



UCL DEPARTMENT OF ANTHROPOLOGY NEWSLETTER

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Welcome

The academic year 2011/12 has started well. We have four new lecturers starting across social anthropology, medical anthropology, material culture and biological anthropology and have been able to offer Cressida Jervis-Read a contract as Teaching Fellow, assisting social anthropology in the running of the Masters Programme. We have also been awarded two large research grants, both together bringing seven new postdoctoral research fellows and twelve PhD students to the Department over the next five years. The first grant was awarded under the Leverhulme call on resilience and is directed to research on Hunters and Gathers, while the second grant was awarded by the European Research Council for research on Social Networking.

The imminent arrival of new staff associated with these grants forced us to reorganise the allocation of space in the Department. We now have a large Postdoctoral Fellow Room on the ground floor and a further MPhil/PhD room on the 3rd floor, accessible this year for hot-desking by MPhil/PhD students.

On the administration side of the Department, we have welcomed Ms. Man Yang who is our new Departmental Information Officer and Mr. Paul Carter-Bowman, arriving in January, who will be looking after Finance and Grants. With great sadness we are announcing the retirement of our Postgraduate Coordinator Diana Goforth who has been with us for many years. She will be badly missed.

Staff and PhD students are active in their research groups and we are looking forward to a series of workshops and panels at conferences organised by staff and students from the Department, a number of us just having returned from Montreal where they participated at this year's American Anthropological Association Meetings. The Department is buzzing with life and teeming with ideas, and continues to inspire as a creative and supportive environment in which to thrive.

I wish you all a very happy and successful New Year.

Susanne Kuechler, Head of Department

Current Affairs - The Riots

Social Networks and Riots in the UK

Kathleen Richardson, British Academy Postdoctoral Fellow

'London riots spread across London' read the headline on BBC News on the 8th August. The riots were said to have started in Tottenham on Saturday 6th August when a peaceful protest against the shooting by police of local man Mark Duggan on 4th August, turned violent. These riots lasted roughly until 10th August 2011. What began as a small-scale riot soon spread across London (though arguably the riots took place in the poorest boroughs of the city) and then across the UK. It was the afternoon of the 8th when I returned home to see, what appeared to be young men, stamping on police cars and charging the police. I was surprised by the leary youths, but also shocked by the police response which appeared to be passive. Surprised by the way the violence on the news that appeared to be unfolding, I wanted more information and it was the first time I turned to Twitter to find out more about events going on. It was from here that I engaged with events for the following days. I was not the only person who turned to social network sites like Facebook and Twitter to discuss events. As you can see from the graph enclosed there was a sharp increase in Twitter use on August 8th .

I wrote on my Twitter account:



This posting got some flack, but as I have learned, unlike Facebook (where the network is predominantly known associates), Twitter is unknown, therefore, the responses you can receive to your posts can be very abusive.

and then shortly after:



Prior to these posts I had only posted a few times on my new Twitter account which I opened late July 2011 (I had registered an account with Twitter many years ago but I had abandoned it as I associated Twitter with media celebrities who I had no desire to follow).

As a novice, I learned everything I know about Twitter from anthropologist MSc student Kat Braybrooke who is a master tweeter and she certainly knows her stuff. It was Braybrooke who told me about the use of a hashtag # which is the symbol that ones uses to follow a discussion, as well as the Twitter impact rating of Klout (this is your Twitter impact and is not exclusively based on how many followers you have). Armed with hashtag # information I found the sites that were discussing the riots amongst the main ones I followed were #riots #londonriots #manchesterrriots #birminghamriots #nottinghamri

ots and #ukriots.

Apart from reading generally commentary and multiple voices on these sites, I also noticed something quite different from mainstream news.

One thing I noticed on these various sites were the posts indicating that riots were going to take place in parts of London, often before they did and often before they were reported on BBC News. I wondered to what extent these postings help to contribute to the spread of these riots? What information the sources had behind their posts (did they have access to text messages from rioters? were they posting after hearing word of mouth or where these posts inciting events?).

Whilst there were dissenting voices and even pro-riots voices on the social networks, many of them were postively anti-riots. In fact, keys terms that kept appearing were "scum", "criminal", "feral", "animals", "chavs" and one article even referred to the rioters of "lumpen proletarians". Owen Jones's book "Chavs: The Demonization of the Working Class" explores these attitudes. The political impact of demumizing a marginal group is that such views of the poor is socially acceptable. As someone brought up on a council estate surrounded by many family who were predominantly recipients of state benefits, I feel that such views often reveal the total misunderstanding of the lived lives of the British poor.

For example, these are the groups you can "like" (add) on Facebook:



Since the riots fizzled out there is increased police response to these events and calls for an authoritarian response (in fact some of these calls were echoed on Twitter on the nights of the riots). The debate about social problems (community-police relations, poverty, lack of prospects, welfarism, dysfunctional families, consumer capitalism) all gave quickly to tougher policing and sentencing, even for rioters families to be evicted from their council homes and lose benefits. Unfortunately, as parliament debated on August 11th, how to deal with the riots, social media has come under attack.



I have already written about how social networking is increasingly becoming a proxy for the person and increasingly our social networks become our deputy selves. The reactions to the riots show this to be increasingly the case.

Companies have been encouraged to hand over details, and talk of “communication blackout” during

public disorder events. Social networks are no longer just harmless spheres where people post their lunch status updates. That they might be used for non-state sanctioned political discussion is particularly worrying to the authorities. David Glyn Jones, of Bangor, Gwynedd, was jailed for four months for a posting encouraging a riot in Bangor and Chester Crown Court jailed both Jordan Black Shaw and Perry Sutcliffe-Keenan for four years, both in their early 20s, of posting inflammatory posts.

Yet, in my view this is a real problem. If it were not for Twitter and other forms of social media, our news would be dominated by state-sanctioned voices. Web 2.0 is built on the idea that users of the web can influence, direct and determine the information flow, and is opposed to the top-down model of elite directed news (eg., mainstream media, political authorities, or the police). If a clampdown on social media is allowed to happen, then this will have the inevitable effect of making Twitter bland and only reproducing consensus views and perspectives and though I may disagree with the poor being represented as “feral” and “chavs”, I do support the right for individuals to express their views.

Since the riots, I have become more of a Twitter regular, engaging with different political and not so topical debates eg., Celebrity Big Brother (the shame of it!). Social networks potentially have an important place in political discussion - as long as people are allowed to voice their views.

Reflections on the London Riots

Vladimir Jolidon

“Far from being irrational expression of impenitent incivility or pathological atavism, the public disorders caused by dispossessed youths in the cities of Europe and the US over these past dozen years constitute a (socio)logical response to the massive structural violence unleashed upon them by a set of mutually reinforcing economic and sociopolitical changes” (Wacquant 2008)

One week before the riots, I was still carrying out fieldwork in two London inner city districts that were subsequently affected by the riots. In a community meeting with the local police and youth services representatives, a young man presented the situation of the youth in his district: “Young people are being harassed by the police for being a ‘suspect’... These police officers need to be seriously retrained! [...] Young people only receive negativities, from the press, at school... They have negative views of society”. A young youth worker from the community intervened and said: “You don’t know the situation of young people! You guys need to go to the streets! And there are no resources! No money! We need help!”

As I observed during my fieldwork, it is not only a small group of rebellious adolescents who mistrust and hate the police. A considerable part of the communities, generally

the most deprived and vulnerable, has long ceased to believe in the capacity of the police – and other state institutions – to solve their problems and protect them from the daily threats of victimisation they experience on their estates. Apart from feeling unprotected and vulnerable, the daily “stop and search” makes people “suspects” not only for the police but also in the eyes of society, mainly because of people’s appearance and where they live.

When I started spending time in these two districts, I heard young people continuously referring to “Section 60” and I did not immediately understand what this was about. In fact, it referred to Section 60 of the Criminal Justice and Public Order Act 1994 “giving police the right to search people”. Obviously, I had not heard terms like this around UCL campus. This disparity made me think that we are not able to understand, very often, people’s experience when we live segregated lives in a segregated city.

Rereading Loic Wacquant’s “Urban Outcasts” (2008) after the riots, I felt that not much had changed in the last three decades and that there was a lot to learn from a comparative perspective of urban marginality. Wacquant examines the main riots of the last 30 years in the United-States, France and England. As he writes, in all these countries, “Urban violence and collective unrest have come to be closely linked in the public mind with ethnoracial division and immigration” and have led to the “resurgence of racialising

ideologies”.

Analysing the patterns of policy reaction to disorder and urban marginality in these countries, Wacquant interestingly shows that political responses have varied from the criminalisation of poverty, and dispossessed populations, to the politicisation of the problem via collective renegotiation of social and economic rights. While France has represented a case of politicisation of the problem, in the US it has been completely depoliticised and in England it holds a sort of position in-between.

Wacquant tells us that the English response to riots has been “to bemoan the deviant behaviour and amorality of lower elements of the working class”, which clearly reminds us of what we have recently heard in the news, although he is writing about the 1990s. However, as Wacquant explains, the depoliticisation favours the strict penal treatment of the problem, which has been a general trend in “advanced societies” that have glorified and expanded the penal state, i.e. more repression, incarceration and penal sanction of urban disorder. And this also seems to be what we have currently been witnessing in England, which seems to be moving towards the depoliticisation and criminalisation side of the spectrum.

As I heard repeatedly in London inner city from youth workers, young people and even former young offenders, “There is no gangs here, that’s in America”. And as I

was told several times, “It’s just kids hanging out together” or, “What you have here is people who grew up together”. Indeed, people who grew up under the same conditions of urban marginality. The return of race and ethnicity also means the return of the spectre of ‘the American gang’ and of the organised criminal underworld associated with working-class people who have “become black”.

Media and public discourse present the riots as exceptional and senseless events only attributed to a group of mindless criminals. Darcus Howe tried to explain the situation of young people in his community and why he was not shocked by what had happened. He was saying, “Young blacks and young whites..... have been telling us, and we wouldn’t listen.....” when he was immediately interrupted by the BBC presenter who indeed would not listen and ask, “So you condone the riots?”

He should probably have stated that the riots were absurd and that he condemned these along with the “gangs” and criminals that are responsible for them. However, as he tried to make sense of the riots, the presenter asked him a last question in which she implied that he was a rioter himself. If trying to make sense of the riots in the light of the experience of life of people who live in social exclusion equals being a rioter, so I would say that Wacquant is probably my favourite anthropological rioter.

Meet the Staff

Katherine Homewood



Professor Katherine Homewood teaches in the Biological Anthropology section of the Department. She is Chairperson for Human Sciences and Convenor of the Human Ecology Research Group.

What are you currently doing research-wise? What current projects are you and your students involved in at the moment? What will be the results of this work?

I have recently completed and written up a collaborative, multi site study of the livelihoods of 1,000 Maasai households living near national parks and other conservation areas in Tanzania and Kenya. I was looking in particular at the contribution that wildlife conservation and tourism revenues make at community and household level. Though these areas earn very high tourism revenues, in the vast majority of cases only a tiny proportion of those revenues are captured at local level, almost always by a small number of elite households, while the set-aside for conservation imposes significant losses to people's livelihoods. This is leading to deepening poverty, and to land use

choices which ultimately prejudice the continued existence of savanna wildlife too. This work has been written up as a co edited volume and a number of journal papers and book chapters.

On this basis I have now got an ESPA (Ecosystems Services for Poverty Alleviation) Framework grant (co-funded by NERC, DFID and ESRC) entitled "Biodiversity, Ecosystem services, Social sustainability and tipping points in East African rangelands" (BEST). This work plans to build on our extensive datasets – and complementary data from other studies – to use modelling approaches to analyse the factors influencing people's land use decisions in Maasailand, both in Kenya and Tanzania, and also in the cross border Borana pastoralist system in Northern Kenya and Southern Ethiopia. We plan to go on to use simulation models to develop policy scenarios that will, hopefully, influence government and other players to foster more socially and environmentally sustainable land use decisions and practices.

Postdoctoral fellow Dr Aidan Keane is using a range of sophisticated modelling approaches in this work, and hopes to develop the project further using economic games. Aidan is leading the modelling work, building on the conceptual framework I have established. We are also working with our collaborators from the Institute of Zoology, the International Livestock Research Institute, and the African Technology and Policy Studies centre to integrate our

specialist knowledge of pastoralist systems, and to ensure the models and their predictions are ground truthed at all stages against community and policymaker feedback.

Is this a new departure or is it organically linked to previous research?

Although I have worked in other areas (Sudan, Algeria, Burkina Faso) I have focused most of my career on human ecology of Maasai pastoralist areas in Kenya and Tanzania - semi arid rangelands with spectacular wildlife populations. So, yes, there is continuity.

How did you become an anthropologist? Tell us a bit about your career so far.

I studied Zoology and when I graduated I registered at UCL for a Bio Anth PhD to carry out field research on primate ecology. I won a Leverhulme Overseas studentship and developed PhD research on the ecology and behaviour of the endemic Tana River Mangabey in north eastern Kenya. Only small populations of this species remain, scattered throughout sparse patches of gallery forest along the banks of the Tana River. Though I completed the study, I became more interested and concerned by the interplay between conservation and development in this area.

Without consulting local people, expatriate conservationists and conservation agencies worked

with the government to gazette these forests as a national reserve, and to establish expatriate-run tourist lodges. The response by local Pokomo people was to clear-fell forest areas and hastily plant crops, positioning themselves to claim compensation for the impending loss of access. A further complication was that this stretch of the Tana river (though flowing through Kenyan territory) marks a boundary between ethnic Somali and people who self identify as Pokomo and other Kenyan groups. Somali shifta (bandits or freedom fighters, depending on your viewpoint) were active in this area, as were ivory poachers (Kenya had, and has, a shoot to kill policy for controlling elephant poaching). To cut a long story short, a real political mess developed, and this clash of conservation and development priorities sparked a lifelong interest in and passion for a deeper understanding of conflicts and complementarities between biodiversity, environmental conservation and community development.

When I finished my PhD, I worked in Sudan for a bit, facilitating business enterprises for Ethiopian refugees, then took a job as lecturer at the University of Dar es Salaam in Tanzania. In those days Tanzania was a centrally controlled socialist state, and we were required to carry out research as directed by the government and our university employers. I was asked to carry out an environmental impact assessment looking at the implications of Maasai pastoralist land use practices in Ngorongoro

Conservation Area, a multiple land use area adjacent to Serengeti National Park. Maasai evicted from Serengeti in 1959 were given Ngorongoro in perpetuity, but this deal has been continually under attack and progressively whittled away by post independence state keen to secure undivided control of the huge tourist revenues to this spectacular area. With my colleague Alan Rodgers I wrote a book on pastoralist ecology in Ngorongoro "Maasailand ecology", which has been used by pastoralist and international NGOs fighting to retain rights in the area, and have on and off worked in Kenya and Tanzania Maasailand ever since.



Starting as a biologist, I didn't understand anything much about environmental narratives, political ecology and the way 'objective' science is used selectively by all the different vested interest groups in such conflicts. Since then I have spent my professional lifetime finding these things out at firsthand, and developing interdisciplinary training for undergraduates (Human Sciences, Anthropology, Life Sciences) Masters (Anthropology, Environment and development) and PhD students (Human Ecology

Research group) to ensure they are better equipped than I was to merge natural and social sciences along with real life. I have had the privilege to carry out my research in a unique set of savanna ecosystems that are visually stunning, ecologically fascinating, and in human terms represent landscapes of skilful adaptive management and tremendous resilience. They are often also landscapes of devastating injustice. Present day landgrab in these areas, whether by global entrepreneurs or international conservation agencies, is state mediated, sometimes violent, always ruthless, and largely unnoticed by the West.

Are you only an anthropologist?

During my time at UCL I have had, and brought up, three children – all now in their twenties. I was commuting to UCL from Oxford, and I have been a single parent for the last ten years or so, and so family has filled much of the time available. I have had a great couple of decades of mountain biking, sea swimming, sailing dinghies, skiing, and hillwalking with my kids, and we have all been to Africa together. Now that they have graduated to kitesurfing, road race cycling, collecting Munros and intensive ski-trekking, as well as their own careers, they have to get along without me most of the time. When I can, I get back to east Africa for field work. Family health issues have made this a bit difficult for the last few years, but that gives me more time for walking, reading, gardening, painting and occasionally some anthropology!

Meet the Students

Alessana Hall BSc Anthropology



What were you doing/studying before you came to study at UCL?

After I completed my A levels in Art, French and Psychology, I did an art foundation course at Central Saint Martins, specialising in fine art. I spent my following summer volunteering with a small independent charity in Jinja, Uganda called the 'African Street Children's Organisation.' This was started by a friend of mine and at the time was in its initial stages of development, having only recently been set up. The charity provides a home for children who have been orphaned, abandoned or have run away usually because of abuse. One of my favourite memories was walking with them to, what was for most of them, their first ever day of school. When I went back this summer, I was so happy to see how much they had excelled in their studies and how ambitious they had become about their futures.

What attracted you to study anthropology?

I have always been interested in the underlying foundations and interconnectedness of the human experience. I wanted to understand why people might act the way they do or say the things they say, and anthropology enables you to study that. It is distinct from other disciplines in that it seeks to understand the whole panorama in geographical space and evolutionary time of human existence. I was happy to discover there was a course perfectly suited to my interests, but was also inspired by students' obvious passion and enthusiasm for it.

What attracted you to come to UCL?

UCL is an internationally recognized university with a guaranteed high quality of teaching, and also has one of the largest Anthropology departments in the UK. Unlike most other undergraduate anthropology degrees, it integrates the biological element of anthropology, which has the advantage of equipping you with a good broad base for future specialisation.

What do you hope to do after this course?

Ideally I would like to do some more travelling and combine this with my interest in art and photography. Following this, I am considering doing a master's degree in visual anthropology as I am particularly interested in ethnographic filmmaking. However, at this stage I am still keeping an open mind.

Tell us a little about your undergraduate dissertation.

As a second year student, I am in my primary stages of collecting data and I'm getting very excited about the ethnographic research this year will entail. I am focusing on the influence of social factors on health and the means of reducing health inequalities among marginalized communities, particularly in East London.

How do you find living in London?

Having grown up in London, I didn't have to adjust to moving to a new city; however I could never get bored of living here. I love how London's a huge melting pot and there is always something to do that suits whatever mood you're in. The course has educated me with alternative ways of perceiving the environment around me and how people navigate themselves in their day-to-day interactions within it. In this sense I am constantly engaging in a new experience of the London I know.

What do you like best about the course?

I think one of the course's strengths lies in the range of topics we cover and I enjoy discovering how they all interlink. Each week unlocks new ways of seeing and understanding what it means to be human through so many perspectives, from evolutionary to art.

Catalina Tesar

PhD Social Anthropology



What were you doing/studying before you came to study at UCL?

I completed an MA in Cultural Anthropology in Romania and afterwards I got a job, thinking I was done with studying. I've worked as a researcher in a museum in Bucharest for one year, time in which I realised a 9 to 5 job wasn't my cup of tea.

What attracted you to do anthropological research?

I probably thought anthropology would nourish my adventurous spirit. Recently a friend of mine reminded me of an encounter we had years ago when I was doing my BA in Ethnology and Folklore in Romania. The department had a quite ethnocentric, if not nationalist, curriculum. And I would often take courses in Anthropology in the Department of Sociology where my friend was studying. When my friend inquired about my interest in anthropology, I allegedly said that "I am interested in what makes

us human beings different and alike at the same time". I'd say the same thing today.

What attracted you to come to UCL?

I intended to study Gypsies and I came to UCL to work with Michael Stewart.

What do you hope to do when you've got your PhD?

I really want to go back for a while to my field site. I loved doing fieldwork and now, at the time of my writing up, I miss the most the people I worked with. I would like to go back there to make a documentary. Afterwards, I will probably start thinking about publishing a book, doing a post-doc and teaching, things that serious academics do.

Tell us a little about your PhD research.

I carried out 18 month of fieldwork among a so-called traditional community of Gypsies from Romania. I looked at arranged under-age marriages and the whole political economy behind them. My thesis touches upon issues of gender, body, kinship, and wealth. I analyse the circulation of women, male valuables and dowries in ceremonial exchanges. It's difficult to put it only in few words, but I am doing a kind of classical monography, except that the people I am studying are part and parcel of our modernity. They enhance bodies through hormonal treatment, they transgress borders to go begging in Western Europe, they live in bigger

houses than ours, and some of them communicate with me, now that I am in London, through Facebook and Skype. My thesis will hopefully shed some understanding on this population that recently became the target of racist attacks in France and Italy, and on their positioning vis-à-vis the world.



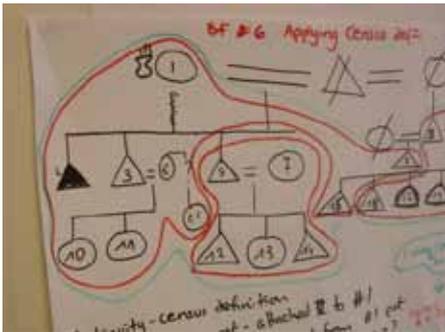
What is the most challenging part?

Although at times I sort of hate it, I find the writing of the PhD thesis quite challenging. It's not happening exclusively in your computer, it gets into your mind and gives you nightmares. You wake up in the middle of the night to scribble an idea which appeared in your dreams only to realize in the morning it was useless. Yet you rejoice enormously finally finding a coherent argument for a chapter. Looking now back to the challenging parts of my fieldwork, when I slept for three weeks in open air, in parks and under bridges while begging with the Gypsies in Italy, or when I dropped my fieldnotes notebook in a latrine and I had to pick it up with my hands shaming myself in front of the whole Gypsy neighborhood, I find all these moments and completely unforgettable.

New Research and Research Grants

Anglo-Franco Collaborative Workshop: 20 June - 9 July

Professor Sara Randall



In late 2009 I was awarded a grant by ESRC under their bilateral programme. This grant – to investigate the role of household definition in sample surveys – was a joint ESRC-ANR (Agence Nationale de la Recherche) award for a collaborative study between UCL Anthropology, LSE Social Policy, CePeD (Centre Population et Développement) and INED (Institut National d'Etudes Démographiques). Way back in April 2009 as part of the research programme we planned a three week mid-project workshop in London: this workshop has just happened and merits its own story in terms of trials and tribulations as well as success and triumphs. The workshop brought together researchers from UK and France, Uganda, Burkina Faso and Senegal.

Trial and tribulation 1: Planning a workshop under curfew and cuts

Burkina Faso buys much of its electricity from Ivory Coast. Earlier

this year that meant there wasn't much electricity – the internet rarely functioned and communications were very difficult. Student and soldier riots in Burkina led to the imposition of a curfew, further hindering work and workshop preparation. Dakar in Senegal is perpetually under prolonged power cuts.

Trial and tribulation 2: Combating complex visa requirements

The wise British government, wanting to exclude all terrorists / economic migrants / and most other Africans from Britain, erects a great many hurdles to the collaborative research project wanting to hold a project meeting. Our Anglo-French collaboration includes UK and Uganda (Anglophone) France, Senegal and Burkina Faso (francophone). For a Burkinabe national to get a British visa they need (a) to get all their official documents (birth certificate, marriage certificate, job contract....) translated into English and stamped with an official certifying stamp of authenticity. They can then submit their application on line. If provisionally accepted they must fly to Accra (in Ghana, £500 return fare Ouagadougou-Accra!) and spend three nights and two days in Accra. Whilst there, they must queue all day in order to provide fingerprints, digital photos and iris images; they are not allowed to take bags with them into the queue – just a transparent plastic bag with their documents. Having provided their biometric ID they can then return to Ouagadougou and their passports are sent back – a week later by

DHL. (It's lucky that West Africans can travel between states on their ID cards – otherwise they would have had to spend another 4 days in an Accra hotel). So a visa budgeted in the research proposal at £80 ended up costing about £700. And there were two of them. Things are a little easier if you are a Ugandan wanting to come to the UK.



Trial and tribulation 3: Language issues

Our collaborative Anglo-French research team includes 4 people who are happy and able to work in both languages; three francophones who can understand English but struggle to talk or write in English; one Anglophone who can understand French but cannot give a presentation in French; two francophones with no English; one Ugandan who has no French. This is a challenging workshop situation when you are trying to develop research concepts, harmonised approaches and have profound discussions about the meanings of key concepts (which, it turns out, do NOT mean exactly the same thing in the two languages). For those translating continuously, it is very exhausting.

What we achieved:

The workshop may have been exhausting and difficult to organise (try booking Anthropology rooms in the summer when the place is full of European teenagers on summer schools) but in the end it was worth all the pain and problems. Working together intensely for three weeks means that you become completely immersed in the research issues, questions and differences between the different countries (which were not necessarily along the expected linguistic or north-south lines).



Living together in a UCL hall of residence allows epistemological and methodological conflicts which emerge in that day to be ironed out over shared supper in the evening. Endless supplies of delicious grilled peanuts and cashew nuts imported (probably illegally) from West Africa kept everyone's brains well nourished and able to function.

The first week brought together the entire team to review project progress so far along the three main project axes. The second two weeks were an intensive NVivo coding workshop where the research assistants from each country worked together intensively to tease out, translate and understand all the key concepts emerging from the research.

Hunter-Gatherers' Resilience: Past, Present and Future Adaptations to a World in Transition

Dr Andrea Migliano



The Department of Anthropology in collaboration with the Research Department of Ecology, Evolution and Environment have been awarded a Leverhulme Research Programme Grant to study hunter-gatherers resilience. The grant amounts to 1.7 million pounds for the next 5 years and will fund 9 PhD students, 5 postdoctoral researchers and data collection in 4 countries. Dr Andrea Migliano is Principal Investigator with Dr Jerome Lewis, Prof Ruth Mace and Prof Mark Thomas Co-Investigators.

Hunting and gathering have been the major occupation of humans since homo sapiens emerged (200,000 years ago). Although it has been the longest and most diverse bio-cultural adaptation in humanity's existence, we know very little about the ways in which hunter-gatherers have adapted to pressures and maintained their resilience. It was only with the Neolithic revolution and the introduction of agricultural production

and animal husbandry (beginning around 10,000 years ago), that hunter-gathering started to decline; these new economies had profound impacts on human demography, social organisation and technology, which appear to have been disadvantageous to hunter-gatherers. Today there are fewer than 50 hunter-gatherer populations left in the entire world. Those groups that survive are extraordinary examples of resilience, of adapting and evolving their lifestyles over thousands of years, and resisting the recent pressures imposed by expanding populations. While the number of hunter-gatherers that has disappeared is unknown, the consequences of their extinction are evident in humanity's current low genetic diversity, and in the uneven distribution of languages, where 95% of the world's languages are spoken by only 6% of the world's population. Diminishing genetic and linguistic diversity is matched by diminishing biodiversity. Since the remaining hunter-gatherers live in some of the world's most important biodiversity hotspots, this project will explore the relationships between these key areas of diversity for humanity's general resilience in a period of rapid natural, social and technological change.

Documenting and understanding what has enabled some hunter-gatherers to remain resilient while many others have disappeared, is of urgent academic value because: (a) the great part of humanity's diversity (genetic, biological, cultural and linguistic) is concentrated in the few remaining hunter-gatherer groups; (b) they are a minority

within the world's minorities (only 2% of the world's 1267 ethnographic populations); (c) pressures on hunter gatherers are rising steadily as increasing industrialisation, urban expansion, new governmental policies, wildlife conservation efforts, climate change and warfare are progressively undermining contemporary hunter-gatherers' ability to maintain their way of life.

The project will bring biological, demographic, behavioural and genetic expertise together with social science approaches to language, music, taboos, ideology and oral tradition. By using a model of gene-culture co-evolution, it will provide key insights into general mechanisms governing humanity's resilience, and ask if hunter-gatherers' resilience will be sufficient for them to survive the 21st century. Through a compilation of the ethnographic information on demography, health, genetics, economy, kinship, cooperation patterns, past and present languages, habitat loss, political conflict and state policy we aim at performing cross-cultural comparisons to understand convergent mechanisms in hunter-gatherers' resilience. We will also focus on case studies exploring cultural and biological adaptations of hunter-gatherers living in four different countries (Congo Brazzaville, Central African Republic, The Philippines and Papua New Guinea), ultimately producing evolutionary models that explore the roots of their resilience, the paradox of their rapid extinction, and make policy and practical suggestions for supporting the few remaining hunter-gatherer communities.

Autism Spectrum Conditions (ASCs) and Robots

Kathleen Richardson, British Academy Postdoctoral Fellow



Autism is a social-interaction disorder but some in the autism field do not like to use the word "disorder" as it emphasizes what is lacking rather than a difference or a condition. In *My Language, a You Tube* posting by A. M. Baggs who has autism show Baggs interacting with a variety of different things but in uncharacteristic ways. For example she rubs her face against the pages of a book. When she explains why she is interacting with the things that she does, she says there is no symbolic or metaphorical reason: it is just engaging directly with a thing on its own terms.

My research follows autism and robots because I am interested in the place of sociality in how we relate and understand people and things. My interest in ASCs came from robotics and I have been studying robots in one form or another over the last 10 years. I was interested to read that some roboticists believe

robots (and other mechanical objects) can act therapeutically to help children with autism develop social behaviours. As part of my British Postdoctoral Fellowship research I carried out a small experiment amongst children with autism spectrum disorders (often low-functioning I will explain more about this term in a moment) using a humanoid robot KASPAR.

This experiment is amongst the first psychology experiments testing a robot for these purposes and we are still waiting for the results to see if interacting with a robot did product generalised social behaviours (increased eye contact, social pointing etc...). There is not space here to go into all the complexities of preparing this experiment, describing all the cases of the children, or even writing about the problems of post-experimental analysis - but there are many and these I hope to explore more in a forthcoming book on the subject.

Two issues are worth addressing here. The first is concerning the 'spectrum' - what does it mean to be on the autism spectrum? And the second is why a robot? Let us start with the second issue. According to roboticists who have carried out small studies examining the interactions of children with autism and robots, they have found that a child with ASCs enjoy interacting with mechanical devices. They speculate this is because a robot is a 'simplified person'. The face is an extremely important (but not exclusive focus) of human-human interaction. and most of us "neu

rotypicals” take for granted that we can read the signals in another person’s face. For children with autism, this is extremely different.



Anthropology is certainly well placed to analyse these issues. The theories of mimesis and liminality are pertinent here. A robot is a mimetic creature in that it copies or reproduces particular human-like inspired formations in mechanical forms. The robot is also a liminal creature in that it is neither exclusively human or machine. It seems to be stuck in a cultural ‘betwixt and between’.

I have argued elsewhere that it is culture, rather than the technology that really contributes to the fascination with making and interacting with them. If robots are ‘simplified persons’ can this help children on the spectrum? We should be in a better position to answer this question by the end of this investigation.

Further Reading:

Frith, Uta. *Autism: A Very Short Introduction*. 2008. Oxford University Press

Grinker, R.R. *Isabel’s World: Autism and the Making of a Modern Epidemic*. Icon Books

New MA in Culture, Materials, Design

Dr Adam Drazin

Dr Adam Drazin obtained his PhD in Anthropology at UCL in 2001. For the last three years he has been lecturing at Trinity College Dublin on themes including material culture, globalisation and migration, gender and the home. Adam is Convener for the new MA programme in Culture, Materials and Design.



The material world is a world of social potential. Anthropologists should be better equipped to engage with materials and objects through ethnographic, critical, presentational and collaborative skills.

This is the core vision behind the new anthropology and archaeology MA in Culture, Materials & Design which has launched this year. Most anthropologists are very good at analysing and interpreting material culture and objects, but poor at actually working with things. Increasingly, however, material culture specialists in anthropology and archaeology want to actually work physically with objects and materials, as a vehicle for a hands-on approach to society and culture.

This is happening in many contexts and places, from multinational hi-tech companies to architectural practices, fashion consultancies, to art installations, to museums and heritage organisations. Sometimes a person is trained with design-like skills, such as someone from a design, art, fashion, media or architectural background. In other cases, the work is collaborative, where a social scientist needs to work alongside other kinds of professional. In parallel with the rising interest in design and designing in various domains, the material world is also changing. We live in a world of materials, new hi-tech materials, sustainable materials, and rediscovered old materials. To see a world composed of materials is to recognise how objects can be worked with, re-shaped, decomposed into component materials and recomposed into new objects. Adobe, silk, hemp, timber, bamboo, each evoke cultural responses, textures, and the invitation to engage and shape material things according to material properties. The new MA in Culture, Materials and Design is a crossroads. Some students come from a social science background, but wish to become more hands-on, or have a special interest in a material or materials. Others come from backgrounds in fields such as design, art, architecture or engineering, but want to learn ways of working with people and communities better. We do not ‘do’ design in the MA, but we aim to gain group-working and presentational skills which enable people to work alongside designers, artists, architects, curators, engineers and scientists.

Past Students: Where Are They Now?

Adam Thorogood

Coetiroedd Dyfi Woodlands, Wales

Formerly at Centre for Alternative Technology (CAT)



I graduated from UCL with an MSc in Social Anthropology in 2004. The study had brought me to London and once it was over I couldn't say for sure what exactly I was doing there.

With a head (a bit too) full of new ideas I shuffled around London for a bit, applying for jobs in vane. London didn't seem to want me, so I started to look a bit further afield. I came across the website of an organisation called the Centre For Alternative Technology and a pathway opened up for me which without realising it, defined the next six years of my life and beyond.

CAT was a place from my past, although I'd forgotten all about it. I now remember as a welly-booted seven year old being taken to the visitor centre in Mid-Wales and being awed by the tactile, interactive displays that demonstrated how solar panels work or how wind turbines generate electricity, how to insulate your house and how to

compost your food waste. I remember sights, smells and sounds, the slate and the moss and the rain. So, when I went to work there, initially in the fundraising department, the lunch box of memories that I found packed for me made the decision to move to Machynlleth feel particularly apt.

CAT started in 1973 or thereabouts, an intentional community in the utopian tradition, inspired and necessitated by the oil crash of the early '70's. The era was typified by a blossoming of the D-I-Y spirit and the beginnings of the environmental movement. Set in the grounds of an old slate quarry, this post-

industrial landscape became the playground of a new breed of tinkering engineers and idealistic composters and organic growers, tech-savvy diggers and ranters. A grand experiment, a living laboratory, harnessing renewable energy, self-sufficient in food and materials, a place to practice new social structures and relations. As the decades rolled on, instead of disappearing into the ether or being torn apart in a fit of individualism, CAT continued, evolved, got smart.

Today, CAT still holds true to the original vision of those early pioneers, which was to find a way of living more lightly on the earth and to prove that alternative technologies and practices worked. Now not so "alternative", we've seen a mainstreaming of everything "eco" over the last decade and a co-option of green ideals and images by big business: greenwash and the birth of the green consumer, there's also been a new renaissance of environmental activism in two very different movements: Transition Towns and the Camp for Climate Action. In this new world of carbon and climate change, CAT remains relevant and pioneering. It is really a place to learn and practice, CAT runs courses in a whole toolbox of renewable energy technologies, ecological sanitation, water-treatment techniques, natural building methods and sustainable woodland management.

There are professional courses for builders and plumbers to train to install renewable energy technologies, four post-graduate courses relating to architecture and renew

able energy, an award-winning education and conference centre: the Wales Institute for Sustainable Education, and an education department that works with schools and teachers from across the UK, Europe and the globe to unpack the issues and ideas important to climate change and sustainability.

In 2007, CAT re-embarked into the policy arena with the publication of Zero Carbon Britain, an alternative energy strategy. 30 years before, engineers at CAT had produced the first alternative energy strategy, but this time, instead of being punched out on a rickety type-writer, the new document was slick and well-designed and made its way onto the tables of Westminster. Now in its second iteration, Zero Carbon Britain 2030 is a 20 year road map for the UK to eliminate its net carbon emissions across all sectors.

As time ticks on and our emissions increase and more and more evidence for human impact on the climate stacks up, it is clear that there is still a lot of influencing and inspiring to do, but CAT continues to test out environmental solutions and shout about them from a small slate quarry in West Wales and I'm sure it will continue to do so for a long time to come. It is proof of the weight and legitimacy of the centre's message that it draws people from so far afield to come and listen and see for themselves.

I stopped working at CAT towards the end 2009. It had occupied my thoughts and actions for four and a

half years and had given me a really important space for new experiences and ideas, but I needed to get out of the office! Surrounded by the mountains and woodlands of Wales, I'd realised over time that what I really loved was working outdoors.



In 2009 I set up a social enterprise called Coetiroedd Dyfi Woodlands with two others, both Forest School Leaders, we have been designing and delivering outdoor education projects in woodlands and forests of the Dyfi Valley for last two years. I'm currently co-running a project called Aber Actif Woods, running woodland-based activities for people with mental health problems in collaboration with the organisation MIND. I'm also working for an organisation called Llais y Goedwig (Voice of the Woodlands), a national support and advocacy network for community woodland groups and initiatives in Wales. We are currently working on a manifesto to put community governance of and access to local woodlands and the natural environment firmly on the Welsh Government's agenda.

Recently Completed PhDs

Khurshida Begum - *"A Comparative Study of Ovarian Reserve and Reproductive Ageing among Bangladeshi Migrants, Sedentees and Women from European Descent"*

Maren Deepwell - *"Contested Futures: The Material Culture of the Cemetery in Contemporary London"*

Piergiorgio Di Giminiani - *"Ancestral Lands, Modern Transactions: Land Restoration among the Mapuche People, Chile"*

Jan Geisbusch - *"Awkward Objects: Relics, the Making of Religious Meaning and the Limits of Control in the Information Age"*

Claudia Ituarte Lima - *"Negotiating Cultural and Environmental Rights in the Amazon Region"*

David Jobanputra - *"Creed and Cooperation: Religion, Rules and Resources in the Rajasthan Desert"*

Shakti Lamba - *"The Evolution of Large-Scale Cooperation in Human Populations"*

David Orr - *"Between Desperation and Explanation: Madness, Meaning and the Quest for Cure among Quechua-Speaking Peasants in the Southern Peruvian Andes"*

Galina Oustinova-Stjepanovic - *"Performative Failure among Islamic Mystics of Urban Macedonia"*

From the Field

The Concept of Comfort inside a Chinese Home

Tom McDonald, PhD Student



What can we learn from examining the home in China? How is it materially changing? And what information can we glean from these changes about the wider changes in Chinese society. PhD student Tom McDonald, who has just returned from 18 months of ethnographic fieldwork in a small town in South-West China, reflects.

It's safe to say that nothing ever quite prepares you fully for ethnographic fieldwork. I did my undergraduate and masters degrees in the anthropology department at UCL before starting my doctoral studies and heading into the field. Though I gleaned so much from the courses, and researched as much about China as I could before I departed, going off to do fieldwork still felt a little like stepping into the great unknown.

This sentiment was made even stronger because of the location of my field site. I chose an industrial county town with a population of

around 120,000, about 160km from the provincial capital of Kunming. Most anthropological studies of China to date seemed to have either concentrated on small-scale village societies or metro poles such as Beijing or Shanghai. One of the intentions of my research was to redress this imbalance and hopefully increase our knowledge of the changes occurring in small-town China. This is particularly relevant, as the Chinese government have in recent years realised that the current development pattern of creating sprawling mega-cities is not very sustainable, and have instead tried to focus on improving the living standards and infrastructure in second and third tier cities, in the hope of stemming some of the social pressures created by China's vast migratory populations.

The town where I lived had undergone a massive expansion, almost doubling in size in the past five years. Due to the mining industry in the area, the town is in the bizarre position of having one of the highest GDPs, but lowest per capita salaries in the region. This means there was large rich-poor divide, and I grew a particular interest into how this became materially manifest with relation to the home.

There were four main different types of housing stock that were visible in the area: rural soil homes; former work-unit accommodation; concrete village-in-the-city homes built by former peasants; new commercial apartments; and finally, recently developed social housing.

Much of my fieldwork involved visiting my informants' homes, and observing how they used these social spaces. Despite the huge differences in the type of houses between informants, after spending more time with participants, it became apparent that there were consistencies in the layout and utilisation of several of areas of the home.

What I had been quite unprepared for, however, was my participants' kindness towards me, and their insistence that they take responsibility for feeding and entertaining me to the extent that it became almost tiring. All urban homes seemed to be designed for receiving guests. Indeed, having people into the home was an important part of the creation and sustenance of social relations, confirming close friendships. To this end there seemed to be commonalities in the way that people arranged elements of their homes, no matter what their social status. To give an example, almost all living rooms provided a sofa and a coffee table with a splendorous offering of sesame seeds, sweets, fruit and tea placed in front of guests, who were prompted to eat as much as they could, change the television channel at will, etc.

One of the things that seemed to emerge from my fieldwork was that the house was designed not just to make people comfortable, but also that a regular set of items seemed to emerge in all the homes that I looked at, regardless of class, around which common narratives of comfort and relationality could be acted out.

New Reading and Research Groups

“Let a Hundred Flowers Bloom”: Reading and Research Group Culture

Allen Abramson
Senior Lecturer



“Let a hundred flowers bloom and a hundred schools of thought contend....” was Mao’s call to Chinese Students in 1957 at the onset of the Cultural Revolution. There aren’t a hundred Reading and Research Groups (RRGs) in the Anthropology Department (yet) and nor are there ever likely to be. Moreover, the 17 or so groups that do currently exist are also unlikely to violently exceed their remit (as Mao’s students did), no matter how much enthusiasm they generate. On the other hand, insofar as the number of RRGs in The Department has risen sharply from a handful to over 17, and to the extent, too, that staff and students from all levels of The Department faithfully attend the RRGs (and typically more than one), RRGs have exceeded all expectations. In fact, it was four or five years ago

that a consensus emerged in The Department around the observation that research collaboration and really penetrative intellectual exchange seemed to flourish more in the corridors and kitchen spaces of the building than in courses, research seminars and sub-groups (all of which functioned well enough pedagogically but, increasingly, within confined and ‘safe’ limits). In response, new sorts of academic ‘vehicle’ were mooted which, if they worked, would create regular gatherings of like-minded researchers from across The Department, focusing upon specialist areas of intellectual concern and new theoretical frontiers. Ideally, these groups would begin life as Reading Groups (reading home-grown drafts as well as already published texts), morph into collaborative Research Groups (like HERG and Ruth Mace’s Human Evolution group have), host conferences (for example, as CROC did in the early summer of this year), spawn a specialist option (as CROC is in the process of doing), and form the basis for cross-section grant applications.

Why is the RRG concept really working for The Department currently? Over and above enriching the academic ‘experience’ of individual ugs, pgs, post-docs and staff, what RRGs have succeeded in doing is adding an overwhelmingly exploratory level of academic practice to the more formal layering of courses, seminars and textual production that unravel successfully elsewhere in The Department. The key point is that, at a time when research, teaching and learning at UK Universities are being bureau-

cratically hemmed and pedagogically de-intellectualised (in the names of transferable skills and employability), staff and students have hit back, seizing upon RRGs as a new space in which technocratic short termism can be countered and more fluid intellectual practice be kept alive.

Organizing Logic(s)

Run by Erica Angele Farmer

*Alternate Mondays, 1-2.30 pm
Staff Common Room*

This reading and research group brings together researchers from throughout the department around issues related to the study of organizations, systems, and the interface between fields and disciplines. Topics of interest include the role and interactions among categories and classifications, the anthropology of organizations, regulation, control and policy, and logic(s) of professions, fields, and institutions. Members of the group are expected to attend sessions regularly and called upon to present or address the group frequently. Meetings are held fortnightly and include presentations of research, targeted discussion of articles, as well as occasional guest speakers from industry or related fields.

(Please note this group is limited to post-fieldwork PhD students and staff)

For more information contact Erica Farmer at e.farmer@ucl.ac.uk

A Deleuzian Reading Group

Run by Alexandra Fanghanel & Allen Abramson

*Alternate Mondays, 1-2 pm
Postdoc Common Room*

Critical thought, action and politics have all variously benefited from the creative and transformative ways of thinking proposed by Gilles Deleuze and Felix Guattari. Deleuzian thought has influenced approaches as far reaching as the analysis of art, literature, social and natural sciences, politics and philosophy and, as such, has much to offer our ways of understanding and importantly, transforming the ways in which the world is thought.

Through discussions of cinema, of psychoanalysis, of bodies, of time, flow and the virtual, Deleuze and Deleuze & Guattari have across a range of texts indicated a wealth of ways in which we might think relations and things differently. In particular, Deleuzoguattarian approaches harbour potential for anthropological study of all kinds, and we thus propose a reading group to engage critically with 'rhizomes', 'the war machine', 'bodies with and without organs', 'de-territorialization' and so on.

We welcome participation from all quarters.

For more information contact Alex Fanghanel at a.fanghanel@ucl.ac.uk

Biosocialities, Health and Citizenship

Run by Sahra Gibbon and Alison McDonald

This group's meetings begin in January 2012



This reading group will take theoretical and empirically informed discussions of 'biosociality' (Rabinow 1996, see also Rose and Novas 2001, Gibbon and Novas 2008, Nugyen 2007, Petryna 2002) as a starting point for critical engagement with questions around the global expansion of a range of medical technologies and questions of citizenship. It will explore how and to what extent different technologies and forms of medical intervention become grafted onto or informed by articulations of citizenship and what the scope (and limits) are of these theoretical orientations for understandings the relationship between medical technology and identity in a variety of diverse cultural contexts.

There will be fortnightly one-hour meetings in which pre-circulated readings will be discussed that are relevant to the broad themes of group.

Performance, Theatre, and the Ethnography of the Imagination

Run by Daniel Sherer and Martin Holbraad

*Alternate Wednesdays, 5-6 pm
Tavistock Hotel Pub*

Conceived to compliment and extend traditional anthropological concerns with ritual, mythology and performance, this group brings together staff and students from the Department of Anthropology who share an interest in ethnographically informed approaches to the study of theatre, creativity and narrative, as well as notions of the anthropological imagination.

Building upon developed anthropological ideas of liminality, the social drama, and performance-as-redressive action, part of our interest is also in the experiential quality of performance from 'the inside' as labour; and as theatre as a conduit for the imagination as legitimate object of ethnographic study.

The group meets every other week. Meetings may take a variety of formats, including discussion of pre-circulated papers, debates and roundtable discussions, as well as public engagement activities, including collaborations with theatre professionals and other practitioners of performing arts.

Conferences

Mimesis, Transmission, Power One-Day Seminar at UCL Anthropology

Alicia Jimenez, UCL/Universidad Autonoma de Madrid



On the 3rd of June 2011 the Department of Anthropology hosted the international one-day conference “Mimesis, transmission, power”. The seminar was funded by the Anthropology Department, the Institute of Archaeology and the Centre for Museums Heritage and Material Culture Studies.

The conference, organised by Alicia Jiménez, mainly explored novel ways of understanding the production and consumption of mimetic material culture in the constitution of (post) colonial contexts, from a range of theoretical perspectives, from archaeology and anthropology to visual material culture and social sciences.

The study of mimesis has usually revolved around the problem of the representation of an original model through a fake copy (the representation of reality through the work of art, the theatre play or the literary

text), forgetting the links between imitation, the transmission of culture, power and objects. Yet imitation, copying and translation are widely assumed features of studies of material culture and there are many different contexts in which the study of ‘things’ from a mimetic perspective is required that were explored during the conference. In fact, it is impossible to talk about the transmission of culture (Barth), culture as an epidemiology of representations (Sperber) or the stylistic analysis of forms (Gell) without questioning the basics of copying and imitation and studying the specifics of image, form and pattern in such processes. These concerns apply equally to archaeology, since style transmission and the transformation of images is part of the discussion of material connections and transmissions, and it is also prominent in debates on the spreading and reproduction of material culture from the metropolis in the provinces.

The papers were thematically distributed in three sessions: Mimesis and the transmission of culture (chaired by Stephan Feuchtwang, LSE), Mimesis as visualization: revealing copies (chaired by Martin Holbraad, UCL) and Identification and reproduction of origins (chaired by Beverley Butler, UCL). During the first session Richard Bussmann (UCL), Dimitri Karadimas (Centre National de la Recherche Scientifique, Paris), Alex Bentley (Durham University) and Alicia Jiménez (UCL / Universidad Autónoma de Madrid) discussed the role of copying in

the transmission of culture: how societies change through imitation, mimesis from nature among different contemporary groups, and mimesis between groups of the same society. The second session tackled the question of mimesis as visualization. Christopher Pinney (UCL), Tim Webmoor (University of Oxford) and Chris Gosden (University of Oxford) reflected on copies that show what is hidden by giving it a material shape, on copies that let us see more that meets the eye through virtual representations, and on revelations provided by objects in the process of substituting some ancestors by others. Mimesis is in fact a crucial move in the way societies identify and reproduce their origins, through replication and repetition of certain parts of a whole or through the material connections that communities in the diaspora maintain with their home. Those were precisely the main themes of the last session, which included papers by Ludovic Coupaye (UCL) and Michael Rowlands (UCL). Anne-Christinne Taylor (Musée du quai Branly, Paris) was in charge of the concluding remarks and opening up the final discussion with the paper “Copy, invention and individuation among Amazonian groups.” More than 80 students, scholars and professionals from UCL and other institutions (SOAS, Goldsmith, Royal Holloway, University of East Anglia, British Museum, V&A Museum, The National Archives, Kew) registered for the event, which would not have been possible without the generous help of Michael Rowlands, Christopher Pinney, Laurence Douny, Rafael Schacter and Shu-Li Wang.

Exhibitions & Festivals

Ethnographic Terminalia 2011, Montreal - *Field, Studio, Lab*

14-20 November 2011

Fiona McDonald, UCL



Ethnographic Terminalia is an initiative designed to celebrate borders without necessarily exalting them. It is meant to be a playful engagement with reflexivity and positionality; it seeks to ask what lies beyond and what lies within disciplinary territories. It is an initiative that brings contemporary art practices in closer proximity to forms of anthropological inquiry. Ethnographic Terminalia is primarily concerned with creating opportunities for the exhibition of non-traditional projects. No longer content to thornize the ends of the discipline and possibilities of new media, new locations, or new methods of asking old questions, those associated with the Ethnographic Terminalia curatorial collective are working in capacity to develop generative ethnographies that do not subordinate the sensorium to the expository and theoretical text or monograph.

Organized as a para-site (an official Inno-vent) to the annual 110th Meetings of the American Anthropological Association, the gallery show took place in Montreal, Canada, at Eastern Bloc Centre for New Media and Interdisciplinary Art. This year the collective is partnering

with Erica Lehrer, Director of the Center for Ethnographic Research and Exhibition in the Aftermath of Violence (CEREV) at Concordia University. Now in its third year, *Ethnographic Terminalia* represents a diversity of material, conceptual and creative engagements with art and anthropology, capturing a multiplicity of mediums where anthropology and art intersect. These include: sound, drawing, sculpture, photography, printmaking, video, film, internet and multi-media, and engage both gallery spaces and site-specific locations. Projects in *Ethnographic Terminalia 2011* take up the theme: *field, studio, lab*.



These three locations - the field, the studio, the lab - comprise both their own communities of practice, and form sites of inquiry and production for artists and anthropologists. Field, studio and lab are not only places where knowledge is produced, or ethnographic data gathered, but are spaces of everyday life and local cultural production; they are generative sites of encounter, negotiation, conflict, celebration, failure, disappointment and revelation - all of which can unsettle (or ossify) discursive, disciplinary and methodological boundaries. This year we are featuring the documentary film *The Fight* by UK-based Panamanian

artist Humberto Velez. This work, originally produced in Tate Modern's Turbine Hall (2009) will be used to contextualize his most recent collaborative documentary project entitled *The Awakening* (2011) produced in collaboration with the Art Gallery of York University, the Mississauga New Credit First Nations and Monkey Vault Gym Parkour artists.



A full schedule of events, artist talks and co-hosted events is available at www.ethnographicterminalia.org or contact us at ethnographicterminalia@gmail.com.

The Ethnographic Terminalia Collective:

2011 Principle Curators:

Fiona McDonald, University College London (London, England)

Trudi Lynn Smith, York University (Toronto, Canada)

Kate Hennessy, Simon Fraser University (Vancouver, Canada)

Co-Organisers:

Craig Campbell, University of Texas at Austin (Austin, USA)

Stephanie Takaragawa, Chapman University (Orange, USA)

Maria Brodine, Columbia University (New York, USA)

“Whatever is to become of books?": The London Design Festival Returns to UCL

17-25 September 2011

Salina Christmas, UCL



The London Design Festival was made up of a programme of over 200 events, taking place 17-25 September 2011. Its aim was to promote London as the world's capital of design by highlighting talent to the fore every year to connect with others, explore issues, do business, exchange ideas and have fun. In 2010 the Festival attracted an estimated 350,000 direct visitors from 22 countries. UCL played host to one of the 200 events in that period with "Aesthetics as a Means to Heal". The Samsung Galaxy Tablet was introduced to the general public for the first time ever at that event.

For the second consecutive year at UCL, The London Design Festival was held on campus to feature a new seminar and multimedia presentation entitled, "Whatever is to become of books?", which focused on the e-books, and the future of publishing, information dissemination and the labour landscape associated with them.

Based on the preliminary research works by Kevin Biderman of MSc Digital Anthropology on e-books, this event featured a line-up of opinion-leading speakers from

digital and print publishing, semiacademia and the blogosphere—such as The British Library (digital curation of books), Blurb Books (digital publishing for independent photographers), Oxford Brookes International Centre for Publishing Studies (Technology and Design of ebooks), the National Union of Journalists Books & Magazine division (labour landscape), Comic Grids (the future of comics by UCL Digital Humanities PhD candidate and comic books scholar Ernesto Priego) and The Photo Book Club (preservation of the photo book culture). Backed by the Department of Anthropology, this event was held in support of the Anthropology programmes MSc Digital Anthropology, MA Material & Visual programme, MA Culture, Materials & Design. It was a follow-up to the event held last year at UCL, "Aesthetics as A Means To Heal", based on the Digital Anthropology work of Salina Christmas on digital labour landscape and rapid prototyping. The 2010 event, which featured Medicins Sans Frontier and 3G Doctor among the line-up of speakers, saw the Samsung Galaxy Tablet introduced to the general public for the first time in the world before an audience of designers and developers.

As partner of the London Design Festival 2011, Sojournposse, the design collective organising this event, and the students of MSc Digital Anthropology, would like to thank all volunteers from the Anthropology department and beyond who helped out with the organisation of this event. This event was a great opportunity for those interested in making a foray into user experience and product design with high end design companies in London.

Obituary to Josep Llobera

Allen Abramson



We regret to announce the death of Josep Llobera who passed away aged 71 in December 2010. Josep was born in Cuba, moved to Catalonia as a baby, and came to reside in London in 1969 whence he registered for the Postgraduate Diploma in Social Anthropology here at UCL. He wrote his PhD thesis on the hunter-gather mode of production under the supervision of Prof Mary Douglas and subsequently went onto pursue an illustrious academic career in the Departments of Sociology at Hull University (briefly) and then Goldsmiths College (for many years). He was a frequent contributor to seminars in the Anthropology Department at UCL and, after his retirement, he was appointed Visiting Professor here. Josep published several books in English (including an autobiographical novel) and several others for Spanish publishers. He championed an anthropology that would both constantly renew its roots in theory (especially, Marxist, structuralist and Durkheimian) and be historical in outlook as well as methodologically ethnographic. He was an important contributor to debates on nationalism in the European arena. His intellect, bonhomie and compelling human presence will all be sorely missed. A bench in Russell Square gardens is soon to be commemorated in his honour.

Editors: *Allen Abramson & Olga Lupu*

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