

UCL DEPARTMENT OF ANTHROPOLOGY NEWSLETTER

ANTHRO NEWS

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UCL



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A personal view from our Head of Department and our Guest Editor

Dear friend of UCL Anthropology,

Here is the first of what will become a termly series of newsletters from our department – updating you of developments which are of interest to the broader community, letting you know of recent achievements and informing you of upcoming events that may bring you in to visit.

As you know, the department at UCL is now one of the largest in the United Kingdom and indeed Europe and the only major department which continues to hold three fields of study jostling along together within it and now increasingly collaborating in innovative new ways. We are immensely proud of the achievements of our colleagues and students - as well as occasionally awestruck by the challenges that face us in an uncertain economic and political environment. We hope that you will enjoy the opportunity to share in our triumphs and struggles over the months and years to come.

University departments in the UK have traditionally been rather poor at keeping in touch with former students, colleagues or even prospective students. With this newsletter we hope to begin to put that right. The first edition comes at a moment when we are collectively, as a department and a University, taking stock of where we have come from and where we wish to be in five and ten years hence.

Here is just a sample of the issues that confront us.

The traditional structure of the discipline-based undergraduate degree has remained solid in the UK. Some might even say, rigid. We know its strengths – there is no better formation for students who wish to go on to research careers, academic or otherwise,

in any area of the world.

But as fees rise slowly towards covering a larger proportion of the cost of educating undergraduates we have to reconsider the needs and demands of a broader range of students. One way UCL is responding to this is by introducing a British version of a Liberal Arts degree which will be available from 2011. We are pleased to say that Anthropology is likely to provide one of the pillars of this new degree.

By drawing away some of our traditional constituency this degree will also encourage us to rethink some aspects of our own degree that has not been seriously reviewed for a number of years. A small working party that will be consulting with undergraduates across the department and finalists in particular is getting to work now. We are very aware that students still find the teaching of three fields as separate disciplines can be puzzling and this year Volker Sommer, Susanne Kuechler and myself introduced an explicitly cross-field course on 'The Anthropology of Mind.' Sara Randall's course 'Reproduction, Fertility and Sex' also brings together biological and social perspectives (in collaboration with Nanneke Redclift and Susie Kilshaw from Social Anthropology). There is probably room for more such collaboration. Watch this space!

Another way UCL and our department in particular has been meeting the needs of students today is by introducing elements of professional formation within the academic programme. David Napier, who heads our Medical Anthropology work, has devised a specialist course for postgraduate and undergraduate students and Junior Year Abroad visitors that prepares them intellectually and practically for acting as Global Citizens, in part through placements with a huge range of NGOs and other organisations in London. It is likely that more students in future

will seek the opportunity for this kind of training that is framed by a scholarly investigation of and reflection on the training process itself.

Another particularly innovative series of courses offers our students the means to begin to use digital equipment (still and moving cameras above all) to research the social world. With our Masters degree in Visual and Material Culture we have long advocated the visual as a primary tool of teaching, learning and creative thinking. To participate fully in the study of humanity today, academics need to be trained to be diligent in the use of moving and still images, just as they have long been formed in the craft of the written text.

Short courses, run during reading weeks aimed at undergraduates and a fully assessed masters level course in Ethnographic and Documentary film taught over the course of the second term and led by an award winning BBC producer and anthropologist, Michael Yorke, have drawn enthusiastic appraisal from the students. We hope that next year this Masters course will be offered across the faculty, providing all UCL's social and historical scientists as well as those in the humanities with a chance to acquire skills in visualisation of research.

If you feel like getting a taste for the kind of winning work being produced in these courses, do come along at **16.00-18.00 on Thursday the 10th June** in the Cruciform Lecture Theatre on Gower Street, when we will be showing the best of this year's crop of student films.

Meanwhile, as a result of our professional collaboration with a media company, inSight Education, who help deliver these courses, we have also started a weekly series of film showings on Thursdays in term time at 18.30. Details are always available on the Anthropology web site.

You may wonder how we have any time for our core intellectual activity of research with all these activities that take us out into the world around us. But the proof that we do manage this somehow or other is contained in the pages that follow.

International recognition came for Ruth Mace's ambitious research programme, applying Darwinian paradigms to social evolution with the award of a coveted and highly competitive European Research Council grant for £1.5m. Unlike much EU money, which is oriented towards social goals such as researcher mobility or bureaucratic targets such as formation of continental research networks, the ERC grants are resolutely academic in orientation and controlled entirely by fellow scholars. All the greater, then, Ruth's achievement.

From our Social Anthropology team, Charles Stewart has been awarded the honour of delivering the Evans-Pritchard lectures this year – one of the few opportunities available in Europe for an anthropologist to develop an argument over a series of six lectures, two delivered each week at **17.00 on Tuesdays and Wednesdays from April 27th at All Souls College, Oxford**. The title of Charles' lectures is, 'Dreaming and Historical Consciousness in Island Greece.'

Finally, among Danny Miller's many ongoing projects one in particular is featured in this newsletter which involves a new postdoctoral appointee, Dr. Lucy Norris and is part of a larger ESRC funded called [The Waste of the World](#), led by Prof. Nicky Gregson of the Department of Geography, University of Sheffield. Our contribution includes an ethnography of hand loom producers and their waste in Kannur, north Kerala, India, as well as a study of shoddy (textiles made from previously used fibres).

This is just a snapshot of some of the new themes and projects which are emerging. In our teaching, in our research and in our outreach to the wider world we believe our Department retains a unique place in European and indeed global anthropology. I hope the newsletter gives you a brief but intense sense of the variety and distinctiveness of our work. Please visit our website for further information and updates.

Nanneke Redclift
Head of Department

Michael Stewart
Head of Social Anthropology

European Research Council Advanced Grant Awarded to Ruth Mace



Seven ERC grants have been awarded to UCL academics this year, one of which has been given to Ruth Mace for research into the evolution of cultural norms in real-world settings.

This €1.8 million grant will fund five years of programmatic work in several key areas. The projects will further Ruth's work in understanding the evolution of individuals' behaviour, the ways in which group norms are established, the relationship between individual and group level behaviour and how this can be explained by theories of evolution. Some of the proposed cultural evolution projects will therefore be at a micro-level, whilst others will be macro-evolutionary cross-cultural comparisons. An example of the latter is the use of cultural phylogenetics to work back from modern day cultural diversity (through the use of languages) to discover the most likely ancestral states at the bottom of each tree of related characteristics.

One objective is to question whether or not we can explain the evolution of culture in a way that is similar to an explanation of evolutionary behaviour in non-human species. That is to say, does a Darwinian approach still help

us to understand cultural diversity? The evolution of political complexity is one example: Given the cultural diversity that exists today, which evolutionary models are most likely to result in a particular pattern of political complexity? Do societies move in a particular way between different levels of complexity, or can they move in any sequence and in either direction? Bayesian methods can be used to work out which historical sequences of events might have been most likely to generate the patterns of modern-day cultural diversity. This approach enables evolutionary anthropologists to move away from the ethnographic present, and to start asking questions about deep history.

Micro-level projects include quantitative, empirical research into cultural change within societies, and the evolution of demographic and cooperative norms. This work seeks to quantify the relative importance of social influence versus individual decision making and the factors that cause or have an impact on change such as community size and composition. There is some debate about how much change is influenced by the local environment, and how much is to do with wider cultural norms that maintain certain behaviours. Research in this area will look at recent contraceptive uptake in parts of Africa as a way to measure cultural change.

Similar interests in cooperative norms are found in the fields of psychology and economics where many laboratory-based experiments are done. This grant will enable research to be done in real world locations to look at the variations found in cooperative norms from an evolutionary perspective; potential study sites have been identified in India and Ethiopia, with cross cultural studies using data from many other countries.

It is hoped that three Post Docs and

three students will be hired for the duration of this five year programme, thereby giving younger researchers the chance to contribute to the growing field of cultural evolution.

Research Grant Awarded to Sara Randall for Collaborative Household Project



Following a call for bilateral proposals from all areas of Social Science, Sara Randall, with Ernestina Coast (LSE) who gained her PhD in the UCL Anthropology department in 2001, have been awarded an ESRC/ANR grant to undertake an anthropological investigation into the implications of key concepts used in household surveys.

This research has developed out of Sara's interest in different understandings of apparently standardised terms. It will investigate how household data are collected, and how these data are interpreted by other users. Those collecting national survey data on households in both Europe and Africa, and those who subsequently use these data for academic work and policy-making may interpret the core 'household' unit in very different ways. Differences in understanding may be due to historical, cultural and linguistic influences, some of which stem from the colonial exportation of statistical concepts and terms from Europe. The project follows on from previous work undertaken by Sara with two LSE demographers in Tanzania, which recognised that the 'statistical households' represented in surveys may be different from the social units in which people live and identify themselves.

The main objective of the project is

to 'explore dimensions of household solidarity through the lens of intergenerational relations to evaluate the validity of the statistical household in Anglophone and Francophone settings in Europe and Africa'. A small survey will be conducted in England, repeating work already done in France, along with detailed investigation of household composition, cognitive ground truthing interviews and in-depth interviews in different locations in Uganda, Burkina Faso and Senegal.

Work in several key areas is envisaged: The evolution of household definitions in the different locations since the 1960s will be analysed and conventional definitions examined to see how well they represent different forms of intergenerational relations. How National Statistical Offices perceive and represent the household will be assessed, and the team will investigate how users (e.g. NGOs, government agencies) of household-level analyses understand and employ this data. The ability of conventional household definitions in each country to represent different forms of intergenerational relations and support will also be considered. A final objective is to compare and contrast the influence of place, language, colonial history and heritage, ideology of nationhood and identity, and level of socio-economic development. A comparative perspective will be used, and joint data collection will involve exchange between European and African researchers.

The Franco-British collaboration is integral to this project: "Demographic research is well developed in both linguistic traditions, but has evolved in rather different directions in each. There is a lack of research which crosses the linguistic divide, especially in Africa, and this project will comprehensively address this gap." The core team consists of Sara Randall, Ernestina Coast (LSE) and their French research partners: Philippe Antoine, Valerie Golaz and Eva Lelièvre. Francophone researchers

will work in Anglophone contexts (Golaz in Uganda) and Sara will lead the work in francophone Burkina Faso.

To reach out to as many of the potential beneficiaries of this research as possible, a bi-lingual website and a series of policy briefs will be produced. It is hoped that the results will make data users more wary of the conclusions they draw from reading survey reports and more aware of potential biases and pitfalls.

Beacon Award for Public Engagement - Alex Argenti-Pillen



Alex Argenti-Pillen, medical doctor and anthropology lecturer at UCL, was awarded the Innovation Seed Fund to produce research broadcasts on healthcare for Kurdish communities. She will produce five pilot broadcasts for satellite television and Internet.

The project was developed in response to a 2008 World Health Organization document on ‘Task Shifting’ which includes global recommendations for a focus on the involvement of local health workers and the democratization of medicine. Alex identified that the key concern for effectively carrying out these recommendations within Kurdish communities was access to communication in Kurdish dialects. She has become an expert on Kurdish culture, having spent five years learning Kurdish from the Kurdish community (there a few options for learning Kurdish formally) and carrying out extensive ethnographic research during that time. This research revealed that the most effective way to disseminate knowledge about the key health concerns of the Kurdish community would be to use Kurdish communication channels such as satellite television and the internet.

Most recently, Alex completed two

years of research on women’s health in the Kurdish community in North London. She then presented her findings to Kurdish satellite station RojTV, and implemented a dialogue with the satellite station for collaboration on this project. RojTV satellite station broadcasts in the Kurdish dialect, Kurmanji, to approximately 40 million Kurdish people in Europe, Iran, Iraq, Southern Turkey, and Syria. The dialect, Kurmanji can be seen as a linguistic underdog—it was illegal in Turkey between 1924-1992 and it was not spoken in public. This legislation resulted in high levels of illiteracy amongst the Kurdish population in Turkey and within diaspora communities such as in North London. For this reason, many Kurdish intellectuals regard RojTV as “vulgar” and “low-status” entertainment. However, because of its broadcast in Kurmanji, Alexandra suspects that RojTV is the “most powerful platform” for reaching Kurdish people, including the potentially marginalized and diasporic Kurdish communities in North London.

For the project, Alex will gather material from health professionals at UCL and select and translate the material based on her ethnographic research. The interviews with UCL health professionals will be conducted by a Kurdish participant. The Kurdish Community Centre in Haringey (KCC or Navenda Komela Kurdi) will be the main collaborator and local host for the project.

Each film will consist of fifteen minutes of interviews and fifteen minutes of commentary by Kurdish women. The commentary in the film will articulate the material in a culturally accessible manner, and is intended to provide ways of furthering healthcare information in Kurdish. In addition to being broadcast by a Kurdish satellite station, the films will also made available on YouTube and will have links to social networking sites, Facebook

and Twitter. News about this project already spread within the Kurdish community in London, and they would like to call their broadcast ‘Dermanen Gel’ --everybody’s medicine. Alex is committed to linguistic human rights and will ensure that the broadcasts will honour linguistic and regional diversities.

Profile
Chris Pinney, Professor of Anthropology and Visual Culture

Tell me about your upcoming book.

There are two actually. The first is called *Lessons from Hell* about popular representations of punishments in hell and the impact of the medium of chromolithography. In the late 19th century, a tradition centered on Jain manuscript illustration is taken up by commercial entrepreneurs and marketed to a broader popular Hindu audience. It's an interesting crossing over of traditions that is facilitated by the technology of reproduction. In the mid-1970s, at about the time of the Emergency, these images seem to transform from obviously theologically concerned images about

explores whether these tell a visual history that might be different from a conventional textual history. It allows one to think about modes of authority—the religious and overtly political.

And the other?

Photography and Anthropology is a short book exploring the relationship between anthropology and photography from 1839 to the present. The broad structure of the book looks at the parallels between anthropology and photography as modes of data collection and as practices that have very curiously historically similar trajectories. They are both defining themselves at the same moment in the 19th century and many of the problems they confront in the 20th century are the same.

For example?



the nature of good and bad deeds and their punishments in Narak (hell), into more obviously contemporary and political images, some of which are called the Ideal Boy and Bad Habits. They transform the basic structure of these religiously oriented images into the preoccupations of a totalitarian society to promulgate codes of good conduct as a citizen. Another aspect of it, which is I think a theme in most of my work,

It starts with photography as a potential solution to anxieties about the unreliability of speech. A lot of early anthropologists write in rather startling ways about the difficulty of accepting the veracity of what locals tell them. The problem lies in the early articulation of regional expertise and the anthropologist's inability to properly understand or position what is being told to them. Photography serves as

a metaphorical form of writing that solidifies knowledge—"facts about which there cannot be any question," as C.H. Read puts it.

In the 1930s, we see in the works of someone like Levi-Strauss how photography becomes a problematic form of writing. It seems to be a technology that distorts a truth and reality best conceived in terms of speech. Prior to Malinowski and fieldwork, photography was a particularly valorized mode of data transmission. Fieldwork as a practice central to anthropology changes that dynamic and one could argue that the anthropologist becomes akin to the photographic plate, as a recording device.

More recently, the qualities of acuity and certainty that so appealed to early anthropologists are precisely the grounds on which photography becomes problematic for postmodernist anthropologists. It simply gives a one-dimensional transcript of the real and fails to summon up the murky complexity of relationality. It might be relevant to think of the hologram as the imaging metaphor of our time in its privileging of depth rather than acuity. The book has an epilogue exploring that metaphor as a kind of limit point to photography in its earlier technological incarnation.

I'm wondering if it's a problem of legibility, or rather, an inability to read a photograph and ask productive questions?

David MacDougall said something like, "the visual is like a bomb trying to go off;" in that everyone is afraid of its instability, its power, and hence stays clear of it. I think there's some truth in that but I think it's also to do with the pressures on anthropology to make itself more relevant and instrumental, leading people away from thinking seriously about the capability of images. Its very easy to write ethnographies of photographic prac-

tice and much harder to think about how one would write those studies in ways that respect the alterity of the images themselves. It suggests a more ambitious metaphorical transformation of anthropology as a mode of enquiry that seeks to find a way of describing a world that is necessarily embodied, tangible, visual and knowable through acquaintance.

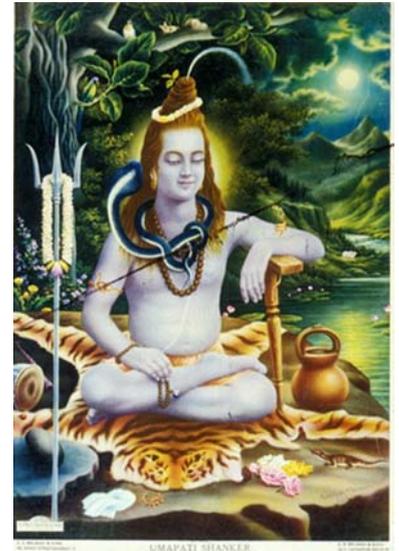
You seem to be quite a collector. What are your more prized findings?

I'm reluctant to answer that on the grounds that the idea of being a collector and having possessions one values evokes a kind of vision of bourgeois contentment that is completely antithetical to what I hope is a spirit of growing radicality! But you've observed correctly. I do derive great pleasure from old books, early photographs and chromolithographs from India. I have Ambedkar's pamphlet on Gandhi and the Untouchables, signed by him in 1944. That's a very holy possession to me. In terms of early photography, I have painted vernacular portraiture and a very good collection of early nationalist portraiture by Virkar, an important early Bombay photographer, which includes figures associated with the Hindu Right as well as more orthodox Congress leaders. I find those to be historically significant objects of technical perfection and immense aesthetic power. And, of course, chromolithographs are magnificent artifacts to behold. I'm very fond of the work of Narottam Narayan Sharma and I have two variant images of the god Shiv meditating above my desk.

You're leaving for India tomorrow. What will you be up to?

I'm spending the next five weeks in the village in Madhya Pradesh where I've worked in intermittently since 1982, pursuing a project on Dalit shamanism. There are certain individuals in Ex-Untouchable groups who are renowned healers and mediums for goddesses. At

their request, I'll be engaging their performances through video. I first became aware of the depth of their activities the first time I went to the village with a video camera in 2004. A previously opaque set of practices opened up precisely by having a video camera, which they wanted to have used to document their performance. The camera, as an apparatus, has unpredictable consequences. In this instance one sees how local individuals see the apparatus as an opportunity for them to demonstrate their political claims essentially through frequent goddess possession.

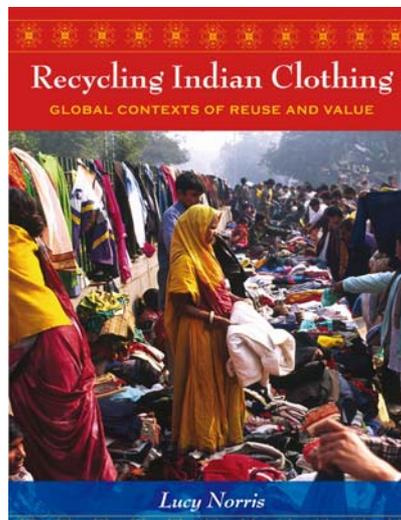


**Upcoming Workshop
Recycling Textile
Technologies
14 June 2010**

What happens to clothing that isn't purchased at local charity shops? Rather than perishing in landfills, a majority of donated items enters into global second-hand textile networks. Some of these are sold into sophisticated legal or illicit resale markets, predominantly in Africa or South Asia. The rest are shipped to shodding factories, particularly in India, where often very wearable clothing is sorted by fabric and colour, shredded, treated and spun into spools of thread.

Lucy Norris and Julie Botticello are hosting an interdisciplinary workshop exploring textiles recycling activities in diverse cultural contexts from socio-economic, historical and political perspectives. The nine international and UK presenters include anthropologists, historians, geographers and designers. Karen Tranberg Hanson of Northwestern University examines the transition from family businesses to international firms within the global recycling network. Beverly Lemire, founder of the Material Culture Institute, surveys the history of European second-hand clothing trade from 1600 to 1850. Nicholas Morley, Director of Sustainable Innovations, Oakdene Hollins Ltd. and the Centre for Remanufacturing and Reuse, explores the re-innovation of paper manufacture from textiles. Panelists include Nicky Gregson of the University of Sheffield and Susanne Kuechler and Daniel Miller of UCL.

The workshop is supported by The Journal of Material Culture. Registration opens 6 April 2010. £25 (£18 students) includes tea, coffee and lunch. Space is limited. Please contact Julie Botticello (j.botticello@ucl.ac.uk) for more information.



Ethnographic and Documentary Filmmaking at UCL



Since September 2008 the Department of Anthropology has been running a series of workshops training anthropologists and social scientists in the practical skills of using film as an integral part of research projects under the rubric that “We live in a world of moving images and to communicate our ideas we need to be as fluent in the use of sound and imagery as in the printed or the spoken word”.

Anthropologists have been using film since it was invented. In 1890, five years before the Lumière brothers shot their first commercial film, Felix-Louis Regnault recorded a Wolof woman weaving a basket for exhibition in Paris. While Louis Lumière claimed that, “film captures real life sur le vif - on the fly - nature caught in the act”, Regnault proposed that all museums collect “moving artefacts” of human behaviour for study and exhibit.

Today, with the advent of inexpensive, automated synch sound digital video, what before was technically remote is now universally accessible, even for a person with a mobile phone. The latest digital still cameras now also shoot high definition audio and video. Every researcher and fieldworker has the tools to hand. Our courses ensure that researchers can use them with skill and creativity to bring their academically informed genius to life with a vision that reaches out to a

public audience.

Filmmaking’s purpose goes beyond recording and archiving human behaviour for posterity and subsequent analysis.

Thinking filmically is a different mode of analysing and imagining the world which goes beyond text. Rather than being explicatory, it takes on the revelatory function of exploring the sensorial dimension of the human condition. How do we think? We think verbally, in sound, kinaesthetically, dynamically, in abstract terms and visually. The visual is a primary tool of teaching. As Nature put it, “once a student can picture in his or her mind the structure of DNA, say, or the mechanism of the greenhouse effect, much of the teacher’s job is done.”



Beyond this communicative function, visualisation and the making of image-based artefacts contribute to intellectual enquiry and the formation of new knowledge. Learning to make films allows us to illustrate our work better; it enhances scholarship by altering the nature and outcomes of research. Film has a quality of non-linearity opening the mind to intuitive, inspirational and creative ideas about the world around us. The very process of making a film draws the researcher into new ways of seeing, understanding and interpreting the world and making the connections that bring meaning to the life around us.

Since 2008 the Visual Anthropology Laboratory at UCL, with its 8 camera

kits and 11 editing suites, has trained 130 participants in the skills of filmmaking, each of them producing a 5-15 minute video. A further 37 have completed the module for credit as part of a masters degree. Four of the films have been screened at international film festivals. Students taking these courses come away with their own showreel and a transferable skill. They also come to realise how film is constructed and they realise they now have the skills to deconstruct and critically analyse what they see on the multitude of screens that penetrate our lives and influence our ideas.

Each year we hold 5, 10 and 15- day workshops and a major 15 week practical filmmaking masters module during the Spring term and Easter vacation. We welcome anyone who wants to inspire a broad public audience by communicating a socially responsible and concerned message.

For further information go to www.ucl.ac.uk/news/news-articles/0808/08081102 and www.ucl.ac.uk/anthropology/short_courses/index.htm or email m.yorke@ucl.ac.uk.



New Digital Anthropology Programme

Lane DeNicola



One of the ironies of initiating a new programme in an embryonic field—and within the milieu of an established, premier department—is that it is quite impossible to both explain what defines it, what makes it a coherent vision of innovative inquiry, while also adequately acknowledging the significant intellectual debt any such programme must owe. The department's new MSc in Digital Anthropology encounters this irony twice over, for it derives not only from the theory and analytic methods of material culture and anthropology more broadly, but it distinguishes itself from a vast array of extant approaches to digital culture in fields outside anthropology, including art history, literary criticism, design, and the studies of science and technology, information, and media.

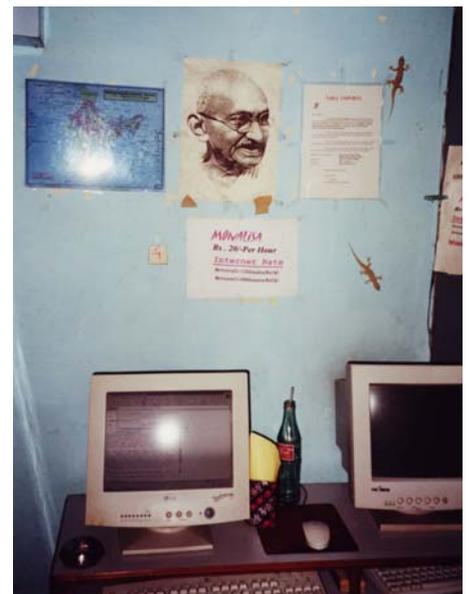
Digital technologies have unquestionably come to iconify the present historical moment, but for anthropologists digital media and technology are as much matters of new forms of expression and exchange, reconfigured social orders, and the cultural imaginary as about specificities

of apparatus and abstract mathematical techniques. Recent 'pragmatic' trends in the study of digital culture (largely within the fields of communications and marketing) and even the narrow application of "ethnography" (or more accurately, participant-observation) in various design fields have not done justice to the corpus of critical social research from which digital anthropology must draw.

The field of anthropology is particularly attuned to those phenomena that occur between or across "worlds"—the social world, the natural, the artificial, and the spiritual. These "worlds" are defined less in the sense of spatial regions or classes of things than as "dimensions of human experience," envisioned as separate more for the purposes of analysis than for accuracy of representation. The fantastic and visually rich forms that have come to typify digital media make it all too easy to assume a digital anthropology that is simply the extension of anthropology into new and uncharted "virtual worlds," "online communities," or telemediated environments. Instead, digital anthropology should be predicated on the recognition of "the digital" as an emergent dimension of human experience, a para-world that is distinct from but in constant interplay with those worlds anthropology has investigated so rigorously.

While most can perceive consumer technologies such as mobile phones, social networking sites, and videogames as powerfully shaping our lifeworlds, constraining "the digital" to such conspicuous examples would miss what is fundamentally at issue. Automobiles, for example—a comparatively pedestrian technology—are today manufactured with dozens of computers necessary to their functioning but invisible to their "user." An ever-expanding array of artefacts incorporate recording capabilities or some "awareness" of their own location. Perhaps most significantly, demand

for some of the materials required for electronic devices (e.g the mineral ore, Coltan) has engendered serious conflict in the Developing World, and despite the toxicity of some such materials, discarded electronics are currently the fastest-growing contribution to the global municipal waste stream. A key contribution of digital anthropology, then, both as a programme and as a field, will be in articulating "the digital" as a dimension of human experience and addressing the profound challenges it raises to established methods of research design, data collection, and social analysis.



News and Upcoming Events

**Anthropology in London
14 June 2010**

On Monday, June 14, 2010 a collaborative effort sees the anthropology staff and post-graduate research students at Brunel, Goldsmiths, LSE, SOAS, UCL and London School of Hygiene come together to organize Anthropology in London 2010. Following the structure of the successful 2009 event plenary sessions by the staff will be organized into three slots alongside a number of panels and a poster session at the lunch break.

This day has been set aside for anthropology academics to reflect on the contemporary epistemological state of their discipline. To the forum post-fieldwork PhD students are urged to bring papers discussing the field opportunities and how practice and approach is conducted in British anthropology and to include experiences of their own fieldwork in contrast or relation to progressions in anthropology.

The organizers invite 250-word abstracts for papers, posters and proposals to be submitted to the panel. Please download the submission form at www.soas.ac.uk/anthropology/events/anthropologyinlondon and send it to Anna Portisch at ap48@soas.ac.uk before the deadline at 5:00 pm on Friday April 16.

**Anthropology Open Day
29 March 2010**

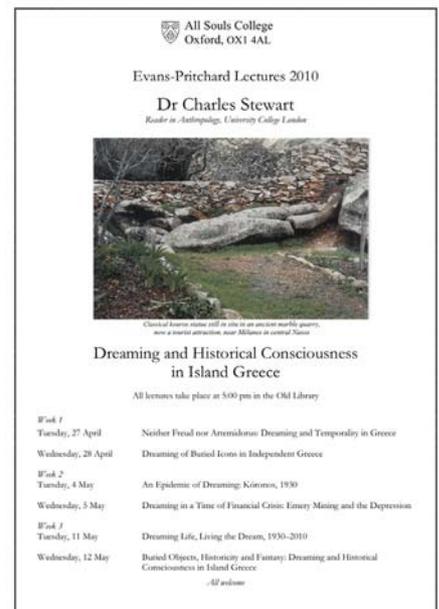
14.00 Anthropology Department Introduction
Social and Cultural Anthropology
Material and Visual Culture
Digital Anthropology

Environment and Development
Human Evolution and Behaviour
Medical Anthropology
Master's in Research
15.00 Anthropology Department Attractions
Gulf War Syndrome: Risk, Masculinity, and Vulnerability (Susie Kilshaw)
The Anthropology of Geomedia (Lane DeNicola)
Printing Livers and Other Things: Anthropology and New Technologies (Victor Buchli)
Bones, Baboons and Behaviour: The Evolutionary Perspective on Primates, Humans and Hominids (Brian Villmoare)
16.30 "Behind the Academic Lens": Documentary Film Screenings (Michael Yorke)
18:15 Refreshments at the Anthropology Department

A Conference on Comparative Understanding of BRCA Breast Cancer Gene Research & Medical Practices was held on March 12th and 13th in the UCL Department of Anthropology. Organised by Sahra Gibbons and Jessica Mozersky, it examined developments in breast cancer genetics from a multidisciplinary perspective. The participants are involved in a research network of social scientists that investigates so-called "breast cancer genes," of which BRCA1 and BRCA2 are the highest in profile. This was the second conference for the group and out of it emerged deeper comparative engagements including analyses of transnational research. A joint publication is being finalised and future workshops are anticipated.

**Evans-Pritchard Lectures 2010
'Dreaming and Historical Consciousness in Island Greece'**

Dr. Charles Stewart was awarded the prestigious Evans-Pritchard Lectureship 2010-11 at the University of Oxford, All Souls College. 'Dreaming and Historical Consciousness in Island Greece' is a series of six lectures to be held in the Old Library.



New Appointments

Matthew Carey
Lecturer, Social Anthropology



Matthew Carey is a social anthropologist whose work focuses on Tachelhit-speaking (Berber) communities in the High Atlas Mountains of Morocco. He completed his PhD at the University of Cambridge in 2007, looking at local political practice and its conceptual underpinnings. His thesis turned on the idea of ‘ephemeral institutions’: short-lived incarnations of political will that exist not by charter, but as contextual responses to the events that call them into being. He subsequently carried out a two-year post-doc in Paris, at the Ecole des Hautes Etudes en Sciences Sociales, shifting his attention to more intimate aspects of people’s lived existence, such as sexuality, mental illness and domestic violence. This, in turn, has led to an interest in Moroccan ideas surrounding the (im)possibility of fathoming other people’s interiority. He is currently lecturing in the Anthropology of Religion at UCL and working on a book manuscript entitled *Ephemeral Institutions: “Berber Anarchy” in an Age of NGOs*.

Lane DeNicola
Lecturer, Digital Anthropology

Lane DeNicola began as a lecturer in the department in August 2009. He obtained his PhD in Science and Technology Studies at Rensselaer Polytechnic Institute in 2007, enjoying a Mellon Postdoctoral Fellowship in the Humanities at Syracuse University until 2009. His dissertation research, which examined the socialization and training of satellite image interpreters in the Developing World, was based on nine months of fieldwork in north India, the latter half as a student enrolled at the Indian Institute of Remote Sensing in Dehradun. Prior to obtaining his doctorate, he worked as an image analyst and simulation designer at the Johns Hopkins University Applied Physics Laboratory, the MIT Lincoln Laboratory, and the Center for Space Research at MIT. Among other projects, he is currently completing a monograph for a Routledge series on “creative learning and teaching in anthropology” (*Reading the iPod as an Anthropological Artifact*) and will be contributing a chapter on digital anthropology to an edited volume on anthropology and design, slated for a 2010 release from Springer.



Rebecca Empson
Lecturer, Social Anthropology



Rebecca Empson studied anthropology at the London School of Economics and at the University of Cambridge, where she went on to pursue post-doctoral research as a Fellow of Wolfson College with grants from the British Academy and the Leverhulme Trust. Her research has been concerned with concepts of personhood and subjectivity, visual and material culture, the politics of memory, prophecy and migration, as well as new ritual economies and their relation to bodily and territorial borders. Her forthcoming book, *Harnessing Fortune: Personhood, Memory and Place in Northeast Mongolia* (OUP), draws on long-term fieldwork among nomadic herding households of an ethnic minority called the Buriad who live along the Northeast Mongolian-Russian border. She is also co-curator with Anita Herle and Mark Elliott of *Assembling Bodies: Art, Science and Imagination* at the Museum of Archaeology and Anthropology, University of Cambridge.

Recently Completed PhDs

Rebecca Drury



What is the title of your PhD?

Identifying and understanding consumers of wild animal products in Hanoi, Vietnam: implications for conservation management

What is it about?

Vietnam is an established thoroughfare for illegal wildlife trade, and rapidly growing urban prosperity is increasing domestic demand for wild animal products. Consumer-targeted interventions, including awareness campaigns and social marketing, and supply-side approaches such as wildlife farming to reduce demand for wild animals, are increasingly being used alongside regulatory measures to curb illegal trade. These approaches are based on limited information about wild animal consumers and consumption behaviour in urban Vietnam. In particular, little is known about the characteristics of consumers, the context of consumption, the values associated with wild animal products, the ability of farmed wild substitutes to satisfy consumer demand and current awareness levels and attitudes regarding wild animals.

I found that there is considerable demand for wild animal products, and for wild meat in particular, amongst the population of central Hanoi. Wild

meat consumers tend to be high-income men of all ages working in high-status positions as businessmen, finance professionals and government officials. Consumption of medicinal products is positively related to age and education. Wild meat is a prestige food used to demonstrate wealth and status and there are considerable social pressures to consume it. Preferences for wild-caught products show farmed substitutes will not satisfy demand for wild products; widespread farming may actually increase overall demand for wild animal products by introducing new consumers and encouraging existing consumers to place greater emphasis on the origin of products. The thesis concludes with recommendations to reduce wildlife decline driven by overexploitation for trade in Vietnam.

What are you doing now/what are your plans?

I am now based in Cambridge where I work for Fauna & Flora International (FFI) as a Programme Officer in their Conservation Capacity team.

Ania Witeska-Mlynczyk



What is the title of your PhD?

Landscapes of Polish Memory: Conflicting Ways of Dealing with the Communist Past in a Polish Town

What is it about?

This research centred on the local acts of national memory politics and

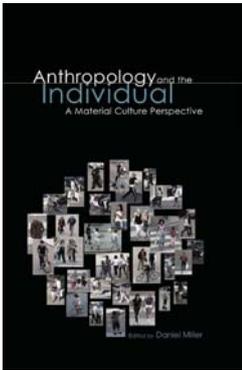
retributive justice performed in a Polish town during years 2006-2008, when a conservative Law and Justice Party government was in power. Looking at the political processes of conventionalizing and objectifying the communist past in the authoritative settings (commemorative rituals, unveiling of monuments, courtrooms, associational meetings, Catholic masses) I searched for the patterns of inclusion and exclusion of political subjects into/from the commemorative landscape of the Polish historicized national community. I worked with two groups of informants: people repressed during the Stalinist period, who now gather in an association of former prisoners of the communists, and the former security officers, who worked for the regime between 1960-1990.

What are you doing now/what are your plans?

I am working on turning my PhD thesis into a book and waiting for my son Jurik to come to this world. I also lecture in Political Anthropology at the University in Lublin and I am warming up with Medical Anthropology, in which field I plan to do my next research project.

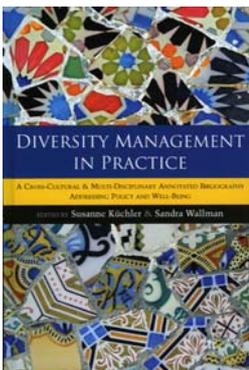
New Books by Department Staff

Anthropology and the Individual: A Material Culture Perspective Edited by Daniel Miller



It is perhaps ironic that a book called *Anthropology and the Individual* is testimony to something diametrically opposite to what that implies, which is the collaborative nature of graduate work in this department. Monthly intellectual discussions naturally led to a collaborative book, and although Miller is credited as Editor, the chapters are written by PhD students, most of whom he supervised, who subsequently completed and successfully defended their PhDs. It may well be something about the nature of collaboration rather than working in isolation that contributes to the success of the group as a whole. This book shows how anthropologists can apply methods of social analysis to the understanding of individuals. The contributors use analytical insights and approaches from material culture to create very readable portraits of individuals encountered in ethnographic fieldwork in Istanbul, London and Madrid to Albania, Cuba, Jamaica, Mali, Serbia and Trinidad. The book shows how the study of the individual can lead us to generalisations about society without losing a sense of the particularity of the person.

Diversity Management in Practice: A Cross-Cultural & Multi-Disciplinary Annotated Bibliography Addressing Policy and Well-Being Edited by Susanne Küchler and Sandra Wallman



This volume is a vital tool for anyone conducting primary research in the implementation of diversity regulation, and an inspiration for practitioners in the field of diversity management and policy implementation. The publication features Subject, Discipline, Geographic and Diversity indexes, enabling searches conducted across cultural perspectives on diversity and its management. It provides a bridge across the linguistic and intellectual traditions that currently set scholars and practitioners in the field of diversity management apart from each other. The bibliography includes abstracts of key literature supporting a cross-cultural understanding of issues surrounding diversity and its management, drawing from each of the partners active within the Network of Excellence (NoE). Articles and books annotated in the publication are comprised of both classical works and contemporary perspectives, allowing better communication across linguistic barriers on issues that affect chiefly the management of organizations and cities in Europe.

Harnessing Fortune: Personhood, Memory and Place in Northeast Mongolia by Rebecca Empson

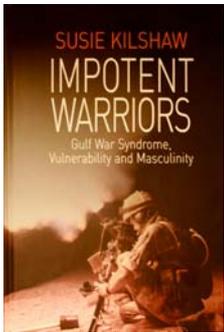


This volume draws on long-term fieldwork among nomadic herding households who live along the Northeast Mongolian-Russian border. These households comprise an ethnic minority called the Buriad, who migrated from Siberia to Mongolia in the early 1900s. The book focuses on the ways in which new economies interact to shape particular kinds of personhood and modes of subjectivity. Attending to the material culture of the home (including photographic montages and embroideries) and resources in the landscape, the book also engages in the politics of memory for these herding households who form a diaspora in Mongolia.

Ecology of African Pastoralist Societies by Katherine Homewood

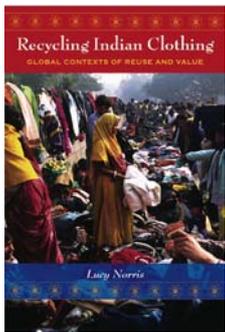
This is a comprehensive survey and analysis of the literature and debates surrounding African pastoralist societies. It traces the origins and spread of pastoralism on the African continent before examining contemporary pastoralist environments and livelihoods. There are separate discussions of herd biology, pastoralist demography, and the impact of development and change on pastoralist systems. The book offers a clear and comprehensive survey of what has become a huge literature, much of it widely scattered across natural and social sciences journals, books and grey literature from development agencies, government and NGOs. It offers a synthesis of material which has not previously been brought together in one place and acts as a gateway to that whole literature.

Impotent Warriors: Gulf War Syndrome, Masculinity and Vulnerability by Susie Kilshaw



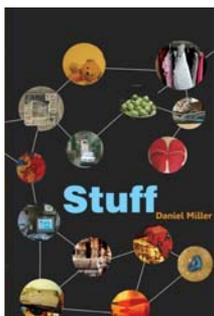
From September 1990 to June 1991, the UK deployed 53,462 military personnel in the Gulf War. After the end of the conflict anecdotal reports of various disorders affecting troops who fought in the Gulf began to surface. This mysterious illness was given the name “Gulf War Syndrome” (GWS). This book is an investigation into this recently emergent illness, particularly relevant given ongoing UK deployments to Iraq, describing how the illness became a potent symbol for a plethora of issues, anxieties, and concerns. At present, the debate about GWS is polarized along two lines: there are those who think it is a unique, organic condition caused by Gulf War toxins and those who argue that it is probably a psychological condition that can be seen as part of a larger group of illnesses. Using the methods and perspective of anthropology, with its focus on nuances and subtleties, the author provides a new approach to understanding GWS, one that makes sense of the cultural circumstances, specific and general, which gave rise to the illness.

Recycling Indian Clothing: Global Contexts of Reuse and Value by Lucy Norris



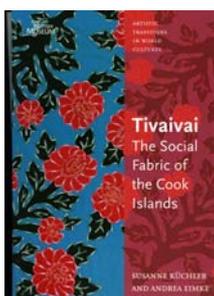
In today’s globally connected marketplace, a wedding sari in rural north India may become a woman’s blouse or cushion cover in a Western boutique. Lucy Norris’s anthropological study of the recycling of clothes in Delhi follows garments as they are gifted, worn, handed on, discarded, recycled, and sold once more. Gifts of clothing are used to make and break relationships within middleclass households, but a growing surplus of unwanted clothing now contributes to a global glut of textile waste. When old clothing is, for instance, bartered for new kitchen utensils, it enters a vast waste commodity system in which it may be resold to the poor or remade into new textiles and exported. Norris traces these local and transnational flows through homes and markets as she tells the stories of the people who work in the largely hidden world of fabric recycling.

Stuff by Daniel Miller

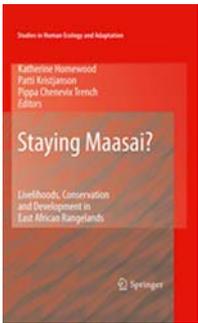


Things make us just as much as we make things. This book shows how much can be learned from focusing attention on stuff and opens with a critique of the concept of superficiality as applied to clothing. It presents the theories that are required to understand the way we are created by material as well as social relations, while delving inside the very private worlds of home possessions and processes of accommodating. Stuff also considers the objects used to define what it is to be alive and how objects are used to cope with death. Based on more than thirty years of research in the Caribbean, India, London and elsewhere, Stuff is nothing less than a manifesto for the study of material culture and a new way of looking at the objects that surround us and make up so much of our social and personal life.

Tivaivai: The Social Fabric of the Cook Islands by Susanne Küchler and Andrea Eimke



Quilts generically known as tivaivai have been produced by women in the Cook Islands, Hawaiian Islands, Society Islands and elsewhere in Eastern Polynesia since the late 19th century. They were a substitute for bark-cloth but also used in ways deeply invested in the new context of Christian domesticity. In the Cook Islands, quilts are stitched to be given away at funerals, weddings, and other events marking stages of loss and severance in the life of a person. Although often kept for years in trunks far away from the homeland as a result of the migrant diaspora, the quilt and its threads connect those who have been parted. Written from both an anthropological and an artistic perspective, this book examines the visual and cultural characteristics that have made the Polynesian quilt one of the most stunning and captivating art forms to emerge from the Pacific.

Staying Maasai: Livelihoods, Conservation and Development in East African Rangelands by Katherine Homewood

People, livestock and wildlife have lived together on the savannas of East Africa for millenia. Their coexistence has declined as conservation policies increasingly exclude people and livestock from protected wildlife areas, and fast-growing human populations and development push wildlife and pastoralists onto ever more marginal lands. The result has been declining wildlife, and more pastoral people struggling to diversify their livelihoods as access to pasture and water becomes harder to find. This book examines those livelihood and land use strategies in detail. In an integrated research effort that involved researchers, local communities and policy analysts, surveys were carried out across a wide range of Maasai communities providing contrasting land tenure and national policies and varying degrees of intensification of agriculture, tourism and other activities. The aim was to create a better understanding of current livelihood patterns and the decisions facing Maasai at the start of the 21st century in the context of ongoing environmental, political and societal change. A research design that linked quantitative and qualitative methods and research teams across multiple pastoral sites has for the first time made possible a comparison of livelihood strategies and returns to livestock, crops and wildlife tourism, and other activities across Kenyan and Tanzanian Maasailand.

While livestock remain the critical central pillar of subsistence for most rural Maasai, many households are obtaining income from a variety of alternative sources. Income from wildlife and tourism is seen as a desirable option by many policymakers and NGOs because of its assumed potential to provide economically and environmentally win-win situations. In practice, wildlife tourism benefits relatively few Maasai. Similarly, although governments favor agricultural intensification, significant crop income or enhanced food security from subsistence cropping elude most households. This book provides a rich source of new data from across Maasailand and its unparalleled multi-site comparative analyses give valuable lessons of broader applicability. It is an indispensable resource for anyone, whether researcher, development worker, community member or policymaker, who is concerned with improving environmental as well as economic security on the wildlife-rich Maasai pastoral lands in Kenya and Tanzania.

Daular Sakkwato by Murray Last

Daular Sakkwato is the translation into Hausa (a language spoken in northern Nigeria [and beyond] by some 50 million people) of the book *The Sokoto Caliphate* which was first published by Longman, Green in 1967. The translation was done by Dr Aliyu Bunza and his colleagues at Usman Danfodiyo University, Sokoto and printed, in roman-script Hausa, in Lagos. It sells for 500 naira (about £2), and is for sale in the marketplaces of northern Nigeria. 3000 copies were printed, complete with a colour photo, black-&-white photos, 6 genealogies & maps. The book narrates and analyses the rise of the Sokoto Caliphate, the largest pre-colonial independent state in Africa in the 19th century, and focuses on the bureaucracy that ran the state using both its official correspondence (in Arabic) and some 300 manuscripts as well as oral tradition, especially from the late Waziri of Sokoto, alhaji Junaidu. The state was based on a reformist, militant jihad and established a stricter observance of Islam as well as a thriving economy. The book ensured that Sokoto Caliphate became the conventional name given to the state by historians and others. The book was type-set verbatim from the first PhD thesis ever awarded (in 1964) by an independent university in Africa; the thesis abstract was on the inside jacket and the external examiner's report (by Thomas Hodgkin) was on the back. The seal used on the front cover is that of the Amir al-mu'minin Muhammad Bello who ruled as 'Caliph' from 1817-1837 AD (1232-1253 AH). We hope that the idea will catch on of making available to ordinary local readers (in their own language) monographs produced in the 'first world' but based on fieldwork: this version is in print, but it can be put online once access to broadband becomes commonplace for ordinary people in Nigeria. Otherwise, our work as historians and anthropologists will remain accessible only to those who can read English yet the data we have used are originally 'theirs', not 'ours' – surely we have a certain duty to give the data (and our analyses) back again to them or to their descendants in a form they can read? After all, we were their guests and were given great hospitality and help: isn't this the least we can do?

