

EDITORIAL

Thomas Fillitz

Dear Members,

You will find in this Newsletter the presentation of the theme of the next EASA-Conference in Ljubljana and the call for workshops. Please note that the data of the conference had to be slightly changed: The conference will start on Tuesday, August 26 and end with the dinner party on Friday, August 29. This change is due to the availability of cheap accommodation.

The administration of the EASA-website has now been transferred to Vienna. The new webmaster is Renate Fiala (webweaver@easaonline.org), while the responsibility is with the EASA Secretariat. It is intended to continually upgrade the website, and to provide the newest information on a weekly base. At present, we would like to propose to the EASA-Networks facilities for their communication either by placing their sub-websites, or by providing them the space for forums. Further, we consider that the EASA-website should become a means for post announcements for anthropologists. We strongly encourage members to send to the webmaster corresponding advertisements. In our endeavour of developing the website, we aim at cooperating closely with the Association's IT-steering group, and we wish to thank the work it has done so far, as well as NomadIT for the new design, and recent improvements which facilitate our task.

This Newsletter starts with a series on the implementation of the Bologna reforms. Members are strongly encouraged to send contributions to the topic for the next issue (by November).

Finally, I would like to draw your attention to the next EASA-AGM, which will be in Paris on December 15, 2007 (see p. 6).

10th EASA Biennial Conference Experiencing Diversity and Mutuality

Ljubljana, August 26 to 29, 2008

Under the title "Experiencing Diversity and Mutuality", the 10th EASA conference aims to exploit and accentuate the crucial importance of direct – ethnographic – experience of diversity and mutuality in ethnology and anthropology. It will initiate discussions of the concept of mutuality. To experience a particular way of life does not mean only to observe and participate, but to enter a mundane world of sounds and noises, colours and sight, smells and tastes, touch and heat... Direct ethnographic experience makes social anthropology reliable scholarship. Anthropologists and ethnologists can provide many different relevant views on diversity and mutuality from their own perspectives.

Over the last few decades, diversity has gained ascendancy among the central values of primarily western societies. Articulated in different discursive contexts and identified on different levels, both cultural and biological diversity have been extolled as an enriching legacy, a collective possession, a resource for the future or a precondition for unity: a unity which emerges from diversity. The notion of human and cultural diversity has been instrumental in imagining, carrying out and legitimizing processes of supranational and international integration or 'unification' taking place on the level of global capitalism with its advanced diversification of products and consumers as well as its reliance on ethnically or 'racially' diverse labour force as a competitive advantage. The growing consensus that cultural diversity is an important asset has found its way into several documents, in particular those formulated by UNESCO such as the declaration *Our Creative Diversity* (1995) and *Universal Declaration on Cultural Diversity* (2001). The centrality of culture and respect

for cultural diversity in social cohesion, international peace and security and the development of a knowledge-based economy are similarly emphasized in a wide range of documents proposing the definition of the identity of Europe. An early document of this kind was *The Declaration of European Identity* from 1973 which proposed the notion of European identity as a diversity of cultures.

Anthropologists have been facing diversity since the beginning of social/cultural anthropology as an academic discipline. The main aim of the conference is to deal with the public discourse of diversity, cross-cultural communication and, at the same time, the absence of speaking about aspects of mutuality, including post-colonial, post-imperial, post-socialist, and post-racial, all of which are under-estimated. Experiencing processes of late (or post-) industrialism and modernity, anthropologists study the present-day situation "in the field" and equally accentuate consideration of constructed and "natural" environments. Speaking of diversity, the conference will not overlook the reverse side of "intercultural dialogue": new racism, ethnic nationalism, cultural fundamentalism and "soft" modes of exploitation.

Any current appeal to diversity though might be coupled with anxieties over a divisiveness that diversity can represent or entail; it might be also be thwarted by fears of heterogeneity, difference, or alterity. It is not only on the supranational level that the notion of diversity has been instrumental, but also – although largely in an earlier period – on the national level where nations have been equally conceived and integrated with the help of the same rhetorical device of unity-in-diversity, with regions representing the latter. Within

the Europeanization process, but this was equally the case of former continental empires, this rhetorical device also makes possible to join regional and supranational against the national. Yet the nation-statist mind-set still assumes that unity and homogeneity is preferable to diversity and difference, cultural monism to cultural plurality.

While cultural diversity is often coupled with or opposed to unity and homogeneity, this conference will be aimed at articulating the notion of diversity with the notion of mutuality. Mutuality has been given scarce attention by social anthropologists. One reason for its neglect might have been that the concept of mutuality was eclipsed by an overlapping concept of reciprocity which, on the contrary, was fortunate to become one of the key concepts of the discipline. There must be other, more critical reasons as well. In particular, certain strands of thinking about mutuality have been submerged both in life sciences and social sciences due to radical social practices and social revolt associated with that kind of thinking. In biology, mutuality was proposed by some anarchist thinkers as one of fundamental interspecific relations yet it was soon subdued by the Darwinian, and even more so by the Social Darwinist, notion of competition. The most threatening ideas of reductionism – be it in genetics, evolutionary psychology or new kinds of culturalism – gain a public response, while anthropological criticism of these reductionism is still too weak.

The conference will endeavour to answer questions such as what can we do with mutuality today, what are the modalities of its experience, why is it relevant, how we can relate it to diversity, etc. As anthropologists have an experiential bias, they will presumably tend to provide their answers from the perspective of

experienced situations, shared with their local interlocutors. Anthropology needs to rethink the variety of mutuality in its present contexts, yet prior to this there is further ethnographic work to be carried out with the aim of identifying the variability of mutual agency and cultural assumptions about mutuality (as well as diversity), describing contexts of mutual agency, examining different forms of mutuality, etc. The idea that mutually recognized cultural diversity is a prerequisite for peaceful cohabitation is being developed for instance with reference to the Europeanization and the EuroMed processes; here the sense of mutuality comes close to that of sharing (e.g. mutually shaped identities, mutual memories and experiences).

Mutuality, rather than unity, may be found beyond the diversity of cultures; it may result in a mutual search for compatibility among differences. Mutual borrowing is another instance where mutuality may result in new diversity, produced through processes of diffusion, syncretism, creolization or acculturation. These 'cultural

flows' are in turn related to empire-building and colonialism. Yet mutuality is not always opposed to competition and not always linked with co-operation; mutual religious practices like shared sanctuaries or shared festivals are a case in point. The notion of mutuality is also often extended to include other biological species, e.g. in various notions of the partnership with nature or of mutual management of biodiversity mobilizing a variety of its 'co-natural' approaches and techniques applied in natural parks and protected areas but also in 'traditional' and 'sustainable' agriculture, and so forth.

Anthropological thinking on biodiversity management and mutualist approaches in ecology but also a variety of biodiversity ideologies, as well as other related priorities listed in European research strategies, will be especially appreciated. The conference will also stimulate discussions of environment, copyright and cultural survival, natural reservations and protected areas, and it will bring to the fore the main topics of the 7th EU Framework Programme, e.g., biodiversity, climate change,

and volunteering, as well as complex organizations, visual and popular culture.

A special emphasis of the conference will be to push – to spread the application of anthropological knowledge in non-academic spheres by defining new professional opportunities for anthropologists in policy-making, economy and marketing expertise, education, media counselling and mediating, and other kinds of career opportunities for younger scholars, who are most heartily invited to participate with poster presentations.

The conference will also aim to reflect upon the discipline's own diversity – and the mutual dependence or recognition – of its various traditions and subdisciplines. It will open the floor for discussions of boundaries between streams of folklore studies, (European) ethnology and social/cultural anthropology, as well as encourage exchange of knowledge between social/cultural anthropology and biology, ecology, economy, law, history, linguistics, political sciences and other disciplines that contribute to the discussion of "experiencing diversity and mutuality" - and challenge them.

Scientific Committee

Manuela da Cunha, Shalini Randeria, Helena Wulff, Bojan Baskar, Michal Buchowski, Benoît de L'Étoile, Thomas Fillitz, Bozidar Jezernik, Rajko Muršič, Gislí Pálsson, David Shankland.

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DETAILS for WORKSHOP APPLICATION

Call for Workshops

Workshops should be convened by two scholars with different affiliations.

Please fill in the electronic application on the EASA website: <http://www.easaonline.org>

The electronic application will be possible in the first week of August.

Workshop Rules:

- Workshops must be open for application to all participants
- Maximum Duration of a Workshop is 1 day.
- Per Workshop: minimum 3 speakers, maximum 12 speakers

EASA 2-role rule

The Executive Committee informs that EASA's 2-role rule should be respected:

Participants may

1. Act as convener either in one plenary session, or a workshop, or a round table;
2. They too may act as speaker or discussant either in one plenary session, or a workshop, or a round table.

Deadlines

All applications are electronic.

	Call	Deadline
Call for Workshops	Early July Announced In Newsletter and on Website	October 15, 2007
Call for Papers or Films (DVDs, etc.)	End of November Announced In Newsletter and on Website	February 15, 2008

Conference Fees

Members	€ 130
Students	€ 90
Unemployed or Economically disadvantaged persons	€ 90
Non Members	€ 180

**EASA ANNUAL GENERAL MEETING
Paris, December 15, 2007**

The Executive Committee kindly invites all EASA members to the Association's Annual General Meeting.

Musée du Quai Branly
222, rue de l'Université
December 15, at 09 a.m.

EASA Biennial Conference 2010

The Executive Committee announces the call for the forthcoming EASA Biennial Conference 2010. Candidates who are interested in organising the conference are encouraged to prepare their application. Applications will have to be addressed to the Secretariat early 2008 (The deadline will be announced in the next Newsletter and on the Association's website). Hearings will take place during the conference in Ljubljana between August 26 and 28, 2008.

Applications should contain:

- letter of intent signed by the head of the institution;
- letter of intent signed by the head of department;
- a general overview of the department's structure (number of staff, administration, students);
- institution's infrastructure (plenary session hall, workshop rooms, technical equipment, communication points);
- local situation for financial support and sponsoring;
- local infrastructure (accommodation, average subsistence prices).

Queries of any kind may be addressed to the EASA-Secretary:

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SOCIAL ANTHROPOLOGY | ANTHROPOLOGIE SOCIALE

Dorle Dracklé and Helena Wulff, Editors

With Issue 15:1 published in May 2007, Peter Pels completed his term as Editor of *Social Anthropology*|*Anthropologie Sociale*. We thank him warmly for an excellent job to which Editorial Assistant Maarten Onnewer and Reviews Editor Robert Gibb contributed greatly. It is a pleasure to take over such an inspiring journal.

Issue 15:1 was also the first issue of *Social Anthropology*|*Anthropologie Sociale* published by Blackwell. One very visible sign of this change is the new blue bricolage cover.

Our four year term has just started, and we are happy to report that we already have had almost 40 submissions from all over Europe by almost an equal number of young as well as more established colleagues, men as well as women. Our only regret is a shortage of articles in French. We are, however, planning to improve this situation by inviting French colleagues to submit articles.

Our first Issue 15:2 is ready for production and will be published in late Summer. In line with our editorial vision for the journal it has a new format which consists of 5 articles, a new Reviews Essay, a new Debate Section and the Reviews Section. The articles are by Tod Hartman (University of Cambridge), Angel Diaz de Rada (Universidad Nacional de Educación a Distancia, Madrid), Marianne Lien (Oslo University), Jean and John

Comaroff (University of Chicago) and Brian Moeran (Copenhagen Business School).

The idea of the new Reviews Essay is to discuss, from an anthropological point of view, outstanding books in adjoining disciplines or interdisciplinary fields, or in public debate. This can also include classic anthropology books. Issue 15:2 features an essay by Thomas Hylland Eriksen (Oslo University) on Steven Pinker's *The Blank Slate*. The Debate Section is built around a question. The Question for Issue 15:2 is: 'A Cosmopolitan Turn – or Return?'. We have a challenging conversation about this by Nigel Rapport (University of St Andrews) and Ronald Stæde (Malmoe University). There is also a rich Reviews Section in Issue 15:2 put together by Reviews Editor Liza Debevec (Institute of Anthropological and Spatial Studies, Ljubljana). Our new Editorial Assistants, Hélène Neveu-Kringelbach (Oxford University) and Monika Rulfs (Bremen University) have already proved themselves to be invaluable.

On May 11 2007 the Blackwell Manuscript Central was launched. We are looking forward to working with authors and referees on this site. We certainly enjoy working with the Blackwell team.

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EASA Publications Report Summary 2006-2007

Jonathan Skinner, EASA Book Series Editor

I am happy to report that the following book was launched at Bristol in EASA/Berghahn series:

- *Skilled Visions: Between Apprenticeship and Standards*, ed. Christina Grassen (University of Bergamo)

In addition, we have the following two volumes at advanced stages of publication. They are being advertised in Berghahn flyers - and so should be launched at the conference in Ljubljana:

- *Going First Class: New Approaches to Privileged Movement and Travel*, ed. Vered Amit (Concordia University)

- *Exploring Regimes of Discipline: The Dynamics of Restraint*, ed. Noel Dyck (Simon Fraser University)

We also have a number of innovative collections in preparation by EASA members such as the following two:

- *Postsocialist Europe: Anthropological Perspectives from Home*, eds Peter Skalnik (University of Pardubice) and László Kürti (University of Miskolc)

- *Ethnographic Practice in the Present*, eds Helena Wulff (University of Stockholm), Marit Melhuus (University of Oslo), and Jon Mitchell (University

of Sussex)

Further to this, we have a number of quality proposals under review from the Bristol EASA conference. As per previous reports, I am pleased to note that we are sticking to a review turn around period of approximately 2 months. Details of how to submit a proposal are outlined below. Lastly, I should like to communicate my thanks to Marion Berghahn and the staff at Berghahn Books for their support of the EASA/Berghahn Series, and to the anonymous reviewers for their assistance with the review process.

Contact:

j.skinner@qub.ac.uk

Further details of the series and submission forms are available at the following websites:

<http://www.easaonline.org/publicationspage.htm>

<http://www.berghahnbooks.com/downloads/nbo.doc>

DETAILS OF THE SERIES AND HOW TO SUBMIT A PROPOSAL

1) EASA-Berghahn Edited volumes:

These include EASA conference volumes, but we will also consider proposals for good volumes that have been developed independently of the EASA conferences. We are looking for strong well-structured and internally coherent edited volumes and would encourage those considering submitting EASA conference collections to commission new chapters when appropriate. Financial support for English language checking might be awarded to non-native English speaking editors and authors on application to the Executive Committee.

To propose an edited volume please use the standard Berghahn new book outline, this can be found on-line at:

<http://www.berghahnbooks.com/downloads/nbo.doc>

In addition to the completed form we also require a full set of chapter summaries (300-500 words per chapter). **To submit a proposal** please send your proposals to Jonathan Skinner (j.skinner@qub.ac.uk) by e-mail if possible.

2) EASA-Berghahn Monographs:

A new strand of EASA monographs is being launched. We are keen to publish good monographs from the EASA membership.

To propose a monograph please use the standard Berghahn new book outline, this can be found on-line at:

<http://www.berghahnbooks.com/downloads/nbo.doc>

In addition to the completed form we also require a full set of chapter summaries (300-500 words per chapter).

To submit a proposal please send your proposals to Jonathan Skinner (j.skinner@qub.ac.uk) by e-mail if possible.

To submit a proposal for an edited volume or monograph please send your proposals to Jonathan Skinner (j.skinner@qub.ac.uk) by e-mail. Financial support for English language checking might be awarded to non-native English speaking editors and authors on application to the Executive Committee.

THE BOLOGNA PROCESS 2 REPORTS

An example of the Department of Ethnology and Cultural Anthropology at the University of Poznan

Jacek Bednarski and Wojciech Dohnal, University of Poznan

Having joined international students exchange programs, first in the Tempus project (starting from the academic year 1996/1997) and then the Socrates II project (starting in 1999/2000) our department introduced the European system of credits (ECTS), as the first among Ethnology and Anthropology departments in Poland. In line with then existing legal regulations, anthropological studies in Poland were realized in the form of a five-year-long MA program. However, in the year 2000, our institute introduced a division into a six-semester BA program and a four-semester MA program (the division was rather informal).

In order to adjust ethnological and anthropological studies in Poland to the Bologna regulations fully, the anthropological community worked out basic standards for teaching programs realized at all universities. They take into account the standards set by international cooperation in ethnology/anthropology in Europe and include among others:

a) the introduction of a three-level educational system with BA (3 years), MA (2 years) and PhD (4 years) programs;

b) a nationwide compulsory introduction of the European transfer Credit System with the following quota: BA – 180 ECTS and MA – 120 ECTS; they are meant to strengthen domestic and international students' mobility;

c) further expansion of international cooperation.

In the process of implementing this attempt at restructuring and harmonizing education, the Department of Ethnology and Cultural Anthropology in Poznań has taken the following steps:

a) introducing a relatively high quota of optional classes (one-third in the BA program and two-fifths in the MA program).

b) giving the possibility to the best students to follow the so-called individual study program, to undertake additional classes in parallel study programs (*Nebenfach*) or study in the interfaculty liberal studies programs as well as enter PhD programs;

c) encouraging students to participate in the 'Bridge' program (domestic universities exchange program) and international educational programs (since 2007/2008 the Longlife Learning Program/

Erasmus). The Department collaborates with nine European Universities (Barcelona, Berlin, Jyväskylä, Kiel, Lubljana, Lund, Munich, Istanbul and Vienna). Since 1996/1997 more than 77 students took advantage of these exchange programs and more than 20 took part in summer schools. Tens of students also visited the Department in Poznań (special programs in English for foreign students are offered at the University in which anthropologists also have their classes: Adam Mickiewicz University – Program for International Exchange [AMU-PIE]);

c) conducts an exchange of academic staff;

d) secures a high level of teaching quality by participating in audit programs of leading universities;

e) full transparency of the study offer and departmental life and events is offered at the webpage (<http://www.etnologia.amu.edu.pl/instytut.htm>);

f) supplements and transcripts for graduate and postgraduate students are issued both in Polish and in English

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Before Bologna

The Department of Anthropology at ISCTE-Lisbon (a public university institute) can be used as a typical example of anthropological teaching in Portugal since the reestablishment of democracy in 1974. Undergraduate students – who entered the free and public university system after exams and a *numerus clausus* selection – would engage in a 4-year program that was almost exclusively focused in Social Anthropology, after which they would be issued the diploma of “Licenciatura”. Typically the best students could envisage being hired as Assistants in a Department, thus starting their careers as scholarly anthropologists. Two-year Master’s Degrees weren’t launched until the nineties, and the typical PhD candidate would do her research in an individual and tutorial relationship with the supervisor. This system created a few generations of highly trained young scholars and researchers who were to benefit from the expansion of the university system. Huge increases in the student population until the mid-nineties, and the establishment of a modern research funding system benefiting from European funds allowed for the largest ever growth in academic and scientific production in Portugal.

The Bologna Scare

Warning signs appeared in the nineties – from high rates of unemployment for students holding a Licenciatura degree, to the impossibility of hiring new professionals for the Departments due to government budget restrictions. As in many other areas (the welfare state, for instance) Portugal entered the “neo-liberal era” in an ambiguous position. On the one hand, there was a widely felt need for reform of the rather “pre-modern” hierarchical, paternalistic, and class-based university culture inherited from the past. On the other, however, there was a sense that the recent social and democratic public university

Interesting times, *Bolognese style*

Miguel Vale de Almeida

Dept. Anthropology, ISCTE - Lisbon University Institute

system was threatened by trends towards privatization and commodification – and a fear that social sciences and the humanities would be even more affected. When Bologna was announced the political left, including sectors in the student movement, denounced it as a device for the mass production of unskilled students who would have to take Master’s degrees if they were to have any credit in the academic and job markets. And these, of course, would have to be paid – and prices would abide to free market rules.

The Bologna Chance

Some people who had sound reasons to believe this to be true (myself included) thought, however, that Bologna could also be an opportunity. It could be a chance to radically modify old ways of teaching and old curricula. The market logic could, after all, be used to fight old “modes of production” – it could take us from a “feudal” to a “bourgeois” situation, so to speak.... The Department of Anthropology at ISCTE engaged in a full-fledged restructuring of the curriculum and the syllabi; we seized the Bologna opportunity so as to implement a less specialized 3-year Licenciatura (structured in 5 pillars with 3 levels each: anthropological theory, anthropological analysis, ethnography, methodology, and social sciences); we widened the range of optional courses and courses in other social sciences; we offered 2-year Master’s courses that could still be financially accessible for most students; we established connections between teaching and research, namely by channeling students to do their graduate work within the funded projects in our research centers; and we are now implementing a 3-year Doctoral program that will replace the old strictly tutorial

system.

Bologna, Year One

We have now finished our first Bologna year. I hope I will be proven wrong, but there is a sense of disappointment in the air. We were confronted with the fact that many Universities and departments (not necessarily Anthropology departments, of which there are only 4 in the country) understood Bologna as a mere bureaucratic imposition to be followed. They seem to have simply squeezed their 4 or 5-year Licenciatura curricula and syllabi into 3 years. University administrations were not able to adapt to new modes – for instance, our intention to let students build their own curriculum at their own pace, following the chances offered by the ECTS credit system, was “boycotted” by a bureaucratic logic that insisted in organizing students into the old system of rigid classes and courses, making mobility and personal specialization very difficult.

Unfortunately it does seem that the neo-liberal scare lurking behind Bologna may after all be rational. Will our students be able to achieve the same standards that they did with the old Licenciatura? Won’t they be pushed into Master’s Degrees that will have to be paid for? Won’t Departments have to compete for students in times of demographic recession? And in order for that competition to be successful, won’t the “products” offered (that is the lingo being used today at the universities...) have to sell the illusion of the market applicability? Or, on the other hand, will the “downgraded” 3-year courses allow for growing rates of formal education, something this country still desperately needs? These are indeed interesting times. *Bolognese style.*

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Moving Anthropology Student Network – MASN

Benjamin Hirschfeld (University of Tübingen), Agnieszka Pasieka (Jagiellonian University, Cracow)
Niko Reinberg (University of Vienna), Shawn Volesky (University of Barcelona)

This article provides a general overview of the MASN initiative and represents the observations and opinions of its authors. As such, it is not necessarily representative of all people who have participated in the network process.

Abstract:

This article describes the recently founded *Moving Anthropology Student Network* (MASN). The authors, young European anthropologists who have formed part of the network's development, briefly introduce the history, objectives and key features of the project. Their commentary then goes on to explore the mutual benefits and possibilities of collaboration between MASN and EASA.

The *Moving Anthropology Student Network* (MASN) was founded in 2005 in an effort to promote communication, networking opportunities and interaction amongst European—and other—students and young academics in the vast field of social and cultural anthropology. It has since become the largest platform for international exchange of its kind, and over the course of its two years of existence, more than 900 anthropologists and anthropology students representing more than 60 different countries have become somehow affiliated with MASN. In addition to its role as forum for online communication, the MASN network is also directly responsible for a number of conferences hosted in various European countries (e.g. Austria in 2005, Croatia in 2006, Poland in April 2007 and now Germany in November 2007), which have brought—and will continue to bring—young anthropologists from all over the world together in face-to-face interaction. As of the present, more than 200 young anthropologists from more than 25 countries have participated in MASN conferences.

A brief socio-historical overview of the MASN project:

It was a cold, dark, grey February 2005, when a group of anthropology graduate students, aware of the unpleasant realities of the European job market, the deficit of secure employment in academia and their lack of connections with students from

other faculties, decided to invite some 15 of their colleagues in Germany, Slovenia, Serbia, Spain and Poland to come together and participate in a coordination meeting. Some light needed to be shed on the professional future of young anthropologists, and in their eyes, intellectual exchange with their peers from other departments, who would simultaneously share information about their projects, fields of study and diverse national research specialisations, was the key to new scientific input, future perspectives, innovative projects in anthropology and, last but not least, friendships and international contacts. Inspired by several smaller regional meetings, such as the Balkan conferences (*Roaming Anthropology*), symposiums for German-speaking students of anthropology, and various summer schools, including *MESS – Slovenia* or the *Socrates Intensive Program* in Vienna, the participants of the Vienna gathering debated on an open network model that would allow for participation by interested students and young professionals. In their discussion, they found that one of the greatest challenges for the MASN endeavour was—and indeed still is—the incorporation of a broad variety of approaches to the discipline and the diverse aspirations of its participants. Ultimately, they name *Moving Anthropology Student Network* was chosen to express that the network, internationally driven, should never become static and that its strength is derived from

its many current and future participants.

In this first meeting, several objectives were established; topics for future gatherings were discussed; visions were exchanged; and strategies were developed. One such strategy involved the establishment of MASN's communication structures. The attendees felt that it was important to include as many voices as possible in the organisation and concluded that individuals as well as national, regional and local-level student networks should be linked and distribute the flow of information in their own local environment. They believed that all interested individuals should have the chance to participate horizontally in the network process, contributing their ideas, views and opinions without regard to hierarchical—whether semi or otherwise—status markers, such as titles, age or economic capability. Currently, MASN is predominantly a graduate student network, most participants holding an undergraduate degree or comparable; however, no one is excluded from participation. Indeed, the term "student" itself is used to indicate a general study of or engagement in the subject matter. Students of other disciplines who are interested in anthropology are always welcome to broaden the horizons of MASN. Regardless of their background, participants interact with MASN on two levels: online and in conferences.

Online Network

MASN members interact and remain in permanent contact on the World Wide Web using the [MASN homepage](#) and an [Internet newsgroup](#). Designed as a hub for information and communication, the [MASN homepage](#) proves details on myriad anthropological institutes and groups. Both it and the newsgroup also serve as a planning tool and organisational resource for the network, because as of the present, MASN has no international legal body to manage the network. In each of the network sessions over the past three years, members have decided to maintain a loose network structure, favouring flexibility and the anti-hierarchical basis of the organisation. In similar sessions, participants decided to collaborate on a new project, the creation of a MASN journal, which would give students and young scholars an opportunity to share their research results and edit their first articles. Plans are being laid to publish both an Internet and a print version of the journal, and several groups have set up local organisations in order to solicit funding for these projects as well as the MASN face-to-face conferences, which comprise the second level of its network communication system.

The MASN Conferences

MASN members have already organised three conferences, and a fourth to be held this fall in Germany is currently in the works. Until now, all MASN conferences have shared a similar structure. In the morning, several papers, chosen each year by an international selection board, are presented in a plenary session open to and attended by all conference participants. During the afternoon, conference participants then branch off into roundtable discussions and workshops related to the themes of the conference. Space is also created for exhibitions, performances, film and photo presentations and

other projects in the form of fringe events. This established structure notwithstanding, MASN conference organisers, student representatives of the university or universities hosting the event, are free to change the structure based on their own needs and ideas. For example, the last MASN conference in [Poland](#) included a collective fieldwork project about Małopolska, the region where the conference was held. The results of this project were presented to the group in a meeting on the last evening of the conference.

Most participants in these conferences assert that MASN meetings create an open space that is separate from the institutional sphere and established academic hierarchies. Such gatherings represent an excellent opportunity for young anthropologists to gain international experience as they present their projects and papers to fellow students from other universities. Another significant element of the conferences is the daily plenary session, which brings all conference participants together and provides a space for collective discussions on important issues facing contemporary anthropology. Finally, the conference setting allows for face-to-face interaction and gives way to informal, out-of-session discussions. These features help to give MASN conferences their personal feel, while still being an intense anthropological gathering.

For the past three MASN conferences, local organisers successfully arranged funding for all the participants, including integrated financial backing to cover accommodation, food and technical support (video equipment, overhead projectors, etc.). For each, the tasks related to organisation were carried out by students (mainly from the host country) on a volunteer basis, and conference fees have never been higher than €15 per person. MASN has no legal body and no membership fee, which is seen as a barrier to the participation of low income anthropologists.

Some universities have financed their students' travel to the conferences; others have left it up to the students themselves. Conference organisers have already seen how political and financial disparities, inequalities and discrimination (in the form of visa problems, widely disparate levels of income, differing levels of support from the home university, etc.) have presented setbacks for MASN's face-to-face meetings. Challenging and overcoming these obstacles represents a constant aspiration of the network.

MASN and EASA

After being offered this space by Thomas Fillitz, participants at the last MASN conference in Poland met in a special session to discuss the possibility of relations with and suggestions for the *European Association of Social Anthropologists* (EASA). The authors of this article were able to draw a number of key outtakes from that discussion.

First, participants feel that the MASN project should maintain its autonomous and flexible, moving structures. MASN is an open-space network, not an association, and as such, its members feel that its incorporation into EASA or any other entity forming a legal body would be problematic.

That being said, the authors agree that the MASN structure could help to facilitate the creation of a *European Social Anthropology Student Association* and serve as a platform to support student needs and participation within EASA. Furthermore, anyone interested may use our network structure to organise student and young scholar forums at the next EASA conference in Slovenia.

Challenges and Immediate Actions

Our online communication platforms, the MASN homepage and the MASN newsgroup, have become quite large and are already an important tool for the exchange of ideas and information among European

anthropology students. Until now, this constantly growing web presence has been funded privately by several German students. A current challenge for the network is to obtain some financial support from professionals and universities in Europe—and the world—in order to defray the expenses incurred by this German MASN group, which has also been voluntarily designing and updating the page for more than two years.

The network is also in need of financial support for the next MASN conference in Germany. This conference, hosted under the title "Exploring Anthropology", will take place in the village of

Blaubeuren (southern Germany, near Stuttgart) from 7-11 November 2007. Conference organisers estimate that participation will include some 80 to 100 students from all over the world.

If you are willing to facilitate online and face-to-face communication between students of anthropology in this non-institutionalised network, please contact the coordinators of the next conference in Germany. At this time, the authors would also like to invite all EASA members to take a look at the MASN homepage and support the idea of MASN in their own respective countries and institutions.

Contacts:

MASN Tübingen Conference
movinganthropology@web.de

MASN homepage
www.movinganthropology.org

MASN newsgroup at
www.masn.net.tc.

Independent local organisations related to the MASN:

MASN | Poland:
www.masn.poland.prv.pl

MASN | Austria:
www.masn-austria.org

POST ANNOUNCEMENTS

University of Zurich

The Philosophical Faculty of the University of Zurich invites applications for a
full professorship in Anthropology

Begin of tenure: 1st February 2008 or at convenience

Candidates with habilitation or equivalent publications (e.g. a second book) as well as extensive teaching and fieldwork experience are invited to submit applications. Preferred research foci: aesthetics, kinship, religion, symbolic anthropology, visual anthropology. Applications with a proven research record in related fields will also be considered: Since teaching and administration at the University of Zurich take place almost entirely in German, a working knowledge of the language would be an asset. Commitment to acquiring a fluent command of German within a period of 2 years is expected.

The Institute of Social Anthropology of the University of Zurich aims to cover different geographical regions in research and teaching and is therefore seeking to fill the position with a candidate with a regional focus on Africa, Central or South America.

Applications (including a CV, list of publications, list of completed research projects and list of courses taught but **without** copies of articles and books) should be sent by post to Dekanat der Philosophischen Fakultät, Rämistrasse 71, 8006 Zurich and by email to heidi.moor@access.unizh.ch.

The deadline for submission of applications is 8th September 2007. The University of Zurich aims to increase the proportion of women in research and teaching positions. Women are therefore strongly encouraged to apply.

University of Vienna

The Faculty of Social Sciences of the University of Vienna is soon announcing the vacancy of a
professorship in Social and Cultural Anthropology

Interested candidates are encouraged to refer to the following website for application details and deadlines as soon as the post is advertised:

<http://personalabteilung.univie.ac.at/index.php?id=ausschreibungen>

Mary Douglas

25 March 1921 – 16 May 2007

Adam Kuper

Born in 1921, the first child of a colonial civil servant, Mary Tew was sent home from Burma at the age of five to live with her mother's retired parents in Devon. She was twelve – waiting for her parents to come back on leave – when her grandmother told her that her mother had died. Shortly afterwards she was sent as a boarder to the Sacred Heart Convent in Roehampton, where her mother had been educated. The transition might have been disastrous, but in fact she was happy in school and remained faithful all her life to the rather traditional Catholicism that it transmitted. In 1939 she went up to Oxford to read for a PPE degree, and after graduation she joined the Colonial Office, where she worked under the anthropologist Audrey Richards. "It was there in the Colonial Office that I first began to meet anthropologists," she told an interviewer. "They were the experts, while we civil servants were on the menial side, and I used to ask them, 'How do you get to be an adviser and not a servant?'" In 1946 she returned to Oxford to begin postgraduate studies in social anthropology.

For a brief period after World War II Oxford was the leading international centre of social anthropology. Religion was the central focus of interest. Durkheim was still the theoretical guide, but sociological interests were giving way to a primary concern with systems of belief. The young professor, Edward Evans-Pritchard, had converted to Catholicism during the war. He was working on a study of the religion of the Nuer of the Southern Sudan, attributing to them theological views reminiscent of those of St Augustine. Mary was particularly impressed by Franz Steiner, a German poet and Jewish mystic, who gave a seminal series of lectures on taboo, ranging from Polynesia to Ancient Israel. Most of Evans-Pritchard's students did fieldwork in Africa but Mary made the unusual decision to work outside the British sphere of interest, in the Belgian Congo, studying a remote, impoverished, matrilineal people, the Lele of the Kasai Province.

In 1951 she married James Douglas, who had just joined the Conservative Party Research Department as an economist. They settled in

Highgate and Mary was recruited by Daryll Forde to the department of anthropology at University College London. Three children were born during the 1950s and it was only in 1963 that she published her first book, a monograph on the Lele, a solid but conventional study that was, however, cast in the past tense since the Congo had entered its post-independence turmoil and the fragile Lele way of life had been fatally disrupted.

The apprentice work safely out of the way, her children at school, Mary, in her forties, made a decisive change of track. Jim Douglas was by now a senior figure in the Conservative Party and he encouraged her to apply anthropology to the problems of contemporary Britain. However, Mary was more immediately engaged by the debates raging around Vatican II and she began to think about the place of ceremony and symbolism in modern societies.

Two very successful books, *Purity and Danger* (1966) and *Natural Symbols* (1970), established her as a major theorist of ritual and theology. Witty and accessible, both books are studded with evocative examples taken from the Lele and other African societies, the Old Testament, contemporary social movements, and even from her house-keeping routines in Highgate. They were written quickly and the argument was sometimes elusive, intuitive rather than systematic, but for the next twenty years she elaborated the ideas floated in this period, trying to develop universal models of the relationship between group structures and ideas about the world.

Her fundamental propositions were taken from Durkheim. Our understanding of the world is grounded in social relations. Cosmological ideas mirror specific forms of social life, and are embodied in sacred symbols. Things that do not fit in with our basic assumptions about nature are not only puzzling but dangerous, threatening to the social order. They become symbolically charged, polluting, taboo. But Durkheim was wrong to oppose a group-bound traditional society to individualist and secular modernity. 'As a social animal, man is a ritual animal', she insisted. We have our rituals

and symbols, embodied in meals, dress codes, pageantry, or political demonstrations. Above all, the human body is a perennial focus of symbols and taboos. However, all this had become invisible to intellectuals. They were in denial, prisoners of utilitarianism, rationalism and individualism, detached from social reality.

Stable stratified societies have hierarchies of saints, complex divinities, and elaborately ritualised distinctions. All this she preferred, at least in theory. Loosely organised egalitarian groups and networks struggle to maintain a common front against the dangerous outside world, but torn by internal jealousies they are hotbeds of witchcraft accusations, prey to millenarian cults and outbreaks of iconoclasm. Both forms – church and sect – coexist in different strata of complex western societies, or even in single institutions.

Following *Natural Symbols*, a new project began to crystallise, the study of forms of consumption conceived of as modern rituals. Meals and shopping provided some of the main examples. But while other scholars – from economists to philosophers and theologians – began to pay attention, her work was regarded increasingly by professional colleagues as not *really* anthropology. Meanwhile her immediate position at UCL was becoming uncomfortable. Daryll Forde had provided sophisticated and congenial leadership but when he retired the UCL anthropology department began to fall apart – providing an excellent but unwelcome instance of her model of sectarian iconoclasm. Jim Douglas was also being marginalised as the Conservative Party lurched to the right. A new start was in order.

In 1977, at the age of 56, Mary moved to New York where she became Director of Research on Culture at the Russell Sage Foundation. She now began a fruitful collaboration with the American

political scientist Aaron Wildavsky. In *Risk and Culture* (1982) they addressed the environmental movement in the USA, pointing to the sacralisation of nature, asking why particular dangers – taboos – were given such symbolic weight, and arguing that there were links between the millenarianism of the environmentalists and their loose organisational structures. These arguments were further developed in *How Institutions Think* (1986) (better than individuals, was the answer), and *Risk and Blame* (1992).

In 1981 Mary was appointed to a chair at Northwestern University in Chicago. Here and later in Princeton she taught in a department of religious studies and she returned to a study of the Old Testament, the book of Leviticus in particular. She published several monographs on the bible, the last of which, *Thinking in Circles*, appeared this year.

Jim and Mary returned to London in 1988 and she found somewhat to her amusement that she was at last being claimed by the British anthropologists. She was elected to the British Academy, and just a week before her death she was invested as a Dame of the British Empire.

In complete contradiction to her own theory, Mary's formal commitment to order, authority and tradition went along with personal informality, even eccentricity, contempt for all the old guards, a delight in transgressing boundaries, a tendency to fall for novelties, and a preference for loose networks of like-minded associates, just the sort of grouping she denounced in her books for producing socially irresponsible ideologies. Beautiful but unadorned, striving to be honest, frank about one's shortcomings, she could sometimes almost seem like a Puritan, but she also loved food and wine and gossip, and while she was unforgiving of intellectual lapses she was tolerant of mortal sin.

CALENDAR

Conferences, Symposia, Workshops, Summer Schools, Distinguished Lectures

September 2007

Migraciones I Ciudadanías Migrations and Citizenship

II Congr s Internacional d'Etnografia I Educaci 

II Congreso International d'Etnografia I Educaci 

II International Conference on

Ethnography and Education

II Congr s International sur Ethnographie et  ducation.

Barcelona September 5 - 8

Reunions i Ci ncia

Cal bria, 273-275 Entl. 1^a

08029 Barcelona

Tel. +34 93 410 86 46

Fax +34 93 430 32 63

E-mail: etnografia@reunion-ciencia.es

www.reunionsciencia.es

Secretar a Cient fica/Scientific Office

Grup de Recerca EMIGRA

E-mail: congres.etnografia.educacio@uab.cat

www.emigra.org.es

www.emigra.org.es/congreso2007.html

October 2007

Congress of the DGV (Deutsche Gesellschaft f r V lkerkunde)

"Streitfragen – Zum Verh ltnis von empirischer Forschung und ethnologischer Theorienbildung"

Halle | Saale

October 1 – 4

<http://www.dgv-tagung2007.de/>

November 2007

Workshop

Anthropological Views on Migration in the Mediterranean Area

University of Catania | Sicily

November 2 and 3

Dear EASA members,

During the last MedNet meeting, held at the EASA Bristol conference in September of last year, we

discussed the idea of holding a MedNet Mini-Conference in 2007. Several members of the MedNet network replied to our request for the proposal of topics or themes for such a conference with several interesting suggestions. The result of this mini-poll is that the theme to which many MedNet members feel they would like to dedicate a workshop is that of 'Migration', understood in a very open and flexible way, leaving great scope for individual approaches.

Therefore, in cooperation with our colleague Francesco La Rocca, director of the CEMDAI Center for Mediterranean Study in Catania/Sicily, we would like to call a conference open for EASA members

We would like to ask all those interested in attending such a workshop

PLEASE SEND US A SHORT REPLY BEFORE THE 1st OF AUGUST to the email addresses:

Jutta Lauth Bacas, Athens (bacas@otenet.gr)

and William Kavanagh, Madrid (williamkavanagh@hotmail.com)

Third International Student Conference of AntropoWeb Anthropology of/in Post Socialist World

Department of Anthropology,
Faculty of Philosophy & Arts
University of West Bohemia
Plze , Czech Republic
November 2 and 3

In January 2007, two other postsocialist countries, Bulgaria and Romania, affiliated the European Union. This evidences the successful economical and social transformation there. However, it doesn't mean that these two countries have become culturally homogeneous with the rest of the present EU.

The so called post socialist world is to be understood as a variety of divergent meanings, ideas, groups of people, subsistence

strategies, social spheres, traditions etc. It has, however, one thing in common: the experience of more than 40 years under the leadership of one political party and dominance of one political centre during which a lot changed in the ways of life, much was forever destroyed and much new emerged. After the fall of the Iron Curtain, the same happened again.

The area of former socialist states offers a variety of possibilities for modern cultural anthropology. It is no doubt a great place for our fieldwork, whatever meaning you give it: for example culture and identity studies, theories of ethnicity and nationalism, migration theories, political and economical anthropology, globalization studies and many more.

The aim of the conference is to show the post socialist world as a range of various topics of anthropological interest. It gives you scope for any ideas connected with the post socialist world. Anybody who works on (or thinks about) any topic linked with the area of post socialist world is invited to take part!

The speakers should comply with one of these conditions:

a) he / she must be a student (B.A., M.A. or Ph.D.) of social sciences, or

b) he / she must be a graduate, who finished his / her studies in 2006/2007, or

c) he / she must be a post doctorand;

d) in case of two speakers, at least one of them must be a student (the second can be a lector, teacher etc.)

Kindly send a preliminary abstract of your paper (max. 250 words) together with the application form to: conference@antropoweb.cz before **September 31, 2007**.

Application form: <http://antropologie.zcu.cz/conference/application.doc>

or <http://www.antropoweb.cz>

Later mail will not be accepted.

No registration fees
Accommodation for the speakers
is provided by the University of
West Bohemia at the University
Dormitory.

Further Information:

info@antropoweb.cz

email: antropoweb@antropoweb.cz
web: <http://www.antropoweb.cz>
Michal Svoboda: michal.svoboda@antropoweb.cz
Lukaš Lenk: lukas.lenk@antropoweb.cz

Congress of MASN (Moving Anthropology Student Network)

Blaubeuren

November 7 -11

E-mail: movinganthropology@web.de

For more information, please visit
the MASN homepage at www.movinganthropology.org
MASN newsgroup at www.masn.net.tc

International Conference to mark the 30th Anniversary of the Journal *Anthropologie et Sociétés*

"Anthropology of Globalized Cultures: Fieldwork in Complex Situations and Disciplinary Issues"
Department of Anthropology and
Anthropologie et Sociétés

Université Laval, Québec, Canada

November 8 - 11

see http://www.ant.ulaval.ca/anthropologieetsocietes/colloque2007_accueil.html

Université Laval
Québec (Québec) G1K 7P4
Canada

Site de la revue: <http://www.ant.ulaval.ca/anthropologieetsocietes/index.html>

106th AAA Annual Meeting

"Difference, (In)equality and Justice."

Washington DC.

November 28 – December 2

December 2007

Ethnicity, Belonging, Biography and Ethnography

December 7 – 9

Call for Papers

International Conference of the
Center of Methods in Social Sciences
Georg-August-University
Goettingen, Germany
Co-organized with the TransCoop
project "Biography and Ethnicity"
and the Research Committee 38
"Biography and Society" of the
International Sociological Association.

Organizing committee: Prof. Dr.
Gabriele Rosenthal & Dr. Michaela
Koettig, Georg-August-University
Dr. Julia Chaitin, Sapir Academic
College (Israel) Dr. John Linstroth,
Nova Southeastern University,
Florida

The conference will take place
in Goettingen, Germany and will
focus on the subject of ethnicity
and socio-cultural belongings.
We will present our TransCoop
project, an interdisciplinary and
international biographical and
ethnographic study, that draws
on the disciplines of sociology,
social-psychology, anthropology,
and conflict resolution.

We invite participants to present
papers on different theoretical
conceptions and empirical studies
on this topic. In particular we
would like to discuss societal
settings influence the developing
sense of collective belongings
and their transformations among
refugees and immigrants, different
social and cultural groups,
connections between socio-cultural
belongings and gender, and
intergenerational aspects of such
belonging. In addition to the
conference presentations, we will
be holding workshops that focus
on methods for collecting and
analyzing data material relevant
to ethnicity and socio-cultural
belonging.

Colleagues who wish to present
papers or bring data to be
discussed in the workshops are
asked to send the title of their
proposed talk and an abstract
of no more than 150 words to

michaela.koettig@gmx.de by
March 1st, 2007.

Information updates on the
Conference will be posted to the
website:

<http://www.ucm.es/info/isa/rc38.htm>

Les Assises de l'ethnologie et de l'anthropologie en France

Paris, Musée du Quai Branly and
Musée de l'Homme

December 11-13

The *Assises de l'ethnologie et de l'anthropologie en France* are a
forum for debating the scientific
and professional evolutions of
Anthropology in France, with
view to the world and European
context. It will take place on 11th
to 13th December 2007 in Paris.

Initiated by the two
main associations of social
anthropologists, the French
Association of Anthropologists
(AFA – *MAssociation française des anthropologues*) and the
Association for Research in
Social Anthropology (APRAS –
Association pour la recherche en anthropologie sociale), the forum
intends to attract the largest
participation of anthropologists
and ethnologists to debate
the situation of the discipline
and its perspectives in France.
There hasn't been a congress of
this kind and importance in the
country since 1977.

A steering committee
composed of 14 persons, from
different organizations and
anthropological backgrounds,
has been set up and several
working groups have emerged
to prepare the Forum during
the whole year. The intention
is both to collect living
experiences of the problem
raised by the reforms and
changes affecting the discipline
and stimulate the desire for
the individuals to take the
floor and express their views.
The working groups have
been set up with regard to
5 main issues to be reflected
upon and discussed.

1) the impact of the
institutional (government
and European) reforms on
the research and teaching

- practices;
- 2) the re-organization of the fields of Anthropology/ Ethnology in the global framework of academic disciplines (redefinition of the human sciences area ; the question of interdisciplinarity);
 - 3) the place, role and responsibilities of social anthropologists in society (social demand; the question of committed anthropology ; the valuation of applied anthropology);
 - 4) Anthropology and the social construction of "other" and "others" today;
 - 5) the associative structure of the discipline (role and place of the different associations of Anthropology in France; links and bridges between local, national, international associations).

As often as possible, during the year preceding the Assises and in several localisations in France, the working groups organize conferences, workshops and round tables to fuel the reflections and discussions on the issues above mentioned. On December, 5 sessions with keynote speakers coming from France, Europe and the rest of the world, will be devoted to the restitution of the lengthy discussions. The debate should engage the community of French anthropologists to draw a balance and view the future.

For the Assises to achieve their objective, the organizing committee encourages any person, group, association, research team, academic department etc. who may feel interested by the discipline's destiny to take other initiatives. The organizers of such events are expected to contact the coordinators of the working groups, in order to facilitate the circulation of information and share the discussions. Their names are indicated on the

website.

A cooperative website **assisesethno.org** has been created to serve as the locus of the collective discussions, for sharing information and allowing the participation of the largest number of social anthropologists to the preparation of the *Assises*. On the website, one can find the papers that have been published on line and add her/his own contribution to the collective discussion. In addition to the 5 sets of questions mentioned above, a 6th one "hors-piste" has been included to collect the communications on subjects that may have been forgotten or neglected by the organizers.

For more information : <http://assisesethno.org>

Contact:

AFA : Website <http://afa.msh-paris.fr>; President : Laurent Bazin lbazin@msh-paris.fr

APRAS Website : <http://www.mae.u-paris10.fr/apras>; President : Charles Macdonald c.macdonald@wanadoo.fr

EASA Annual General Meeting

Paris, Musée du Quai Branly
222, rue de l'Université
December 15

09h – 10h AGM

10-12h Discussion with Assises de l'Ethnologie:

„L'anthropologie dans l'espace européen de la recherche"

2008

The Anthropology of International Institutions

International institutions have entered the field-sites of many anthropologists. As the people they study are confronted with World Bank projects, technical cooperation programmes of the FAO and regulations on intellectual property rights under the auspices of the WTO that are often superseding state initiatives anthropologists have begun to analyse these institutions in

their practices on the ground. In recent years the institutions themselves, as circuits of power where normative frameworks are built, resources are attributed and knowledge circulates have also become fields of anthropological enquiry. International institutions have headquarters in specific locations, the WTO in Geneva, the FAO in Rome, the World Bank in New York where permanent staff keeps track of decisions taken, produces policy documents and assures the governmental functions of the institution. The institutions organise meetings all over the world, which draw actors from state and non-state backgrounds that interact in densely woven formal and informal networks. Studying these institutions is thus a complex endeavour that poses new challenges for anthropology from a methodological and conceptional point of view. International institutions have been studied by other disciplines and the anthropologist meets up in this endeavour with economists, geographers, historians, sociologists and linguists from various national and intellectual traditions. There is however a specific way proper to anthropology of looking at these institutions as sites of dense social interactions that are observable which create meanings and norms and which constitute new fields of power.

With the workshop that we are currently organizing to be held in 2008 in Paris we would like to bring together anthropologists who have taken international institutions as their field of enquiry and explore together the methodological and theoretical challenges of this new field. We would like to invite colleagues who are interested by this new field or who have doctoral students advanced in their PhDs who work on the subject to get in touch with us so that we may make an inventory of the research activities already going on.

Coordinator:
Birgit Müller, LAIOS-CNRS, Paris
bmuller@msh-paris.fr

Organising Committee:
Irène Bellier, LAIOS-CNRS Paris
Christina Garsten, SCORE,
Stockholm
Shalini Randeria, Institute for
Ethnology, Zürich

May 2008

11th Conference of Africanists

"AFRICA'S DEVELOPMENT:
Possibilities and Constraints"
Moscow | Russia
May 22-24

The Academic Council on
Problems of African Countries and
the Institute for African Studies,
Russian Academy of Sciences

SECOND ANNOUNCEMENT AND CALL FOR PAPERS

Deadline for paper proposals (in
the form of abstracts within 300
words in English or both English
and Russian) is **November 1,
2007**.

Paper proposals should be sent
not to the Organizing Committee
but directly to the respective
panel convenor(s) who is (are)
to inform the applicant about
his (her) application's fortune
by November 20, 2007. The
information to be submitted
alongside with the paper
abstract includes full name, title,
institutional affiliation, full mail
and e-mail addresses, and fax #.
In their turn, the panel convenors
should send the selected abstracts
to the Organizing Committee by
December 5, 2007.

The Conference working
languages are Russian and
English.

However, in the case you feel
your paper does not fit any
particular panel but corresponds
to the Conference general
problematique, you may submit
your proposal to the Organising
Committee by the same date
(November 1, 2007) and it will

be considered for scheduling for
the Free Communication Panel
(or additional specific panels that
may be organized).

All general inquiries should be sent
to the Organising Committee:
Ms. Galina Saprokchina and Mrs.
Elena Gurevich
e-mail afrcconf_08@mail.ru
fax (+ 7 495 202 0786)
ordinary mail: Centre for
Information and International
Relations, Institute for African
Studies, Russian Academy of
Sciences, 30/1 Spiridonovka St.,
123001 Moscow, Russia
Phone: + 7 495 290 2752.

The Conference participant's
registration fee in Russian roubles,
equivalent to \$150 (\$75 in
roubles for students) is to be paid
in cash on the spot upon arrival.
The registration fee includes the
visa application support (Official
Invitation), the Conference Book
of Abstracts (as well as translation
of the participant's abstracts
into Russian), stationary items,
reception, and coffee-breaks. The
fee for an accompanying person,
equivalent to \$ 50 in roubles,
includes the visa application
support (Official Invitation) and
reception.

The Organising Committee can
assist in accommodation booking
at the hotel of the Russian
Academy of Sciences in Downtown
Moscow. The prices for July 2007
are as follows: about \$ 188 per
night for a SGL room and \$ 224
for a DBL room. Accommodation
at the hotel „Uzkoye“ of the
Russian Academy of Sciences in a
Moscow southern neighbourhood
of is \$ 115 per night (SGL room)
and \$ 148 (DBL room).

The independent reservation in
any other Moscow hotel is strongly
encouraged; furthermore it can
turn out to be more reasonable.
For further information you may
consult the Internet sites: <http://moscow-hotels.net> and <http://all-hotels.ru/moscow/>

June 2008

9th SIEF Congress (International Society for

Ethnology and Folklore)

"Transcending 'European
Heritage': Liberating the
Ethnological Imagination
University of Ulster
Derry | Northern Ireland
June 16 - 20

The call for papers and the list
of panels and panel organizers
can be found on the following
homepage:
<http://www.meertens.knaw.nl/sief/>
Abstracts must be submitted
online.

July 2008

The 7th ESFO Conference

"'Putting People First':
Intercultural Dialogue and the
Future in Oceania."
University of Verona | Italy
July 10 - 12

<http://cc.joensuu.fi/esfo/conferences/index.php>

The 16th IUAES World Congress

International Union of
Anthropological and Ethnological
Sciences
"Humanity, Development and
Cultural Diversity."
Kunming | China
July 15 - 23

<http://www.icaes2008.org/enindex.htm>

Contact:

Prof. and Dr. Zhang Haiyang,
email iaes2008@126.com
Prof. and Dr. Zhang Jijao, email
iaes2008@hotmail.com

August 2008

10th EASA Biennial Conference

"Experiencing Diversity and
Mutuality"
Faculty of Philosophy, University
of Ljubljana
August 26 -29

Contact:

Rajko Mursic
rajko.mursic@guest.arnes.si
<http://www.easaonline.org/>

A PROJECT QUESTIONNAIRE

TAPE Project **Training for Audiovisual Preservation in Europe** www.tape-online.net/

Burkhard Stangl and Sabine Pinterits
PHONOGRAMMARCHIV, Austrian Academy of Sciences

Dear Colleagues,

We are working on the TAPE project (Training for Audiovisual Preservation in Europe, www.tape-online.net/). One of the aims of TAPE project is an assessment of audiovisual collections in Europe outside the major specialised collections. A questionnaire has been sent already to Museums, libraries and archives, which had a good response. We have experienced, however, that many important collections are still kept by researchers and have not (yet) been deposited in an institution which would preserve these unique materials for the future.

The long-term survival of conventionally stored audio and video materials is at risk. Within decades, all original carriers are prone to decay beyond retrievability, but even more dangerous is the rapid retreat of the industry from spare part production and service support for obsolete audio and video formats. It must be assumed that there is only a time window of 20 years left to transfer analogue and digital discrete audio and video carriers to digital repositories.

Our mission is to create a general overview of audio and video collections still in the hands of researchers in the field of social/cultural anthropology, (ethno-) musicology, linguistics, oral history and European folk music

Should you already have filled in the TAPE-questionnaire 2005, please disregard this letter. Should you know anybody who also collects audiovisual material resulting from field research, please forward this message.

We would be grateful to get your information on the following issues:

HAVE YOU PRODUCED AUDIO AND/OR VIDEO FIELD RECORDING WHICH HAVE NOT (YET) BEEN DEPOSITED IN AN ARCHIVE?

PLEASE LIST YOUR COLLECTION BY FORMATS (OPEN REEL AUDIO, COMPACT CASSETTES, R-DAT, VHS, VIDEO 8/HI8, DV, OTHER, IN TERMS OF NUMBERS, PREFERABLY HOURS)

HOW AND WHERE ARE THE COLLECTIONS STORED?

IS THERE A PRESERVATION PROGRAMME ALREADY IN PLACE, OR UNDER PREPARATION?

WOULD YOU BE READY TO COOPERATE WITH A TRUSTFUL INSTITUTION TO SAFEGUARD YOUR MATERIAL IN THE LONG-TERM?

We would be very pleased to have your answer either via eMail or normal mail by **September 30, 2007**.

Thank you very much for your support.

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