

Letter from the President

Dear Members,

The next Annual General Meeting of EASA (AGM) will be held at the Adam Mickiewicz University in Poznań, on 17 October 2009. According to the EASA constitution AGM has to be held once in the interim year between biennial conferences and members gathered should discuss urgent issues of the association. This year meeting will be introduced by a lecture delivered by Chris Hann entitled: *Poznań Manifesto: For a Public Anthropology in the European Public Sphere*.

The AGM will be combined with the celebrations of 90th anniversary of the funding of the Department of Ethnology and Cultural Anthropology at the University of Poznań as well as with a two days conference held before the AGM, i.e. on October 15 and 16. The topic of the conference is: *Anthropology of Europe: what is it and how should it be practiced?*

Main topics that will be addressed include:

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?

More details about the conference can be found on:

http://etnologia.amu.edu.pl/anthropology_of_europe/index.html

Several scholars from all over Europe and across the Atlantic have already confirmed their participation in this scientific event as well as at the Annual General Meeting of the Association.

On behalf of the Executive Committee I invite all members of EASA to attend the AGM and I strongly encourage you to participate in the conference.

Michał Buchowski

EASA Annual General Meeting

Adam Mickiewicz University | Poznań
October 17, 2009

Keynote at the AGM

Chris Hann, Max-Planck Institute for Social Anthropology | Halle a.d. Saale
"Poznań Manifesto: For a Public Anthropology in the European Public Sphere"

EASA 11th BIENNIAL CONFERENCE
National University of Ireland – Maynooth (NUIM)
August 24-27, 2010

www.easaonline.org/easa10

Welcome Address

Abdullahi Osman El-Tom
Head, Department of Anthropology, NUIM

The Local EASA Committee warmly welcomes delegates to join us in Ireland for the 2010 EASA conference. The Committee promises a memorable experience of scientific debates, networking, entertainment and cultural liaison. Delegates will also wish to experience as much as possible of Ireland during their visit, and few places can offer as much as the historic town of Maynooth: 20km from Dublin and well served with modern motorways, rail, bus and taxi links, the historic town of Maynooth will be your home for the duration of the conference.

Maynooth is a university town, the only one of its kind in the Republic of Ireland. With its current 12,500 inhabitants, its population rises substantially with addition of University students of NUI every year- currently running at 8,500 registered students. The name "Maynooth" derives from *Nuadha Neacht*, a pre-Christian King of Ireland, or perhaps from a later *Mogh Nuadh*, a ruler of the second century after Christ. The town was established in 12th century when the Fitzgerald family established a military stronghold between two rivers. The noises of sieges and cannon fire once echoed through the halls of Geraldine Castle, which today stands in ruins at the gates to the historic Pontifical University of St. Patrick's College, Maynooth. Maynooth became a 'planned' town in 18th century – its tree-lined main street connects Geraldine Castle with Carton House, the two former seats of the Dukes of Leinster. In 1910, St. Patrick's College was recognised by the National University of Ireland, and in 1997 National University of Ireland Maynooth was officially founded. Today the town is home to two Universities that sit side by side.

However, it did not open its doors to lay students until 1966. Further development occurred in 1997 when the public sector of the College separated itself from its seminary origin and NUIM has three Faculties: Social Sciences; Arts, Celtic Studies and Philosophy, and; Science and Engineering. The Department of Anthropology was established in 1983 and has remained the only one in the Republic of Ireland. At the moment, the Department has nine teaching staff members and three research staff members and it delivers Anthropology courses to over 650 students. Through research, staff and student exchange, the Department boasts wide and deep relationships with European and other universities (<http://anthropology.nuim.ie>). The Department is home to a number of major research projects, such as, for example, its leading role with the Institute of Immunology in driving the Combat Diseases of Poverty Consortium – a unique cluster of scientific, academic and NGO expertise working to build educational capacities in Africa.

EASA Local Committee advises with confidence that the coming conference is an opportunity not to be missed. With University accommodation facilities for nearly 900, the NUIM can house almost all EASA delegates and no one will be more than five minutes' walk from work or entertainment. Accommodation is also available in hotels and B & Bs in Maynooth and other towns nearby. Urbanists may of course avail of accommodation in the heart of Dublin, well within reach of the conference venue. But be warned: avoid disappointment by early booking.

No anthropology conference is complete without good food, drinks, music and walks. Maynooth is well prepared to cater for all that. The local Committee threatens to turn the entire Maynooth into a festival town, with bars spilling over with music and laughter – the famous Irish *craic*. As for food, delegates needn't worry nor feel embarrassed about their culinary capital. With over 30 outlets with some form or another of food is provided, Maynooth satisfies every conceivable palate: from the exquisite dining found in the manor homes and castles that surround the town to a bagel or even some Irish stew, accompanied of course by "a pint", i.e. more than one.

As they say in Gaelic, *Céad míle fáilte!*

EASA 11th BIENNIAL CONFERENCE

THE THEME

CRISIS AND IMAGINATION

Steve Coleman, NIUM
(on behalf of the Scientific Committee)

At the beginning of the twenty-first century, a global economic crisis reminds us of the fragility of both our institutions and our epistemologies. Political, cultural, economic, religious, ecological, demographic, medical and military crises increasingly appear to define our world and to delimit the boundaries of the knowable as well as the possibilities for collective action. The “old” crises which occupied the attention of anthropology in the past: acculturation, (de)colonisation, ecological adaptation, etc., were seen (perhaps narrowly) to affect mostly those studied by anthropologists. Now anthropologists are also confronting the crises which affect their own societies: climate change, the limits of non-renewable energy, refugee flows and mass migration, pandemics, resource wars, “human rights interventions.” processes of new state formation, increasingly powerful biotechnological interventions, criminal commodity networks, radicalisation of secularist and fundamentalist discourses, the chaos borne of global neoliberal economics.

And yet, an anthropology of crisis needs to be reflexive — we must be aware that terms such as “crisis” are themselves imaginative social constructs and reflect particular points of view. Many crises may appear as such only in retrospect, and only from particular theoretical or political points of view. On the other hand, organic, gradual social-historical changes may at times appear as crises to those involved in them, yet in retrospect appear as natural and necessary developments.

Discourses of crisis, like those of “emergency,” seem to imply that particular events are deviations from a normal and proper order of things, when they may in fact be the normal products of that order. Responding to events as “crises” can substitute for the recognition of continuity as well as change, and mask opportunities for re-making the social order. Framing events in terms of crisis may act to legitimate and even to necessitate exceptional interventions, “rapid” appraisals rather than long-term research, and “practical” rather than theoretical research orientations.

Anthropology has long studied crises and the responses and adaptations societies make to them. Only occasionally, however (for example, in its deconstructionist, historical, and reflexive turns) has our discipline dwelled upon the fact that Anthropology itself had its origins during a series of European crises – wars of religion and state-formation, the beginnings of capitalism and industrialisation, and the European exploration and colonisation of large parts of the world. Anthropology, as a discipline, represents an imaginative response to and a critical reflection upon these crises. We could benefit from reminding ourselves that both our own discipline and many social phenomena we study are born of crises and carry their traces into the present.

How should anthropology respond to the present global crises? What can we contribute, as both scholars and citizens, to their resolution? Should “problem-solving” become a primary mission of anthropology? Perhaps we should resist pressure to reframe our discipline in terms of its “practical use” in managing crisis, insisting upon its more fundamental scientific role in furthering the understanding of human society. Such a position would reflect an awareness that “crises” frequently have their origins in acts of imagining.

Many of the current crises have their origins as failures of imagination, as paradigms, ideologies, world-views prove unable to anticipate or adapt to changing circumstances. For this reason we would like to focus on the role of imagination in current crises. By imagination we mean: actual or emergent attempts to understand, reintegrate, undermine, repair, create alternatives to, or reconceptualise global, local, environmental, social and intellectual orders. Anthropology has studied many types of imaginative responses to crisis: syncretism, cargo cults, resistance to domination, “imagined communities,” “invention of tradition,” etc. and is now studying new examples of “imagination”: neo-religions, fundamentalisms, the alter-globalisation movements, the “post-human” turn, etc. Imaginative interventions may cause crises when they succeed and/or when they fail (take for example the new financial technologies, or neo-conservative warfare). Many social phenomena are born of crisis, but, we would suggest, all are the products of imaginative activity – whether it be the concrete imagination of myths, material culture, and “subsistence,” the realms of ideology, etc. A focus on imagination (and crisis) also brings to the fore the situatedness of imagination: it can be fiercely local as well as (sometimes) making claims for universality. Anthropology as a discipline has been intimately involved in studying, deconstructing and reimagining social and cultural orders. One of the most-cited benefits of Anthropology has been precisely to demonstrate the range of human possibilities implied by local imaginaries, and the role of innovation – material, ideological, artistic – in social history.

For this reason we would like to invite the participants of the 11th Biennial EASA Conference to reflect both upon crises (past present and future, real or imaginary), and the imaginative acts that are implied – and demanded – by them.

DETAILS for WORKSHOP APPLICATION and DEADLINES

Workshop Rules:

- Workshops should be convened by two scholars with different affiliations.
- 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

Call for Workshops

- Please fill in the electronic application on the Conference website: <www.easaonline.org/easa10> or go via the Website of EASA <www.easaonline.org/>
- The electronic application will be possible in early August 2009.

EASA 2-role rule

The Scientific 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 for Workshops
Announced in Newsletter and on Website in August
Ends: October 15, 2009
- Call for Papers or Films (DVDs, etc.)
Announced in Newsletter and on Website end of November early December 2009.
Ends: March 1, 2010
- Registration opens on **May 1, 2010**.

The Committees

Scientific Committee

Michal Buchowski, Manuela da Cunha, Maria Couroucli, Paolo Favero, Gísli Pálsson, Dorle Dracklé, David Shankland, Thomas Fillitz, Abdullahi El-Tom, Steve Coleman, Patty Gray, Mark Maguire.

Local Committee

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TRAVEL FUND

Upon proposal of the Executive Committee at the last General Assembly in Ljubljana (August 2008), EASA members have adopted the creation of a travel fund to improve and facilitate the participation of colleagues from Africa, Asia, Latin America, and Oceania who may need such a support.

By June 2009, the fund amounts at **€ 350,00**.

The Executive Committee wishes to express its gratitude to all members who contribute with donations to this fund.

Association Française d'Ethnologie et d'Anthropologie (AFEA) A New French Association

In the following are reprinted the editorial and some general information out of the first Newsletter (01|May 2009) of the "Association Française d'Ethnologie et d'Anthropologie" in order to disseminate the information received.

L'Association Française d'Ethnologie et d'Anthropologie (AFEA) est née d'une mobilisation qui a d'abord conduit à la tenue des Assises de l'ethnologie et de l'anthropologie en France. Celles-ci ont permis d'identifier les difficultés auxquelles se confrontent les anthropologues : la segmentation de la discipline, l'individualisation et la solitude des parcours, l'inquiétude sur le devenir des étudiants, des doctorants et des jeunes chercheurs, le renforcement des concurrences internes et de la compétition internationale, le fait que les anthropologues n'arrivent ni à s'organiser collectivement, ni à parler d'une seule voix face aux menaces qui pèsent sur la discipline et face aux transformations des statuts et des institutions de recherche et d'enseignement. La situation générale rendait cruciale la nécessité de se regrouper et d'être solidaires. Face aux attaques dont les sciences humaines et sociales sont la cible, aux réformes qui exposent la discipline à un effacement progressif, au risque de disparition du CNRS comme de l'IRD, à la fragilisation des statuts, à la réduction du nombre de postes ouverts laissant hors statut nombre de docteurs, à la logique de contractualisation et de regroupement des laboratoires, au renforcement des concurrences internes, etc., une association professionnelle comme l'AFEA est devenue une nécessité vitale dont l'absence a fait cruellement défaut, tant au plan intérieur qu'au plan international.

Aucune association existante, constatons-nous en 2007, ne pouvait prétendre satisfaire pleinement à notre intérêt et à notre bien commun. Aucune n'avait la capacité complète de répondre à ce que chacun pouvait attendre d'une association professionnelle ni n'avait de représentativité nationale et internationale suffisante. A partir des travaux du Comité de Liaison et de Travail issu des Assises, l'AFEA est née, lors d'une grande assemblée constitutive, le 17 janvier 2009. À ce jour, seize associations et cent vingt-cinq personnes en sont devenues membres, originaires de toute la France. De nouvelles demandes d'adhésions nous parviennent chaque semaine, ce qui montre combien l'AFEA est attendue. Beaucoup de travail a déjà été fait, mais le soutien et l'aide de tous est nécessaire pour construire une association solide.

Rappelons le point essentiel de la motion votée par les Assises qui a guidé le comité de liaison et de travail dans la préparation de l'AFEA: mettre en œuvre une structure associative ouverte et plurielle, qui puisse être l'instance représentative de la discipline, dans un esprit de partage et d'enrichissement. Une association qui vise à rassembler tous les anthropologues, quels que soient leur statut, leur position, leurs convictions, leurs engagements et leurs attentes. Le rassemblement n'implique pas l'absence de différences ou l'affirmation d'un consensus mou. Il peut être au contraire le creuset de débats féconds et enrichissants pour les uns comme pour

les autres, et pour la discipline elle-même.

L'existence de nombreuses associations d'anthropologues, à travers toute la France, leur diversité et leur vitalité, de même que l'existence d'une multitude d'initiatives individuelles ou plus collectives, prouvent que ce n'est pas du manque d'idées, d'expériences ou de volonté d'agir que l'anthropologie pâtit, mais de l'absence d'une organisation professionnelle forte et unifiée, capable de relayer les déterminations collectives, d'unir les initiatives communes et les réseaux parallèles, de mettre en place les structures de développement et de défense de la discipline propres à assurer son avenir.

L'AFEA a ainsi été fondée avec l'ambition de promouvoir la pluralité de l'anthropologie, son développement, ses pratiques, sa transmission et son devenir. C'est une organisation qui a pour vocation de fédérer l'ensemble des associations d'anthropologie en France et de réunir tous les anthropologues, les ethnologues et les archéologues, individuellement. C'est la raison pour laquelle son Conseil d'administration comporte deux collèges: le collège B représentant les associations (12 membres) et le Collège A représentant les individus (12 membres). Ses objectifs sont de favoriser et de diffuser le développement de l'ethnologie et de l'anthropologie dans tous les domaines, théoriques et pratiques, académiques et professionnels, en multipliant les échanges entre ses membres, les contacts avec les autres disciplines et avec les associations européennes et internationales d'anthropologie. Ils visent également à représenter la discipline aux yeux des différentes instances nationales et à servir de relais auprès des institutions publiques ou privées concernées par la recherche, l'enseignement et l'emploi des anthropologues.

Vous trouverez dans ces premières Nouvelles de l'AFEA un certain nombre d'informations concernant l'Association (mode de fonctionnement, composition du bureau et du CA, bulletin d'adhésion), le travail déjà réalisé et invitant chacun à participer aux prochaines activités. C'est la raison de la mise en place de Commissions, Groupes de Travail (GT), Réseaux de Recherche Thématiques (RRT) qui ont pour vocation de rassembler les bonnes volontés dans la perspective, entre autres, de la tenue du premier grand congrès de la discipline en France. Ces Nouvelles comprennent aussi quelques informations sur l'association dans le mouvement actuel de contestation des réformes et sur l'actualité des associations membres.

Les membres du Bureau comptent sur vous pour faire de l'Association Française d'Ethnologie et d'Anthropologie la grande association ouverte et pluraliste, qui saura rassembler pour assurer à notre discipline une meilleure visibilité et un avenir; et vous pouvez compter sur eux pour maintenir ce cap.

Contact & informations | asso.afea@gmail.com

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- Vice-Présidente: Sylvaine Camelin (collège A-individus)
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- Secrétaire adjoint: David Khatile (collège B)
- TRÉSORIER: Alexandre Soucaille (collège B)
- Trésorière adjointe: Céline Rosselin (collège A)

- ACAJ (Association des chercheurs en anthropologie du droit)
- Association des amis de Jean Rouch
- AFA (Association française d’anthropologie)
- AFRASE (Association française pour la recherche en Asie du Sud-Est)
- AMADES (Anthropologie médicale appliquée au développement et à la santé)
- APAD (Association euroafricaine pour l’anthropologie du changement social et du développement)
- APRAS (Association pour la recherche en anthropologie sociale)
- ARA (Association Rhône-Alpes d’anthropologie)
- CETMA (Centre d’ethnotechnologie des milieux aquatiques)
- CIRIEF (Centre international de recherches interdisciplinaires en ethnomusicologie de la France)
- EthnoArt
- Façon de voir
- GRAEA (Groupe de recherches et d’actions en ethnologie et en anthropologie)
- Passerelles
- Société française d’ethnomusicologie
- SEF (Société d’ethnologie française)

OBITUARY

AIDAN SOUTHALL [September 1920 – May 2009]

David Parkin | University of Oxford

Aidan Southall was one of a number of social anthropologists in or around the nineteen fifties, including Leach (1954) and Middleton (1960), who pioneered the then new interest in ritual and religion as a canvas of political process and conflict and not as harmoniously creating solidarity. Southall's approach, however, developed quite distinctively. It started out as Weberian but, unlike that of his contemporaries, presaged a later interest in marxist anthropology. His two major works, *Alur Society* (1956) and *The City in Time and Space* (1998) are separated by a gap of forty two years and, together with the numerous highly significant papers and volumes in between these two, show this transition.

Alur Society describes how the Nilotic-speaking Alur of northern Uganda incorporated various neighbouring, socio-linguistically different ethnic groups, who generally accepted Alur aristocratic domination as providing ritual specialists whose arbitration methods could resolve their own endemic conflicts. Theoretically central to the study was a critique of existing accounts of state development and evolution, culminating in his theory of the segmentary state, in which lineage segmentation actually produced increasing political centralisation rather than the two being in conflict as had been proposed by other scholars. (A lengthy appreciation of *Alur Society* is available as a new introduction by David Parkin to the 2004 reissue by Lit Verlag for the International African Institute).

This interest in social evolution was the explicit concern in the later volume, which, in a global-historical comparison, traced the development of the city as moving through different modes of production. Indeed, at the time of its publication in 1998, other former marxists had moved on to other interests. Southall stayed firm and showed how meticulous ethnography combined with the comparative method and modes of production analysis could still provide new insights, many of which are especially relevant for the present economic decline and popular questioning of capitalist assumptions. Part of the work's originality is in taking the city as a social phenomenon in its own right and not simply as a form of social organisation which happens to be more complex than those normally studied by anthropologists. In his ideas on the evolution of the city, one can see parallels in his interest in state development.

Southall's interest in urbanism in fact began much earlier, during the nineteen fifties, not long after his initial research among Alur. With Peter Gutkind he wrote a remarkable, theoretically informed ethnography of Kampala, Uganda (*Townsmen in the making* 1957), where he taught as professor of sociology at Makerere University College, as it was. His was part of a wider interest among Africanists in towns, most of whom came from Gluckman's Manchester 'school', including the Rhodes-Livingstone Institute in Lusaka, Zambia. Gluckman is rightly credited with having formed the teams and offered many of the initial ideas and methods that steered much social anthropology into the study of complex social formations. But, alongside Gluckman and his colleagues, Southall came also to be regarded as a foremost scholar

of society in transition and edited numerous works on that theme. Thus, alongside a continuing fieldwork and intellectual interest in the Alur and surrounding peoples in rural northern Uganda and western Kenya, he managed to make significant intellectual contributions to the immense changes that swept across Africa before and after the granting of independence to many African nations in the late fifties and early/mid-sixties.

Throughout his studies either of complex society or of lineage and state formation among Nilotes, he retained a theoretical grasp of social anthropology whose legacy endures and is still acknowledged. Classic papers include his critique of Leach's 'rubber sheet' analogy of social diversity; his recasting of the concepts of tribe and ethnicity, linked to his charge that Nuer and Dinka were not to be essentialised as separate peoples but as a single people at different ecological points; and various papers on ritual, urban and political processes, state formation, and cross-cultural semantics. Regarding the latter, it is worth drawing attention to Southall's remarkable command of the Alur language, extending into a knowledge of other Nilotic dialects, and even to such Bantu languages as Luganda and Swahili. This linguistic prowess was clearly helped by the fact that, for nearly twenty years, he was able to visit the Alur and other peoples from his university in Kampala. Indeed, Southall was unique among British anthropologists of his generation in staying on in Africa to teach and research rather than take up a position in the UK or the USA as most of his contemporaries did after fieldwork. He came to Makerere in 1945, three years after his Cambridge undergraduate degree in economics and anthropology. He first worked on the Nilotic Luo of Kenya, producing a short book which provides a study of a polysegmentary lineage system still unsurpassed by other scholars. Then, after extensive fieldwork among the Nilotic Alur of Uganda, he completed his PhD in 1952 under external relations with the University of London, visiting the LSE and Cambridge on a few occasions and, in seminars, freely sharing his ideas with, among others, Edmund Leach. He stayed on at Makerere until 1964 when he took up a post in the USA at Syracuse University, moving in 1969 to Wisconsin University at Madison. Even from the US he continued to make extensive field visits to the Alur as well as to other areas, including Madagascar. He even returned for two years to Makerere in 1971-3 as a visiting professor. In later years he was visiting professor at Cape Town University and frequently short-term fellow at Churchill College, Cambridge. He retired to France in 1990 from the University of Wisconsin with his wife, Christine Obbo, also of Wisconsin University, with whom he could continue to explore the fascinating intricacies of Nilotic language and society, and where he completed the second major monograph on city evolution. To the end he kept up his facility for critical appreciation coupled with intellectual acumen, humour, kindness and sheer good company. One of his last letters reminded one of the agreement to tape his many intriguing memories of life in the 1940s in colonial Uganda and after. That was indeed planned but did not happen, for he passed away rather more quickly

than his robust health of a few years ago had suggested. He left an immense archive of notebooks and it is some compensation that there will be much yet to excavate both of his scholarship and his incomparable humanity.

Works cited:

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CALENDAR

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 reconfigure 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 and should be sent to:

CRESC Conference Administration

178 Waterloo Place, Oxford Road, University of Manchester, Manchester M13 9PL

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<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

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 Außenflüsse 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 Retraditionalisierungsbemühungen zur Folge hat. Unter dem Begriff Camouflage schließlich lässt sich eine Strat-

egie 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 Wandels 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 there-

fore 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
Austrian Peace Center: 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 90th anniversary of its establishment. As a part of this commemorations 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 schol-

ars '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). After receiving abstract we will inform you about the conference program. The conference will take place in Poznań, Poland be held on the 15th, 16th and 17th 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

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), 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

Conference website: <http://www.nrmireland.blogspot.com>

November 2009

Responsibility, Climate Change as Challenge for Intercultural Inquiry on Values

Aarhus University

November 3-6

An international interdisciplinary conference for researchers in the humanities and human sciences, educators, journalists, and business representatives

Contact:

www.globaldialogueconference.or

The 5th 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 Berkeley
"What Marco Polo Forgot: Asian Projects Reconfigure the Global"
November 9, 2009

Seminar with Aihwa Ong
International Research Centre
Cultural Studies (IFK)
November 10, 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, politi-

cal 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 1st 2008.

The organizing committee regrets it is unable to contribute to travel and hotel costs.

Contact:

Nicoletta Diasio:

nicoletta.diasio@misha.fr

Klaus Wieland:

Klaus.Wieland@umb.u-strasbg.fr

December 2009

108th 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

The Interview – theory, practice, society

ASA 2010

Queen's University, Belfast.

April 13-16, 2010

Contact: <http://www.theasa.org/conferences.htm>

July 2010

Cross cultural bioethics

17th World Congress of the International Sociological Association (ISA)
Gothenburg

July 11-17, 2010

Deadline for abstracts: Oct 1, 2009

Contact: www.isa-sociology.org/congress2010/rc/rc15.htm.

August 2010

Crisis and Imagination

11th EASA Biennial Conference

National University of Ireland-Maynooth

August 24-27, 2010

Contact:

<http://www.easaonline.org/easa10>

November 2010

109th AAA Annual Meeting

November 17-21, 2010

New Orleans, LA

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