



# 11th EASA BIENNIAL CONFERENCE, MAYNOOTH 2010

**Call for papers (and films, DVD, etc.) now open! Deadline ends March 1, 2010**

Paper submission: [www.easaonline.org/easa10](http://www.easaonline.org/easa10)

## EASA 2-role rule

The Scientific Committee kindly reminds that papers may be presented only in one workshop. Speakers may however act as well as discussant in another workshop, or as convener of another workshop, or as participant in a Round Table Session.

**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, Mark Maguire, Thomas Strong.

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**Keynote Speech** | Talal Asad

**Plenary Session 1** | Convener: Abdullahi El-Tom

**Plenary Session 2** | Convener: Susana Narotzky

## Young Scholars Forum: Crisis and Imagination | Call for papers:

Conveners: Dorle Dracklé, University of Bremen | [drackle\(AT\)uni-bremen.de](mailto:drackle(AT)uni-bremen.de)

Mark Maguire, National University of Ireland|Maynooth | [mark.maguire\(AT\)nuim.ie](mailto:mark.maguire(AT)nuim.ie)

In an iconic way, “„crisis”” sums up the emotional state of life in a globalized world. It serves as a common denominator for diverse events such as collapsing financial systems, wars and the displacement of people, catastrophes and disasters, or the threat of climate change. In so doing, crisis itself becomes a powerful cultural construct in order to imagine a common world.

As a difficult and dangerous state, crisis demands action and legitimates bailout programs, development aid, military engagement, or emergency response operations. Crisis requires immediate response and leaves no time for necessary reflections. When the rhetorics of crisis take over, there are no options left anymore. While acting, awareness of the cultural construction of crisis gets lost and critical reflection is silenced and blinded out.

At the same time, politicians, new age gurus and academics alike point to the Chinese word for crisis: weiji. Allegedly it’s meaning encompasses danger as well as opportunity, setting hope against chaos and fear of falling. As one of the most persistent folk tales, this (mistaken) translation creates a powerful imagination of crisis in order to instigate action and to overcome the fragility of the situation by evoking the future.

Local perspectives, the strength of the anthropological endeavour, allow reflecting reflection upon the various imaginations of crisis. We invite young scholars to participate in this forum and to present their respective research projects on related topics.

# EASA ANNUAL GENERAL MEETING

## Minutes of the Annual General Meeting at Poznan, October 17, 2009

The President, Michal Buchowski, reports about the meeting of the WCAA at Kuming during the IUAES Conference, and about the MERCOSUR Conference in Buenos Aires.

Reports on decisions of the Executive Committee during its meeting on Friday, October 16, 2010 (Poznan):

- EASA has currently a financial surplus. The Executive Committee therefore decided that around € 20.000,00 may be allocated for the following purposes:
  - (a) For a travel fund to the EASA-Conference in Maynooth for scholars in need. Applications may be sent to the Secretary of the Association Thomas Fillitz.
  - (b) To help editing articles in the Association's Journal (Social Anthropology|Anthropologie Sociale).
  - (c) To create a First Monograph Prize (Competition).
  - (d) To support Network Activities.

Three new Honorary Members have been proposed by the Executive Committee – they will be announced as soon as they will have officially accepted.

Reports on the Journal, the budget, the book and translation series, and the Secretariat followed (see as well the reports of NomadIT).

Considering activities to reach out into the public (e.g. Anthropology Today and the American anthropology Now), the executive Committee suggests to reflect about a similar platform of EASA.

The keynote speech was presented by Chris Hann "Poznan Manifesto" (see this Newsletter).

Finally, the Executive Committee strongly recommends its members to contribute to the Travel Fund which was decided at the Members' Forum at the EASA Conference in Ljubljana 2008, in order to better support the participa-

### Financial Report | David Shankland

will be provided with the next Newsletter

### Report: Social Anthropology/Anthropologie Sociale | Dorle Dracklé and Helena Wulff, editors

In 2009 we moved to 4 issues per volume. We are now publishing 520 pages per volume and ca. 130 pages per issue. The format remains with 5 articles, a Debate section, a Review Essay/Article and Book Reviews. We also continued to publish theme issues, the first this year was on "Contemporary China" and the second one on "Muslim Women in Europe". Forthcoming next year is a special issue on "Anthropology and Education/Academia". The Debate section generated a lot of attention and is well received – the highest download rates in general were registered for last years Debate on how short fieldwork can be (by George Marcus and Judith Okeley). This years Debates included the live Debate at the EASA conference in Ljubljana 2008: "What is happening to the anthropological monograph?" (Handelman, Berghahn, Dominguez, Moeran, Wulff); "The comparative sociology of India and China" (Feuchtwang, van der Veer); "What is the point of media anthropology?" (Postill, Peterson); "Are muslim women in Europe threatening the secular public sphere?" (Henkel, Sunier).

Our aim continues to be connecting European traditions and tendencies across the nation states as it has always been the spirit of EASA. Additionally, our goal is to represent a high rate of diversity of national affiliations among the authors. At the moment, most of the authors come from the United Kingdom, followed by the US, the Netherlands, other parts of mainland Europe and Scandinavia. Unfortunately we don't receive many submissions from Eastern Europe. We also don't many submissions in French. Currently we are discussing new initiatives for recruiting articles from within the less represented national traditions. The review editor Liza Debevic balances the review section in terms of language use in an engaged way and manages to receive lots of reviews in French. We still publish slightly more articles written by male authors rather than female and senior anthropologists over younger scholars.

We are very pleased to announce that for the first time in its history the journal is now publishing on time. 2009 has seen a great improvement in the scheduling of the journal. All four issues have been published within the cover month. As we are publishing on time now, we are able to apply for the inclusion into the Social Sciences Citation Index. Every journal included in the SSCI has to meet the standards of an objective evaluation process first.

The interest in our journal is evident from the large number of submissions we received this year. The average turnover time for articles is approximately 6 months, whereby some papers were delayed due to the individual review process. Our acceptance rate lies at around 30 %.

It has been a pleasure to work with the Wiley Blackwell team as its members really take an interest in anthropology and care intensely for our journal. At the EASA biannual conference in Ljubljana 2008 as well as at the American Anthropological Association's meeting in Washington, DC, in December 2009, the team arranged a "Meet-the-Editors reception", which were both very well attended. The team has also set up email alerts, a Free Sample Issues Campaign and printed publicity. All this has been most efficient and beneficial for Social Anthropology/Anthropologie Sociale. Also, the production process for the journal is now much smoother and more efficient. In the near future the team from Wiley Blackwell is committed to develop the electronic access to the journal in a more open and interesting way, allowing Debates with spaces for comments and additional special issues to be published online.

Finally, we would like to take this opportunity to thank all anonymous readers for their great work, which a journal is completely dependent on. Special thanks go to our editorial assistants Hélène Neveu Kringelbach and Cora Bender.

## Report Book Series Editor | James G. Carrier

This is a report for the Executive on the EASA book series, incorporating the translation series. It covers the period since the last report, provided in Vienna in February.

The first part of this report presents the status of book-series proposals and MS submissions (projects), and the second part presents matters relating to the series that the Executive Committee might want to note or consider.

### Book series projects

This refers to submissions of adequate quality that they can be processed (see 'Matters for the Executive', below), and are presented in two categories: (a) On-going projects (those that were included in the previous report); (b) New projects (those that have appeared since the previous report). Information on all projects is contained in the final page of this report.

### On-going projects

Of the four translation projects that were inherited from the previous editors, two are continuing: Brauchler was issued a contract for translation in September and the translation is due in April, 2010; Hausschild has gone to the press. Of the others, Descola withdrew his work, as the University of Chicago Press agreed to publish a translation, and has not followed up suggestions concerning a possible alternative; a work by Bovbjerg was judged to be of insufficient quality.

Two proposals for edited collections were awarded contracts. One (Fedele & Blanes) is due by the end of 2009; the other (Kalb & Halmai) is due by the start of December of 2009.

Finally, a project inherited from the previous series editor (Kurti & Skalnik) has been published and is now available.

## Membership by August 2009

Albania	3
Australia	7
Austria	37
Bahrain	1
Belgium	25
Brazil	3
Bulgaria	4
Canada	19
China	1
Croatia	5
Cyprus	1
Czech Republic	13
Denmark	33
Egypt	1
Estonia	2
Finland	10
France	53
Germany	130
Greece	36
Hungary	7
Iceland	7
Ireland	16
Israel	7
Italy	49

Japan	4
Latvia	3
Lithuania	3
Mexico	2
New Zealand	1
Norway	46
Poland	25
Portugal	31
Romania	10
Romania /France	1
Russia	8
Serbia and Montenegro	3
Slovakia	6
Slovenia	23
South Africa	1
Spain	48
Sweden	31
Switzerland	32
The Netherlands	46
Turkey	9
UK	138
Ukraine	1
USA	28
<b>TOTAL</b>	<b>970</b>

### Report NomadIT

NomadIT are in their 5<sup>th</sup> year of administering EASA membership.

#### Membership situation

The following tables show membership figures for 2008 and 2009:

	Full	Assoc	Joint	Student
Apr 2008	68%	7%	7%	18%
Aug 2009	63%	8%	5%	24%

The member breakdown is more or less constant (the increase in student proportion can largely be ascribed to the large student delegate number at EASA08).

	Low income	Medium I	High I	Student
2008	23%	43%	15%	18%
2009	31%	34%	10%	25%

#### Developments in NomadIT's system

##### Ballot/survey

Earlier this year NomadIT completed its work on its on-line ballot and survey module, and this was used for the EASA exec elections. This appeared to be a success, with increased turnout at no extra cost over the postal

method, and no complaints regarding lack of access or malfunction.

##### Core system updates

We completed a full upgrade to our conference pages this summer, which are being used for EASA10. While much of this will go unnoticed, it offers more flexibility in the way those pages are set-up for each conference, enhanced notifications to workshop/paper proposers, improved usability, and protection of convenor/author emails.

We have now begun work on upgrading our database system. While this is mostly behind the scenes, it should improve our admin, particularly of conferences. We also hope to upgrade 'Cocoa' – the login environment offered to members and conferences, to better serve the needs, particularly of convenors and delegates.

##### Online directory

NomadIT are working on the completion of this module, and hope for completion soon.

# Poznan Manifesto for a public anthropology in the European public sphere

Chris Hann, Max Planck Institute for Social Anthropology, Halle|Saale

*A spectre is haunting the anthropological and ethnological sciences in Europe – the spectre of fragmentation, intellectual obsolescence and socio-political irrelevance. It is high time that all those implicated in this demise should overthrow existing conditions. We have nothing to lose but our chains!*

It is a privilege to be invited to issue this manifesto here in Poznań following a conference at which many of the basic issues concerning “Anthropology of Europe” have been discussed. This meeting was organized by the Poznań Institute of Ethnology and Cultural Anthropology in the year of its 90<sup>th</sup> anniversary. The very name of this department exemplifies the unity we need, but which is still generally lacking. I thank Michał Buchowski and the EASA Committee for the invitation to address your meeting. Without concerted action on your part, I see no way of averting the demise. But let me make it clear at the start that I perceive EASA to be a part of the problem.

## 1. Public anthropology

EASA was founded in 1989. At exactly the same time, this part of the world experienced one of the most remarkable revolutions of all time. Marx and Engels concluded their “Manifesto of the Communist Party” with a call for “the forcible overthrow of all existing social conditions”. Yet the disintegration of the Soviet Union and of communist power in eastern Europe was achieved largely by peaceful means. In the last two decades, social relations in countries such as Poland have been transformed in almost every respect. Anthropologists and ethnologists have conducted many case studies; but our impact on the policymakers behind privatization schemes and the relentless expansion of the market principle has been negligible. The current global crisis has hit many countries in this region with special force, but all we do is carry on carrying out our individual case studies. Little or nothing is coordinated, and no single body can speak for our disciplinary field, e.g. by warning of the general dangers of a “retreat from the social”. “Public anthropology” has certainly had less impact in Europe than in the USA,

where thanks mainly to Rob Borofsky it has been debated, taught and practiced for over a decade already (see <http://www.publicanthropology.org/Defining/definingpa.htm>).

Our voice is not even heard on topics where anthropology and ethnology are widely acknowledged to have special expertise, e.g. ethnicity. Again, eastern Europe provides good illustrative materials. After the collapse of the federal socialist republic, violence erupted in the Western Balkans. By the middle of the 1990s the term ‘ethnic cleansing’, a translation of the Serbo-Croatian *etničko čišćenje* had entered the public sphere. Töne Bringa published a fine monograph based on research in a multiethnic Bosnian village carried out before the collapse (Bringa 1995). She went back to make an ethnographic film, which showed how former neighbors could turn violently against each other when the context changed. Several other European anthropologists have worked in Bosnia since, but it is the American Robert Hayden whose views have generated most discussion. Hayden has not done fieldwork in Bosnia, but he has amassed a good deal of evidence showing the strength of national identifications and he has criticized the Dayton agreements, which presently sustain a multiethnic Bosnian state at enormous cost, against the will of many if not most of the citizens (Hayden 2007). Much ethnic separation has been accomplished, yet the different groups are obliged to remain together in one polity because, in Hayden’s view, misguided foreigners have swallowed a myth about multi-religious tolerance in this region. Building on his earlier work (2002), Hayden insists that the strength of ethno-religious identities allowed for at best only ‘negative tolerance’ of other communities, far removed from the positive embracing of the other envisaged by contemporary liberal multiculturalism. The arguments are provocative and they drew emphatic responses from Bosnia experts such as Stef Jansen in the ensuing Forum in *Current Anthropology*. My point is that such debates in the pages of a leading journal have had no impact on outcomes in Sarajevo. There are surely some principles at stake here on which all anthropologists might be expect-

ted to agree, but these have not been clarified for the public. We can draw on our comparative studies in other parts of Europe where Eastern and Western streams of Christianity overlap, such as Transylvania and also South-East Poland, which have remained overwhelmingly peaceful in recent decades. We can also engage in comparison with other parts of the world, for little if anything in these conflicts can be regarded as specifically European.

Of course other aspects of multiculturalism are better explored elsewhere in Europe, in those western European countries where migration from former colonial empires, but also from southern Europe and the Islamic world, has had such major impacts on urban life. Nowadays many social anthropologists do provide expert advice, but this tends to focus on individual cases of asylum seekers rather than the general principles of “integration”. Compared with the problems of former-Yugoslavia, there is probably greater diversity of opinion among anthropologists concerning how best to find a balance between the maintenance of diversity and the improvement of opportunities for social mobility in the ‘mainstream’. But again there must be some common ground, some principles that we would all share.

Another obvious area in which we should make our voice heard concerns cultural heritage and the ‘politics of memory’. This too is a field that has local resonance here in Poznań, given its multiethnic past as Prussian Posen, and the more general tensions that surface from time to time between Poland and Germany, especially concerning what happened in the years 1939 – 1945. Much useful work has been accomplished over the years by a German-Polish Historical Commission; but anthropologists too can play a role in understanding and explaining why neighboring peoples should sometimes hold on to quite different accounts of what happened in the past, and how it should be commemorated in the present in public monuments, in museums, in state schools etc.

I shall not try to list all of the fields in which anthropological expertise might be brought to bear on matters of public concern in Europe. They range from organ transplants to su-

sustainable agriculture, from the regulation of 'sects' to the promotion of gender equality. But one key focus of our interest should certainly be Europe itself, including the institutions of the European Union, the construction of frontiers, and the cultural policies projected as European. The proposed European Constitution states that membership of the EU is open to all European states which accept the "values" of Europe. As anthropologists we can challenge such simple notions at multiple levels. Through empirical research we might, for example, find that many values of Christian Greeks are much closer to those of their Muslim neighbors across the Aegean than to those of northern Europeans. We can document value diversity within countries and regions, while insisting on the need to relativise European history and draw attention to the many long-term similarities with developments in various parts of Asia (Goody 2006).

In short, anthropologists need to raise their voices in the European public sphere, not in order to cement myopic notions of the fixity and uniqueness of this entity Europe, but in order constantly to question the hold which Eurocentric, ethnocentric thinking has over the lives of all of us. The way forward is not to institutionalize "the anthropology of Europe" but to find new ways of ensuring that anthropological perspectives are considered, beyond the case-study and the ethnographic method. But what are these perspectives and can our intellectual community ever speak with one voice on anything? In the remainder of this text I give a schematic analysis of the main divisions as they exist at present and make some pragmatic suggestions for overcoming them.

## 2 Uniting the anthropological and ethnological sciences

At the risk of excessive simplification, I suggest that the international family of anthropologists has two basic types of member. First, there is the *Volkskundler*, often translated as ethnologist or folklorist. This discipline has a variety of names in Germany today, including *europäische Ethnologie* and simply *empirische Kulturwissenschaft*. The archetype is still the scholar who studies his/her own people: their customs, traditions and (folk) culture.

Second, there is the *Völkerkundler*, the social or cultural anthropologist (confusingly, the term is also sometimes rendered as ethnologist;

in contemporary German the term *Ethnologie* has become a synonym for *Völkerkunde*). The archetype is the scholar who is born and raised in a powerful country with many colonies. The scholar does his fieldwork in one of these colonies, by learning the (non-written) language of the natives and providing the first body of materials for later scholars who may resemble Type 1.

(A third type is the scholar who is interested in the exotic minorities of his/her own country, where the scholar typically belongs to a dominant, 'advanced' group. I added this type after attending the 16<sup>th</sup> Congress of the IUAES in China this summer, where this element has been central to the definition of the discipline. It has been similarly important in Russia, and no doubt in other cases too. However, in this text I restrict my focus to Europe west of Russia and the USSR.)

The formal cessation of colonialism in most parts of the world did not mark the end of substantive dependencies; in the domains of scholarship as well as in politics and economies, power relations remained asymmetrical. The precise situation of the foreign anthropologist vis-à-vis the 'local scholar' varies greatly. Sometimes the latter are trained in the same university and thoroughly familiar with the latest Western academic paradigms. At other times the agendas will be different political factors may intrude, and compromises will have to be negotiated if the different scholars are to find ways of working together.

The demise of the European colonial empires coincided with a rise of interest in 'anthropology at home'. In some cases this meant quite literally that the scholar who had previously studied kinship on a Pacific island now switched to investigate the same phenomenon in London, where the scholar lived.<sup>1</sup> In many other cases, however, the anthropologist began to study other European societies. Anglophone scholars were particularly attracted by the Mediterranean. Wherever they went in Europe, they could not treat these countries as *terra nullius*: their folk cultures had generally been the object of intensive investigation by local *Volkskundler*. Even if the foreign *Völkerkundler* addressed novel topics, such as contemporary socio-economic adaptation, he or she could hardly ignore the local scholarship, if only in sketching the context (historical, geographical, etc.).

As in the postcolonial cases, in Europe too there is a lot of diversity in the actual patterns of accommodation and cooperation. The *Völkerkunde* strand has remained buoyant. Far from fading away as the exotic peoples disappeared, the tribe of social anthropologists has proved resilient. The success of EASA in the last twenty years provides the best evidence. Different national orientations and more localized schools persist, but EASA has helped to promote a common identity. The 'other' is twofold: on the one hand the dominant Anglophone community in North America (AAA), and on the other, folklore schools generally identified with particular nations. In countries where the latter remain strong, EASA still has rather few members. Younger scholars unsympathetic to the national frame of traditional *Volkskunde* tend to become militant social anthropologists, denying all common ground. I have described these trends in detail elsewhere. In my view the case for closer cooperation is overwhelming, both for intellectual and very practical reasons (Hann 2007).

## 3. Insiders and Outsiders

As far as Eastern Europe is concerned, until twenty years ago practical arguments of a political nature could be brought to bear in support of a division of labor between insiders and outsiders. There were many aspects of social life under socialism which local researchers could not document at all; or if they could collect the data, they were not free to analyze them outside prevailing ideological schemas, or to publish accounts which might be perceived as subversive. Under certain circumstances, a foreign researcher could fill this gap (Hann 1987). In such cases, it might well be ethically desirable to minimize contacts with local researchers, and to downplay the contribution of those with whom one did have contact, in order to avoid repercussions for them after one had published the naked truth from one's safe vantage point in the West.

I do not wish to exaggerate this scenario; in the countries in which I worked in the 1970s and 1980s, Hungary and Poland, plenty of local scholars were able to publish highly critical studies. In any case, such arguments can carry no weight following the demise of socialist regimes. Insiders and outsiders need to work out new ways of cooperating, if our field is not to fragment and lose its

appeal to future generations of students. My recipe resembles that which I think has been successfully applied over the years in Michał Buchowski's department in Poznań. It is possible, indeed desirable, to combine in one academic unit options to specialize in the local (folk) culture and comparative *Völkerkunde*. The history and theory of our overlapping intellectual communities need to be laid out to students in the first years of their university programme. Options for fieldwork training should also be introduced, both at home and abroad. I think such unified departments will be popular with students. The closer interaction between staff would be mutually beneficial; sub-groups should maintain their identities; there is no need to seek a shallow homogeneity.

The most sensitive area (to judge from its salience in the programme of this conference) concerns 'insider' social anthropologists. Tensions have arisen when such scholars feel discriminated against by those who come from outside to work in their countries, and whose accounts are given greater credence as a result of prevailing asymmetrical 'hierarchies of knowledge', rather than intrinsic academic merits. It will not be easy to avoid such *ressentiments*, especially when the foreigner has the advantages of greater fluency in the internationally powerful language. But a start might be made if EASA were to codify some suggestions along the following lines:

(a) Foreign researchers undertaking fieldwork in a European country should be strongly encouraged to cooperate with an institution in that country.

(b) The form of this cooperation should be left as flexible as possible. A 'maximal' model would involve working together in the preparation of the project (research design), joint fieldwork, and joint publication following extended visits by both sides to the cooperating institution. A 'minimal' model for a foreign PhD student might consist in a presentation of the project to the local research community upon arrival in the country (usually in English); and a summary of the fieldwork before leaving a year later (preferably in the local language on this occasion).

This implies that the visiting researcher should acknowledge some responsibility not only to the community he or she studies, as laid down in all our professional codes of ethics, but also to an intellectual community in that country. Some will see this

as unwarranted. Why should the foreigner studying Buryats in Central Asia have to cooperate with Russian scholars based in Moscow studying the same people, with whom he or she may strongly disagree? In this case, perhaps an affiliation to a smaller institute locally in Ulan Ude would be optimal. Should an American studying, say, the Ukrainian minority in Przemyśl, be obliged to cooperate with Polish scholars in Cracow or Warsaw? Perhaps an affiliation to some institution in Lwów across the border would make more sense?

To facilitate pragmatic solutions it would be important for all potentially eligible partner institutions to make available sufficient basic knowledge about the research interests of their members. The information technology is available. What is still lacking is a willingness to make knowledge available, to enable the prospective foreign researcher to make useful connections. Since this needs to happen at a stage when the foreigner's linguistic competence is likely to be limited, there needs to be an English version of the homepage. So my recommendations would continue along the following lines:

(c) Every anthropological-ethnological institution in Europe should make clear at its English-language homepage in which areas of the discipline it is interested in hosting scholars from abroad.

(d) Each individual scholar in these departments should endeavor to provide concise summaries of his/her main interests and abstracts of major publications.

In certain cases the English language criterion might be relaxed. For example, I know scholars at this Institute in Poznań who work on Central Asia, where for historical reasons Russian is a more important scientific language than English. It seems absurd to insist on English, when they have long operated effectively with high level skills in Kazak and Russian, in addition to their native Polish. Generally, however, there is no disputing the dominance of English. But I am far from arguing that English should become the only scholarly language of the discipline. Let me make a final suggestion for a new EASA Code on these matters:

(e) At the end of a cooperative project, the parties should publish at least one substantial work in the language of the population studied, no matter how small.

#### 4. Organization

Let me now briefly address the level of our professional organization. The equivalent to EASA on the *Völkskunde*/folklore side is SIÉF, formally established in 1964 but building on much older foundations. It meets less frequently and it does not possess its own journal. It is hardly surprising that at least some of its members did not welcome the launch of EASA. In eastern Europe, where the national traditions of ethnology were very successful in resisting the imposition of a Soviet Marxist orthodoxy during the socialist era, some today feel more seriously threatened by the new Anglophone domination. How can we overcome such tensions? The only way forward is for these organizations to merge and I urge the present EASA committee to take up negotiations with its SIÉF equivalent forthwith. Obviously such a fusion can only be achieved if the membership of both organizations votes in favor. This might best be achieved by convening simultaneous conferences with open agendas, allowing all participants to take part in sessions organized by either body, as they chose, thereby getting to know each other. The memberships would then be convened at the end of these conferences to ratify a formal fusion of the two associations. Such a unified organization would then be an effective representative of the European intellectual community at the global level (IUAES).

As at the level of individual Institutes and departments, there would be no reason to preclude the continued existence of numerous sub-communities. Some of these might evolve from the "networks", "commissions" or "working groups" which already exist in both EASA and SIÉF. These groupings could develop into the key partners for politicians and the media concerning issues of public concern. For example, I would certainly have been interesting in proposing such a Commission to monitor the socio-economic consequences of post-socialist privatization policies in the 1990s, as a device to facilitate more contacts and conversations with other intellectual communities and with policymakers in those crucial years. Such a Commission might last only a decade, but the *Commission for Migration Issues* would probably be permanent. While this commission would probably recruit its members more strongly from the EASA wing of the new unified association, we might expect the permanent *Commission for Cultural Heritage* to

have a preponderance of members with a SIÉF background. In all cases, non-European scholars working in the field should be given Guest rights to participate in meetings, receive access to Newsletters etc.

### 5. Conclusion

Compared to sociology, anthropology and ethnology have been much less successful in developing a public profile. The absence of our discipline from the school curriculum is the most basic problem. But if economics can be widely adopted in the high school curriculum, there is no reason why anthropology and ethnology should not be taught at this level. Each of these strands is tainted, the western 'anthropological' strand by colonialism (and to some extent continuing entanglements in 'development') and the eastern 'ethnological' strand by nation-centred approaches and indeed nationalism. Institutional unification and new forms of collaboration between insiders and outsiders can provide the basis for overcoming these legacies. There are many vital issues on which our community can speak with one voice, and in the present global crisis of capitalism, which is biting especially hard in this part of the world, we must make our voice heard.

### Note

<sup>1</sup> Raymond Firth: Note that Firth's investigations in London were based in working class districts of east London and not the district where he himself was 'at home'.

### References

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- 2007 'Moral vision and impaired insight; the imagining of other people's communities in Bosnia' *Current Anthropology* 48 (1): 105-31.

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## CALL FOR NEW JOURNAL EDITOR

With the beginning of 2011, EASA is looking for a new Journal editor, as the current editors are standing down. The duration of the function is limited to four years.

EASA EC therefore is seeking senior scholars who can boast an international reputation, who possess editorial skills, who possess an international network of scholarly contacts, who have general interest in social anthropology, who can edit contributions in English and/or French, and who can provide the Journal with a solid base in their department (infrastructure, administrative, and time required to edit the journal).

Candidates should send (a) an extensive CV, (b) a description of their editoria vision, and (c) a breif description of the embedding of teh Journal within the department.

Hearings will be held during the EASA Conference in Maynooth  
Applications should be sent to the Secretary by June 30, 2010.

## CALL FOR NEW BOOK REVIEW EDITOR

With the beginning of 2011, EASA is looking for a new Book Review editor for Social Anthropology|Anthropologie Sociale, as the current editor is standing down. The duration of the function is limited to four years.

EASA EC is looking for an early stage researcher, with an already extensive network of scholarly contacts, with an interest in general social anthropology, who can manage the reviews editorship of teh Association's Journal with a secure support in the department for the next four years.

Candidates should send (a) an extensive CV, (b) a description of their editoria vision, and (c) a breif description of the embedding of teh Journal within the department.

Hearings will be held during the EASA Conference in Maynooth  
Applications should be sent to the Secretary by June 30, 2010.

The Secretary:  
thomas.fillitz(AT)univie.ac.at

## New Network Proposal

### Anthropology of the Middle East and Central Eurasia (Russia, the Caucasus, Central Asia, China)

Pedram Khosronejad, University of St. Andrews

In spite of the difficulties of the terrain, it seems that students of the social sciences, especially anthropologists and ethnographers, are increasingly developing research projects and carrying out fieldwork on different aspects of modern and contemporary societies in the Middle East and Central Eurasia.

While in these two areas of the world varying populations live with correspondingly varying religious beliefs, everyday assumptions and orientations, and political concerns, many groups also have common traditions, inherit from common pasts, and exhibit similar behaviors. Today, people of contemporary Middle Eastern and Eurasian societies, whether in dominant or minority groups, can arguably be seen as constitutive of a larger society, composed of distinct ethnicities.

In this part of the world, the three main Abrahamic and monotheistic faiths - Judaism, Christianity, and Islam - have been, for about 1,300 years, historically and cosmologically intertwined, as well as in constant communication with more local faiths and streams of tradition. It is also the case that different regions in these two parts of the world have longstanding and significant historical connections. However, from 1979, particularly

with onset of the Iranian Revolution (in February) and the Soviet invasion of Afghanistan (in December), the West's shift in foreign policies towards these regions has had visible impact. The recent long wars in Iraq and Afghanistan and increasing political, religious, and ethnic clashes in the different regions of the Middle East and Central Eurasia, signal that more geopolitical changes in these regions are forthcoming. Under such present conditions of conflict and transformation, anthropologists have plenty of work to do, and may yet contribute to a better understanding of complex problems and their resolution.

Given these considerations, we regard it necessary and good to create and sustain a network of like-minded and interested anthropologists working on a diversity of aspects of modern and contemporary societies in the Middle East and Central Eurasia, including those who work on minority groups, or on religious themes. We invite you to come and participate in our first network meeting, which will be held during the 11<sup>th</sup> EASA Biennial Conference in Maynooth, Ireland, 24<sup>th</sup> to 27<sup>th</sup> of August 2010.

Those interested in adhering to the list before this date may contact:

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### Annual Postgraduate Essay Prize Anthropological Association of Ireland

The Anthropological Association of Ireland is pleased to announce the establishment of an annual Postgraduate Essay Prize. Submissions are invited from postgraduates studying anthropology or related disciplines whose research strengthens the anthropological tradition in Ireland. The winning essay will receive a cash prize of €100, and will be published in the Irish Journal of Anthropology. Submissions should be no longer than 4,000 words, be previously unpublished, include a short abstract, and should conform to the style guidelines of the Irish Journal of Anthropology (see <http://www.anthropologyireland.org/ijajournal3contributors.htm>).

Submissions must be made electronically (in .doc or .pdf format) to [AAIessayprize@gmail.com](mailto:AAIessayprize@gmail.com). The deadline for submission of essays is 12 March 2010. The prize will be awarded at the Annual General Meeting in May 2010.

## Conference Reports

### Ethnolo-graphic Turn

"Assimilation, Adaptation, Camouflage": bi-annual meeting of the Deutsche Gesellschaft für Völkerkunde (DGV) in Frankfurt|Main

Cora Bender, University of Bremen

"Cultural Appropriation," a term first coined in the early 1990s, denotes a whole range of politics and practices whereby people borrow, steal, copy, buy or exchange specific cultural elements. It also covers the localization of globally circulating commodities, images, and symbols. Thus, the issue at stake is, to use another term, "transculturality," culture in the context of migration, transnationalism and the articulation of new, virtual or web-based communities.

When the German anthropological association under its present chair, Karl-Heinz Kohl, chose "Cultural Appropriation" as the key theme for its 2009 meeting in Frankfurt am Main, expectations rose as to how the discipline would position itself with regard to the manifold post-essentialist issues it has been struggling to integrate in the past three decades. On the other hand, German anthropology, in spite of its notoriously negative self-perception has obviously been successful at bringing about the "ethnolo-graphic turn" (Richard Kuba) necessary to reclaim its issues and emphasize its public relevance. Three new anthropological museum buildings (in Cologne, Frankfurt am Main and Berlin), the participation of anthropologists in most of the key projects ignited under the German higher education policy "Exzellenzinitiative," and the creation of several new professorships in the recent years are reflective of this surprising rebound of German-speaking anthropology in the midst of a general humanities *baisse*.

The meeting theme, thus, could also be understood as a motto for a discipline re-appropriating its own agency. Cultural appropriation in its different forms of "assimilation, adaptation, camouflage" was discussed in forty-three workshops and four plenary sessions with guests from the US, Africa, Asia, and Europe. The workshops covered issues as diverse as art in Native North America, audiovisual and electronic media in Sulawesi, West Africa and Greenland, conflict and the restoration of normality in Mexico and Rwanda, or the

global circulation of human sperm and egg cells. However, the papers, diverse as they were, all argued from a common perspective, won through analysis of thick data collected in long-term, intensive fieldwork. Many papers dealt with the appropriation of media, medical and digital technology. Changes in local systems of kinship, local philosophies and worldviews brought about by the influences of globalisation were discussed in a number of workshops, as well as new and newer fields of research, such as business anthropology, the Transatlantic, Afro-America, global elites, theme parks and art exhibitions. The upshot of the workshops: Cultural diversity is not outgunned by globalisation; rather, it is the most persistent expression of the fact that culture is never controllable.

The plenary sessions offered theoretical reflections on appropriation from the perspectives of different anthropological schools, such as anthropology of religion, cognitive, media and museum anthropology. The plenary session "Antinomies of cultural appropriation" featured papers on contradictions evident in processes of cultural appropriation not only in the research fields, but also in the social life of the discipline itself. The staging of cultural diversity in the context of anthropological exhibitions was discussed in a plenary session on museum anthropology. The museum, once a marginal institution, is now at the centre of urban cultural politics, as Christian Feest (Vienna) pointed out emphatically: In a multicultural society, the anthropological museum plays a crucial role in shaping the political discourse about cultural diversity. Its purpose, namely that of addressing cultural diversity in a substantiated and constructive manner, is therefore, "decisive for the future of the world."

In what ways, then, do anthropologists arrive at these substantiated, ethical and publicly relevant statements about culture? These and other explosive issues were discussed at a round table forum "Anthropologists in fields of crisis and war", dealing

with new and controversial fields of anthropological engagement in the context of extraterritorial, politico-military interventions. In the final plenary session about "Adaptation and Camouflage in Art, Religion, and Medicine," Arnd Schneider (Oslo) pointed out that appropriation is an incomplete and open process with an open-ended, inherently unstable nature: Can we conceptualize appropriation as a network of entanglements and enmeshments or do we insist on stipulating it as a uni-directional pathway of reception? In a field characterized by entanglements and fundamentally unequal relations, it will be next to impossible for the researcher to resolve the accompanying ethical problems theoretically, once and for all. Fieldwork and ethics remain a matter of constant negotiation of practical questions in concrete settings, with real people and their interests involved rather than abstract moral positions.

This meeting was one for the young and younger German-speaking anthropology to contribute to and benefit from. The discipline as a whole, so it seems, has eventually arrived in the field of global modernity and has overcome its crisis. Anthropology with its large methodological tool-kit centred on eliciting thick, richly contextualized data contributes crucially to an understanding of phenomena such as the shoe-attack of Bagdad not as a new category of exoticisms to smile about, but as circulating templates readily appropriated, for example, by Indian protest culture (Beatrix Hauser). This kind of anthropology is aware of how much it relies on constant debate with its neighbouring disciplines and on funding through participation in large interdisciplinary research networks. However, it also knows, in the end, it has to make a living off its own creativity and idiosyncrasies. These, again, depend not on ambitious "Exzellenzinitiativen," but on the quality of our own processes of inter-subjective cultural appropriation and exchange in the field.

## "Anthropology of Europe: what is it and how should it be practiced?"

Poznań, 15th-16th October 2009

Marian Viorel Anastasoae, PhD Student, Marie Curie Fellow,  
University College London

Agnieszka Pasięka, PhD Student, Max Planck Institute for Social  
Anthropology, Halle (Saale)

After 20 years since the Fall of the Berlin Wall, the integration of Eastern Europeans in the larger European political organizations and their access to the leadership positions in Europe is still a problem to be addressed. Size and demography, but also the seniority of membership in these structures, are coming as explications for such a minor position of former communist countries. Nevertheless, there is an example of a successful case of a European (professional) association where the integration between East and West is going faster and on a more equal base. What is even more interesting is that EASA, the organization in cause, has outsourced its headquarters for two years in Poznań, where Michał Buchowski, its young and dynamic president, is leading also the local Institute of Ethnology and Cultural Anthropology. It was there where a two day conference was organised before the general meeting of the Executive Committee of EASA in mid-October this year, with the general aim to reflect on what is and how should be practiced the anthropology of Europe.

The organization of the conference was up to the most exigent standards, nothing to envy to richer and more prestigious Western Universities. Moreover, low-cost flights, another aspect of European integration, have put Poznań at a couple of hours distance from any capital of Europe. These were perfect conditions for debating the state of anthropology of Europe. The format of the conference was well-balanced; each day opened with a plenary sessions during which preeminent figures of the discipline delivered their reflections. Three parallel sessions in the afternoons united not more than 49 participants from Europe, the States and Israel, with a strong participation of anthropologists from Poland, arguably the most dynamic Eastern European country in the discipline at the moment. Ulf Hannerz opened the conference with reflections on the shaping of anthropologies considering

various national traditions. He made a plea for an anthropology open to the world, as a world-building discipline, engaged with the wider world and its problems (he mentioned the exemplary case of two Polish globe-trotters: Bronisław Malinowski and Ryszard Kapuściński), in contrast with its previous involvements in nation-building or empire-building processes. He also argued for an active bi-lingualism in European anthropology, where researchers in various countries should publish in English, but also in the national language, as a way of bridging between the international scene and the national public. Next, Chris Hann put forward a polemic lecture "Against Europe: A Long Durée Perspective." Inspired by the comparative anthropology of Jack Goody, Hann proposed the concept of Euroasia as an alternative to riskier definitions of Europe in essentialist terms. Following Goody, he mentioned that in four relevant domains Europe and Asia could be considered as being part of same cultural area: government, kinship, economics and religion. Nevertheless, his polemical proposal provoked a very interesting and lively debate. Even though his anti-Eurocentric and anti-essentialist perspective was welcomed, a remark was made that the concept of Eurasia was either a bigger reification or another way of avoiding the issue of defining Europe by pushing its frontiers. Moreover, as Andrés Barrera-Gonzalez noticed, Euro-America could be proposed also as a valid alternative by underlining the historical and cultural connections that exists between Europe and America. This was followed by Janine Wedel's lecture in which she presented how her anthropological expertise on communist and post-communist Eastern Europe proved to be very inspiring in studying governance in the US nowadays. Even though nothing could appear as more different than communist Poland and neoconservative US, Wedel showed that social networks were in both cases crucial for conceptualizing the interface between state and

private domains. The transition from centrally planned economies to market economy in Eastern Europe was also the laboratory where flexible forms of networks and boundaries between state, governance and economic competition were created, an inspiring terrain for anthropologists to bring fresh criticism of old oppositions in social sciences between "state" versus "private" or "bureaucracy" versus "market."

A recurrent issue that emerged during conference panel presentations and discussions was the complexity of the notions of "home" and "abroad," especially in the European context. Rather than focusing on differences between practicing native anthropology and anthropology of the foreign realities, several participants stressed growing difficulties in setting up clear boundaries between "home" and "abroad", between being close and being far (or too close and too far, as Laszlo Kürti put it). They emphasized that this dilemma of "blurred boundaries" shouldn't be seen (exclusively) as a result of contemporary phenomena, such as the growing international mobility or intra-European flux of migration, but as an important dimension of every anthropological venture. On this issue presenters went back to the classical figures of the discipline, discussing the notion of "home" in Malinowski's diary (Dan Podjed) or Leach's idea of fieldwork as depending on researcher's personality rather than its location (Laszlo Kürti). These were the key issues of the plenary session in the second day of the conference, introduced by Kirsten Hastrup. She put forward an interesting way of abandoning concepts that stress social and physical boundaries, like, for instance, the distinction between "home" and "abroad." Referring to her current research in Greenland, Hastrup proposed to see the production of anthropological knowledge as a way of epistemological scaling by analyzing social complexity as resulting from bottom-up social actions. Greenland is not seen as a bound cultural world, but as a part of a complex network in which the anthropologist is one of the actors. Laszlo Kürti, instead, spoke about the importance of the organization of knowledge by both anthropologists and the people s/he works with – about how we organize our knowledge and how people organize knowledge about us; he also stressed that we cannot disregard the simple fact that in being professional anthropologists we are also human and for that reason nostalgia and homesickness will always accom-

pany us, no matter we are "close" or "far." In the last plenary address Werner Schiffauer discussed the way religious knowledge was transmitted and re-adapted among different generations of Turkish migrants in Germany. In distinction to the more classical approach of studying local knowledge (as conceptualized by Clifford Geertz), Schiffauer convincingly showed how the study of migration brought new challenges to anthropology by studying de-localized, fragmented and re-created social knowledge.

Apart from the discussion on relevance of the home-abroad distinction, many presenters gave very interesting accounts of their own experiences and challenges in doing ethnography in their home country or abroad or - what resulted to be the most frequent case - somewhere in between. This was, for instance, the case of Jaka Repic's account on researching his Croats compatriots abroad, Elżbieta Goździak's relation on coming back to her home country after a long migration experience, or Viorel Anastasoiaie's reflections on doing research in communist Cuba as an Eastern European.

On the other hand, problematic notions of "home" and "abroad" were present throughout whole conference, constituting an important point of reference in discussions, and the vision of anthropology as a potential tool of knowledge building was being challenged. For instance, in the debate entitled "Against hierarchies of knowledge," Rajko Muršič stressed very strongly the importance of material and symbolic resources for anthropologist trajectory and stated that social class is a necessary category for reading and understanding ethnographies. Therefore, anthropology constitutes a process of building knowledge, but

we must recognize that, paraphrasing the title of Michał Buchowski's presentation, "some knowledges are more equal than others." This issue leads to another key theme of the meeting, which was doubtlessly the relation between Western and Eastern European anthropologies. The debate on this issue could be concluded with a statement that a lot has been done in recent years, but in the same time there is still a lot to do in order to make real Buchowski's ideal of "cross-fertilization" between scholarly traditions, projects and practices from different countries. Furthermore, it became clear that while concepts of "postcolonialism" and "orientalism" are still relevant for analyzing ways of interactions between Western and Eastern anthropological traditions, there is a growing need for reflection on internal, quite problematic, dynamics in the Eastern European academic world, such as complex relations among anthropologists and ethnologists. Last but not least, an important point of debate was problem of local ethnographies and "small languages" in the context of Anglo-Saxon anthropological hegemony. Hannerz academic bi-lingualism appeared as a viable way of maintaining and consolidating local anthropological schools. Moreover, historical research on local anthropological and ethnographical traditions are vital for excavating innovative, but little known, methodological and theoretical contributions of Eastern European local scholars. For instance, Grażyna Kubica-Heller presented a part of her exemplary historical work on the Polish connections of the Malinowskian school exemplified by the case of Feliks Gross' research of the Jewish District in Kraków, while Tomasz Rakowski revealed how various Polish ethnographers from the 1960s to 1980s had

practiced an original phenomenological way of crafting and understanding ethnography.

All these issues were reflected in Chris Hann's lecture at the end of the conference. In his "Poznan manifesto: For a Public Anthropology in the European Public Sphere". Hann stressed importance of improving cooperation among *Volkskunde* and *Völkerkunde* traditions in Europe. He put forward practical suggestions regarding the role of EASA in improving state of research in Europe, especially in the field of collaboration among foreign scholars and their local partners. Hann's manifesto contains also a proposal for exploring the possibilities for a merging of EASA and SIEF (International Society for Ethnology and Folklore). Only by joining their forces, social anthropologists and folklore scholars will be able to play a more preeminent role in European public sphere and have a stronger voice in relations with policy-makers, politicians and other disciplines. Giving example of the policies undertaken after the war in the Balkans, Hann highlighted possible ways in which anthropological knowledge could contribute to policy-making. This aspect of a more engaged public anthropology resonated also in other papers (e.g. Hana Červinková, Elżbieta Goździak) that sustained the potential of the discipline for social change.

Even though the meeting didn't satisfy those in search of clear and definite answers to the two big questions of the conference, one could leave with the certitude that current and future anthropological explorations of this ever-to-be-defined-area-Europe are going to be a inspirational for the renewal of the discipline, both in terms of theory and practical engagements with important societal challenges.

# CALENDAR

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 Conference – 2010 Queen’s University Belfast**

April 13-16, 2010  
Dr Jonathan Skinner (QUB), Dr Dominic Bryan (QUB)

The focus of this ASA conference will be upon the interview and its connections with social anthropology. We feel that this critical and most basic of elements in fieldwork and the production of ethnography merits careful theoretical, methodological and textual/ethnographic consideration. We should like to host such an inquiry at the Queen’s

University Belfast where there are academics with specialist interests in the interview in Anthropology, History, Psychology and Sociology; and in interviewing circumstances in Northern Ireland and on the borders.

The interview – formal, informal, structured, semi-structured and unstructured – is integral to anthropology as a constituent part of ethnographic practice. We meet and talk with our subjects, informants, respondents. Their answers and our subsequent actions and further questions inform our anthropological writings and guide our research. But just what exactly is the relationship between the interview and the anthropological text? How explicit are we as to our interview techniques and methods, and to what extent do they feed into our actions and writings? How ‘experienced’ are we as interviewers and interviewees in this ‘interview society’ of ours? What, then, is the relationship between anthropology and the interview?

This conference seeks to consider questions, issues and examples concerning the nature of the interview from the theory of the interview, to the practice of the interview, and to the use of the interview in ethnography. We therefore encourage panels and abstracts in areas such as the following:

- Interview Theory
- Ethnography and the Interview
- Interviewing and Anthropology
- The Interview Society
- The Interview as Research Method
- Gender, Ethics, Risk and the Interview
- Interview Case Studies
- From Interview to Text
- Life History and Oral History Interviews
- Biography, Memory (Remembering) and Subject Construction

This conference will be smaller than previous ASA conferences with 4 plenary sessions and only 12 scheduled additional panels in total – with no double sessions. We therefore recommend liaison with the conference organisers to develop your panels.

We are also keeping several Plenary spaces open so if YOU – undergrad, postgrad, postdoc, lecturer, reader, assistant, professor, emeritus, freelancer etc – have a distinctive contribution to make and are interested in a Plenary spot instead of in a panel, please send a 500w abstract to us by 15<sup>th</sup> December.

This conference, like all ASA conferences, will be friendly and informal, as always, but with fewer sessions we hope to allow space for participants to develop ideas and themes though the conference, and to relax and enjoy the delightful park grounds of Stranmillis College where we are holding it. We also aim to have live music and dancing EVERY night, of course!

Inquiries, suggestions and abstracts to: [j.skinner@qub.ac.uk](mailto:j.skinner@qub.ac.uk) and/or [d.bryan@qub.ac.uk](mailto:d.bryan@qub.ac.uk)  
Timetable:

> September 2009 – December 2009 panel & plenary call (deadline 15<sup>th</sup> December)  
> 12<sup>th</sup> January – 18<sup>th</sup> February 2010 call for papers (deadline 18<sup>th</sup> February)  
> 25<sup>th</sup> February paper acceptance deadline in panels

‘Academic films’ will be shown throughout the conference; and ‘academic posters’ will be on display – though film-makers and poster-makers must attend the conference for their work to be put on show. Contact: <http://www.theasa.org/conferences.htm>

May 2010

## **Ethnography Beyond Ethnos? Anthropological Association of Ireland Annual Conference**

School of Social Sciences and Philosophy Trinity College Dublin

May 7-8, 2010

When we think of ethnography we probably think of descriptions of a people rooted in a place, and/or interpretation of the meanings they attach to themselves, their actions and predicaments; ie ethnography involves studying an ethnoid held to

comprise human being. Much ethnography is still recognizably like this, but anthropologists have long worried about reifying ethnos – worries that have presented themselves sharply in the Irish context. The conference will explore this dilemma and its implications for ethnographic practice and for teaching ethnography.

While we hope that the conference will have a critical edge, we are as interested in papers that defend the study of peoples and their cultures as we are in papers that critique it. We are also interested in papers that seek to move ethnography beyond ethnos not in the name of criticism, but of practicality. One could not think about a conference on 'ethnography beyond ethnos' without including papers on the application of ethnographic techniques to study issues and problems in corporate and medical settings and to evaluate social programmes. We anticipate a special panel on ethnographies conducted in medical and applied settings convened by Cormac Sheehan, Irish Centre for Social Gerontology, National University of Ireland Galway.

Without wishing to impose a spurious unity on the conference or to suggest a false unanimity among the various people involved in organizing it, it is important to note that the spirit of Foucault is somewhere in the background. He is there in the initial framing: the reification of ethnic categories and invocations of 'the people' in the management of populations is a quintessentially Foucauldian concern. But he could equally feature in discussion of the application of ethnographic research to social, health or corporate problems and issues. And he is at the centre of moves towards a post-human anthropology.

The AAI invites papers that address the following issues and questions:

- The dilemma of peoples and places: implication for research and teaching
- The methodological implications of a shift from nation to state, from culture to the practices and concrete manifestations of government
- Multiculturalism, conflict resolution and the management of diversity

- Design ethnography and ethnography which 'has designs'
- Globalization and de-globalization: institutions, processes and networks
- Virtual communities and networkography
- What is left of ethnos when humans have been de-centred?

Papers from research students are particularly welcome. All participants will be expected to become members of the AAI.

Contact:

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

Please email abstracts (300 words) to Andrew Finlay at [beyondethnos@gmail.com](mailto:beyondethnos@gmail.com) by Friday 22 January 2010.

### **Constructing Tamil Worlds: Circulation, Marginality and Plurality**

Fifth Annual Tamil Studies Conference

University of Toronto

Academic Organizers

Chelva Kanaganayakam, Department of English, University of Toronto

R. Cheran, Department of Anthropology and Sociology, University of Windsor

Francis Cody, University of Toronto

Sudharshan Duraiyappah, Department of Religion and Art History, University of Toronto

Srilata Raman, Modern Hinduism, University of Toronto

May 13-15, 2010

CALL FOR PAPERS

Plenary Speakers:

Sanjay Subrahmanyam, University of California, Los Angeles

Raj Gauthaman, Post Graduate Centre, Pondicherry

The conference organizers invite papers that examine, from different disciplinary perspectives, the Tamil regions, worlds, world views and practices as a product of circulation rather than permanence. Constant movement, across time and space, has played an important role in both establishing and destabilizing notions of culture and identity. We would like

the papers to focus on the circulation of people, ideas, and goods, as a way of understanding the past and the present.

We invite papers on the circulation of people, ideas and things that emphasize how movement constituted margins and centres of social, cultural and political worlds and organized difference in different historical periods. In addition, how are these worlds out-of-place made through narrative, economic relations, and social practices? And, how, as a result are the future and the present of place and people re-imagined? *We welcome individual or panel proposals from all disciplines, and from scholars, students, artists, writers and activists.*

This theme of constructing Tamil worlds can be explored through some of these suggested questions focusing on circulation and the emergence as well as the institutionalization of centres and peripheries.

**Circulation:** How have circuits of communication shaped the traffic in ideas? How have trade routes and networks affected cultural, institutional and material practices? What is the nature and impact of Tamil Diaspora circulation? Does movement reorganize gender roles or relations? In what ways do language and translation bear the imprint of movement? What modes of travel have determined people's sense of time and space? Why has labour migration been central to economic production but marginal to political citizenship? How does the movement of people encourage new forms of collective and personal identification? How has pilgrimage produced economic and sacred geographies? How does circulation help us to understand the past and the present?

**Centres and Peripheries:** What are the models of centrality that have served to orient evaluations of difference? How might peripheries and internal difference be said to constitute the centre? We invite papers that address these questions in relation to: how local and regional power structures relate to encompassing forms of governance; the organization of living space around hierarchical forms of interdependence; asymmetrical relations of political authority and economic production; the recreation of older topographies in the service of new centres; the constitution of canons against a plurality of textual practices; normative vs. transgressive conceptions of the self; the changing production

of linguistic standards in the face of diversity, and alternative models of cosmopolitanism.

Contact:

Email:

[info@tamilstudiesconference.ca](mailto:info@tamilstudiesconference.ca)  
[www.tamilstudiesconference.ca](http://www.tamilstudiesconference.ca)

### **After the Gold Rush: Economic Crisis and Consequences**

Faculty of Social and Human Sciences,  
University of Iceland, Reykjavík  
May 27-28, 2010

**Keynote speakers:** Stefán Ólafsson, Professor of Sociology, University of Iceland and Fantu Cheru, Professor Emeritus and Research Director, the Nordic Africa Institute in Uppsala, Sweden. Additional keynote speakers will be announced later.

The aim of the conference **After the Gold Rush: Economic Crisis and Consequences** is to explore various aspects of the current global economic crisis from a broad social science perspective.

Iceland is an ideal location to host a social science conference addressing these historic events, which are still unfolding. Many observers point to Iceland as the first victim of this world wide crisis and the nation worst hit. In 2008 the country experienced a bank system collapse in the wake of the global crisis unprecedented since the Great Depression in the 1930s, and is likely to be suffering the consequences of this for many years.

Among the relevant questions that will be addressed at the conference are the following:

– How is the image of easy money and supra naturally gifted money makers created and how do societies deal with the aftermath of a gold rush? Is the present crisis an inevitable part of world capitalism? Or is it the result of faulty policies, a lack of regulation, or simply the mistakes of certain reckless individuals?

– How will the crisis effect poverty levels, unemployment rates, and welfare state policies? How are young people, immigrant communities, race relations, the gendered division of labour, and ethnic minorities influenced? How do we enhance people's skills at adapting and managing their careers and career shifts in such a time of uncertainty?

– What are the effects of the crisis on national identities and the stories different nation states and groups like to tell about themselves? How is the crisis reflected in the media,

literature, music, fashion, art, and entertainment?

– In what way will the crisis influence international relations? Has the crisis relevance for areas in conflict or those in the process of being rebuilt? How has the crisis affected conceptions of "the international community" and global institutions?

– How has the social science community responded to this sudden challenge to the field of social sciences? How can we contribute to the prevention of such crisis happening again, to the prediction of future problems, and/or constructive ways of dealing with a crisis now and in the future?

The conference will emphasize both global and local aspects of the crisis, as well as their intersection. Furthermore, we will be asking how the current crisis compares historically with other such events, and how different crises connect to each other.

We are asking scholars to explore these and other related questions in their papers, or intersections of these diverse themes. We also welcome empirical descriptions, comparative studies, theoretical analysis and case studies addressing issues and problems related to the world crisis and its impact, locally or on a global scale.

**Deadline for submission of abstracts** is December 5th, 2009. All abstracts will be peer-reviewed and authors of accepted abstracts notified no later than December 20th, 2009. Please find further information about the conference and submit abstract proposals by following the procedure outlined at:

[http://www.hi.is/en/after\\_the\\_gold\\_rush](http://www.hi.is/en/after_the_gold_rush)

Contact Jónína Einarsdóttir ([je@hi.is](mailto:je@hi.is)).

### **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](http://www.isa-sociology.org/congress2010/rc/rc15.htm).

### **Post-graduate Workshop on Visual Anthropology,**

Ascona, Switzerland

July 30 – August 7, 2010

Centro Incontri Umani in collaboration with University of St Andrews, University of Göttingen and University of Tromsø

#### **Call for applications**

Post-graduate students in the field of anthropology (practising visual anthropology) are invited to apply for this practical "Master Class".

Submissions of applications are possible till **30th December 2009.**

#### **Who can apply?**

Students of anthropology in a broad sense (with a finished BA), who are currently working on or are planning to make a MA or PhD thesis with film or on an audiovisual media project, can apply. The project should be unfinished at the time of the workshop.

As the workshop is organised in cooperation with Centro Incontri Umani, which seeks to encourage understanding and respect, reconciliation and peace internationally, we welcome students who have an interest in humanitarian issues.

#### **Who are the teachers?**

The workshop will be staffed by four academics from the organising universities:

- Prof. Peter Crawford, Visual Cultural Studies, University of Tromsø, Norway

- Dr. Beate Engelbrecht, University of Göttingen, Germany

- Dr. Rolf Husmann, University of Göttingen, Germany

- Dr. Pedram Khosronejad, University of St Andrews, U.K.

#### **Where does the workshop take place?**

The sessions will take place at the Monte Verita ([www.monteverita.org](http://www.monteverita.org)).

#### **What is the aim of the workshop?**

The aim of the workshop is to give students already involved in film practice-based anthropological projects

theoretical and practical inputs to improving their projects. In the workshop the students will thus be provided with

professional feedback and constructive ideas, helped to further develop their ideas, and learn more about visual

anthropology and visual ethnographic research methods.

### **General conditions:**

To participate in the workshop each selected student should have written for the workshop:

- a research paper (film project), normally a draft chapter from their thesis,
- an overall outline of their planned or ongoing project identifying the topic, main anthropological questions, theoretical and methodological issues.

The project may come from any relevant topics with regard to social and cultural anthropology.

Applicants will need to indicate how their audiovisual work contributes to their overall project.

### **Specific requirements for applicants:**

- Applicants should hold a first degree in cultural or social anthropology or a related discipline.
- Applicants should be officially registered students in a university.
- Applicants should have begun their own project and come to the workshop with their unfinished film or other audio-visual media linked to the project. The format of films or media for the workshop should be DVDs readable with Windows Media Player.

### **Application:**

Applications must include:

- The project description to be presented (maximum two pages),
- C.V. (one page),
- A copy of a valid student card,
- And a letter of recommendation from his or her supervisor.

and should be submitted electronically (ONLY PDF file preferable), to Dr. Pedram Khosronejad (pk18@st-andrews.ac.uk)

at the latest on 30th December 2009.

Responses to applications will be sent by 31st March 2010.

### **Contact:**

Dr. Pedram Khosronejad  
Department of Social Anthropology  
Email: pedram.khosronejad@st-andrews.ac.uk

### **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**

#### **AAA Annual Meeting**

November 17-21, 2010  
New Orleans, LA

### **2011**

#### **April 2011**

#### **10<sup>th</sup> SIEF INTERNATIONAL CONGRESS**

#### **PEOPLE MAKE PLACES**

#### **Ways of Feeling the World**

Faculty of Social and Human Sciences of the Universidade Nova de Lisboa

April 17-21, 2011

CALL FOR PANELS

The ways in which people construct their views, opinions, values and practices are constantly being re-negotiated and re-interpreted in various creative forms. The 10<sup>th</sup> SIEF International congress intends to elucidate and develop perspectives on this topic by focusing on the making of places, and invites colleagues and other scholars to present new perspectives on how people's lives, memories, emotions and values interact with places and localities. The conference will be structured around three themes: Shaping Lives; Creativity and Emotions; and Ecology and Ethics. In each of the themes, case studies as well as inquiries into theory are welcome. The conference aims to encourage in particular boundary-crossing explorations of ontological, epistemological and ethical issues that arise from a greater emphasis on a sensitive and even sensuous approach to knowledge and understanding.

The question of how people make the places they inhabit remains wide open. We invite proposals that deal with the role of cultural practices in the creation of locality: how a space turns into a particular place; how people relate to, construct, and are constructed by, the places they live in; and what the practices are that shape those places. Other questions to be posed include: What new approaches for the study of the emotional links between people and the places they inhabit are being developed? What theoretical tools can be used by ethnologists to understand a sense of belonging? What is the role of expressive culture linked to daily life in the shaping of the places? How

do we combine ecological and ethical issues with ethnographic data, especially in cases where there seems to be a clash between what people do with their places and general ecological and ethical concerns

The variety of places that could be explored in this process include, among many others: work and home places, places for vacation, places for the dead, places to pray, places to create, places to destroy and to be destroyed, places to memorialize, places to arrive and to leave, as well as places that disappear and reappear, inside places, and non-places. Notions of multi-belonging, shared places, and generational differences all show how making places is a process that is not univocal, and people make places as much as places make people. New ways of making places – through the virtual space and internet – should also be taken into consideration.

Each day of the conference, a specific theme will be introduced by two invited keynote speakers, leading international scholars, and discussed further in a series of panel sessions, some of which will run in parallel. Workshops, intended to open to practice-based research, and poster sessions, will also take place. We invite colleagues to participate and propose panels directed at the general theme and the three daily sub themes.

#### **Call for panels**

The call for panels and workshops is now open at [www.siefhome.org/sief2011](http://www.siefhome.org/sief2011) and will run to 15 February 2010. The call for papers will follow in May 2010.

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