice. Simon Roberts, in chapter five, explores the issues of anthropology at work in commercial research projects; he examines anthropological and market oriented ethical guidelines and demonstrates how anthropologists, "unbound" from their own ethical moorings, become embedded in differing constellations of social, organisational and legal contexts which need to be negotiated.

In the following chapter Alberto Corsin Jimenez provides a sophisticated theoretical look at the implications of the recent institutionalisation of ethical discourses in an economy of commercialisation, and the implications of this for higher education. From the educational to the governmental, Judith Sidaway looks at the proliferation of codes of research practice and their implications from within the Department of Constitutional affairs, the department responsible in government for upholding justice, rights and democracy. Issues informing research here include human rights and information rights legislation, and the research "gateway" implications of this complex terrain are developed.

In the final chapter, Neil Thin ties up the volume with a reappraisal and close reading of the previous chapters. Written as a response to all the others he identifies certain threads and argues for a more rigorous engagement with both moral philosophy and psychology, which some of the papers touch upon but don't develop fully. As a caution against ethical relativism, the volume finishes and is rounded off by an examination of the interface between anthropology and these other academic disciplines.

Three key selling points for this volume:

1. It will act as a key text in the discipline of anthropology addressing the growing debate on ethics and methods, and filling a gap in the market that addresses the full range of situations that contemporary anthropologists find themselves in.
2. We also anticipate it being used as a key text on ethics and research methods courses for public health, development studies, legal and business studies, as well as a text for the increasing numbers of researchers working for, and within, government institutions.
3. As each chapter emerges from the direct research experiences of the authors it is unique too in its combination of the practical and the theoretical. It provides thick descriptions of anthropology in practice for those in other disciplines interested in what anthropological research is and does.

For these reasons we expect it to be bought widely. Compared to the competing texts (see below) it addresses a much wider range of contexts of research practice and its ethics than other volumes, and is targeted not just for anthropologists but for those working and researching in these other fields. As such it is directly relevant to a broader, informed reading public. As ethnography as a process becomes practiced more and more in a range of disciplines, these sustained reflections on the process – supported by the specifically anthropological take on it - will inform those who practice this increasingly popular and relevant method of research. Increasingly development specialists, public health workers, those working in NGO contexts, and elsewhere are interested in what anthropology is and does; this critically engaged and richly empirical text will show them.

3. Contents list.

Introduction
Ian Harper, School of Social and Political Studies, University of Edinburgh

Chapter 1: In the age of informed consent: dilemmas around testing for HIV in an urban Indian context
Karina Kielmann, Health Policy Department, London School of Hygiene and Tropical Medicine

Chapter 2: Negotiating professional boundaries in fieldwork at the client-clinician interface.
Alison Shaw, Department of Public Health, University of Oxford.

Chapter 3: Role confusion in the asylum courts: some instantaneous ethical dilemmas.
Anthony Good, School of Social and Political Studies, University of Edinburgh

Chapter 4: Objectionable objectifications: a dilemma in the ethnography of our own professional communities.
David Mosse, Dept. of Sociology and Anthropology, School of Oriental and African Studies

Chapter 5: Codes, guidelines and laws: Ethical reflections on unbound anthropology
Simon Roberts, Ideas Bazaar

Chapter 6: Why ethics now? Decentralization and the distribution of (academic) knowledge
Alberto Corsin Jimenez, Dept. of Social Anthropology, University of Manchester

Chapter 7: Ethics, lawfulness and government social research
Judith Sidaway, Department for Constitutional Affairs

Chapter 8: Ethics and the anthropology of well-being.
Neil Thin, School of Social and Political Studies, University of Edinburgh

4. Contents Summary

All the participants have already agreed to contribute to the proposed volume, and wrote the chapter abstracts with the proposed volume in mind.

Introduction
Ian Harper

The introduction will start with a brief ethnographic description of research performed in Nepal into practices of public health, particularly around the introduction of a public health research trial introducing a new treatment regime for the disease tuberculosis. The researcher, a trained medical practitioner with experience of public health, was in a position where he had to negotiate a number of roles (medical doctor, TB public health worker, and anthropologist), in a range of different settings (clinics, meetings and conferences) each making varied ethical demands at a number of levels. A particular conflict arose between the anthropologist's primary commitment to the well-being and protection of his informants, against a moral position of 'consequentialism', in which the actions of health workers with whom he was researching had implications for access to treatment, to the public's health because of the nature of this infectious disease, and for the public health research output itself, as well as potential impact on public health policy in Nepal.

This ethical boundary work, a process of continuous and difficult negotiation of the disciplinary boundaries he was working within lead to a critique of the current tendency to codify ethical guidelines. Arguing that this attempted codification of ethics is more about disciplinary protection, particularly in anticipating potential legal difficulties, Harper suggests that it is impossible to regulate the ethical in

advance. Rather, each situation that the researcher finds themselves in is unique, demanding that each situation be addressed by placing ethical considerations at the heart of our relationships, as we consider the consequent responsibilities that arise. This boundary work requires a nuanced understanding of the professional and ethical fields within which we find ourselves embedded, be that medical, public health, legal, governmental, developmental, or commercial, as each of the following chapters articulates. The implications of this are considered for the current engagement with, and updating of the Association for Social Anthropologists ethical guidelines for research practice.

Chapter One:

In the age of informed consent: dilemmas around testing for HIV in an urban Indian context
Karina Kielmann

In the presence of quantifiable environmental, medical and legal risks, consent procedures have gained enormously in importance. However, the disjuncture between moral and legal notions of consent and the broader problem of exporting a concept premised on Western philosophical assumptions has prompted questions about the applicability, meaning and value of informed consent in settings where these premises may differ. In this chapter, Kielmann brings some of the tensions to life, as she experienced them in the context of a project looking at HIV- testing policies and practices in an urban Indian setting. Drawing on a series of in-depth studies conducted during 2002 to 2004 with private medical practitioners managing HIV patients and HIV-specialists in Pune, India, she documents PP's practices around testing to shed light on the contexts within which concepts of risk and consent are interpreted, and acted upon. In terms of public health practice, these providers' reported communication with their patients around HIV testing clearly falls short of the national policy guidelines on consent, confidentiality and counselling. Consent before testing is rarely obtained; counselling is inadequate, and confidentiality is often breached, as patients' families are drawn into decisions around testing without the patient's knowledge. However, practitioners' decisions around who, how and what to tell around HIV-testing must be seen within a specific socio-political and medico-moral context. For anthropologists, the tensions around mediating the moral and legal dimensions to enable 'genuine' informed consent cannot be superficially addressed within the immediate clinical or research protocol, but require some consideration of the changing moral dramas, cultural and political frameworks that underlie social constructs of 'patient' and 'provider' identity as well as the realities of their interaction.

Chapter Two:

Negotiating professional boundaries in fieldwork at the client-clinician interface
Alison Shaw

Increasingly, anthropologists are located within or on the margins of other professions, where their access to research participants depends upon the co-operation of powerful gatekeepers and is governed by formal consent procedures. This chapter examines the engagement of ethics in fieldwork at the interface between clinicians and clients in the biomedical speciality of clinical genetics, where consultants allow research access to clients and researchers must follow the consent procedures detailed by ethics committees. Shaw argues that while formal ethical structures make anthropological research possible, enable some potential ethical concerns to be ironed out in advance and offer a protocol for managing unanticipated ethical problems (through complaints procedures etc.), they do not eliminate ethical ambiguities or the need for practical ethical engagement throughout the day-to-day activity of field research and participant observation. She offers a personal account of fieldwork at the boundaries between clinicians and clients in clinical genetics, documenting a process of negotiated participant observation and ethical engagement that has taken place alongside the formal structures of research ethics. Both formal and informal processes of ethical engagement have been important in establishing my role as a researcher at the client-clinician interface in this medical professional context.

Chapter Three:

Role confusion in the asylum courts: some instantaneous ethical dilemmas

Anthony Good

This chapter examines ethical dilemmas associated with field research into the legal processes of claiming asylum in the UK. In addition to the more obvious and familiar (though not necessarily easily resolvable) issues which always arise when researching vulnerable and powerless people, a more novel set of problems arose as a result of his acting - over the same time period - as both expert witness providing evidence for asylum appeal hearings in the British courts, and researcher conducting fieldwork in those same courts. Despite initial assurances from all concerned that these dual rules would not pose problems, and despite his attempts to keep them separate spatially, temporally, and sartorially (by wearing different styles of clothing in the two contexts), in practice this separation was constantly breached through the sudden, unexpected actions of solicitors, barristers, and the asylum judiciary. These breaches, which partly reflect the different, not wholly compatible, ethical codes of the legal and anthropological professions, called for instant ethical judgments on his part, as illustrated in a number of case studies. The occurrence of these ethical incongruences is then related to the broader kinds of professional disagreement which arise between lawyers and scientific expert witnesses, reflecting their distinctive and contrasting world views and discourses.

Chapter Four:

Objectionable objectifications: a dilemma in the ethnography of our own professional communities.
David Mosse

In this chapter Mosse argues that an interpretive account will never be regarded as fair by all who come to read about themselves or their actions. Yet, anthropology has still to come to terms with the relational dimensions of its interpretive practice: the production of accounts about which people are not happy. This paper is an exploration of that theme in the context of insider ethnography of international development in which researchers substitute a set of social boundaries that keep them out (the problem of access) with another set of boundaries that keep them 'in'. It examines the processes of boundary making and breaking as an aspect of the politics of ethnographic writing.

Chapter Five:

Codes, Guidelines and Laws: Ethical reflections on unbound anthropology
Simon Roberts

This chapter uses the specific case study of a commercial research project to explore the way in which three different codes of conduct / ethics construct the nature of the research enterprise common to their members. The documents it examines are the ASA Ethical Guidelines for Good Research Practice, the AAA Code of Ethics and the Code of Conduct of the MRS (Market Research Society). The idea of unbound anthropology is introduced as a means to describe the specific conditions which have led to anthropology, and anthropologists, being co-opted, or co-opting themselves, into an increasingly diverse array of environments and becoming enmeshed in institutional, legal, ethical and political frameworks of others. Unbound anthropology involves the expansion of 'methodological and conceptual horizons' (Paul Stoller) but with it come new ethical issues. Roberts uses a specific technology research project in which a variety of organisations are involved (a think tank, the author's commercial research firm, a communications consultancy and a donor 'client') and the issues this throws up, to set the scene for a more specific examination of the rights and interests of informants in a project with an explicit communications agenda. He examines the three documents' treatment of issues such as privacy and identity, informed consent, confidentiality and the distribution of findings, and examines their position to wider legal frameworks. The comparison is used as a means to frame for discussing the nature of the research enterprise within unbound anthropology. He suggests that despite appearing more unrestricted than 'bound' anthropology, unbound anthropologists are likely to be highly embedded in additional social, organisational and legal frameworks. In this context a mix of professional guidelines and rules, as well as the law, comes into play which can make ethical decision making simpler, if not altogether straightforward.

Chapter Six:

Why ethics now? Decentralization and the distribution of (academic) knowledge
Alberto Corsin Jimenez

What kind of institutional sociality does talk of 'interdisciplinarity' evoke? How does knowledge fold onto ethics when the regimes of its production are organizational? This chapter looks at the ethical forms that the institutionalisation of knowledge as an interdisciplinary research practice is enabling and promoting. The analysis explores the analogical constitution of knowledge: the movement of knowledge in and out of various social orderings. It casts light on the way that knowledge travels (in and out of these regimes) by drawing a comparison between the canonization of knowledge in the sixteenth century (when education was the only regime for producing knowledge) and contemporary ethical calls for turning knowledge into proprietory applications. The effects of the comparison are used to comment on the changing landscape of higher education.

Chapter Seven:

Ethics, lawfulness and government social research
Judith Sidaway

This chapter considers ethical issues in government social research from two perspectives. The first examines the development of a series of codes and frameworks which apply to the government research community and the researchers who carry out work for government. The second focuses on the application of ethical principles in the day to day work of one department in which the intersection of the ethical with the lawful is particularly significant.

Government social researchers have contacts with a variety of research contractors and are also likely to be members of professional organisations such as the Social Research Association and, in DCA's case, the Socio-Legal Studies Association. Each of these organisations has ethical codes and membership explicitly involves acceptance of them. While such codes have been in existence for some time, several have recently been revised, and new ones have been created (including a framework for ethical assurance being developed specifically for government researchers) and debate about ethical issues has increased. The terminology used in relationship to these formulations of ethical principles ('code', 'framework,' 'governance' and 'assurance') raises interesting issues about the purpose of these documents and the relationship between them. The development of a plethora of codes and frameworks has not gone unchallenged by some academics who see it as potentially stifling certain kinds of research, or as an affront to their professionalism.

The ethical and the legal intersect in the work of DCA researchers. The department is responsible for administering the justice system in England and Wales and for constitutional reform – an area which includes human rights, data protection and freedom of information. The Research Unit commissions and carries out research and has to consider the ethical implications of its own work. It also acts as a gateway for those seeking access to court records for research purposes and it is decisions about allowing this access which are the cause of many ethical and legal dilemmas. Court files contain highly sensitive data and in a few cases access is clearly and legally restricted. In others we consider the Data Protection Act, but while based on ethical principles, the DPA is not easy to apply in a research context. It is at this micro level that we struggle to achieve a balance, both for ourselves and other researchers, between a number of conflicting aims: facilitating research, not disrupting the work of the courts, and the rights of those involved in the justice system.

Chapter Eight:

Ethics and the anthropology of well-being
Neil Thin

This chapter is an essay written in response to the previous seven. It explores the implications of the simple yet rarely acknowledged truth that ethical debate implies and depends on assumptions about well-being. Any assertions about the goodness or badness of actions or attitudes imply beliefs about what it means for a human life to go well, and about the means for promoting desirable lives. Such beliefs can persist in vague and inarticulate form, without any conscious appraisal of their origins or justification. From academics we ought to expect some degree of detached and rational analysis of the relations between well-being and virtue. From an anthropology of ethics we might reasonably expect clear lines of engagement with moral philosophy and psychological writing on well-being. Yet recent efforts to strengthen the explicit anthropological analysis of ethics (both the ethics of anthropological research and anthropological writing on ethics in general) have worryingly lacked any explicit theory or assumptions about universals and diversities in the beliefs and practices relating to human well-being. This essay recommends some analytical approaches to well-being which might help anthropologists to engage more plausibly and responsibly in both ethical debate and in the cross-cultural analysis of well-being.

5. Writing Schedule

Each of the papers above (except the introduction and chapter nine) were all written specifically for the seminar series "Anthropology, Ethics and Inter-disciplinarity" held in Social Anthropology at the University of Edinburgh, across the Autumn and Spring Semesters of 2004/5.

January 6th 2006: Deadline for authors to send draft chapters to editors.

February 20th 2006: Deadline for detailed comments from editors to authors.

April 30th 2006: Final deadline for final chapters to editors.

June 15th 2006: Final editing by editors and revisions by authors completed and manuscript sent to Berg.

There is no artwork, and we don't anticipate any permission fees.

6. Readership

The core discipline readership will be both academic anthropologists and those (anthropologist or others) who put anthropological and ethnographic ideas and research methods to work in settings outwith academia. Students at all levels, including undergraduates, but particularly graduates, will benefit from this as a key text in methods and ethics in anthropology. The book will be advertised widely to, and be readily available to, members of the Association of Social Anthropologists.

The book also specifically addresses other disciplines, particularly moral philosophy and ethics, psychology, development studies, public health and medicine, as well as education and business studies. We anticipate wide readership in these disciplines, especially at graduate level, and in light of the growing interest in ethnography as a research method, and in the role that anthropology can play in these disciplines. The methodology that anthropology adopts, that of prolonged immersion and engagement where they work – the process of participant observation – and the specific types of reflection and analytic stance that this produces provides unique perspectives. As such, the volume will also be an excellent example of anthropological research in practice, providing detailed thick descriptions of this research methodology for those in other disciplines increasingly interested in what it is that anthropologists do.

The book will be ideal for anthropological and social science methods courses (senior undergraduate and postgraduate). Individual chapters will be important for a broader range of courses, including those in medical anthropology, anthropology and law, anthropology and development, as well as

business studies and education. It will act as a key text for social science methodology and ethnography courses that cut across the disciplines of anthropology, sociology, psychology as well as those run in public health, law, and development studies in particular.

7. Related / competing titles

The three most recent titles and most directly related to this volume are the following:

P Caplan (ed) 2003. The Ethics of Anthropology: Debates and dilemmas. London and New York; Routledge. pp 235. (Price £20-99p)

An eclectic collection of essays, collated under two sections, “debates” and “dilemmas”. Chapters cover the historical development of ethics in UK anthropology, the Chagnon-Tierney affair in the US, moral philosophy, and a number of case studies from a range of contexts. One essay by Gill Barber addresses the relationship of anthropology and midwifery – and is closest to the proposed volume – but as a whole it lacks the coherence and focus of the specific remit of inter-disciplinarity. While a useful text for undergraduate anthropology, it is unlikely to be of much interest to non-anthropologists.

C Fluehr-Lobban (ed) 2003. Ethics and the Profession of Anthropology; Dialogue fr Ethically Conscious Practice. 2nd Edition. Walnut Creek, Lanham, New York, Oxford; Altamira Press. pp 278. (Price £20-99p)

Another eclectic set of essays, now in its second edition with additional chapters, it is focused specifically on issues in the US; the history of ethics in the profession, the Chagnon-Tierney debate, anthropology and the CIA, clandestine research, informed consent and researching cyberspace, and a useful chapter for teaching purposes reflecting on how ethics is taught at one specific university. Two chapters address issues of archeological ethics, which are the limits of the volume’s addressing of interdisciplinarity. Very US centric, and the volume is unlikely to have much of a market in the UK, except within archaeology and anthropology.

L Meskell & Pel P (eds) 2005. Embedding Ethics. Oxford, New York; Berg. pp 326. (Price £55-00p, £17-99p)

A sophisticated theoretical grapple with the problems of ethical codes and anthropological ethics, combined with a plea for an open ended ethics in conversation with anthropology’s diverse audiences. Draws particularly from anthropology and archaeology, with chapters on genetics, crop biotechnology, teaching in varied cultural contexts, the ubiquitous Chagnon-Tierney affair and a range of examples of archaeological and museum practices. The volume lacks the empirical richness, and disciplinary diversity of the proposed volume (excepting the archaeology). Will have wide readership within anthropology and archaeology, but not much outside of this, and lacks the appeal of the broader disciplinary base of the proposed volume; Complementary to the proposed volume, rather than competition to it.

Although our volume provides a uniquely anthropological take on ethics, there are of course a large number of other texts that also address ethical issues, and reflect the increasingly discursive concern with ethics in a range of disciplines in defining the parameters of both the research enterprise and broader fields of sociality. These volumes are not directly competing with ours and include the following:

Birch M & M Mauthner (Eds) 2002. *Ethics in Qualitative Research*. This volume provides feminist perspectives and practical guidelines for research in caring professions.

H. Lafollette (ed), 1999. *Blackwell Guide to Ethical Theory*. Oxford: Blackwell; An authoritative volume that surveys the range of positions available on ethical theory.

Dower, N 1999. *World Ethics - The New Agenda*. Edinburgh University Press. This book looks at "world ethics", cosmopolitanism and a range of contemporary positions where this can be applied.

Gasper, D 2005. *The Ethics of Development: From Economism to Human Development*. Edinburgh: Edinburgh University Press; The development enterprise as an ethical domain of experience and practice.

There are also anthropological texts on morality and earlier dated texts on research ethics:

Howell, S (ed) 1997. *The Ethnography of Moralities*. London : Routledge

Overing, J (ed) 1985. *Reason and Morality*. London: Tavistock

Rynkiewich, M & Spradley J (eds) 1976. *Ethics and Anthropology: Dilemmas in Fieldwork*

Edel, M & Edel A 1959. *Anthropology and Ethics*. Springfield, IL: Charles C Thomas

Appell, G 1978. *Ethical Dilemmas in Anthropological Inquiry: A Case Book*. Waltham, MA: Crossroads Press.

8. Biography

Ian Harper trained as a medical practitioner, worked in hospital medicine and general practice in the UK, before working for six years in public health and community health programmes in Nepal and India and subsequently "retraining" in social anthropology. He is currently a lecturer in social anthropology at the University of Edinburgh; is director of studies for the MSc. in the Medical Anthropology; is on the executive committee of the Britain-Nepal Academic Council and holds the position of Ethics Officer on the committee for the Association of Social Anthropologists (ASA) in the UK; in this latter position he is responsible for the engagement in, and development of, the ASA ethical guidelines (see www.theasa.org). His current research is focused on issues around the production of health workers in Nepal, during a time of escalating conflict and health sector reform. He has just finished editing (with Melissa Parker at Brunel) a special edition of the *Journal of Biosocial Science* on "Anthropology and Public Health" due to go to press in January 2006, and is currently co-editing (with Paru Raman at SOAS) a special edition of *International Migration* on "Diaspora and Disease". His publications range across both public health and anthropology, and include:

Harper I, R Fryatt & A White, 1996. Tuberculosis case finding in remote mountainous areas - are microscopy camps of any value? Experience from Nepal. *Tubercle and Lung Disease* 1996: 77, 384 – 388.

Jochem K, R Fryatt , I Harper, A White, H Luitel & R Dahal, 1997. Tuberculosis control in remote districts of Nepal comparing patient-responsible short-course chemotherapy with long-course treatment. *Int. J. Tuberc. Lung Dis*. 1, 502 - 508.

Baksi C, I Harper & M Raj 1998. A 'Well Woman Clinic' in Bangalore: one strategy to attempt to decrease the transmission of HIV infection. *International Journal of STD and AIDS* 1998; 9: 418 - 423.

Harper I, 2002. Capsular promise as public health: A critique of the Nepal National Vitamin A Programme. *Studies in Nepali History and Society* 7(1): 137-173 June 2002.

Harper I & C Tarnowski, 2003. A Heterotopia of Resistance: Health, community forestry and challenges to state centralisation in Nepal. In Gellner D (Ed) *Resistance and the State: Nepalese Experiences.* Delhi: Social Science Press.

Pettigrew J, S Shneiderman & I Harper 2004. Relationships, Complicity and Representation: Conducting Research in Nepal during the Maoist Insurgency. *Anthropology Today*. Vol 20, No. 1: February 2004 pp20 -26.

Harper, I and P Onta 2004. Teaching the canon? Anthropological responsibilities to students and 'subjects'. In David Mills and Mark Harris (eds) *Teaching rites and wrongs: Universities and the making of anthropologists.* Birmingham: Centre for learning and teaching Sociology, Anthropology and Politics (C-SAP).

Harper, I 2004. Arguments for Demilitarisation in Nepal: A Health Perspective. *Jijibisha – Journal for Physicians for Social Responsibility, Nepal* 2004 6 (1-2): 19 -21.
Harper, I 2005. Interconnected and Interinfected: DOTS and the stabilisation of the tuberculosis control programme in Nepal. In Mosse, D and D Lewis (eds). *Giving Aid: Ethnographies of Development Practice and Neoliberal Reform.* London & Ann Arbor, MI: Pluto Press.
Harper, I (forthcoming) Anthropology, DOTS and understanding tuberculosis control in Nepal. *Journal of Biosocial Science*

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Anthony Good is Professor of Social Anthropology in Practice at the University of Edinburgh, where he initially obtained a first degree and doctorate in physical chemistry. After postdoctoral work in Canada and at Cambridge, he went to Peradeniya University, Sri Lanka as a British-Council sponsored chemistry lecturer, and on return undertook a doctorate in social anthropology at Durham, with the aid of an SSRC Conversion Fellowship. He taught at East Anglia and Manchester, before moving to Edinburgh in 1980. His field research in Tamil Nadu, South India, included a detailed study of marriage patterns and life cycle rituals, as well as an historical anthropological study of a large Hindu temple. For more than ten years he acted as Senior Social Development Advisor to the UK's Department for International Development, convening a team of consultants based in Edinburgh. He has extensive experience as an expert witness in asylum appeals involving Sri Lankan Tamils and is conducting research on the legal process of claiming asylum. He is a former committee member and publications editor for the Association of Social Anthropologists. He is currently a member of the Addvisory Panel of the Office of the Immigration Servivces Commissioner and of the Scottish Council of the Immigration Advisory Service. His anthropology publications include:

Elder sister's daughter marriage in South Asia. *Journal of Anthropological Research* 36: 74-500 (1980).
Prescription, preference and practice: marriage patterns among the Kondaiyankottai Maravar of South India. *Man* (N.S.) 16: 108-29 (1981).
The actor and the act: categories of prestation in South India. *Man* (N.S.) 17: 23-41 (1982).
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7. Working Title: CREATIVITY AND CULTURAL IMPROVISATION

8. Suggested Delivery Date: March 31st 2006

9. Approximate Length (in words if possible): 102,000

10. Do you hold the copyright? Yes

11. Does it include copyright material for which fees might be payable?
Fees may be payable for permission to reproduce a few of the illustrations. We have a budget to cover all permissions fees as well as reprographic costs from an ESRC Professorial Fellowship awarded to one of the editors (Ingold). The production of this volume is included in the programme of work to be conducted under the Fellowship.

Does it include any illustrations (halftones, maps, diagrams, tables, etc.?) If so, how many?
Introduction: 7 photographic images (approx)
Chapter 2 (Karin Barber): 4 photographic images
Chapter 3 (Amar Mall): 20 photographic images (approx)
Chapter 4 (Fuyubi Nakamura): 10 illustrations (approx)
Chapter 6 (Elizabeth Cory-Pearce): 4 photographic images
Chapter 7 (Judith Scheele): 5 photographic images (approx)

Total: 50 illustrations

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

Preliminary versions of Chapters 9 (Felicia Hughes-Freeland), 10 (Catherine Degnen) and 11 (Kirsten Hastrup) are to be included in an issue of the in-house journal *Cambridge Anthropology*, due for publication in November 2005. We have secured the agreement of the journal for revised versions of these chapters to be subsequently published in the proposed volume, without charge. Copyright is not held by the journal, but remains with the authors. The only condition is that the publication in *Cambridge Anthropology* is formally acknowledged.

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. All contributors have been approached, and their agreement has been secured.

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

List of contributors, chapter titles and abstracts attached.

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

There is no ready-written script for social and cultural life. People have to work it out for themselves as they go along. Though the idea that folk in ‘traditional’ societies are destined to follow routines transmitted as a legacy from the past might find few anthropological adherents

today, we have not entirely thrown off the yoke of a way of thinking that pits individual invention against cultural convention. This has prevented full recognition of the creative dynamic of cultural processes – of the extent to which cultural forms are produced and reproduced, rather than merely replicated and transmitted, through the active and experimental engagement over time and generation of persons with their social and material environments. Nevertheless in recent years a number of approaches have been developed that challenge the association at the heart of modern thought between creativity and individual talent and expression, and that highlight its collaborative, performative and political dimensions. This book reviews these approaches across a range of fields in which they have been influential. It considers how a focus on creativity either supports or subverts existing paradigms both within and beyond the discipline of anthropology, examines how the significance of the concept of creativity has itself changed in the history of modernity, and questions its applicability as a term of cross-cultural analysis. Following a general introduction, the volume is divided into four parts. The first explores the issues involved in the attribution of creative agency, for example, in the fields of graphic and performing arts, and of intellectual property law. The second shows how the sources of creativity are practically embedded in social, political and religious institutions. The third part focuses on the relation between creativity and the perception and passage of time in history, tradition and the life-course. The final part takes up the creativity and improvisational quality of anthropological scholarship itself. How, if at all, does the generation of new knowledge in the dialogic contexts of encounters between ethnographers and their subjects, or between teachers of anthropology and their students, differ from the generativity of those interpersonal encounters in which all social and cultural life subsists?

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):

- This book throws a spotlight on the capacity for creative improvisation that lies at the heart of social and cultural life.

- The book challenges the conventional association between creativity and individual talent and expression, by highlighting its collaborative, performative and political dimensions.

- The distinguished contributors cast fresh, anthropological eyes on issues of creativity and improvisation that are currently debated right across the arts, humanities and social sciences.

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):

There is no ready-written script for social and cultural life. People have to work it out for themselves as they go along. This book challenges the idea that the capacity for creative improvisation is exercised by individuals against the conventions of culture and society. It considers how a focus on creativity either supports or subverts existing paradigms both within and beyond the discipline of anthropology, examines how the significance of the concept of creativity has itself changed in the history of modernity, and questions its applicability as a term of cross-cultural analysis.

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

Though there is a great deal of psychological literature on the subject of creativity, we know of only three competing titles that address the topic from an explicitly anthropological perspective. These are:

Liep, John (ed.) 2001. *Locating cultural creativity.* London: Pluto Press.
This book is the result of a workshop held in the Department of Anthropology at the University of Copenhagen in 1994. The twelve papers included in the book are somewhat disparate; however they do touch on many of the themes that will be taken up in our volume. We hope that ours will be more coherent, and will better succeed in placing the issues of creativity and improvisation at the forefront of the anthropological agenda.

Lavie, Smadar, Narayan, Kirin and Rosaldo, Renato (eds) 1993. *Creativity/anthropology*. London: Cornell University Press.
This is an older collection of papers dedicated specifically to the memory of the late Victor Turner, and so naturally focuses on Turner's ideas.

Pope, Rob 2005*. Creativity: Theory, History and Practice*. London: Routledge.
This book is written from a disciplinary perspective of cultural history rather than developing social anthropological theories of creativity.

19. What readership are you addressing?

Undergraduate, Postgraduate and Professional

20. If your book can be used on courses, please describe as precisely as possible those courses for which it might be required or recommended reading, and whether or not it will cover a whole course or only part of it. Please also give us specific contact details of lecturers or departments who might consider the book for courses:

The book could be expected to find a place on the reading lists for a wide range of undergraduate (intermediate to advanced) and taught postgraduate courses, principally in social and/or cultural anthropology (possibly also in history, history of art, philosophy, sociology and cultural studies, drama, film and media studies). The courses to which it would be most relevant would be on the following topics:
Anthropology, art and aesthetics
Anthropology of performance (including theatre, music and dance)
Material and visual culture
Anthropology of knowledge
Time and tradition, history and memory
Anthropological writing
Political anthropology
Anthropology of religion
Anthropological research methods

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Howard Morphy, Centre for Cross Cultural Research, Australian National University (Howard.Morphy@anu.edu.au)
Peter Sutton, University of Adelaide (Sutton.Peter@saugov.sa.gov.au)

Will the book be used on your own courses? If so, please let us know if it will be required reading, what the anticipated course enrolment is and how often you teach the course.

Ingold teaches a Level 4 (final year) undergraduate course entitled *The 4 As: Anthropology, Archaeology, Art and Architecture*. The course is delivered every year (one semester, 12 weekly lectures). It has an enrolment of 16, and the book would certainly be required reading for it.

Hallam teaches a Level 4 (final year) undergraduate course entitled *Material Culture and Museums.* The course is delivered every year (one semester, 12 weekly lectures). It has an enrolment of 20, and the book would be included on the list of recommended reading.

Will the book meet interdisciplinary needs?

Yes. The book addresses issues in a number of disciplines besides anthropology, notably history, history of art, philosophy, sociology and cultural studies, drama, film and media studies

21. Any other remarks:

The book is an outcome of the Association of Social Anthropologists conference on *Creativity and Cultural Improvisation*, held at the University of Aberdeen in April 2005. But it is also a showpiece for the work of the *Culture, Creativity and Perception* research group in Aberdeen University's Department of Anthropology. The group has pioneered a quite distinctive perspective in two complementary areas. First, we are looking at the connections between art, architecture and anthropology as ways of exploring the relations between human beings and their environments, focusing on the perception and construction of places, paths and landscapes, and on the interrelations between perception, creativity and skill. Secondly, we are capitalising on the resources of Aberdeen University's Marischal Museum to develop research into the hidden histories of human-artefact relations. A number of other volumes (both edited and single-authored) stemming from the work of the group, and arising from ESRC and AHRC funded projects, are either near completion, underway or proposed. We envisage that these will form a continuing series. We will be submitting a separate proposal for the series as a whole, together with outline proposals for the first two volumes (Tim Ingold, *Lines from the past: towards an anthropological archaeology of inscriptive practices*; and Wendy Gunn (ed.) *Fieldnotes and sketchbooks: challenging the boundaries between descriptions and processes of describing*). The first should be ready for delivery by the end of January 2006, the second by the end of June 2006.

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.
See below.

ASA Monograph 2005

Creativity and cultural improvisation

Individual chapters to be completed by end of December 2005
All editorial work to be completed by end of March 2006

15 chapters of 6,000 words (90,000)
4 section introductions of 3,000 words (12,000)
Total word length: 102,000

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Trevor Stack, Hispanic Studies, University of Aberdeen, and Robey Callahan, St Austell, Cornwall

14. *'Radio elicitation': new directions in radio research*
Richard Vokes, School of Sociology and Anthropology, University of Canterbury, New Zealand

Epilogue

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Clara Mafra, Anthropology, State University of Rio de Janeiro

Chapter abstracts

1. Creativity and cultural improvisation: an introduction

Elizabeth Hallam and Tim Ingold

There is no ready-written script for social and cultural life. People have to work it out for themselves as they go along. Though the idea that folk in 'traditional' societies are destined to follow routines transmitted as a legacy from the past might find few anthropological adherents today, we have not entirely thrown off the yoke of a way of thinking that pits individual invention against cultural convention. This has prevented full recognition of the creative dynamic of cultural processes – of the extent to which cultural forms are produced and reproduced, rather than merely replicated and transmitted, through active and experimental engagement over time and the generation of persons with their social and material environments. Nevertheless in recent years a number of approaches have been developed that challenge the association at the heart of modern thought between creativity and individual talent and expression, and that highlight its performative and political dimensions. Contributors to this volume review these approaches across a range of fields in which they have been influential. They consider how a focus on creativity either supports or subverts existing paradigms both within and beyond the discipline of anthropology, such as in history, sociology, psychology and biology. They examine how the significance of the concept of creativity has itself changed in the history of modernity, and its applicability as a term of cross-cultural analysis. Finally, they discuss the creativity and improvisational quality of anthropological scholarship itself. How, if at all, does the generation of new knowledge in the dialogic contexts of encounters between ethnographers and their subjects, or between teachers of anthropology and their students, differ from the generativity of those interpersonal encounters in which all social and cultural life subsists?

In this introductory chapter, the editors outline the main themes of the volume, and set them in a wider comparative, theoretical and interdisciplinary context.

2. Improvisation and the art of making things stick

Karin Barber

If everything social is made up as we go along – if improvisation and invention sustain all our actions and institutions, and if social and personal existence are only to be understood as continually emergent – this does not mean that the ideas of fixity and of durable cultural installation must be abandoned. Our ceaseless innovative and re-creative activity is often directed precisely towards making things stick, making things last, making a mark that transcends space and time. Performance theory has helped us conceptualise the fluid and emergent aspects of social life; the theory of 'entextualisation', which grew out of performance theory, has focused on the means by which the fluid is solidified and made transmissible. Between them, they broach – though do not really resolve – some central questions. How do new cultural things happen, and in what sense are they 'new'? How and in what circumstances are they made to stick? How do people collectively constitute social traditions and institutions so as to furnish sites in which 'new' things can happen, and can then be retained?

Genres of performance that, in the cultures concerned, are demarcated for special attention – such as verbal arts, ritual, music, theatre – may provide valuable sites for investigating the knot of improvisation-and-consolidation of cultural forms in everyday life, for two reasons. First, they involve the framing and staging of improvisatory competence in sequences that are thus demarcated for preservation and future recreation. It is as if they bring the continuous daily processes of innovation and fixing to the surface. They may thus offer clues to local or indigenous understandings of creativity – understandings on which we could draw in our own attempts at theorising. Second, because what they stage is an interaction, such genres can reveal the way that

social creativity happens between people rather than originating with a single consciousness and then being disseminated to others. Looking closely at performance genres may thus allow us to trace in symptomatic detail at least some aspects of the wider processes of collective cultural generation.

3. Design, innovation and agency in pattern construction
Amar Mall

Recent developments in the anthropology of art indicate a return to formal analysis, a resurgence of interest in technical aspects of art production, and increasing attention to issues of design and innovation. This chapter aims to explore the question of intention in indigenous design and its implications for understanding the generation of form, taking as an example the ephemeral geometric patterns produced by Hindu women in Tamil-speaking southern India.

Known locally as *kolam*, these patterns are generated on a grid of dots around which continuous closed lines are encircled to produce intricate geometric designs. This is achieved by subjecting geometric motifs to any combination of systematic transformations that include repetition, rotation, reflection and changes of scale. Women remember and learn execution sequences by reducing *kolam* to their minimal form, these *kolam* prototypes forming the basis of women's design repertoires. The structural properties of *kolam* patterns mean the likelihood of making mistakes is high, and value is placed on women's capacity to execute patterns accurately or to 'bring a pattern back': spontaneously to innovate on a design to create a new form should it become apparent that the original intended form will not 'come'. The materialisation of different *kolam* during the process of execution is well attested by informants and valorised as epitomising the *kolam*'s elusive character, indicating the cultural value placed on openness and flexibility and an appreciation of the revelatory aspect inherent in the generation of form. This poses interesting questions concerning the attribution of creative agency, notions of structure and complexity, and ideas concerning the emanation of form at the local level.

4. Creating or performing words visually
Fuyubi Nakamura

This chapter reconsiders issues of creativity in art by exploring the roles of reproduction and nature in Japanese calligraphic practice. In the Western modernist paradigm, creativity and originality are often regarded almost as prerequisites for art to be *art*. Yet they are not always encouraged in Japanese calligraphy. Instead, reproduction has been regarded as a vital component of calligraphic practice. Reproducing masterpieces is the way to attain the skills of a competent calligrapher. The calligrapher is not therefore necessarily aiming to create a new type of calligraphic work, but "a new token of an existing type; so he is not [always] seeking to be original" (Gell 1992). Yet differences in the degrees of interpretation of the model works and performance by each calligrapher result in something new. In this sense, calligraphy is similar to musical performance, particularly of classical music. Both musical and calligraphic practitioners interpret and practise the old masters' works numerous times, but the actual performance or the time when their interpretation is 'played out' happens only once.

The role of materials in the production process is also important. For instance, particles of ink move around and leave their 'traces' on paper after the calligrapher has played his part in creating a work with his brush. Executing calligraphic works thus involves extensive knowledge of materials and techniques so that calligraphers can achieve their intended results. The interaction between the agency of the human practitioner (the calligrapher with his techniques) and of the thing (the materials with their natural properties) results in new types of 'visualized words'. In other words, a calligraphic work is a product both of the 'natural' creativity of materials (which can be considered

as a type of ‘mechanical/automatic’ creativity) and of the way that human creativity resists, controls, embraces or prompts it.

5. Creativity, subjectivity and the dynamic of possessive individualism
James, Leach

This chapter begins by situating the notion of creativity in a history of ideas: the emergence of a particular (and now dominant) concept of the person in Europe and America. To make sense of the status currently accorded to ‘creativity’, as a vital element in both self-perception and economic development, the notion is linked to the valorization of individual self-interest, and to the idea of the rise of distinct civilisations – and even of the ascent of humans as civilised beings from their natural origins. This leads on to a discussion of how the logic of creativity, within this system of ideas, fitted with colonial projects of land appropriation. However this notion of creativity may be misleading, even blinding, when applied to the creations of ‘others’. In ‘naturalising’ a version of creativity that sees it as having its source in internal mental operations, that in turn connect created products to their producers as rewards for their labour, a certain politics is made apparent that obscures other possibilities and ‘creativities’.

6. Creating ethnography: differing notions of creativity in anthropological knowledge production, a Maori/European example
Elizabeth Cory-Pearce

In Britain in the 1920s, anthropologists created ethnographies that were typically functionalist accounts of forms of ‘social, political and religious life’ elsewhere in the world. However, the subjects of their observations may have figured the nature of creative processes differently. In instances where anthropologists study their own people, differing notions of creativity and knowledge transmission may become more apparent. This chapter explores possibly differing notions of creativity in the work of Makereti/Margaret Thom, a student of anthropology at Oxford in the 1920s.

Makereti, like other anthropologists at the time, drew extensively upon the writings of colonial ethnographers. However, where she did so without reference or alteration, the work of others appears to be presented as ‘her own’. Yet ethnographers also made use of the words of their participants, sometimes named, sometimes anonymously. This layering of expression makes problematic any direct connection between individual talent and creativity, while also jumbling up conventional roles in the production of ethnography (who is actor or observer, informant or ethnographer here?). Perhaps these layers of appropriation suggest something more than ‘copying’ in terms of the way creativity might be figured in a Maori setting.

Drawing comparative examples from colonial art and photography, the chapter considers the ways in which creative agency might be attributed to the person or persons made present through such creations, and their relationship with the reader/viewer. When located within a Maori cosmological framework in which all things in the universe originate through reproductive conception and are genealogically connected, the creation of texts or images might be figured not in terms of an author’s, artist’s or photographer’s ‘individual genius’, but in terms of relationships of descent from ancestors, through which knowledge, skills and expertise may be transmitted.

7. Just like the Greek polis: creativity, authenticity and political legitimacy in Kabylia
Judith Scheele

In 2001, Kabylia, a Berber-speaking area in North-Eastern Algeria, was shaken by several months of rioting, leading to more than a hundred violent deaths among the protesters. The riots were followed by a peculiar system of political organisation or ‘monitoring’ of the events which, at least according to the national press, was based on former tribal and village structures. The chapter

examines these structures, their relationship to past and present political institutions, and their constant reference to international academic and popular discourse on 'Berber identity'. It shows that these institutions were derived in large part from outside models, and could thus be understood as creative adaptations of new models to an existing context. On closer inspection, however, the boundaries between 'context' and 'outside' become blurred, as the only permanent feature of the former seems to be its constant borrowing of outside models. 'Creativity', or the ability to adapt new political forms to a given context, thereby becomes in itself a political convention, and a sign of continuity and permanence.

8. 'You knit me in my mother's womb': creativity and creation in English Baptist understandings of assisted and assisting conception

Jeanette Edwards

How are innovative medical and biotechnological practices enlisted to, and accommodated within, pre-existing religious frameworks? This chapter focuses on 'new reproductive technologies' (NRT) and Baptism. It draws on ethnography from a region of England where non-conformist religions emerged with industrialisation and where chapels were built alongside cotton mills. At present Baptist churches remain a small but significant presence in the region and Baptism appears to be the only religious denomination not in decline. The chapter examines the way in which Baptist ministers explore some of the possibilities presented by NRT. It looks at 'creativity' in the reading of scriptures and shows how Baptist understandings of kinship and the creation of persons (in both sacred and mundane worlds) accommodate biotechnological intervention in human reproduction. The chapter focuses on the limits to improvisation and the way in which 'religious technology' incorporates, rejects and engages with 'reproductive technology'.

9. Tradition and the individual talent: T.S. Eliot for anthropologists

Felicia Hughes-Freeland

This chapter draws on the seminal essay *Tradition and the individual talent* (1920), by the poet, playwright and critic T.S. Eliot, to frame a discussion of creativity in relation to history, innovation, and self-invention. Eliot's arguments about impersonality in the creative enterprise prefigure ideas associated with postmodernism and the death of the author, but are less easily accommodated alongside notions of 'the invention' or 'customization' of tradition and more fragmented or poly-modal theorizations of the past and often the person.

The chapter considers criteria for embodied creativity and explores ideas of agency and creativity in certain Javanese dance traditions in order to explain where creativity could be said to reside in a tradition in which the freedom for innovation might appear limited. It will consider local examples of innovators, and how outsiders have used Indonesian traditions in the name of innovation.

In high art traditions in Indonesia and elsewhere, the role of the dancer has been to conform to a pre-existing movement text by working to perfect the execution of dance figures: to repeat, not to innovate or improvise. Such practices have been seen as expressions of regimes of discipline, not self-expression. Scholars of different dance and drama traditions in Indonesia have often compared the performer to a puppet, explaining that what is at issue is not the dancer but the danced, rather as poetic work for Eliot involves the 'extinction of personality'. But to polarise discipline and expression is unsatisfactory. Eliot's statement, situated at the heart of a modernist western literary tradition, points to a more subtle way of thinking about creativity and innovation, in which novelty might be less blatant, and less tied to purposive intention and self-expression. In relating individuality, tradition, and innovation to creativity one must be careful not to overstate the contrast between societies that could be characterized by western individualism and those with a different social style. These arguments are linked, in conclusion, to Archer's (1995) ideas about the relationship of temporality to structure and agency in her morphogenetic version of social realism.

10. Back to the future: temporality, narrative and the ageing self
Catherine Degnen

Older people are often stereotyped by younger people as 'lost' or 'living' in the past. This phrase suggests that older people are unconcerned with the present or consider it irrelevant. Such labelling, perhaps unwittingly, employs differing temporal relations as one measure of 'oldness'. Social perceptions of incorrect temporal reckoning are powerfully stigmatising. When linked to old age, they also contribute to the multi-layered process of distancing older people as no longer 'fully adult', a process with significant implications for one's sense of self.

Temporal positioning, however, does appear to shift as people age. The ageing self exists in a time universe that differs from that of younger and middle-aged adults not just in terms of frames of reference, which determine how people position themselves, but also in the extent to which the past informs the present, and in a certain insouciance about the future. This temporal positioning of the self may be unique to this part of the life-course. Drawing on ethnographic fieldwork in the north of England, this chapter explores the dynamics of these differing temporal relationships and their implications for the construction and maintenance of the ageing self. In particular, it examines the characteristics of narrative style used by the older people encountered during fieldwork, considers the ways in which they challenge narrative conventions and temporal ordering, and calls into question the ethnographer's own initial desire that these narrative styles should be a creative form of resistance to social stereotypes.

11. Performing the World: Agency, Anticipation and Creativity
Kirsten Hastrup

The point of departure for this chapter is a view of social worlds as essentially performed and choreographed. By their unique and unrepeatable acts, people contribute to a perceived pattern. It is this paradox of uniqueness and pattern that frames the argument of the chapter, seeking to understand the nature of creativity in relation to agency and anticipation.

Stressing the performative aspect implies an acknowledgement of time and temporality in the make-up of the social. The argument takes off in a discussion of the eventness of being and the emergent nature of character, on the basis of an exploration of the world of Shakespeare players. It is shown how agency itself is deeply social, because individual social action is always framed by an imagined plot without which no social agent could act meaningfully.

It is argued that anticipation is an inherent feature of all social action, cramming the future into the present, sometimes to excess. The world is performed into being in a play *with* time. In that sense temporality is part of the texture of social spaces.

Creativity, on the other hand, is performed but not anticipated. It sets itself free from the social process while its must still be recognized from within it. Temporality is not, therefore, immediately part of creativity but is to be found outside of it, as a scale by which newness can be measured.

Both anticipation and creativity in the senses suggested above hinge on a notion of an identifiable social space – an illusion of wholeness. This illusion itself is constructed with time and realised in social action. It is the illusion of wholeness that integrates the unique act with the larger history by imaginatively framing both the quest for newness and the desire for duration.

12. From documenting culture to experimenting with cultural phenomena: using fine art pedagogies with visual anthropology students
Amanda Ravetz

The field of visual anthropology has diversified and grown since the publication in 1975 of Paul Hocking's *Principles of Visual Anthropology,* a text that set out to legitimize a range of activities occurring at the edges of the academic discipline. Nevertheless, ethnographic filmmaking and, to a lesser extent, stills photography have remained key to the conceptualization and reproduction of the field. But while it has been widely recognized that the development of visual anthropology has been enriched by a number of genres including avant-garde and experimental cinema, artists' photography and its potential contribution to the project of visualizing anthropology have been less well explored or understood. This chapter reports on a one-day workshop for visual anthropology students that drew on a particular period of artists' explorations of documentary photography as a way of introducing students to photographic ways of thinking in the context of anthropological research.

By highlighting examples of artists' conceptions of documentation and by using fine art teaching methods such as the 'silent crit', the aim was to open up of anthropological ways of seeing. What kinds of truth, untruth and imagination characterized these artists' uses of photography, for example, and how might they be useful or problematic for the anthropological project?

13. Creativity in anthropology and fiction writing
Trevor Stack and Robey Callahan

This chapter compares the creativity of anthropology to that of fiction writing. It does so not merely in terms of rhetorical choices, like the *Writing Culture* volume (1986), but in terms of the broader experiential process through which anthropologists and fiction writers do what they do. It looks at the experience of doing anthropology as reflected in interviews with anthropologists and in published accounts of the process and it looks at fiction writing through a similar range of sources. In addition, it presents an analysis of feedback from anthropologists who also write fiction. Several key aspects of the creative work of anthropology and fiction writing are examined. First, comparing the relationship between the research and writing in anthropology and in fiction, the chapter shows how research gets turned into writing in each case. (It also asks whether new ethical demands for fully anonymising subjects in ethnographic research are making anthropology more similar to fiction writing.) Secondly, it examines the physical and social contexts in which people do anthropology and do fiction. It asks, for example, whether the fiction writer really does work alone while the anthropologist is surrounded by others – whether ethnographic subjects or academic colleagues. Thirdly, it probes the ways in which anthropologists and fiction writers imagine their audience and how this weighs upon their work, as well as looking more broadly at the fears and anxieties that arise from doing anthropology and fiction writing. The chapter aims not simply to critique the scientific pretensions of anthropology by exposing its rhetorical devices, but to achieve a fuller understanding of its peculiar creativity.

14. 'Radio elicitation': new directions in radio research
Richard Vokes

The last decade has seen an unprecedented expansion and diversification of African radio cultures. This has resulted from the explosion in the number of radio stations – national, commercial, regional, community, rural – which accompanied the economic liberalization policies of the early 1990s. A burgeoning anthropological literature has begun to explore the implications of this expansion for research. One key strand of this work has highlighted the ways in which more complex radio environments complicate our existing notions of both 'audience' and 'reception'. Another has focused on the challenges the new radio diversity poses to our broader notions of social 'pluralism' (and to our understanding of political pluralism, in particular). However, throughout all of this work, the focus has always been upon radio as an object of research. The central argument of this chapter is that the new radio environments also offers unprecedented possibilities for the use of radio as a tool for research. This argument is developed through an elaboration of the new concept of 'radio elicitation', defined as a series of techniques for using

radio programming as a basis for interviewing. Basing the argument on fieldwork carried out in the complex radio environment of rural South-western Uganda (research was conducted in four periods between March 2000 and May 2002), the chapter demonstrates how radio elicitation can usefully be used to address various types of broader research questions.

15. A world without anthropology
Clara Mafra

Anthropology is a recent discipline in the history of the Western world. Ancient Greece had its poets, philosophers, artisans, priests, physicians but not anthropologists. Among the Greeks, anthropology did not exist, even as an issue, because of a general incapacity to recognize the Other. It was only through the touchstone of the Enlightenment, with the transposition of 'primitive man' from the plane of ideas to the plane of experience, that the modern anthropological project achieved its own shape and expression.

If the disciplinary vigour of anthropology is associated with the knowledge of alterity and the acknowledgement of the Other, then we might predict that in the future, in a world reconciled to difference, the discipline will disappear. The success of the anthropological enterprise presupposes its own dissolution. The present reality, however, is far from this prediction. Besides the frequency of wars and conflicts, the dissolution of anthropology's vigour has been paradoxically accompanied by a massive increase in its presence around the world.

In Brazil, for example, a census carried out in 2002 by the Brazilian Anthropological Association (ABA) revealed astonishing figures: about 3.5 million graduated students, including 23,359 MAs and 6,893 PhDs. The market absorbs a considerable proportion of these students: most are employed. 'What do they do in their jobs?', asked a renowned anthropologist. She answered herself using a metaphor: anthropologists are in NGOs, in commercial enterprises and in government, fulfilling the function of Jiminy Cricket. Not wishing to jest, the author explained that having been trained to have attentive eyes and ears, anthropologists are much better prepared than other professionals to ask pertinent questions. But the metaphor bears other, more negative connotations. After all, what is the creative vigour of a Jiminy Cricket?

Submitting itself without reflection to the pressure of issues outside its disciplinary remit, anthropology flattens itself out and fails halfway. To face unsuccessful dissolution involves being aware of radical and constitutive aspects of anthropological practice: the moment of mutual acknowledgement, for example. Through a re-reading of some ethnographies, this chapter discusses the status of the instant of mutual acknowledgement in relation to the anthropological creative impulse. In the field, we experience moments of intense tuning between researcher and researched, who rip apart – albeit briefly – their mutual obscurity, providing us with clues to mutual understanding. Successful anthropological works, I suggest, are those that manage to rekindle these instants, re-educating the reader in the understanding that it is the Other who should offer the chance of discovering him- of herself.