



## Elections and New Executive Committee 2009-2010

At the meeting of the Executive Committee in Vienna, 6 February 2009, the results of elections were confirmed and approved. The Executive Committee agreed that the electronic election procedures were a success.

Total turnout: 26% (243/933)

144 Michal Buchowski, University of Poznan  
132 Manuela da Cunha, University of Minho  
131 Gísli Pálsson, University of Iceland  
121 Maria Couroucli, Université Paris Ouest–Nanterre La Défense  
91 Paolo Favero, University College London  
79 Brian Moeran, Copenhagen Business School  
78 Ronald Stade, University of Malmö

Also, Helena Wulff, co-opted member of the Executive Committee (co-editor of the Journal), left the Executive. The five elected members of the Executive Committee nominated David Shankland into the Executive Committee and co-opted Dorle Dracklé, as well as Thomas Fillitz. Unfortunately, Maria Couroucli and Paolo Favero could not attend the constituting session of the new Executive Committee. Both had commitments in other parts of the world. The new President, Michal Buchowski, and the Vice-President, Manuela da Cunha, were elected by the members who were present.

### The New Executive Committee

Michal Buchowski, University of Poznan, President  
Manuela da Cunha, University of Minho, Vice-President  
Maria Couroucli, Université Paris Ouest–Nanterre La Défense  
Paolo Favero, University College London  
Gísli Pálsson, University of Iceland  
Dorle Dracklé, University of Bremen, Journal Co-Editor  
David P. Shankland, University of Bristol, Treasurer  
Thomas Fillitz, University of Vienna, Secretary

#### EMails:

Michal Buchowski: mbuch(AT)amu.edu.pl  
Manuela da Cunha: micunha(AT)ics.uminho.pt  
Maria Couroucli: maria.couroucli(AT)mae.u-paris10.fr  
Paolo Favero: p.favero(AT)ucl.ac.uk  
Gísli Pálsson: gpals(AT)hi.is  
Dorle Dracklé: drackle(AT)uni-bremen.de  
David P. Shankland: d.p.shankland(AT)Bris.ac.uk  
Thomas Fillitz: thomas.fillitz(AT)univie.ac.at

## Letter from the President

Dear EASA Members!

This year we celebrate the twentieth anniversary of our organization. We are as old as politically reshaped Europe, which witnessed in 1989 the collapse of totalitarian regimes. Nobody knows whether it was a coincidence, as dry rationalists would insist, or whether there was some magic in the air, as the Azande might propose. In this festive year I have been elected a president of EASA and you can be sure that I feel like a dwarf on the shoulders of giants who established and later steadily have been strengthening this association, starting with Adam Kuper until Shalini Randeira. But maybe there is a touch of history in this nomination, since I happened to be the first person to come from the part of the continent which embarked on a new historical path two decades ago. For many of us anthropologists, EASA is an important part of this new story. Above all, however, I take this nomination as an expression of trust displayed to the whole generation of my fellow scholars in the region who have actively participated in the life of our Association, organizers of three out of ten biannual conferences in Prague, Cracow and Ljubljana as well persons responsible for running the secretariat for so many years, hosted in Miskolc.

Of course, I am just a leader of the Executive Committee, a wonderful and committed group of people coming both from European "edges", such as Portugal, Iceland and Britain, and the continent's "heartlands", such as Austria, France, Germany and Poland. Ethnologists would say that all major linguistic groups populating Europe are represented in this body - the EU principle of regional and national balance in its perfect form! But we are all also cosmopolitans devoted to work hard for the good of EASA and do our best to include anthropologists from all places in Europe: expanding membership in already well-represented anthropological communities and reaching out to regions and countries where we would like to see even more scholars and student present, e.g. Belarus, Russia, Ukraine, the Caucasus and Turkey.

EASA is a precious jewel, one to be cared for scrupulously. Let me remind you of some plain facts. We are approximately twelve hundreds members, one fifth students - our hope for the future; we organize conferences that attract up to a thousand participants; our Association runs a bilingual journal *Social Anthropology / Anthropologie Sociale* that is now published by Blackwell-Wiley and, thanks to enormous effort of previous and current editors, is doing very well (soon it will have four instead of three issues a year); and, we manage a Book Series and Translation Series published by Berghahn.

This size and range of activities should not prevent us from keeping alive qualities that we all share. The EC is determined to maintain the familial spirit of friendship that will prevent anybody in our community from feeling marginalized; we will continue to be as inclusive as possible and we will welcome scholars and students dedicated to the cause of anthropology independently of the label the institutions that they are affiliated with may have. We will stay on the course of, as Kirsten Hastrup put it during Vienna meeting, pluralistic ambition with a unifying code. This heterogeneity means that we have to acknowledge different institutional training, differential agendas, various intellectual traditions and multilingualism. But above all, we all should be aware that association is made and re-made by its members. Please use this well established platform. Therefore, we count on your activities both in the association and networks within it. This activity is a sine qua non that will enable us to navigate, as an active agent, a steady course in the years of economic crisis. We will listen attentively to your opinions and desires and can assure you that, unlike the central committees of the communist parties, we will not "Lose touch with the masses"!

Michal Buchowski, EASA President

## Notes from the Secretary

Dear Members,

A few remarks about what is new:

- The next AGM will be held at the University of Poznan on October 17, 2009 during the 90<sup>th</sup> birthday ceremonies of the Dept. of Ethnology and Cultural Anthropology (see Calendar).

- The next Conference will be at the National University of Ireland | Maynooth, some 30 km West from Dublin, August 24-27, 2010.

- You may find on the Association's website the EC-report of the workshop in Florence end of October 2008.

- There are three news regarding the website:

a) We are starting an archive of PhD dissertations. Candidates are submit to submit the information.

b) Workshops or conferences organised by the EASA-Networks will be announced on the "What's New Page of the Association.

c) Book and Translation Series may be approached under one button.

Finally, besides all other information, you may find a report of the Twenty Years of EASA ceremonies held in Vienna at p. 6.

Further to this, thirteen proposals are presently (March 2009) in the process of formulation or review.

### TRANSLATION SERIES

The Translation Series operated under a grant from the Wenner Gren Foundation. All the money received under that grant has been committed. Consequently, the Series itself is now closed to further submissions.

Those who would like to have works considered for translation should communicate with the Book Series Editor. Details are available below.

### HOW TO SUBMIT A PROPOSAL

The series seeks to publish monographs and edited collections in English. Works submitted should address worthwhile questions in a cogent, persuasive and fluent way that will attract a substantial readership.

People who want to submit a proposal should communicate, preferably by e-mail, with the Series Editor about their intention before making a submission. The Editor will advise about the specific material needed for a proposal, and normally will offer informal advice about how a proposal can be strengthened. As well, the Editor can offer advice to those who are not native speakers of English but who want to submit a proposal to the series.

Those seeking to submit proposals should have prepared an extended discussion of the work as a whole, which identifies the projected work's topic and significance, its analytical or theoretical orientation and its empirical content. Ideally this would mean a draft of the Introduction. In addition, they should have an abstract (about 300 words) of each chapter (for monographs) or contribution (for edited volumes). After reviewing this material, the Series Editor will indicate what further material is needed.

---

---

## EASA Book and Translation Series

James Carrier, Series Editor

The EASA book series is published by Berghahn Books, and has produced 11 titles since 2003, generally in both hardcover and paperback.

The titles published since 2007 are:

- *Skilled Visions: Between Apprenticeship and Standards* (edited by Cristina Grasseni, 2007)
- *Going First Class? New Approaches to Privileged Travel and Movement* (edited by Vered Amit, 2007)
- *Exploring Regimes of Discipline: The Dynamics of Restraint* (edited by Noel Dyck, 2008)
- *Knowing How to Know: Fieldwork and the Ethnographic Present* (edited by Narmala Halstead, Eric Hirsch and Judith Okely, 2008)

Two further works are expected to appear in 2009:

- *Postsocialist Europe: Anthropological Perspectives from Home* (edited by László Kürti and Peter Skalník)
- *Ethnographic Practice in the Present* (edited by Marit Melhuus, Jon P. Mitchell and Helena Wulff).

James G. Carrier  
Department of Anthropology and Geography  
Oxford Brookes University  
Email: jgc@jgcarrier.demon.co.uk

## Publication Series of the Europeanist Network

### *"Europeanist Studies in Socio-Cultural Anthropology and Ethnology"*

Andrés Barrera-González | Complutense University, Madrid

Book Series of the Europeanist Network  
LIT Verlag Publishers, Berlin.

#### General Editors

- Andrés Barrera-González, Complutense University, Madrid.
- Patrick Heady, Max Planck Institute for Social Anthropology, Halle.
- Moniça Heintz, University of Paris Ouest, Nanterre-La Défense.
- Anna Horolets, Warsaw School of Social Sciences and Humanities.

#### Editorial Board

- Irène Bellier, LAIOS, Centre National de la Recherche Scientifique. France.
- Regina Bendix, Göttingen University. Germany.
- Ulf Brunnbauer, Regensburg University. Germany.
- Michal Buchowski, Adam Mickiewicz University, Poznan. Poland.
- Alexei Elfimov, Russian Academy of Sciences, Moscow. Russia.
- Susan Gal, University of Chicago. USA.
- Christian Giordano, Fribourg University. Switzerland.
- Ralph Grillo, University of Sussex. United Kingdom.
- Michael Herzfeld, Harvard University. USA.
- Gabriela Kilianova, Slovak Academy of Sciences. Slovakia.
- Sharon Macdonald, University of Manchester. United Kingdom.
- Jon P. Mitchell, University of Sussex. United Kingdom.
- Regina Römheld, Ludwig Maximilians University, München. Germany.
- Cristina Sánchez-Carretero, Consejo Superior de Investigaciones Científicas. Spain.
- Martine Segalen, University of Paris Ouest, Nanterre-La Défense. France.
- Cris Shore, University of Auckland. New Zealand.
- Peter Skalník, University of Pardubice. Czech Republic.
- Elisabeth Vestergaard, University of Southern Denmark. Denmark.
- Pier Paolo Viazzo, University of Torino. Italy.
- Ulrika Wolf-Knuts, Abö Akademi. Finland.

Languages of publication

English, German, French, Spanish.

#### Aims and Scope

The Europeanist Studies in Socio-Cultural Anthropology and Ethnology book series is an initiative originating from the Europeanist network, European Association of Social Anthropologists. However, publication projects will not be restricted to the field of social anthropology. Book proposals deriving from other sub-fields and schools in anthropology like cultural anthropology, European ethnology, and national or regional traditions bearing alternative labels, will also be considered for publication in the series. Moreover, the series will be open to interdisciplinary work drawing on anthropology and other neighboring disciplines tackling Europeanist themes of common interest. Proposals of collective or edited books, monographs issuing from doctoral dissertations, as well as studies on European societies and cultures will be considered for publication. The series will pay special attention to Europeanist studies proper with a strong comparative and interdisciplinary component. That is, Europeanist research carried out at the interface between socio-cultural anthropology and other disciplines within the divisions of the social sciences and the humanities; and to research that incorporates a consistent comparative framework, addressing cases in Europe or beyond. At a later stage, editors and board members will work together in identifying themes which are to be encouraged for publication in the series. The series is to be governed by a panel of up to five general editors, aiming at representing the major linguistic regions of Europe; and an editorial board comprising up to twenty five senior Europeanists affiliated with academic institutions all over Europe and elsewhere.

#### Pool of Peer Reviewers

Key editorial functions that generally fall under the responsibility of publishers, like the administration of a process of anonymous peer review of manuscripts submitted for publication, will in this case be assumed by the management of the series, namely by the panel of general editors. Therefore, one of the main tasks to carry out in the establishment of the series will be the building and administration of a database of scholars with expertise in the area of Europeanist research who will accept to serve as peer reviewers. Members of the Editorial Board will be invited to join the pool of peer reviewers and thus occasionally serve as anonymous evaluators of specific book proposals; but members of the panel of General Editors will not serve in any case as peer reviewers while in office. Recruitment for the pool of peer reviewers will be actively pursued from the series editorial office, with help from general editors and members of the editorial board, primarily calling upon scholars affiliated with organizations such as the EASA's Europeanist network and the AAA's Society for the Anthropology of Europe.

#### General Editors

General editors will be responsible for the management of the series. More specific responsibilities are to be distributed among members of the panel according to thematic areas of expertise. Pre-proposals for publication

that are submitted to the editorial office will be assessed by at least one of the general editors, in consultation with other members of the panel and occasionally one or more members of the editorial board, as it will be judged necessary for each initial proposal received. General editors will also cooperate with the editorial office in identifying individuals to whom a final book manuscript may be sent for anonymous peer review. Once the reports from peer reviewers are produced and arrive in the editorial office, the final decision as to whether a book is to be published or not will be made by the general editors collectively.

#### Editorial Board

Members of the editorial board will contribute to set the general aims and purposes of the series, and counsel and supervise the unfolding of the editorial project overall. They are to provide scholarly advice and oversight the implementation of the series scientific policy. Editorial board members will be regularly informed about proposals and manuscripts submitted for publication. Moreover, they will on occasion be requested to do a preliminary review of a publication proposal, before it is accepted or rejected by the general editors. Individual members of the board may also be asked to act as anonymous reviewers of a manuscript which is under consideration for publication, if they have accepted in time to serve as peer reviewers for the series.

#### Editorial Office

The responsibility for the management of the editorial office will be rotated among the institutions to which general editors belong. During the first two years when the series will run the editorial office will be based at Universidad Complutense, Madrid, under the direct responsibility of general editor Andrés Barrera-González.

A website for the series will be set up as part of the editorial office. The editorial office will also take responsibility for publicizing the series as it is deemed appropriate; and more specifically for sending out copies of books published in the series for review in scholarly journals. Annual reports about the unfolding of the editorial projects will be produced by the editorial office with assistance from the panel of general editors. The editorial office will provide advice and information to authors about the hiring of professional copy editors and proof readers if their services are required, in the understanding that editors/authors of individual volumes are expected to produce manuscripts written in proper style, adequately proof read and copy edited, and with an index incorporated. The final formatting of the manuscripts to make them 'camera ready' for the publisher will be performed by the editorial office.

#### Publication proposals

Volume 1. Andrés Barrera-González, Monica Heintz, and Anna Horolets, eds. *Socio-Cultural Anthropology and Ethnology at the Crossroads. The challenges of European convergence in higher education and research*. Berlin: LIT Verlag, 2009.

Volume 2. Andrés Barrera-González, Monica Heintz, and Anna Horolets, eds. *Socio-Cultural Anthropology and Ethnology in Europe. An intricate institutional and intellectual landscape*. Berlin: LIT Verlag, 2009.

Volume 3. Andrés Barrera-González and Petr Skalník, eds. *Anthropology of Europe. Cultural Diversity and European integration*. Berlin: LIT Verlag, 2010.

---

---

## Two Reports

### Twenty Years EASA Ceremony

Vienna, February 6 and 7, 2009

#### Report by Birgit Müller LAIOS-EHESS, Paris

Twenty years already since we danced at the first EASA conference ball in Coimbra, since we heatedly debated the representation of women on the executive committee of the new association in the plenary. During the event in Vienna on the 6 and 7 of February 2009 bringing together former members of the executive committee to celebrate EASA's twentieth birthday, Adam Kuper reminded us of the long road we have travelled since 1990 when we barely knew our colleagues from other European countries let alone understand their institutional structures and intellectual pursuits. The beginning of EASA coincided with the end of Real Existing Socialism and meant the intensification of co-operation with colleagues from Eastern Europe.

The existence of EASA has become indispensable for the landscape of the discipline in Europe, especially since it is confronted with new challenges. Don Brenneis addressed those in his opening lecture on globalization, assessment and the field's future. From being a "liberating

discipline" as Joao Pina-Cabral called it, anthropology it at great risk of being forced through mechanisms of evaluation developed for the natural sciences. The discipline is coerced into a type of inter-disciplinarity it does not want and confronted with the competition from other disciplines that use successfully the buzzwords from anthropology and claim for themselves the method of ethnography. Andre Gingrich reassured us however that on the level of European research funding anthropological projects fared well in proportion to actual numbers of academics in the discipline much better than projects from other disciplines. 60-65% of non-anthropological projects want to do ethnography. He thought anthropologists should position themselves in this changing landscape and insist that we have the *savoir faire* and that people should read *us*. Marion Berghahn told us that the discipline has to defend the monograph and promote the reading of longer pieces by anthropology students. Academics should order monographs, she said, as librarians will not buy them.

Social anthropology booms in the United Kingdom, the department of Social and Cultural Anthropology in

Vienna has 3000 students. However, while the number of students increase the requirements for anthropology PhDs seem to go down. Doing fieldwork outside of Europe becomes more and more rare and the monograph as the traditional prerequisite for an anthropology PhD has started to be replaced in countries like Norway by a collection of articles. What kind of anthropology will we end up with if fieldwork becomes shorter and shorter for time and money reasons, if students keep to the comfort of the cities and don't learn exotic languages any more?

Ulf Hannerz told us that anthropologists should not stay at home and rather engage in a criss-crossing between native and expat anthropology. EASA should overcome its euro-centeredness and establish real partnerships with lively anthropology associations all over the world as they have emerged in Brazil and Japan for instance. Shalini Randeria reminded us that there was a shift towards privatisation in higher education and knowledge production. Anthropological research is challenged by this new knowledge production that no longer takes place in the university but in consultant bureaux. Whenever an academic comes into the field nowadays a consultant has been there before him/her doing research on gender, land, labour, mining, fishing, legal reform, medicine etc. The challenge for EASA will be to preserve and build the conditions to continue to do quality work, as the new president Michal Buchowski put it in a pluralistic ambition with a unifying code.

---

---

Report by Norma Deseke, Judith Keppel, and Stefan Wolf

University of Vienna

Under the title "EASA - Future Challenges" the Association of Social Anthropologists celebrated its 20th anniversary on the 6th and 7th of February in Vienna. In the afternoon of the first day, as well as in the forenoon and afternoon of the second day of this anniversary-symposia the about 70-100 participants attended to a definition of the status quo of the discipline and the role of the EASA in this context.

After introducing words of the dean of the Faculty of Social Sciences, Rudolf Richter (University of Vienna) as well as of the president of EASA, Shalini Randeria (University of Zürich), a distinguished Lecture of Don Brenneis (University of California) opened the event. In this introducing lecture with the title: "Anthropology in and of the Academy: Some Thoughts on Globalization, Assessment and our Field's Future." The issue was to discuss the criteria by which we evaluate success in the social sciences in general and in Anthropology in particular. The field of knowledge-production in the social sciences was taken to closer consideration, and those mechanisms and assessment criteria were traced, which are leading for the field of production in the discipline - and which are going to be of even more importance in future. Furthermore those means were questioned, which are predominantly serving to evaluate success in the social sciences - like citation-quotes or the impact of scientific journals.

The following report focuses on each roundtable and tries to summaries the discussed contents for a generally overview.

## Round Table 1 | The Founding and the Need of EASA

Chair: Benoît de L'Estoile

Introducing: Kirsten Hastrup, Adam Kuper, João de Pina-Cabral

During the first Round Table Kirsten Hastrup, Adam Kuper and João de Pina-Cabral talked about the founding context of EASA: the geopolitical and cultural situation in Europe at that time, the academic frame of anthropology concerning institutions and intellectual debates as well as motivations and emotions of the founding members. The discussion afterwards brought up the issue of self-conception of EASA anthropologists including theoretical breaking lines in which former boundaries seemed to be as necessary as new links. Also a reflection about issues where EASA may have failed was initiated, to enable new strategies of practical and theoretical effort by their members.

The first input lecture by Adam Kuper explicated the former fragmentation of European anthropology departments not only on an international but also on a national level which made an intellectual dialogue despite the existence of cultural differences necessary. Whereas Europe seemed to be fragmented, the US was regarded as the meeting point for anthropologists. Kuper explained how the first meetings had to overcome a set of difficulties. Language problems played a role as well as regional differences in the modality of organisation. Nevertheless the founding members created a minimum consensus amongst anthropologists as a basis for scientific networks. The need of a common institution seemed to be obvious for future conferences and to enable anthropologists for an intellectual exchange. A difficult discussion point was the question of how to integrate Eastern European anthropologists - an issue that remained unsolved at first not only because of the communist bureaucracy. The first conference of EASA finally took place in Coimbra, Portugal and left the founding members in an atmosphere of euphoria: "It's a new reality - and the possibility of a new Europe."

Kirsten Hastrup, who was first elected secretary of the institution, identified "EASA as an intellectual community with a family feeling" - a major thought during the founding process of the institution. Hastrup emphasized the emotions and motives of the founder generation to build up an international institution like EASA. All participants of the first meetings and the first conference had felt marginalised before getting the possibility of actively taking part in the dialogue and exchange within the new frames. Difficulties in terms of networking due to theoretical distinctions became secondary considering the new possibilities within European anthropology and the feeling of euphoria about that. As an international Institution today, EASA should be a "home for diversity."

João de Pina-Cabral talked about the zeitgeist, which was still heavily influenced by the former dictatorship in Portugal. Although anthropologists came back from exile in the 1980s and a new student generation emerged, the feeling of marginalisation and exclusion was still present. The wish to be supported from outside Portugal maintained and after the breakdown of the Berlin Wall the possibility of new communication networks seemed to be contingent. The extreme change of cultural geography and geopolitical structures at that time forced anthropologists to change intellectual relationships and social networks as well.

Pina-Cabral then argued against postmodernism and searched for a common denominator within the

discipline – he concluded that the history of anthropology was newly written in this period of time. Anthropologists dealt with the colonial past of Europe and criticized the interactions of those days' anthropology with the imperial approaches of former Europe. An important discussion Pina-Cabral located around the ending 1990s is the question if American anthropologist could become a part of EASA or not. He reflects that EASA anthropologists have been preoccupied and didn't want to get cornered.

The discussion, which followed the first round table approached issues of the self-understanding of EASA anthropologists'. The question "Why do we stick to the social in Social Anthropology?" led to an argument about the former reasons for this decision and it's actual consequences. "Social" was very important for the nomenclature to allow a differentiation to similar apparent disciplines and to the history of anthropology itself. The assignment went against an incorporation of Folklore Studies, Ethnology and Völkerkunde. Some "Völkerkundler" collaborated with the NS-Regime and provided it with an ideological basement. Social Anthropology wasn't present in former Europe and needed to be constructed first. The main thought by founding EASA was to open the discipline, not to wall it of to other influences for example to the US. This had been a main issue, which got solved by the conference in Oslo after which the concept of EASA was fixed. The name helped to reorient and re-focus the discipline by breaking with antiquated theory traditions like the "Wiener Schule." Also, it made a strong growing of several departments possible, like in Greece. After the breakdown of the Berliner Wall anthropologist on both sides recognized each other and started to discover what had happened and worked out in times of separation. EASA members wanted to link persons not institutions and to provoke curiosity about one another. In this context an overemphasis of differences instead of focusing on similarities, on "core values," appeared to be misleading.

Breaking lines do exist between Eastern- and Western Europe, between Social Anthropology and Folklore Studies, Ethnology and Völkerkunde. Furthermore the feminist movement back in the 1980s got shortly mentioned with its breaking of theoretical asymmetries between the perception of male and female within the field. The question "What do we mean by Europe?" led to the resolution that EASA needs to be European not Europeanist - a problem area which appeared in the course of the conversation combined with a search of concrete practise tools to break through the hegemony relationships within anthropology itself.

Finally, participants addressed the question "Where did EASA fail?" The discussion mainly analysed networking with Italian, French and Turkish anthropologists. While Italian anthropologists were among the founding members of the Association, EASA could not get more presence among Italian colleagues. The situation however seems to be changing at the moment. French anthropologists always have been a part of a European dialogue but within the French anthropological context particular requirements of the national academic system seemed to dominate. EASA members did make a point in emphasising the importance of interactions between the national context of anthropology departments and international dimensions, as well the other way round. There has to be more effort in the interactions between EASA and the well-connected Turkish community, which yet seems to seek a stronger interaction with US anthropology. The question if Turkey belongs to Europe is secondary in this context due to EASA is aiming to be

European, not Europeanist.

Most importantly, the participating EASA members came to the agreement not to neglect large and self-critical questions like: What do we mean by Europe? What do we mean by social anthropology? How do we integrate this in a theoretical framework? The discussion of the topics of the first roundtable concluded with a "Feeling of Gratitude."

## **Round Table 2 | EASA and the Present Landscape of Anthropology in Europe**

**Chair: Manuela da Cunha**

**Introducing: Dorle Dracklé, Andre Gingrich, Jon Mitchell**

In the second round table, which took place in the afternoon of Saturday the 7th, the main issue was "EASA and the Present Landscape of Anthropology in Europe." The chair of this round-table was taken by the new Vice-President Manuela da Cunha (University of Minho). The impulse-lectures were given by Dorle Dracklé (University of Bremen), Andre Gingrich (University of Vienna) and Jon Mitchell (University of Sussex). As Manuela da Cunha already outlined in her introduction, the round table not only discussed the general assessment of the current situation in general, but also addressed the peculiar problems, the discipline has to struggle with at the moment. Whereas the discipline underwent a boom in the 1970s and 1980s of the last century it has to deal with serious problems since the beginning of the new millennium, which regard the labour conditions and by that also the coming along quality of research. The more and more de-bashing situation for young scholars is closely tied to a loss of quality in research activities.

The causes of this situation were traced by Dorle Dracklé in a first approach, in which she addressed, how the Bologna-Process can be seen as a case of example for a development, which is marked by two particular concerns: First the integration of New Public Management into Universities – a process which is characterized by the keywords "Economy, Efficiency and Effectiveness." Secondly one can observe a development that governments force universities to produce utilizable forms of knowledge in order to be able to compete in the global system of Knowledge-Economy. This trend not only brings the young scholars into a situation of conflict between extended long-term field-research and economic necessities. Also, professors themselves are brought into a kind of schizoid position. The different orientation to the modes of the market on the one hand and a scientific community, which is more sceptical towards these values of the market, seems two be a hard decision to make.

In his lecture Andre Gingrich focused with a somewhat more optimistic emphasis upon the financial opportunities emerging for anthropology from the EU's research funding in its 7<sup>th</sup> Framework Program for research, technological development and demonstration activities. Highlighting three sub-programs in research-funding ('Tempus', 'Peoples', and 'Ideas/ECR'), he outlined why and how - especially in difficult economic times such as the present - the competences of writing proper research-proposals gain even more importance. Here it is also the professors task to communicate the importance of such agendas and to convey the relevant expertise. Since anthropology has to compete with a number of other and usually much larger neighbouring disciplines, the specifically anthropological ways in addressing intersecting research interests become crucial. Andre Gingrich

emphasized the need for reflecting and communicating the generating of relevant funding opportunities, and for a fair facilitation of enabling access to these resources. It is of great importance, Gingrich outlined by referring to Don Brenneis' distinguished lecture, that the discipline generates assessment criteria for knowledge-production in the field of anthropology. The field's ability to communicate the value of research results and their outcomes not only helps to successfully generate new proposals for research-funding. In addition, this also helps to re-shape the ways these opportunities are constituted, by including access for our research partners in marginalized and postcolonial contexts.

Jon Mitchell saw the situation in a bit less optimistic light. He diagnosed a kind of instrumentalisation of Anthropology by those agendas, which are led by the European Union-Policy. On the basis of a few illustrating examples from Great Britain he addressed a development, which is symptomatic for a new kind of approaching the proposing for research funding. The trend leaves the free selection procedure, which is based on the possibility to propose with individual, free-chosen research-topics. Instead it favours a procedure, in which the central research question or theme is already given and therefore pre-shapes the sort of proposals. This new funding-procedures and calls which are often labelled by the key word "interdisciplinary" are often linked up with a research-assignment in regard to a peculiar problem, and therefore are predetermined by governments from the beginning. In this situation the governments formulate research-questions. An important consequence of this diagnosis is – and here Mitchell linked up to the statement of Andre Gingrich – to create such categories, assessment criteria and especially anthropological questions, which stand against such external formulation.

In the discussion, which followed the impulse-lectures, once again the precarious situation of the new generation of young scholars was addressed. It was emphasized, that especially the different situation of young scholars from today in opposition to the academics, which made their carriers one generation ago has to be recognized. Whereas it was usual in former times to pass a long termed PhD while already teaching in a fixed employment, today's PHD-students find themselves in a situation where they achieve their degrees in a very short-time period, followed by one or even two post-doc-degrees. Up to an age of about 40 years or more, young academics may not reckon with a fixed employment in University – a problematic situation that is destructive for both the quality and ongoing development of the discipline. Because on the one hand the long-termed PhD-period while already teaching was also a kind of quality control. On the other hand the precarious situation for the new generation of academics forces them to skimp their research in short-time-periods, attend collaborations and accept short-time-employments within other neighbouring disciplines.

As a conclusion to this panel, all participants seemed to agree on the central task for the EASA for the future and the quality assurance of the discipline, that it is necessary to close this generational gap between academics of today and earlier days. Furthermore, anthropology has to find ways to communicate the value of anthropological knowledge and make it assessable in better ways and to a wider public.

### **Round Table 3 | New Horizons: EASA and World Anthropology**

**Chair: Michal Buchowski**

**Introducing: Shalini Randeria, Ulf Hannerz**

In a world that became heterogeneous in almost every way anthropology too is no longer concentrated in small centres, but became global and diffuse. What kind of new challenges approach for this subject and what role the EASA should play in future? Under the title 'New Horizons: EASA and World Anthropology' Michael Buchowski chaired the third and last roundtable concerning these questions. On the aspect of the future of Social Anthropology Ulf Hannerz took a critical look at the role of anthropology in future, new fields that haven't discovered. While Shalini Randeria in her talk was more focusing on relationship of the EASA to world anthropology, claiming for a critical anthropology in terms of self-reflexion and the paths we followed.

Ulf Hannerz started out to spread optimism for social-anthropology. But, as a critical remark, anthropology of Europe in Europe might be "a little bit too successful." A lot of work is done at home or nearly at home today. Therefore the EASA should pay attention not to become an organization of Europeanists, and should open up more to non-European anthropologists. It is true that under structural circumstances many do research projects in their spare time what keeps them at home, but Hannerz was striking out that small fields shouldn't become small issues because of these boundaries. A focus on central issues of the society is necessary. As an example he named the lack of ethnographic understanding how language diversity is actually working. Hannerz was also pleading for more ethnographic understanding to present political debates. Political Parties and election campaigns are working different today, if one just looks at the spread of neo-nationalism all over Europe. Interesting perspectives could offer the study of rituals and kinship in political parties as well as dominant elites. Questionable is also the distinguishing mark of anthropology, a discipline started out in colonial areas, which now have their own knowledge production. The EASA here should provide the space where its member should support and exchange each other, not only European wide.

Shalini Randeria followed in her talk five main questions mainly directed towards critical anthropology. The history of the EASA was clearly bound to a critical anthropology against imperialism. Besides the reappraisal of colonialism should stand the questions: where are we standing now? Which path we took? In her eyes a pluralisation of the discipline is necessary. Following that thought she emphasized the situation of marginalized anthropologists for who EASA should provide a space, where their voice is heard, and, out of her own experiences the triangle relationship to researchers in countries where we study. If one takes world anthropology serious then there must not be only Europeans in the foreground, a dialog is needed where the EASA should take the responsibility to enable exchange and dialog between and this marginalized professionals. To put here more effort to the equalities in the mode of academic knowledge production, and to speak openly about this existing unbalance would contribute towards critical anthropology. Randeria cites the situation of non-European anthropologist as alarming, because the main funding of knowledge production is private based and therefore excludes certain topics. How these structures change research should be more discussed, especially here, the

role of the professional 'others' in the field. To follow these agenda linkages between EASA and other big associations, for example the Japanese or Brazilians, would lead to more questions on a larger scale, but also the liaisons to EU and worldwide institutions could strengthen pluralism.

The following discussion circled around the issues of hegemonic circumstances in anthropology and strategies for the EASA to become a more global and cosmopolitan institution. One strategy was used at the last EASA conference in Ljubljana where a certain amount of money was spent on visas for anthropologists from marginalized countries. Also in research funding co operations with geographical peripheries is welcome, although there are often political interests behind a closer look at funding associations could be useful here.

A common tenor in the discussion was that we have to overcome western biases, which means more than language; manifested in theoretical traditions and the

distinction marks of anthropological texts. Through open minded reviews, special issues of journals and the addition of more pluralistic views on anthropological texts including tone, agenda and emotions could lead to more pluralism and equality. A bigger effort should be taken to translate anthropological texts into English and not English text into the languages of the periphery.

By the ending of these anniversary symposia, it was clear that circumstances changed over the last 20 years. Not only the political landscape with the fall of the iron curtain and the ongoing globalization, but also the research and working conditions for anthropologist as well the remodelling of university education changed anthropology. What remains since the founding of EASA could be concluded with Kirsten Hastrup's words "a pluralistic ambition with a unifying code". The spirit of a "critical anthropology against imperialism" remains and open up new paths for an equal world- anthropology; not an easy one but challenging.

---

The venue was funded by:

European Association of Social Anthropologists  
University of Vienna | Faculty of Social Sciences | Department of Social and Cultural Anthropology  
Social Anthropology Research Unit – Austrian Academy of Sciences

---

---

## New EASA Network Proposal

### Anthropology of International Governance

Coordinator: Birgit Müller | LAIOS CNRS/EHESS

Members of the coordinating committee: Irène Bellier,

Christina Garsten, David Mosse and Sue Wright

International institutions have become central to the neo-liberal restructuring of governance both within and beyond the nation-state. Civil society organisations and representatives of indigenous communities go beyond the boundaries of the nation-states to negotiate at the international, national and local levels between the state and international institutions to draw attention to global problems. Anthropologists have begun to examine how various and often contradictory norms are produced and contested at the global scale through complex processes of formal and informal negotiation. The international is enmeshed with local processes, and although it may seek to produce a sense of transcendence, it is always concretely located. Practices of separation and integration are central to this process, as international actors posit themselves as working on a different scale from the local, but also claim a level of expertise about the situation "on the ground".

This network brings together anthropologist who study features of international governance that all international institutions seem to have in common. Their mechanisms of consultation and control framed in terms of partnership, transparency and accountability create new games of power in the field of ethical politics redefining political conflicts in terms of moral and juridical standards. Tales of 'harmony' reign in the prevalent discourses but they do not necessarily solve the underlying conflicts in reality as they cover up differentials of power, resources and economic interests. International institutions produce reified discourses, global norms and standards that emphasize consensus

while creating ambivalence of meaning. Anthropologists analyzing international governance have come to regard its institutions not as confined totalities but as *dispositifs*, that draw in constantly new actors involving them as experts, interlocutors and opinion givers engaging them with forms of calculation, technical reasoning, human "capacity building", and with non-human objects and devices.

Anthropologists proposed to read backwards the documents produced by these institutions, describing them as assemblages of discourses and practices, following their trajectories and histories. Coherent policy narratives in the institutions studied are often produced without a master plan from existing repertoire created in preceding sessions and meetings by a large variety of actors from governments, international administrations, NGOs and corporations. Drafts are tamed until they become acceptable and polite, cleansed from their conflictive elements and rendered "technical". By analysing not only the social life of documents in the headquarters of international institutions but also how they are used in projects on the ground, anthropologists show how seemingly technical issues get re-politicized in the life of the projects. The researchers coming together in this network want to discuss the methodological and conceptual pathways for understanding the mobilizing and normative efforts of international institutions.

The network had its first meeting in Paris in March 2008. The twenty researchers who came together for this event discussed methodological challenges posed by the study of international institutions: the role of the anthropologist in the institution, how to study circuits of power, the social life of documents and the words institutions use and create. A follow-up workshop was organised for the World Conference of Social Anthropology in Künming which could unfortunately not take place. Researchers who are part of the network will come together again at the AAA meeting in December 2009 in Philadelphia, and a larger conference is planned in Paris in the autumn of 2010. The coordinators organised an exchange of publications of the researchers participating

in the network and are currently setting up a small database with short CVs and a lists of publications for each of the 31 members that will be circulated.

The members want to extend the network beyond the boundaries of Europe and involve colleagues not only from the US, Australia and Canada, but also from Asia,

Africa and Latin America. It is thus meant to become an EASA network with a global membership.

Contact: Birgit Müller, LAIOS CNRS/EHESS, 54 Bd. Raspail 75006 Paris  
Email: [bmuller@msh-paris.fr](mailto:bmuller@msh-paris.fr)

---

---

## A New Master Programme in Visual Anthropology

### Department of Cultural Anthropology | European Ethnology

#### Georg-August-University Göttingen

Starting in winter term 2009/2010, the Department of Cultural Anthropology/ European Ethnology offers a Master's program in Cultural Anthropology/European Ethnology with particular focus on Visual Anthropology: the Curriculum Visual Anthropology (CVA).

12 places will be reserved for the Master's Program Curriculum Visual Anthropology.

#### Curriculum

The CVA is offered as an integral part of a full-value Master of Arts in Cultural Anthropology/European Ethnology. Among the discipline's theories, methods and range of topics students will concentrate on the representation practice of the ethnographic film.

Beside the introduction of theories, approaches and models of ethnographic films and based on film analytical and film historical considerations, in the first semester of the Master's program students will especially practice the handling of video technology in several field studies. In the second semester, students will develop and present their own film draft which will be put into practice in the third semester. In the fourth semester the Master film should be produced as an integral part of the Master thesis. This process will be supervised by a film colloquium.

With this combination of Cultural Anthropology/European Ethnology and Visual Anthropology, this degree program provides the students with the necessary requirements for an employment in the whole range of the subject: from academic science to jobs in museums to film and media.

Courses will be taught in German.

For further information on the CVA, please see:  
<http://www.kaee.uni-goettingen.de/cva>.

#### Application requirements

Students with a Bachelor of Arts in Cultural Anthropology/European Ethnology (Folklore Studies; Empirical Cultural Studies) or a subject-specific similar discipline (in general at least six semesters) who are particularly qualified for this Master's program are welcome to apply. Verifiable and adequate knowledge of film analysis

is needed - this knowledge can optionally be acquired parallel to the first master semester. First experience in videography/film are appreciated but not required.

Applicants who intend to take the Master's program in Cultural Anthropology/ European Ethnology with particular focus on Visual Anthropology are to enclose a note on that to their application. In a letter of motivation the applicants are asked to show their particular qualification. Students who will not have completed their BA degree until May 15th 2009 must have acquired at least 150 credit points (ECTS).

#### Deadline

BA-students who intend to take the Master's program in Cultural Anthropology/ European Ethnology with particular focus on Visual Anthropology are welcomed to apply at the Faculty of Humanities until May 15th, 2009:

<http://www.uni-goettingen.de/de/103531.html>

#### Information on the admission procedure

Prüfungsamt der Philosophischen Fakultät  
Humboldtallee 17  
37073 Göttingen  
Fax: +49 (0)551 / 39-4010  
[pruefungsamt.philfak@zvw.uni-goettingen.de](mailto:pruefungsamt.philfak@zvw.uni-goettingen.de)

Further information on the Master's program in Cultural Anthropology/ European Ethnology with special emphasis/focus on Visual Anthropology.

Institut für Kulturanthropologie/Europäische Ethnologie  
Georg-August-Universität Göttingen  
Torsten Näser M.A.  
Friedländer Weg 2  
D - 37085 Göttingen  
Tel.: +49 (0)551 / 39-13862 o. 5350  
Fax: +49 (0)551 / 39-2232  
[tnaeser1@gwdg.de](mailto:tnaeser1@gwdg.de)  
[www.kaee.uni-goettingen.de](http://www.kaee.uni-goettingen.de) Master in Visual Anthropology

## Calendar

2009

April 2009

### 5<sup>th</sup> Days of Social and Cultural Anthropology in Vienna

Dept. of Social and Cultural Anthropology, University of Vienna  
Organisers:

Dept of Social and Cultural Anthropology, University of Vienna  
Anthropology Research Unit, Austrian Academy of Sciences  
Museum of Ethnology, Vienna  
April 23-24, 2009  
<http://www.univie.ac.at/ksa/html/inh/aktu/tage.htm>

### VIVA AFRICA 2009 4th International CONFERENCE

Conference on African Studies  
Department of Politics at the University of Hradec Králové and Department of Anthropology and History of the University of West Bohemia, Czech Republic  
University of Hradec Králové  
April 24 and 25, 2009  
Strong efforts have been made since 2006 to establish a new tradition of African Studies in the Czech Republic by organizing an annual conference focused on various disciplines concerning Africa as its main object of study. So far, Viva Africa conferences have been organized by the Department of Anthropology and History, University of West Bohemia, but since we can see an extensive academic interest in African Studies research in our country, the decision has been made to provide a wider platform for presenting results of primary research by connecting with another advanced research center.

- 1) ANTHROPOLOGY, SOCIOLOGY
- 2) HISTORY, POLITICS
- 3) LANGUAGES, LITERATURE, ART

Linguists, anthropologists, political scientists, historians, and other researchers, who have Africa as their field of study, are welcome. The conference is open for professors, academic scholars, PhD. students, and other specialists who want to present results of their primary research.

CONFERENCE FEES, TRAVEL, ACCOMMODATION

There are no conference fees, but the participants are expected to cover their accommodation and travel

expenses. The organizers will provide information about suitable lodging, its reservation, optimal travel routing and general local conditions in Hradec Králové.

REGISTRATION

Please send your abstracts of 500-700 words before January 10, 2009, to  
[vivafrica2009@gmail.com](mailto:vivafrica2009@gmail.com)

May 2009

### Anthropological Crossings: Memory, Identity, and Belonging in a Interconnected World.

Anthropological Association of Ireland Conference  
Queen's University Belfast  
Canada Room and Council Chamber  
May 1-2, 2009

The Anthropological Association of Ireland conference invites papers from postgraduates and established scholars on the broad issues of identity, memory and belonging in a mobile world. Languages, objects, social processes and people are inherently embodied in the nexus between moving, memory and identity. We ask contributors to think about how indigenous and cosmopolitan identities and movements challenge or revitalise modes of attachment to place. Moving entails rights and citizenship, as well as ways of imagining and imagining processes of belonging and raises questions around tensions between mobility and belonging. In what ways do economics, politics and power influence the maintenance of identity? How should we understand identity in a fluid and shifting world?

We invite participants to consider papers on the following topics:

- Indigenous identity, environment and belonging
- Citizenship, rights and the law
- Multiculturalism, migration and memory
- Boundaries, borders and belonging
- Religion and belief in mobile contexts

- Language and discourse as embodiment and memory
- Corporations, governments and institutions in an unstable world
- The movement of objects across borders
- Transnational consumption
- Identity and belonging in music

Organisers: Jaime Rollins-McColgan, Dr. Fiona Magowan  
Contact: [blurredboundaries@yahoo.co.uk](mailto:blurredboundaries@yahoo.co.uk).

<http://www.anthropologyireland.org/membership1.htm>.

### Living Islam in Europe: Muslim Traditions in European Contexts

Zentrum Moderner Orient (Centre for Modern Oriental Studies)  
May 7-9, 2009

The collaborative research project on "Muslims in Europe and Their Societies of Origin in Asia and Africa" invites contributions to a conference to be held from 7 to 9 May 2009 at the Centre for Modern Oriental Studies, Berlin, Germany. This conference will present the results of the programme for the current research phase embedded in a wider context of academic scholarship. In consonance with the project the conference will discuss the various ways in which religious actors and institutions of Islam are taking root in today's Europe. While recent scholarship has primarily focused on processes of secularisation of Muslims in Europe, this conference seeks to go further by discussing Muslim groups and individuals following religious lifestyles. In this process issues have emerged that have preoccupied politicians, public opinion as much as scholars through-out the last decades: Can European social and political realities be reconciled with growing religious plurality in general and religious projects deriving from Islam in particular - and if so, on what premises? What are the concepts, aims, needs and fears Muslim actors pursue and confront in the public arena, and what institutions do they develop to channel their objectives? To what

extent are European political and social realities re-lected or inscribed in their religious, political, social and economic activities?

These processes have largely been shaped by the emergence of national and pan-European policies on Islam. While Muslim actors have been seeking a greater say in local and European affairs, governments have re-lected and incorporated public apprehensions about security, integration and identity. Some scholars have argued that European policies have largely focused on the control of Muslim communities, whereas public authorities and the media tend to accuse Muslim organisations of being rigid and divisive in their impact on social life.

At the same time Muslim communities have been shaped by intense exchange and interaction with their societies of origin in Asia and Africa, creating dynamic flows in and out of Europe that generate both opportunities and apprehensions.

The conference will thus seek to address issues related to Muslims' religious practice as well as the institutional settings and translocal dynamics of European societies. It will be held in two consecutive sections:

1. Islamic actors and institutions in Europe

- Islamic Mission,
- Islamic Education, and
- Islamic practice of organised Muslims.

2. On the European and translocal character of Islamic mobilisation

- institutional and legal arrangements of state, nation and religion which have affected Muslim settlement in Europe,
- emerging national or supranational governance of Islam in Europe, and
- translocal dynamics with Islamic societies in Asia and Africa with a specific focus on (post)colonial legacies.

The panels will primarily address political, social and legal conditions and issues connected with the processes of living Islam in the European context. The panels thus account in the first place for the impact of various national European settings in which Muslims live and interact. They also respond to the fact that Muslims in Europe have been influenced and shaped by intense exchange and interaction with Islamic societies in Asia and Africa.

Researchers are invited to submit papers discussing the aforementioned concerns and fitting the suggested

panels. Applications should include a brief summary of the paper (max. 1 page) accompanied by a curriculum vitae of max. 1 page. These should be sent to [robert.pelzer@gmx.net](mailto:robert.pelzer@gmx.net) latest by 15 September 2008. All proposals and paper should be written in English.

For participants whose proposals are selected there is a limited budget to cover travel cost and accommodation. Please indicate whether you intend to claim the refund. The decision will be taken by the selection committee.

Contact:

Robert Pelzer

Zentrum Moderner Orient (Centre for Modern Oriental Studies)

Kirchweg 33 14129 Berlin Phone: +49 30 80307-216 Fax: +49 30 80307-210

[robert.pelzer@gmx.net](mailto:robert.pelzer@gmx.net)

[http://www.zmo.de/muslime\\_in\\_europa](http://www.zmo.de/muslime_in_europa)

### **Anthropological Approaches to Identity Politics: Focus on Regions, Borderlands and Diasporas**

The 2nd Socio-Cultural Anthropology Conference

Institute of Baltic Sea Region History and Archaeology (BRIAI), Klaipėda University

Center of Social Anthropology (SAC), Vytautas Magnus University in Kaunas

Klaipėda University

May 28-30, 2009

The first socio-cultural anthropology conference, held in 2005 at Klaipėda University, was focused on the new ways of defining region, the post-communist Baltic region in particular. The next one, in the spring of 2009, aims to continue that in a broader perspective.

We will gather on peaceful and picturesque Baltic seashore to discuss and to develop anthropological and interdisciplinary approaches to the study of identity processes and policies from regional, borderland and migratory/diasporic perspectives with a special reference to New Europe and its Baltic component. Taking Lithuania and Poland as an example, the scale and effect of current transnational emigration from those countries drastically challenges the existing patterns of national identities. In addition to this, historical and current changes in border regimes as well as legal flexibility of the national border-areas (due to EU regulations) had and have significant effects on the local politics of identities.

Such nation-state transcending practices of transnationalism are visible in the livelihoods and social strategies of those New Europeans who have (or can claim, when they wish) hyphenated or multiple identities. Others, though, continue to retain their own 'us-ness' and turn to 'weapons of the weak' to resist changes to their group identities.

In understanding the need for ethnographic analyses of transnationalism, Europeanization and globalization on the identity politics of people living in these regions (especially those claimed by several heritages and traditions, like Kaliningrad/Koenigsberg) as well as on contested borderlands and immigrant/diasporic communities, the conference will focus on:

- encounters in between dominant/state and local/regional/minority/diasporic discourses and identity politics;
- the processes of national identity change in relation to emigration, immigration and transmigration;
- identity politics within ethnic institutions and networks in regions and diasporas; local politics of cultural difference vis-à-vis cultural complexity;
- re-visiting historical issues and defining new trajectories for studies of regional identity politics from anthropological and interdisciplinary perspectives;
- the influence of short-term economic goals and consumerism on identity processes in diasporas, regions and borderlands;
- the politics of culture and heritage; cultural 'authenticity' and intercultural communication in regional perspective; changing markers of sameness and otherness of cultural belonging in borderlands.

While participants of the conference are encouraged to critically engage with these topics, we also welcome papers exploring the role of identity politics on people in the regions, on the borders or in immigrant/diasporic communities.

Please submit the Conference Registration Form and an abstract of not more than 400 words by February 28, 2009.

Contact: Rimantas Sliuzinskas: [risli@delfi.lt](mailto:risli@delfi.lt)

June 2009

### Changing Mediascapes and New Media Entrepreneurs in Africa

ECAS in Leipzig  
June 4-7, 2009

The panel focuses on new media entrepreneurs, especially from the realm of religious movements, human rights activists, ethnic movements or NGOs, appropriating media such as radio stations, TV stations, film /Video studios, newspapers, publishing houses and websites, and the respective consequences for the configuration of public spheres in Africa. Here is a detailed description of the topic: The panel addresses recent developments in the sphere of mass media in Africa that were facilitated by processes of media liberalisation. We will discuss ways in which new media entrepreneurs especially from religious movements, human rights activists, ethnic movements or NGOs,(re)-enter the public sphere, by appropriating independent media such as radio or TV stations, film / video studios, newspapers, publishing houses & websites; or acquiring broadcasting time/space of already established private or public media institutions.

Some of these actors establish strong transnational links e.g. by means of partnerships with other media institutions, exchanging data, programs, staff, job training or synchronising TV & Radio broadcasts; others are pursuing a more local agenda. What marks the biographic background & the relationship between these media entrepreneurs & their respective groups/communities? What are the conditions of their success in a competing media environment? In which respect do they alter the public sphere? We are inviting both case studies & essays exploring the general relationship between media & civil society in Africa, also in a comparative & diachronic perspective.

Please Upload your paper proposal by December 31, 2008 following these instructions:

<http://www.unileipzig.de/~ecas2009/index.php?option=comdocman&task=catview&gid=12&Itemid=24>

### Ethics and Politics in Qualitative Methods

Conference and Workshop  
Warsaw  
Collegium Civitatis and ESF

Organisers:  
Hendrik Wagenaar, Leiden Univ.  
Shalini Randeria, Univ. of Zurich  
Anna Wyka, Collegium Civitas  
June 8-10, 2009

As part of the ESF programme "EU-ROQUAL" (Qualitative Research in Europe) the workshop on "Ethics and Politics in Qualitative Methods". It aims particularly to highlight the main ethical and political issues in qualitative methods and discuss the solutions within different social sciences in Europe. The topics of the Workshop will encompass particularly:

- The ethics of qualitative interviewing;
- The dilemmas of ethnographic field work;
- How do we deal with the effects of the researcher's involvement on the group or community he/she researches?
- What is the role of dialogue in qualitative methodology?
- What is the role of power in qualitative research
- What are the normative assumptions that qualitative research makes and how valid are these?

There will be a number of renowned scholars of qualitative methods present at the workshop.

The call for paper addresses in addition European scholars in the Social Sciences who work on qualitative data and who are interested in ethics and politics of qualitative methods.

The (b) call for participation addresses students, particularly on the PhD/ Dr. level who work with qualitative data. It will allow for participation at the Workshop and at a one day training session. Travel and accommodation will be covered by the organisers.

Contact: Katarzyna Iwinska: [socjologia@collegium.edu.pl](mailto:socjologia@collegium.edu.pl)

Sociology at the Crossroads  
39th World Congress of the International Institute of Sociology  
Yerevan University  
June 11-14, 2009  
[www.iisoc.org/iis2009](http://www.iisoc.org/iis2009).

### OADF Summer School at UCL

University College London  
June 15-July 3, 2009

An intensive introduction to industry standard documentary filmmaking. It aims to introduce camera

techniques with hands-on exercises backed up by critical analysis of footage and approaches from the outset. Our summer film school is open to all with an interest in factual filmmaking and is taught by professionals from the industry with an anthropological insight into cross-cultural filmmaking. It is aimed also at the researcher with the intent to use digital film in their fieldwork. By the end of the course you will have the confidence and ability to make your own digital video.

Contact:  
Email: [enquiries@oadf.co.uk](mailto:enquiries@oadf.co.uk)  
<http://www.oadf.co.uk/>

### Fifth International Conference „Hierarchy and Power in the History of Civilizations“

Russian Academy of Sciences  
Institute for African Studies, Center for Civilizational and Regional Studies, Russian State University for The Humanities, School of History, Political Science, and Law  
Moscow, Russia  
June 16-19, 2009

All the correspondence should be sent for the Conference Secretaries:

Dr. Oleg I. Kavykin and Ms. Anastasia A. Banshikova  
e-mail: [conf2009@conf2009.ru](mailto:conf2009@conf2009.ru)  
Phone + 7 495 291 4119.  
Fax + 7 495 202 0786)  
Mail: Center for Civilizational and Regional Studies, Institute for African Studies, Russian Academy of Sciences  
30/1 Spiridonovka St.  
123001 Moscow, Russia

### Media, Democratization and International Development: Foundations for a More Robust Research Agenda

Central European University (CEU)  
Budapest, Hungary  
June 29-July 15, 2009

<http://www.sun.ceu.hu/media>  
Application deadline: February 16, 2009

Online application:  
<http://www.sun.ceu.hu/apply>

### July 2009

### 11th RAI International Festival of Ethnographic Film

Leeds  
July 1-4, 2009  
[www.raifilmfest.org.uk](http://www.raifilmfest.org.uk)

### **OADF Documentary Film Summer School**

Oxford and Cherwell Valley College  
Media Centre  
Oxford  
July 7-11, 2009

Contact:

Email: [enquiries@oadf.co.uk](mailto:enquiries@oadf.co.uk)  
<http://www.oadf.co.uk/courses/oxford.html>

### **MOVEMENT-2 – World Culture and Nation-States Erasmus Intensive Programme**

Dept. of Social and Cultural Anthropology, University of Vienna  
July 13-22, 2009

Contact:

Dr. Anna Streissler: [Anna.streissler@univie.ac.at](mailto:Anna.streissler@univie.ac.at)  
<http://www.univie.ac.at/creole>

### **16<sup>th</sup> IUAES World Congress**

Kunming, Yunnan Province of China  
July 27-July 31, 2009

Please find attached the information of confirmation and new application of the panel/session.

1. Confirmation and New Application for the 16th IUAES World Congress
  2. Panel Application Form
  3. Preliminary Topics and Program of the Academic Sessions/Panels
- The notice of registration, final support and call for papers will be posted on the website of the conference. If you have any questions, please let us know.

Contact Information

Organizing Committee for the 16th IUAES World Congress  
Contactors: Prof. & Dr. ZHANH Haiyang, Prof. & Dr. ZHANG Jijiao  
Prof. DU Fachun, Prof. ZHANG Xiaomin  
Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences  
No. 27, Zhongguancun South Street, Haidian District, Beijing, China  
Post code: 100081  
Telephone: +86-10-6893-2100  
+86-10-68938386  
Fax: +86-10-6893-2100  
+86-10-68421864  
E-mail: [iuaes2009@yahoo.cn](mailto:iuaes2009@yahoo.cn)

**September 2009**

### **Objects - What Matters? Technology, Value and Social Change**

CRESC Annual Conference  
ESCR, The Open University,

The University of Manchester, Centre for Research on Socio-Cultural Change  
University of Manchester  
September 2-4, 2009

As contemporary social theorists continue to signal the need to re-configure our deliberations on the social through attention to practice, to object-mediated relations, to non-human agency and to the affective dimensions of human sociality, this conference takes as its focus the objects and values which find themselves at centre stage. And we ask, in the context of nearly two decades of diverse disciplinary approaches to these issues, what matters about objects? How are they inflecting our understandings of technology, of expertise, and of social change? How has a focus on objects reconfigured our understandings of how values inflect the ways in which people make relations, create social worlds, and construct conceptual categories? How have objects become integral to human enthusiasms and energies, to transformational ambition, or to the transmission of values across time and space? How do objects move between ordinary and extraordinary states, shade in and out of significance, manifest instability and uncertainty? How do moral and material values attach to objects as they move in space and time? What dimensions do they inhabit and/or reveal? To address these questions we welcome papers on the following themes.

Themes

- The transformational work of everyday objects
- Object-centred learning
- Materiality, Stability and the State
- Radical Archives – within and beyond textual assemblages
- Conceptual Objects and Methods as Objects
- Immaterial Objects – haunting, virtuality, traces.
- Financial Objects
- Affective Objects
- Ephemera, Enthusiasm and Excess
- Spiritual and/or Moral Objects
- Controversial and Messy Objects

Please submit either (a) 300 word abstracts for individual papers, or (b) proposals for panels including 3 papers by the end of February 2009. Proposal Forms are available online at [www.cresc.ac.uk](http://www.cresc.ac.uk) and should be

sent to:

CRESC Conference Administration  
178 Waterloo Place, Oxford Road,  
University of Manchester, Manchester M13 9PL  
Tel: +44(0)161 275 8985 / Fax: +44(0)161 275 8985  
[cresc@manchester.ac.uk](mailto:cresc@manchester.ac.uk)  
<http://www.cresc.ac.uk>

### **1st International Visual Methods Conference**

University of Leeds  
September 15-17, 2009

The aim of the conference is to bring together researchers and practitioners representing different disciplines and approaches to visual methodology in order to exchange ideas and advance visual methodology in all its forms. There will be three internationally acclaimed keynote presenters, a workshop for those new to visual methods, and a wide range of papers given. Presentations will focus on state-of-the-art visual methods as well as innovative real-world applications.

This is not a theme-based conference and we envisage a broad interpretation of visual methods and whilst we would expect many of the papers to come under the following sub-headings they are not meant to be exhaustive or limiting. We will organise papers into clusters which will run in parallel sessions.

- Participatory Visual Methods
- Researcher Created Data
- Approaches to Interpreting Found Visual Data
- Visual Methods and Research Design
- Arts-based and Creative Visual Research Methods
- Visual Representation and Visualisation
- Visual Analysis
- Visual Ethics

The first deadline for abstracts is 27th March 2009.

Contact:  
[www.visualmethods.org](http://www.visualmethods.org)

### **Indigenous Studies and Engaged Anthropology: Opening a Dialogue**

Grey College, Durham University  
September 15-17, 2009  
<http://www.dur.ac.uk>

## **Kulturelle Aneignungen: Anverwandlung – Anpassung – Camouflage**

Tagung der DGV (Deutsche Gesellschaft für Völkerkunde)

Johann Wolfgang Goethe Universität  
Frankfurt

Frankfurt am Main

September 30–October 3, 2009

Längst schon haben globale Einflüsse in den Gesellschaften, die den Gegenstand ethnologischer Untersuchungen bilden, tiefgreifende kulturelle Wandlungsprozesse ausgelöst. Infolge der beschleunigten Diffusion von Gütern, Werten und Normen ist der herkömmliche ethnologische Kulturbegriff fragwürdig geworden: Kultur und Gesellschaft bilden keine Einheit mehr. In dem Maße, in dem Politik, Ökonomie und Recht an die Anforderungen des Weltmarkts ausgerichtet werden, bestimmen globale Kulturphänomene auch lokales Handeln. Eine gegenwartsbezogene Ethnologie muss dem Rechnung tragen. Ihr besonderes Interesse richtet sich auf den Fortbestand kultureller Diversität, die dem Ansturm der Globalisierung keineswegs erliegt, sondern sich lediglich wandelt und in der Artikulation neuer kultureller Identitäten zum Ausdruck gelangt.

Während ältere ethnologische Ansätze vorrangig an den Formen des Widerstands gegen kulturelle Außeneinflüsse interessiert waren, rücken neuerdings Strategien der aktiven Auseinandersetzung mit den Herausforderungen der Globalisierung in den Fokus ethnographischer Forschung. Sie sollen auch im Mittelpunkt der kommenden DGV-Tagung zum Thema „Kulturelle Aneignungen“ stehen. Unter Anverwandlung wird dabei der selektive Umgang mit Kulturimporten sowohl materieller als auch ideeller Art verstanden, die nicht einfach übernommen, sondern an tradierte Lebensformen adaptiert und mit alternierenden Bedeutungen versehen werden. Im Gegensatz zu diesen Formen kultureller Nostrifizierung erfolgt die Anpassung an dominierende Ordnungen als Bruch mit den eigenen Überlieferungen, der – sofern er scheitert – oft forcierte Re-traditionalisierungsbemühungen zur Folge hat. Unter dem Begriff Camouflage schließlich lässt sich eine Strategie fassen, die sich den von außen erhobenen Forderungen nur scheinbar beugt, um damit Spielräume zur Verfolgung traditioneller Zielsetzungen zu schaffen.

Für die kommende Tagung der DGV wünschen wir uns Beiträge, die sich in diesem Sinne mit den verschiedensten Formen des Wan-

dels von Kulturen und Gesellschaften auseinandersetzen und damit Antworten auf drängende Fragen der Behauptung und Revitalisierung kultureller Identität in einer Epoche rasch voranschreitender Globalisierung geben.

Contact:

<http://www.dgv-net.de/home.html>

## **October 2009**

### **Continuities and Ruptures between Conflict, Post-Conflict and Peace**

Second Biannual PACSA Meeting

Austrian Study Center for Peace and Conflict Resolution (ASPR)

Stadt Schlaining, Austria

October 9-11, 2009

PACSA, the EASA network on Peace and Conflict Studies in Anthropology, is pleased to announce its 2nd bi-annual meeting, held at the Peace Center Burg Schlaining, Austria.

Current anticipated changes in world politics on the one hand and continued armed conflicts on the other result in a boom of security studies, consultancies, and the relative marginalization of anthropologists' point of view. These global changes in world politics therefore not only call for the need to clarify our terminology, but also point to the necessity of redefining anthropology's role within peace and conflict studies. We therefore suggest participants to address one or several of the following questions.

'Conflict' and 'peace' are recurrent concepts, constantly used within and outside academia. Peace is mostly defined in its negative terms, and might as well be replaced by the rather ambiguous categories of post- or pre-conflict. These terms have become more central within anthropological studies, especially in connection with studies in trauma and reconciliation. The last PACSA meeting has shown that even within the anthropology of peace and conflict, these categories are not sufficiently defined and no common understanding of these terms exists. We therefore encourage participants to (re)think and clarify the categories of conflict, post-conflict and peace as well as making the continuities and ruptures between them visible.

We also ask participants to relate to debates on the cultures and markets of violence (Aijmer & Abink 2000, Whitehead 2004) and the different orders that armed groups

establish. Contributions might analyze the structures and organization of violence. The changes through the War on Terror have had severe consequences on our research landscape. Security studies have largely been monopolized by think tanks and a flood of strategic studies institutes. How do we as anthropologists relate to these changes?

Anthropologists, through their research, become part of the social networks in which conflict and peace are negotiated. How does anthropological writing support underprivileged informants or deconstruct militiamen? What is the role of local agency in the anthropology of peace and conflict? Several anthropologists such as Das (2007) and Appadurai (1996) have questioned the sufficiency of our anthropological tools in doing research in conflict settings. Are we at the limits of our language? How do we write about violence and peace? These questions also lead us to other dilemmas in doing research in conflict settings:

Given the current monopolization of security studies, anthropologists are more than ever required to deal with ethical problems in placing themselves within think tanks, advisory boards or international organizations. This PACSA meeting is also meant to bring together theoretical and applied perspectives of Peace and Conflict Studies in anthropology and further dialogue between anthropologists in academia and the 'field'. Anthropological contributions from researchers in active peace building are therefore welcome.

Paper proposals (max. 300 words) until May 1st, 2009.

Registration deadline with submission of fees is September 1st, 2009

Contact:

Erella Grassiani: [E.Grassiani@fsw.vu.nl](mailto:E.Grassiani@fsw.vu.nl)

Austrian Peace Center: [www.aspr.ac.at](http://www.aspr.ac.at)

### **Anthropology of Europe: What is it and how Should it be Practiced**

Department of Ethnology and Cultural Anthropology

Adam Mickiewicz University in Poznań

October 15-17, 2009

The Department of Ethnology and Cultural Anthropology at the University of Poznań is proudly celebrating its 90<sup>th</sup> anniversary of its establishment. As a part of this commemora-

tions we announce a conference at which we would like to address several issues falling within the domain of what is broadly understood as the anthropology of Europe.

Contemporary anthropology represents a multiplicity of research and theoretical approaches, which provokes questions concerning its present position within the humanities; its applicability and the viability of used research methods and techniques as well as the status of knowledge gained in the process of doing and writing ethnography. These problems evoke stimulating questions concerning ways and means of practicing anthropology in Europe and of Europe by anthropologists studying both their 'own' and 'alien' societies or even communities. We are interested in relations between anthropological production and cultural familiarity versus cultural strangeness. How far does a researcher's 'cultural background' influence ethnography, what effect does this have on the quality and specificity of ethnographic participant observation and other forms of collecting data, and the interpretation of the data?

We are convinced that these issues can be best reflected upon by meeting and sharing fieldwork and scholarly experience in a group of representatives of different traditions and orientations in anthropology coming from all corners of Europe and possibly beyond it. Poland and 'Central Europe' can figure as particular, though by no means not exclusive, 'case study' that would help us to demonstrate various ways of conceptualizing certain social and cultural problems that are conditioned by different scholarly traditions represented by those studying them. Contrasting the diverse findings made by anthropologists coming from various countries, including those generated by 'native' ethnologists, will substantially widen our perspective. By comparing the anthropology 'of (one's) home' which has been researched by local scholars 'at home' and various 'aliens' we should be able to form conclusions based on the interrelations between cultural images, scholarly traditions and anthropological studies in general in times of a global flow of people and ideas.

The meeting will take the form of a conference. We would like to ask you to contribute to at least one of the thematic sections listed below. Please send abstracts by the end of 15 July 2009 to Agnieszka Chwieduk ([agach@amu.edu.pl](mailto:agach@amu.edu.pl)). After receiving

abstract we will inform you about the conference program. The conference will take place in Poznań, Poland be held on the 15<sup>th</sup>, 16<sup>th</sup> and 17<sup>th</sup> of October. Applications for covering at least some expenses of the participants are pending.

#### THEMATIC SECTIONS

1. 'Anthropology of Europe' in general and comparative perspective: contemporary research challenges  
Multiplicity of research approaches in the unity of the discipline: 'local', 'regional' and 'national' anthropologies in Europe and how they can be integrated in world anthropologies?

2. Similarities and differences in doing anthropology 'at home' and 'abroad'  
What and how problems are raised? What are techniques of research used, theoretical paradigms applied and text genres used? Are conclusions drawn from various ethnographies compatible? What was/is your reading of local/foreign scholarship? To what extent you have used it and cited it in your own publications?

3. Hierarchies of knowledge  
What are the relations between local and external anthropological/ethnological traditions in practicing anthropology in Europe? What are the local implications of global interdependencies in the domain of anthropological knowledge? What kind of correlations can be seen between European ethnology/anthropology of Europe and 'universal' anthropology?

Conference Office:  
Department of Ethnology and Cultural Anthropology  
Adam Mickiewicz University in Poznań  
ul. Sw. Marcin 78  
61-809 Poznań  
Phone: +48-61/ 829 4817  
Fax: +48-61/ 829 4710

Contact:  
Agnieszka Chwieduk: [agach@amu.edu.pl](mailto:agach@amu.edu.pl)

#### EASA Annual General Meeting (AGM)

Department of Ethnology and Cultural Anthropology  
Adam Mickiewicz University Poznań  
October 17, 2009  
<http://www.easaonline.org/>

#### Alternative Spiritualities, the New Age and New Religious Movements in Ireland

An interdisciplinary Conference.

National University of Ireland, Maynooth  
October 30–31, 2009

Ireland has long been considered one of the most conservative and homogeneously Catholic countries in the Western world. However, in recent decades, the religious landscape of this island has transformed dramatically. Various World Religions, schisms, and New Religious Movements (NRMs) have emerged while interest in „New Age“ groups, beliefs, and practices has flourished along with ways of being that resist being classified 'religious' (new spiritualities, humanism, and skepticism).

This is the first conference to bring together academic research on these new religious movements and the more diffuse expressions of spirituality that arrived, (re-)emerged, or flourished in Ireland after 1945. We welcome theoretical and empirical papers in a range of disciplines and on all aspects of this religious flux.

#### Conference Themes

We welcome submissions from researchers in the field of New Age studies, alternative spiritualities and New Religious Movements, from sociology, anthropology, history, cultural studies, Irish studies, philosophy, psychology and other related disciplines and transdisciplinary approaches. Suggested themes for papers include: researching the New Age and NRMs, myths and rituals; NRMs and social change in contemporary Ireland; alternative spiritualities and identity; the organization of the New Age movement and groups; anti-cult groups, media representations, and orientalism etc; the history, the economics, the politics, and the institutional implications of NRMs and the New Age.

The deadline for proposals is May 1st, 2009. Please submit proposals by email to Olivia Cosgrove ([olivia.cosgrove@ul.ie](mailto:olivia.cosgrove@ul.ie)), including an abstract (300 to 500 words) and your academic or institutional affiliation. We will notify acceptance of proposals by May 31st at the latest. The deadline for registration, and for submission of completed papers, is October 1st, 2009.

Contact:  
Olivia Cosgrove: [olivia.cosgrove@ul.ie](mailto:olivia.cosgrove@ul.ie)  
Conference website:  
<http://www.nrmireland.blogspot.com>

## November 2009

### The 5<sup>th</sup> Eric Wolf Lecture

Dept. of Social and Cultural Anthropology, University of Vienna  
Anthropology Unit-Austrian Academy of Sciences

International Research Centre Cultural Studies (IFK)

University of Vienna, Kleiner Festsaal

Aihwa Ong, University of  
November 3, 2009

Seminar with Aihwa Ong  
International Research Centre  
Cultural Studies (IFK)  
November 4, 2009

### The Construction of Forgetting

Symposium

Université Marc Bloch Strasbourg II  
UMR 7043 "Cultures et Sociétés en Europe"

November 26-27, 2009

At the symposium we want to study in a transdisciplinary perspective the different ways of constructing forgetting as part of memory. Sociologists, anthropologists, historians, political scientists, psychologists, literary specialists, art historians and museum experts are thus invited to examine the construction of forgetting in all its forms. The languages of the symposium will be French, English and German.

Please submit your proposals (title and an abstract of about 5000 characters or 800 words) before November 1<sup>st</sup> 2008.

Contact:

Nicoletta Diasio:

[nicoletta.diasio@misha.fr](mailto:nicoletta.diasio@misha.fr)

Klaus Wieland:

[Klaus.Wieland@umb.u-strasbg.fr](mailto:Klaus.Wieland@umb.u-strasbg.fr)

## December 2009

### 108<sup>th</sup> AAA Annual Meeting

Philadelphia, PA.

December 2-6, 2009

<http://www.aanet.org/>

## 2010

### April 2010

### Continuities, Dislocations and Transformations: Reflections on 50 Years of African Independence

Biennial conference of the German Association for African Studies | Vereinigung für Afrikawissenschaften in Deutschland/VAD  
Johannes Gutenberg University Mainz

April 8-10, 2010

The year 2010 represents a significant milestone for many countries and a majority of the population in Sub-Saharan Africa, as it marks half a century of political independence. Since 1960 the continent has undergone profound changes, not only politically but also in economic, social and cultural terms, and manifold processes of consolidation,

differentiation and transformation have radically increased the complexity of the African social terrain. The conference will focus on and assess these processes and the conflicts arising from them. Of particular interest are the historical continuities, dislocations and transformations that have marked the past 50 years, as well as how this historical legacy impacts the present situation on the African continent and what this portends for future developments.

We invite you to send proposals for panels and forums to the following e-mail address by 31 January 2009  
Professor Thomas Bierschenk  
[biersche@uni-mainz.de](mailto:biersche@uni-mainz.de)

### 3rd Annual Anthropology Film.

UBC

Canadian Anthropological Society and American Ethnological Society.

Film submission details can be found at UBC's Ethnographic Film Unit web page. <http://anthfilm.anth.ubc.ca>

The call for submissions poster can also be found here:

<http://anthfilm.anth.ubc.ca/images/2009FilmFestCall.jpg>

Information on the CASCA/AES meeting can be found here:

<http://www.casca-aes2009.ca>

## August 2010

### 11<sup>th</sup> EASA Biennial Conference

National University of Ireland, Maynooth

August 24-27, 2010