

ANTHRO NEWS

UCL Anthropology Newsletter

**Issue No. 6
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A SWEAT LODGE,
PROTESTS AND
FACEBOOK





Welcome

The academic year 2011/12 has been hugely positive for staff and students alike. The year started with four new lecturers joining us and it has ended with a further four new staff appointments who will join us at the start of the new academic year. Three of these new appointments are entirely new posts, a fact that is the best indication that our Department is thriving, able to provide a hugely vibrant atmosphere that assures excellence in teaching and learning. Newly appointed were also three members of the administrative team, enabling us to provide the very best service to our students and support to our staff.

The past academic year has seen a number of staff and student led innovations that all have become fixtures in the calendar for the next few years. The first year BSc students were taken to an away camp in February, accompanied by a number of staff. You can read in this volume all about this hugely enjoyable trip. The second year students founded the Anthropology Society and inaugurated the meetings with a debate between two members of staff. This event was in many ways the highlight of the year, its tone and content expressing the qualities of this department, whose warmth and intellectual energy make it a very good place to work and study. The third year BSc students organised a leaving Ball, introducing staff and students to the dance steps of Céilidh. Our PhD students have organised a large number of workshops during the months of May and June, showing off the excellent work done by our research and reading groups throughout the year. We are now entering a new phase in our departmental research activities with the formalisation of research platforms and the consolidation and dissemination of research work, while continuing to enable new reading groups to scope out new intellectual frontiers.

Perhaps the greatest credit to the excellent teaching and the huge energy invested by our staff in the care and attention to advancing student learning are this year's BSc degree results which saw almost half of our students leaving the College with a First Class Degree, two of our students being put forward to the Dean's list, and the remaining students being awarded good and very good upper second degree results. We are rejoicing in the success our students and are looking ahead to the new academic year with confidence and a desire to match or improve upon these results.

I wish you all a very happy, restful, and productive Summer.

Professor Susanne Kuechler
Head of Department

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COMETH THE GRANDFATHER

LUCY GILLIAM & CONOR FISK REPORT ON THE FIRST UNDERGRADUATE FIELD TRIP

A strange title for such an article, but one that aptly summarises our spiritual quest to the heart of Somerset cosmology. On the 12th February, the First Year Undergraduates embarked on a three day trip to the Earth Spirit Centre near Glastonbury in Somerset and were launched into what can only be described as a truly anthropological experience!

Story telling with the Grandfather himself Jem Dick, a Pebble Excursion with UCL's own Chris Tilley, Forest Meditation with the Somerset Natives, a Baka Singing workshop with Su Hart as well as a mornings role-play to develop our ethnographic techniques, with those legendary members of staff Jerome Lewis, Ludovic Coupaye and Cressida Jervis Read, not to mention the infamous Sweat Lodge Experience were just some of the highlights of our hugely varied field trip.

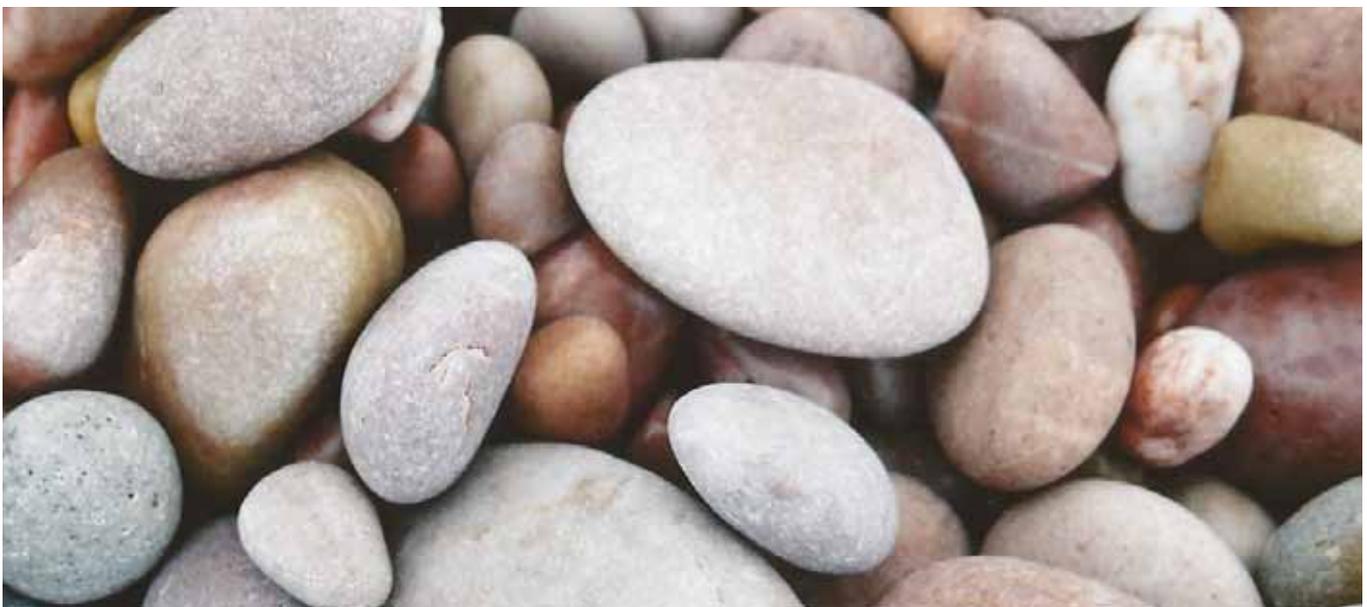
These activities all allowed insightful and enjoyable ways to get to know one another while learning more about the history and landscape of Somerset. The Forest Meditation provided a fantastic insight into the spiritual flows of the area we were staying; offering us an opportunity to meditate and dance on the hilltops. We discussed our



hopes and fears with one another using sticks, imbuing one stick with positive emotions and another with negative ones.

It was perhaps the Sweat Lodge which provided the most memorable experience. We began by constructing the lodge from sticks and blankets early in the afternoon, before leaving blocks of basalt placed in a bonfire for a few hours to heat all the way through. Standing partially clothed around the bonfire before entering the pitch black lodge for an evening of reflection and contemplation, punctuated by calls of ‘grandfather approaching!’ as each glowing block of basalt was added to a pile within the centre of the lodge, created an atmosphere of intense heat and allowing us to fully experience the true meaning of Participant Observation.

It was an excellent trip; the food was fantastic, the setting was beautiful and it definitely brought us together as a year group!



A Summer to Remember

Fieldwork experiences from Tellicherry, Kerala

ARTHI AJIT
(MA Material and Visual Culture)

This will be fun, I thought.
This will be easy.

I had been invited by a friend and anthropologist, Janaki Abraham, to come along on a fieldwork trip to Tellicherry, Kerala. It was July 2010 and I was to assist Janaki in capturing the World Cup fever and pitch in this small, coastal and football-mad town. In no time, I was on a train from Bangalore to Tellicherry, with very few instructions: bring synthetic saris and a few cotton *salwar kameez*, comfortable sandals but absolutely no jeans. This all seemed simple enough. Not having spent much time in this region in my adult life (although my maternal grandfather hails from Tellicherry) I looked upon this fieldwork experience as a kind of beginner's homecoming trip. Janaki picks me up at the station, looks me over – I am duteously wearing a *salwar kameez*, a fitted type of kaftan with accompanying loose pants – giggles happily and welcomes me with open arms.

Day 1 (or was it Day 3 or Day 5? It's all a blur now – why didn't I keep a proper journal?):

Camera batteries in place, main camera and substitute camera at the ready, sari in place, pen at hand, notebook, ok go. Are those men looking at me or something behind me? I'll just keep quiet and observe today. No over-enthusiastic behaviour. I don't want to see that disappointed face again when they realise I don't speak Malayalam. What are they looking at? I'm dressed like any other Malayali woman. Where are all the women?

Janaki says: *My dear, you're wearing silver earrings and women only wear gold jewellery here. Don't worry; the men know you're an outsider. No woman here would put the bag strap across their chest, or carry a camera at the hip – or even have their hair in a ponytail. And the women are all indoors. Oh.*

Outsider, outsider, outsider. That word

echoes and chases me through the corridors of my life. Even in Kerala, I am not at home. And how could I be? I don't speak Malayalam.

But sometimes it's not enough to speak

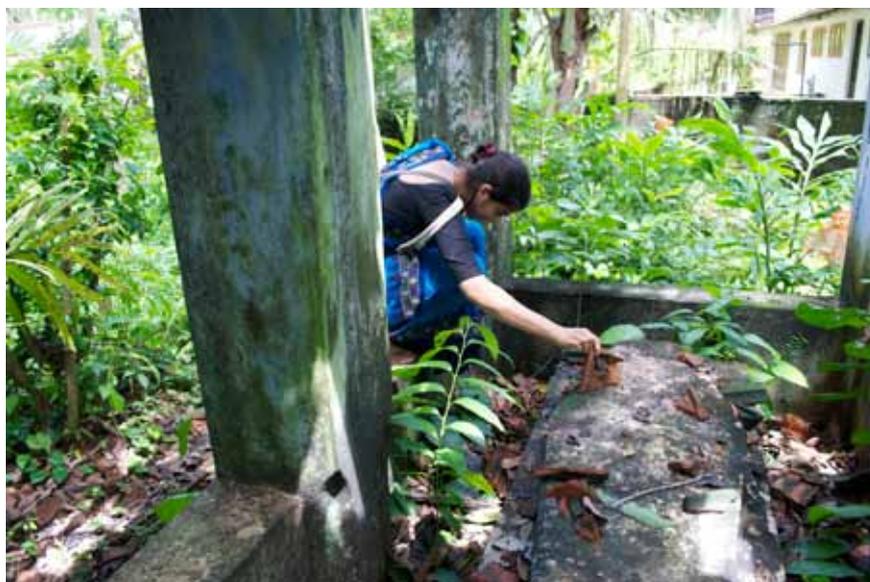


the local language. As I have come to understand, language is more than just words. It's a world system which spits out extremely rich movement, colour and confusing symbols that fuel the gestures we try to understand. So amongst other things, the 'language' of the town of Tellicherry dictates that women are mostly relegated to the house, men rule the roost, and girls past the age of 13 do not wear jeans. Suddenly, the funny things like my big city accent and short hair evaporated, and a more complex

difficulty arose. When Janaki said, "don't bring jeans", I readily accepted the request. Seeing the rule in play brought about an equal and opposite reaction: I wanted to wear jeans. I wanted, in short, to be a statistical anomaly. Strangely, back home I saw myself as a headstrong individual who would never compromise my work ethic with an 'ego clash'.

But reality is so very different from theory. The ground reality was humbling. My ego started to see in Technicolor for the first time. I opened my eyes in Tellicherry for the first time to the idea that every world system, every 'language' has its rightful place. There were things to learn from "the Other", even if I didn't understand them immediately. I saw that I could be myself anywhere in the world as long as I treaded lightly, softly on foreign lands. That compromise is the biggest learning I took away from the field.

Challenges apart, I had the greatest fun learning on and off the field with Janaki.



World apart from London

An Erasmus Experience

DANIEL WATSON
(BSc Anthropology 2012)

The Erasmus Project is a European Union (EU) student exchange programme established in 1987. The Department has exchange relationships with universities in several European countries.

The Erasmus Intensive Language Course classes at the University of Crete were an excellent introduction to Greek led by varying teaching styles and passionate teachers. This was not a plain language course, however. Most weekends were punctuated with an excursion to some cultural site of significance. Taking in Knossos, visiting the monastery of Arkadiou and exploring gorges amongst other activities. Our own trips too took us to Elafonisi, Gramvousa, Matala, and Preveli, dreamy beaches that stud the Cretan coastline.

Shifted into the community youth centre for the last week of our course, due to the student occupation at the university, we were able to learn more about our teachers' opinions regarding the crisis. They were fierce opponents of the government's policies. Irresponsible attitudes at the top, they remarked, should not be atoned for by cuts at the bottom. I found my time in Crete a very heartening example of student politics and shared resolve between academics and pupils.



It the weeks that followed I visited my second student occupation. This time it was at my receiving Erasmus institution, Panteion University. These occupations were part of a larger protest against cuts. However, interestingly, much of what sat in the new legislation regarding education policy was drawn up before the crisis hit. I could go on about the changes to education policy in Greece, but suffice to say there was an ambivalence reflected in policy that is now playing out into concerns regarding promotion of accountability and reducing student representation within higher education.

So, in Athens, change was very much in the air. We were looking for a flat despite an offer from the university; the free student accommodation provided by our university was apparently under refurbishment and instead a shared hotel room would be provided. We later

found out that, in fact, the student residence had been occupied by anarchists for almost 2 years. Asylum laws, now changed, protected university property from the police. These particular laws were heavily laden with emotion, made as they were in the aftermath of the crushed polytechnic student uprising against military rule in 1973. At the Polytechnic university today you can still see the gates lying in the grass that were broken through by a tank on that fateful day when more than 20 people died.

At Panteion I was keen to explore areas of study that were not available to me at UCL. As such, I enrolled in courses titled “Anthropology of the Balkans”, “Anthropology of Islamic societies”, “Anthropology of Violence and Conflict”, as well as “Urban Anthropology”. In order to take the courses I was required to set up a meeting with the teaching academic in each case. The result of these meetings varied. All agreed to take on an Erasmus student, however one academic I met only once as he was too busy for the extra time commitment a foreign student demands. Whilst he conceived of himself as doing me a favour (he had requested no Erasmus students, so he certainly was) others were much more

keen to provide a structured experience. I did favour the weekly meetings these professors proposed simply because it meant more time to discuss the reading material and a better chance to get to know them.

Studying in Athens was a special experience. From searching for accommodation to the 1 or 2-to-1 meetings with professors for discussion, it was a world apart from London. If I were to offer advice to a prospective exchange student in Athens it would be simple: Be flexible, enthusiastic, and chase. Be flexible with regards to the teaching provided, the interference of strikes and other action, and the choice of courses your are offered. Be enthusiastic towards learning more about Greece, and more about your subject in this novel environment. Be willing to chase busy academics through email and in their office hours. Above all the well-worn adage applies; you get out what you put in.

REVIEW

Language course	9/10
Academics	7/10
Administration	6/10
Accommodation	6/10
Life in Athens	9/10
As a whole	9/10





Occupy London

Anthropological Encounters with Lines of Flight

RAGNHILD FRENG DALE
(BSc Anthropology 2012)

According to *Time Magazine*, 2011 was the Year of the Protestor – Starting with the Arab Spring in January, a revolutionary spirit spread across the world, from the Spanish *indignados* in May, across the sea to Occupy Wall Street in September. In London, an anonymous Facebook event announced that the occupation of Paternoster Square outside the London Stock Exchange would begin on 15 October. The same day, police cordoned off the area, and kettled 1-2000 protestors outside St Pauls Cathedral. After a general assembly on the steps, the demonstrators decided to set up a camp of tents, and the police did not immediately move to evict them. The following morning, sir Giles Fraser, then reverend canon of the Church, blessed the occupation and asked the police to leave. Occupy the London Stock Exchange was born.

The occupations in the United States had successfully adopted the slogan ‘We are the 99%’, and the occupation seemed to carry similar, if not the same, promises as many its sister movements across the rest of the world. As anthropologists Janet Carsten and Stephen Hugh-Jones wrote in the book, *About the House*, the house, in a Levi-Straussian manner, is able to embody, manifest and hold contradictions. The tent camp held together revolutionaries and reformists from all levels of society. They all ate from the same kitchen, participated in the same meetings, and shared the same roles in physical space and decision-making process. In contrast to its neighbouring

financial institutions, the camp had simple equipment and transparent democratic structures, with open meetings and minutes available online at the Occupy London website .

Radical academics were quick to join the party, whether analysing, participating in, or expressing support for the movement and its aims. David Graeber, heavily involved in New York, named the tent cities a 'vision of the sort of society you want in miniature', whereas others compared it to the Temporary Autonomous Zones of the Zapatista movement. The movement itself was, and is, acutely aware of its own revolutionary potential and shortcomings, and a group of occupiers made an on-going meta-analysis and public education their main contribution to the movement. Setting up a 'Tent City University' in a marquee tent at St Pauls, they organized an extensive workshop-, lecture-, and discussion programme that hosted historians, economists, social scientists, artists and others, who shared knowledge about the financial crisis, alternative economies, or exchanged tools and strategies to make the movement more effective. TCU, for short, was born alongside the start of the occupation, and is still active six months later, though with a more limited programme.

Of the numerous guests in TCU, names include Doreen Massey, David Harvey, Manuel Castells and five UCL anthropologists. Allen Abramson, Alex Fanghanel, Jerome Lewis, Danny Miller, and Chris Pinney all held lectures at the occupation between October and December, in the open marquee tent where anyone present or passing by at the time could join in. Though only a few miles from the departmental hub in Bloomsbury, the world and the audience they addressed was far from the anthropologically educated crowd they usually encounter. The question then, is what our departmental visitors had to offer? Revolution? Reform? Or gloomy analyses of our current world?

Whilst none denied the Occupation's claim that we live in troubled times, their analysis and contributions stretched a wide register of thoughts and worlds, from hunter-gatherers in Africa to customers at Waitrose. Jerome Lewis offered the perhaps friendliest outlook of the five lectures, talking about the demand-sharing mechanisms of hunter-gatherers, and its resemblance to the sharing that went on in the early days of the St Paul's camp. Danny Miller stressed the need for real-world, functioning examples in the West – and highlighted Norway's welfare state and John Lewis' co-op schemes as examples. Though from a radically different angle, the emphasis on tangible actualisations was central to Alex Fanghanel and her colleague Jason Lim's analysis of French philosophers Gilles Deleuze and Felix Guatarri. From them, de-investment in capitalism at a molecular level is the only path to a real revolution, challenging the very operation of the capitalist machine. The occupation, if a line of flight, will also

need new tools to create a new practice and praxis. Chris Pinney took the ‘xenoscapés’ of an imagined future to envision what might emerge if ritual rebellion can be turned into something more influential, and paraphrasing Adorno, reminded us we can neither let the power of the other or our own helplessness stop us. Perhaps then, as Allen Abramson’s lecture pointed out, emergent praxis will have to come to terms with the riskiness and insecurity of a common future we can no longer escape?

The response to their lectures were as varied as their topics and their respective audiences. Whilst each lecturer attracted a solid contingent of students from UCL Anthropology, the elements of uncertainty – namely, the public, proved a challenge. Not quite as polite as an academic seminar audience, interruptions were frequent and questions asked. At Abramson’s lecture, one occupier even asked him to ‘get to the point’ after the second sentence – not quite in agreement with academics that the point can only be made via a route of thinking through several problems, anecdotes and earlier theories. Scrapping the planned paper and engaging in a dialogue instead, the outcome was a rethinking of both what it means to give a paper, and what it means to listen to one – and from feedback at the end, a highly valued experiment on both sides. Unfamiliar encounters proved productive, and anthropological perspectives proved they can engage with non-academic audiences in a range of ways. At least one of the lectures ended in a long post-discussion with occupiers, who raised interesting concerns and pertinent questions. To step into a world that does not necessarily see academic research as valuable is also a risk of stepping out of one’s depth. All five lectures ducked some waves, went along with others, and floated gracefully through what was – from an observer and organiser’s perspective – a great success that added to the debate within and beyond the movement.

Whether or not the occupations around the world can be the beginning of the transformation they first aimed for, their presence and role in imaginings of different possibilities should not be underestimated. As an editorial of the *Occupied Times* emphasized, ‘History (...) will record that Occupy the London Stock Exchange saw the coming storm and helped sound the warning bell.’ (1 March 2012). Jerome Lewis also highlighted how it made occupiers and the general public talk about different kinds of sharing, different kinds of demands, and different ways of organizing society – and, I would add, a legitimate platform for criticizing the practices of current politics. The input from members of the corridors at UCL fed into the imagined future of the present, as they also shared their knowledge, time, and thoughts free and openly in a tent at St Pauls.

The protest ethic and the spirit of capitalism

VITA PEACOCK

(PhD Social Anthropology/Material Culture)

November 2011

Myself, friends, and several other current and former students from the UCL Anthropology Department, attended the national protest on 9th November 2011 to defend education, organised by the National Campaign Against Fees and Cuts (NCAFC) and sponsored by the National Union of Students (NUS). We were assembled in the UCL Quad just before noon under a blissfully sunny sky, picking up placards which read “Education not Business: Stop the White Paper”, and “No Public Sector Cuts: Protest, Strike, Occupy”, before joining around 3000 other protestors already making Malet Street heave and shudder under the weight of stamping feet.

Now, I want to pause for a moment on the mechanics of resistance, “Protest, Strike, Occupy”, to ask what kinds of ends such tactics serve. Arguments raised that there are never enough explicit agendas and demands at these events, that the lack of political programme renders them ineffective, and some might say, purposeless, misunderstands what Erving Goffman might call, “the definition of the situation”. What is this definition?

“Protest, Strike, Occupy”, particularly the last, are all a form of *stasis*. The first two involve a productive stasis, a withdrawal of labour from the means of production (whether social or material), but the final one, occupation, is stasis for stasis’ sake.



Occupation is a form of spatio-temporal reconstitution, it halts the “flow” of capitalism, rendering modernity less “liquid”, as Bauman would have it. Occupation is a phenomenological response to the overdetermination of time and space in the contemporary cosmopolis, the tendency for every minute and metre to be reduced in their entirety to a raw utility. Occupation creates a space in which to rest and recreate the dimensions.

The experience of protest does similar work, it remakes the city in the way it was originally intended, that is humanly constituted. And as soon as one begins to shuffle along the streets of London, in which the act of travelling has become the end itself, the city begins to invite a profoundly different ontography, as a city in which people do not simply work but *live*. The “non-place” returns to being a place. The route took us from Malet Street, down Gower Street, Shaftesbury Avenue, Charing Cross Road, Trafalgar Square, then along the Strand and down Fleet Street towards the City of London.

And as soon as you have the time and space to look up, and to look around you, you notice that these streets are saturated with a superfluity of symbolism. Dragons bore down on us, gargoyles scowled, men with clubs looked on threateningly. There were strange green bottles, indecipherable shields, and as we entered the City we reached a bridge flanked by four imposing bronze women, the Holborn Viaduct. At their respective feet lay the words: “Commerce”, “Agriculture”, “Science” and “Fine Arts”. In 21st century Britain the latter three are dwarfed by the monstrous scale of the former, repeatedly trampled under uncaring feet.

A protest is always a mixed crowd. One ubiquitous figure, a septuagenarian transvestite in a green hockey skirt, had come along with blaster in tow pumping out folk music, performing an Irish jig to any willing spectator. On his trolley his own sign read, “Did the Americans themselves cause 9/11?”...Er...Education? There was also the minority Black Bloc, whose fondness for spectacle mirrors the septuagenarian transvestite, their head-to-toe black, covered faces, close-linked arms, and tall red and black flags and banners clearly distinguished them from the rest of the crowd. Indeed, while we looked up at the office-workers peering down from their shiny vitrines, attempting to elicit waves and smiles, they stuck up their middle fingers and mocked. While some cajoled



the intimidating figures of the Riot Police into smirks with the chant, “You’re sexy, you’re cute, take off your riot suit”, they shouted “shame on you” and hurled bottles indiscriminately. Not everyone then, mourned the oppression of “Science” and “Fine Arts” by big bully “Commerce”.

The most powerful moments, for me, were those in which the protest itself became the spectacle, when the aim of protest was not simply to experience a community of sentiment, to halt the flow of capitalism for a few brief hours, but one in which onlookers could participate. Indeed, as we followed the wide line of the Strand, luminous construction workers looked on with great interest. At one point, one of them managed to commandeer one of the placards and was waving it furiously at the crowd. This precipitated a wave of whooping and cheering, a euphoric effervescence swept among us, the chant “Students, and Workers, Unite and Fight” boomed out repeatedly until the event had passed. As we approached the City of London, construction workers were replaced by office workers, removed from us by glass, but attentive all the same. Each window of every high-rise building was full of onlookers. No work was going on within *those* buildings; their complicit curiosity had become, as one of our party remarked, a “mini-strike” in itself. For me, they were even more than that. The vista from below was a powerful metaphor for the insidious effects of bureaucratic rationality upon society. Those windows above were full of a faceless mass in homogeneous suits, mostly men, and though we, the protesters, could see all of them in their entirety, they were separated from and invisible to each other, imprisoned in iron cages, gazing down at us with curiosity and silently waiting.

APE: Anthropology in Primary Education

SIÂN ELERI JONES (BSc Anthropology 2012)

AMAPOLA BURR (2nd Year BSc Anthropology)

Undoubtedly academics from all disciplines see their speciality as the superlative branch of learning; a few here at UCL's anthropology department are no different. Through discursive and critical debates, engendered in Dr Jennifer Randall's applied global citizenship course, a number of students have recognised the immensely positive impact anthropology has had, not only on their academic but on their personal development. The reflexivity of the anthropological approach encourages students to free themselves from the clutches of inherent value judgements and mobilises them to engender novel ways of thinking about and being in the world. In short, an education in anthropology arms its disciples with a dispositional approach to life—one which does not assume, does not judge, does not generalise, and always contextualises.

Within education, anthropology has traditionally been confined to universities. Only since 2010, with the assistance of the Royal Anthropological Institute, has it made an appearance at A-level. We believe, however, teaching anthropology to younger students allows them to develop and maximise on critical thinking skills enabling children to situate them-

selves within the context of a vast singular humanity filled with complex and awe inspiring multiplicities. Therefore, during autumn 2011, Dr Randall, Siân Eleri Jones, Amapola Burr, Ruth Mowlam, Gareth Breen, Laura Pattenden, and Jewlsey Matthews embarked upon developing a curriculum of anthropology for primary education. After carefully deliberating the best means to implement such a syllabus within the already packed national curricula of England and Wales, it was decided to build a day's workshop for Key Stage 2 students (age 8-11).

The day begins with an informal discussion about what anthropology is, before making a start on uncovering principal themes of social anthropology. The afternoon expands on the morning's subjects by focusing on similarity and difference through a material culture lens. Fundamentally, the entire day's activities allow students to explore different ways of viewing the world, both close to home and across the globe. It, thus, cultivates an appreciation amongst students that their behaviours, food, clothes, and homes, etc., are simply one way of being in the world, and not the way of being in the world.

By December, our project now titled APE (Anthropology for Primary Education) was piloted with the enthusiastic students of Gors Community School Swansea. Through interactive lesson plans filled with colourful resources—such as videos, flash cards, field journals, and rare foreign objects—the students remained attentive to the syllabus, engaged well, and by the end of the school day became competent anthropological thinkers. A great achievement if you consider that in the morning not a single student had previously heard the word anthropology. Gors Community School, excited to be a part of this pioneering initiative, were also very happy with the day's outcomes and look forward to our return. Moreover, the student's enjoyment of learning about anthropology was exemplified when the following day one student told the head that they wished to be an anthropologist when they grew up!

Learning to think anthropologically is not a skill which is isolated from oth-



er aspects of the curriculum. It can influence individuals' overall approach to life from primary education age through to degree and beyond. The success of the initial pilot day has strengthened our convictions as to the benefit anthropological understanding can have for the education of younger people. We now intend on furthering the social and material culture curriculums, whilst simultaneously developing the biological anthropology element with the aid of new-recruits Sam Maull and Marcel Wallace.

Most recently, we had the wonderful opportunity to share our ideas by presenting at the first national undergraduate anthropology symposium 'Breaking Bubbles'—organised by the innovative anthropology students of Kent University. Our presentation kick started the day by aptly following Dr David Shankland's (Director of the RAI) introduction outlining the RAI's educational program. Positive response towards APE was overwhelming. We were approached by several people currently working on other

educational outreach initiatives, and hope to connect with them in the near future to create a platform for mutually enriching partnerships. Having the opportunity to share our ideas with other budding anthropologists, and having such constructive encouragement has only fuelled our passion for pursuing the wide-reaching potentialities of this project.

Furthermore, 'Breaking Bubbles' was a striking reminder how many students across the country are passionate about our unique field. Fascinating presentations from LSE, Brunel, Kent, and Cambridge evidenced the varied research possibilities anthropology engenders. For example, UCL's own Ragnhild Freng Dale presented both on her undergraduate dissertation research on the becoming of a performer and on her involvement in the Occupy movement. However, do not allow me to deceive you into thinking the day was an indulgent bask in the brilliance of anthropology. Anthropology, as a discipline, is continually evolving; and as such, critical and fierce discussion questioned the current state and place of anthropology throughout the day. We at UCL hope to co-host the next symposium, alongside LSE, with the hope of seeing more bubbles broken and forging collaborative relationships between departments at the undergraduate level.

Moreover, inspired by the dynamic anthropology societies of other departments, second years Liz Fox and Gareth

Breen are taking the lead to re-establish our own UCL 'Anth Soc'. Already with one highly successful event under their belts, which saw Ludovic Coupaye and Matthew Skinner debate the most efficient tools of attraction, watch out for more whole departmental social evenings!

During a time of global connectedness it is imperative that young people develop the skills to understand and approach the similarities and differences found across humanity. Anthropology's inherent sensitivity and respect for these complex nuances perfectly situates it to provide young people with such capabilities. Anthropology should therefore not be restricted to higher education but should be integral to the development of future generations. The APE project has the makings of new exciting approaches not only in anthropology, but to education as a whole. With events such as 'Breaking Bubbles' one cannot deny the budding generations of anthropologists impassioned to continue the work of our current educators and expand the horizons of anthropological learning.



Charles Stewart

Dr Charles Stewart is Reader in Anthropology. His research focuses on the study of syncretism, creolization, the anthropology of religion and topics in the borderland between anthropology and history such as continuity/change, temporality and historicity.

What are you currently doing research-wise? What current projects are your students involved in at the moment?

Dreaming whenever I get the chance is the short answer to your question. Dreaming takes place during sleep, of course, but it can be understood more generally as an unusual absorption into imagined worlds. It occurs on a scale moving from hypothesizing and theorizing, through imagining, to freer forms of reverie. I have always been a dreamer.

At the moment, together with Martin Holbraad, I am organizing a book launch in the Department to celebrate the publication of our new books. Mine is entitled *Dreaming and Historical Consciousness in Island Greece*. It results from fieldwork on the Greek island of Naxos in the Cyclades where I had done earlier research on demonology. For this book I moved to a new village and studied traditions of dreaming. I knew that they had discovered several holy icons in the 1830s. These icons lay buried in the ground and the Virgin Mary appeared in the dreams of several villagers telling them to excavate them – an example of indigenous archaeology.

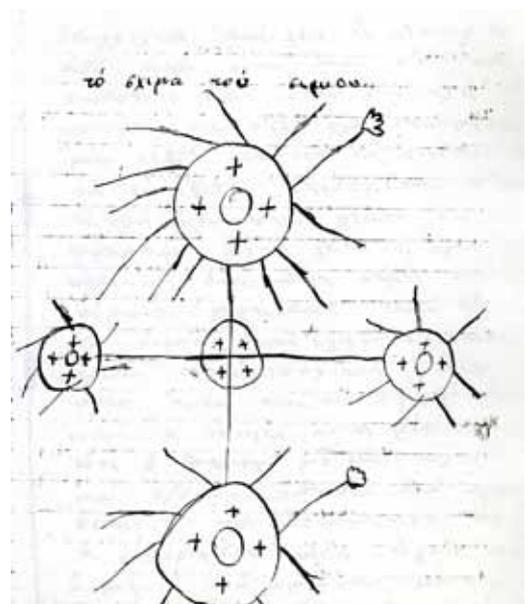
Fieldwork presented a surprise. I learned that there had been a major recurrence of dreaming nearly a century later. In the teeth of the Great Depression, a group of 14-year-old schoolchildren began to dream that they would find another buried icon. They dreamt on a nightly basis for several months, wrote their dreams down in exercise books, illustrated them, and read them to the assembled village everyday. This was an epidemic outbreak of dreaming. Getting hold of a stack of these notebooks fundamentally changed my project.

One other thing happened while I was there. The village decided to build a large pilgrimage church. This is now almost complete, and they installed the largest bells in Greece in fulfillment of an early dream, which prophesied that the church to house the excavated icons would have bells that could be heard in England. In fact, several proponents of the prophecies think that my book also completes the dream prophecies not only because it will be read ('heard') in England, but because the dreams had predicted that an American would come and spread the word.

As I was completing this project I was fortunate enough to be able to teach a third-year undergraduate course titled: 'Temporality, Consciousness and Everyday Life'. This has been one of the very best things I have ever done at UCL. I have now taught that course twice, both times in a seminar format given over entirely to discussion. I cannot speak highly enough about the ability of our undergraduates who have made our discussions so interesting, and who have produced astounding essays on topics such as the temporal structuring force of cv's and obituaries, Chinese concepts of historicity, and retirement as salvation.

What is next?

Together with the Melanesianist Eric Hirsch, I am working on a book on 'historicity'. That will probably be the title. We see this as a new orientation for studies in history and anthropology, which, in recent years, has been taken up by colonial and postcolonial histories or the ethnographic study of archives. Surprisingly, no one has ever gathered together, compared and analysed how various societies conceive and practice what we would call 'history'. The tendency has been to call it history only if it looks like what we do, but otherwise to call it 'myth' or 'ritual' or not to recognize it at all. Eric and I hope to produce a book that will collect valu-



Drawing of a dream vision:
notebook entry, July 1930

able case studies and expand debate, but also be accessible as an undergraduate text.

Last year the American College of Greece invited me to organize a conference in Athens on a topic of my choosing. I selected the theme: 'Colonizing the Greek Mind? The Reception of Western Psychotherapeutics in Greece.' The conference asked how Western psychotherapies stressing individualistic psychology and life history sit next to the psychotherapeutic practices offered by the Orthodox Church, the millennia-old dream books that use dreams to predict the future, or other popular practices such as evil eye unbewitchment. The Greek example bears comparison with the adaptation of Western psychotherapies (psychiatry, psychoanalysis) in countries that may not have a Western model of the self as an integrated, self-actualizing entity. I am editing these essays for publication as a volume.

No specialist on Greece can be oblivious to the current economic crisis, which looks set to plunge the country into a deprivation not known since the immediate post-World War II years. I am currently in discussion with colleagues to put together a large grant bid to conduct a comparative study of everyday life in the grips of economic crisis in Greece, Italy, Spain and Portugal. We want to know how people create new forms of solidarity and what happens to thought when the future suddenly becomes unpredictable. For one thing, we are seeing the rise of the far right wing. One of my PhD students is currently studying xenophobic groups in Greece who believe that the Ancient Greeks are not respected enough.

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

I think it all began with growing up in the midwestern city of Cincinnati, perhaps the twentieth-largest city in America. That was about as far away from non-English speaking lands as possible, and it created in me a great curiosity about other places and the world as it might be understood through the prism of another language. Learning Latin and Spanish in school opened huge vistas. For a while I followed the study of literature; the written word and the literary world seemed to offer all the scope I needed for exploring other cultures.

My route went through Classics, the discipline of my undergraduate degree. In my third year of study, after spending a semester hunched over an Oxford classical text of Euripides, I began to pine for a life outside the library. One day I mentioned this in casual conversation to one of my teachers and he suggested that I think about studying the archaic dialects of Greek still spoken in the south of Italy. At that time there existed no literature in English on this subject. I spent a summer in Puglia and Calabria listening, speaking, recording, and collecting written texts available only locally. I had discovered anthropology without knowing it. It did not take long before

I traded in high culture for cultures with a small 'c'. I am pleased to be supervising two PhD students working on South Italian Greek-speakers.

Are you only an anthropologist?

I am an anthropologist because this is the only discipline that could contain my diverse interests in ethnography, literature, linguistics, folklore, history and classics. I can go from writing an article for a classical dictionary to helping build a roof in the village and it all counts, so to speak. To be an anthropologist is to be free. I am tempted to paraphrase Derrida and say: Il n'y a pas de hors-anthropologie.

But I know you are really asking something else. In my mind Deena and I are just about to depart for our sixth yoga retreat. In reality we have not managed the first one yet. With our close friend Michele we are settling for morning chi gung sessions. Soon we might be able to catch flies with chopsticks. Mainly, I play a variety of sports with my son; that, or watch him play. We also spend unreasonable amounts of time monitoring the fortunes of our favourite baseball team, the Cincinnati Reds. They are in first place at the moment. Life outside anthropology is good.

Children in the Military Courts

A report from Israel and the Occupied Palestinian Territories

BEA RANDALL
(BSc Anthropology 2002)

After graduating with BScs in Anthropology from UCL in 2002, Greg Davies went on to complete a BVC and become a member of the Bar, specialising in cases involving children, while I returned to UCL to study for my masters in Anthropology and Ecology of Development. We bumped into each other again on a London bus in August of 2010 and Greg invited me on a trip he was planning to Israel and the oPt (Occupied Palestinian Territories). Being curious to learn more about the place that I'd read so much about in the news, I willingly agreed to join. The result of this first

trip was a plan to return the following year with a group of experts to produce an independent and apolitical report on the Juvenile Justice system in the oPt. A number of reports had emerged from both Palestinian and Israeli NGOs about the treatment of Palestinian children in the Israeli Military Courts system, and our aim was to contribute to this with a report from leading UK experts in the field of international and child law.

Within Israel and the oPt two legal systems are in operation: in Israel, the Israeli Civil and Criminal system, in the

West Bank, the Military Courts system. Palestinian children in the West Bank are thus arrested by soldiers and tried by the military. The Israeli domestic legal system has one of the best examples of Juvenile Justice law in the world, however, the Military Courts system, regulated by the Israeli army and created through military orders, passed down from central military command, does not. Israel's Civil and Criminal Justice systems, in operation for all Israeli citizens, adhere extremely well to the UN Convention on the Rights of the Child (UNCRC), the most commonly recognised international standard for children's rights. However, very few of the requirements of the UNCRC have been put into place in the Israeli Military Courts system at present.

We obtained funding from the Foreign Office and secured the involvement of a group of family and criminal law judges and lawyers from the UK, including a Court of Appeal Judge, former Attorney General, two Deputy High Court Judges and a leading QC. Then, in September of last year, the delegates travelled out to Israel and the oPt to learn as much as possible about the situation pertaining to Palestinian children's rights.

At the start of our visit, the delegates travelled to Hebron, often seen as a microcosm for the Israeli-Palestinian conflict. We walked through the sterile streets and now mostly closed down market in the old city centre, where the majority of market stall doors have been welded shut. Israeli and Palestin-

ian children's lives there are severely affected by the conflict, even a walk to school can be a harrowing journey. We also visited the military courts at Ofer, where Palestinian child detainees sat in shackles during their trial. With the help of the Embassy in Tel Aviv and the British Consulate in East Jerusalem, meetings were set up with various bodies of the Israeli government. The delegates also met with a number of Jerusalem and Ramallah based NGOs, and perhaps most importantly, with some of the children who have been through the Juvenile Justice system in the West Bank, to hear them tell their own stories about their experiences.

One year earlier, when Greg and I put the wheels in motion for this project, our aim was to present a clear picture of the issues surrounding Palestinian children in the Military Courts system. Currently in the final stages of production, the report will be published this summer.

Rachel Abbott

(BSc Anthropology 2005)

Rachel Abbott has worked at London-based research agency 2cv (www.2cv.co.uk) for over four years. She tells Tom McDonald about her memories of UCL and how anthropology been beneficial to her career.

What are your memories of anthropology at UCL?

I originally joined UCL to study human sciences. As part of the course, I studied some of the human ecology modules with Sara Randall, and I remember loving them so much more than everything else I had been doing on the course, being really excited about them, and wanting to do more of the same. Several weeks into term, I went to speak to Sara, who was the admissions tutor at the time, and was initially told it was too late. I think she saw how insistent I was going to be, with my promises to do whatever it would take to catch up, and she agreed to let me on to course. And thank God she did as studying anthropology really opened my eyes like nothing previously. I don't think I'd be seeing the world in quite the same way or doing the job I do now had I studied anything else.

In terms of what I remember... well obviously Sara Randall's lectures in the first term... feeling really excited that what I was learning about actually had a purpose directly related to how you

view development. I also remember the practical stuff quite strongly, for the paleoanthropology course, identifying bits of skull and so on. Primatology, man and animals, medical anthropology, and Danny Miller's third year consumption lectures were probably the main highlights though.

Weirdly, seeing it's so related to what I do now, I wasn't so taken by material culture at first, preferring the social and biological anthropology courses, but I chose to take Danny's course because his lectures were so brilliant and relatable to everything life.

So what are you doing with yourself now?

I am a research manager at a commercial market research agency based in London. It's an integrated qualitative and a quantitative agency. I work there as a qualitative researcher, managing a range of research projects. Some commercial, some social (by which we mean public policy). We conduct a full range of qualitative methods: everything from auto-ethnography, video diaries, focus groups, large deliberative all-day workshops. We start with a client problem, then find the best way to tackle the problem and see the consumer perspective, getting beyond claimed behaviors to reveal entrenched attitudes, beliefs and unconscious behaviours. Then we do our analysis, which is where we often bring in lots of theory, so anthropology is very useful there. But also marrying it up with people's voices and anecdotes,

and bringing their stories to the fore. It's very much a UCL Anthropology take on what the role of research should be.

How does anthropology contribute to that with the work you do today?

I think it contributes a great deal. At a very practical level, the degree course gave me my first chance to have a go at interviewing, and an understanding of research methods, which I obviously use a bit differently now. But still, just having that exposure of talking to somebody was useful. I also use many of the theories that I learnt during the course. For example, I wrote Giddens's theory of time-space distanciation into a big debrief for the Ministry of Justice about how to engage young people in citizenship and politics. Also, Daniel Miller's 'Mass Consumption' module is directly relatable to the world of products and advertising, and some of his theories and views, I've probably embodied myself... and passed off as my own!

What is the best thing about your job that makes you go in everyday and carry on doing it?

I think the work we get is really interesting, exciting projects about very relevant societal issues. Also the people I work with are passionate about research and there is a licence to be a bit nerdy (in fact, it's encouraged). I work with very bright people that get excited about connecting good research to the world at large. And also the fact that it is real, I

am actually going out and talking to real people, rather than always dealing with secondary data. I get a sense of adventure from my job because I am always working on different projects.

Also, because we get fascinating briefs from interesting clients, I find out about a lot of stuff that I would not otherwise be aware of, for example, government policy decisions or product ideas that may never even come to the market. It's really interesting to find out about government 'secrets', agendas, and understand politics within organisations.

Even with our clients, we'll actually challenge them when they send us research briefs or they say they are launching a product. I think we do have a licence to have a bit of thought leadership, especially in areas where we have done a lot of research. Because we are not immersed in their business, or their one product or one focus, we can have that helicopter view, which is really helpful for our clients, and a hell of a lot more interesting for us. The thing that really gets me excited is that it is so bloody interesting. Not that, I think, 'oh, I can change the world'... it's just knowing about this stuff, I really like to know.

Social Networking Grant to Prof Daniel Miller

A 2.5 million Euro grant has been awarded to Daniel Miller by the European Research Council for a five year research project under the title *Social Networks and Social Science*.

The award of this grant follows the success of Miller's recent volume *Tales from Facebook* (Polity). A major benefit of this award is that it is currently difficult to fund extended ethnographic fieldwork. But the heart of this project comprises seven ethnographic studies, each of fifteen months, set in small towns in Brazil, China, India, Italy, Trinidad, Turkey and the UK. This corresponds to an argument within our Digital Anthropology program that new technological developments, regarded by some as transient, are best studied by classic ethnographic research - so most of our study of the consequences of Social Networking Sites will be offline.



Social Networking Sites such as Facebook are an obvious topic for anthropology given that one of the definitions of the discipline could be that we don't study individuals, rather we study how people are situated in social networks. Other than the UK all these ethnographies will be carried out simultaneously with a strong emphasis on collaboration and comparison. Each the projects will also have an element of independent focus. Miller, who is undertaking the UK work, will examine the impact of social media on a hospice and end of life patients. This choice derives from the three main

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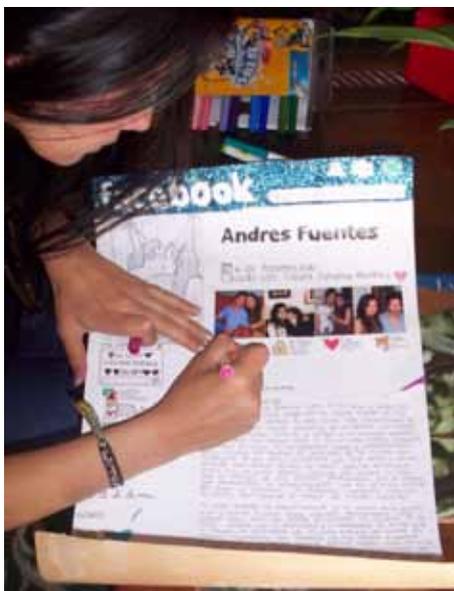


ambitions of this study. The first is to use ethnography to better understand the consequences of social networking sites. The second is to directly contribute to people's welfare through learning from the usage we can observe through fieldwork and advocating developments based on these observations. The third is the intellectual challenge of anthropology, to use this material as part of the overarching aim to finesse our understanding of what it means to be human. We also have ambitions to re-think the possibilities of research dissemination including open access, and we have started a portal for associated research at <http://www.ucl.ac.uk/social-networking/>

The team consists of four post-doctoral researchers which include two of our current PhD students, Tom McDonald and Razvan Nicolescu. There will also be two funded PhD students, including Juliano Spyer from last year's Digital Anthropology MSc. One consequence is that Danniell (Miller) will not be available for teaching during this period other than working with PhDs students.



The Social Experience of Ageing



Doing Social Network Sites

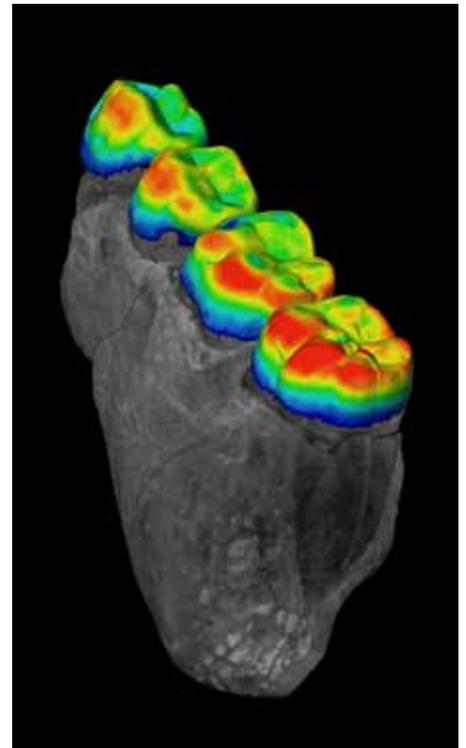


Secret Communications Systems

New BioAnth Computer Lab

Matthew Skinner and Christophe Soligo are excited to announce the installation and opening of a new computer lab in the Anthropology Department.

Complementing our current selection of digital surface scanners, four new high-end computer workstations have been installed to allow staff, researchers and students the ability to conduct research on digital data. In particular these computers allow the processing and analysis of digital representations of the bones and teeth of fossil hominins and extant primates, which are derived from high-resolution micro-computed tomography. This cutting edge data allows anthropologists to non-destructively look inside bones to reveal hidden structures (such as the bony morphology of the inner ear) and address old and new research questions in human evolutionary studies. For example, the image shown illustrates the variation in the thickness in enamel covering the teeth of a 3.5 million year old fossil human ancestor.



Over the coming months five current Masters students will use these computers to collect their thesis data and conduct innovative research in biological anthropology. Also, a number of undergraduate students will volunteer with Dr Skinner in some of his ongoing research projects.

If you are interested in using these facilities or in volunteering on ongoing research projects please

contact Matthew Skinner (m.skinner@ucl.ac.uk).

Award



Professor Volker Sommer, UCL Anthropology, has been awarded the North of England Zoological Society's highest honour, the Gold Medal, for outstanding lifetime achievement in the fields of natural science, conservation and the environment. Previous recipients have included Sir David Attenborough, Dame Jane Goodall and Dr Richard Leakey.

Pasold Prize

Dr Kaori O'Connor has been awarded the Pasold Prize for the best paper published in the journal *Textile History* in 2011. *Textile History* is the leading journal in the field of the economic and social history of textiles.

Dr O'Connor's winning paper *The Ladybird, the Dressing Gown and Pasolds: Cultural Icons of the 'Golden Age' of British Childhood* grew out of a conference called *Clothing Childhood, Fashioning Society*, which was organised by Dr O'Connor and was the first conference looking at children's clothing in the modern period.

The twentieth century witnessed unprecedented social, economic and technological change resulting in dramatic

changes of fashion, which have been the subject of intensive interdisciplinary study. The premise of the conference, and of Dr O'Connor's paper, is the key anthropological principle that social forms are mirrored in material culture, in this case clothing. Dr O'Connor focused on Ladybird dressing gowns and showed how the popularity of the dressing gown and then its disappearance mirrored fundamental changes in childhood, family and domestic life in Britain from World War II to the present day.

The Pasold Prize is sponsored by The Pasold Research Fund, which supports research into the social and economic history of textiles and also assists with conferences and workshops.

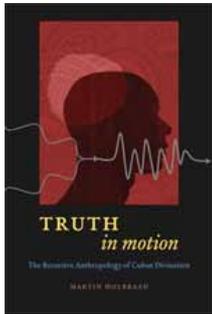
There is an on going Materials group in the Department of Anthropology in which textiles play a prominent part and they invite contact from other UCL departments with a view to collaboration.



New AED Tutor

Ruth Malleson (r.malleson@ucl.ac.uk), who is currently a Teaching Fellow in Human Ecology, covering for Caroline Garaway whilst she is on maternity leave, will be the new course tutor for MSc Anthropology Environment and Development (AED) from August until December 2012, when Caroline will take over.

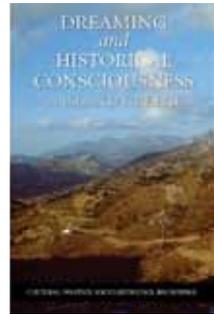
New Book Releases by Staff



TRUTH IN MOTION:
THE RECURSIVE
ANTHROPOLOGY OF
CUBAN DIVINATION

Martin Holbraad

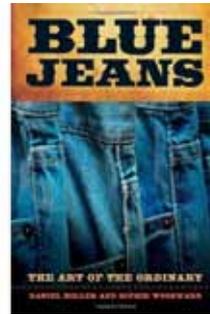
University of Chi-
cago Press, 2012



DREAMING AND
HISTORICAL CON-
SCIOUSNESS IN
ISLAND GREECE

Charles Stewart

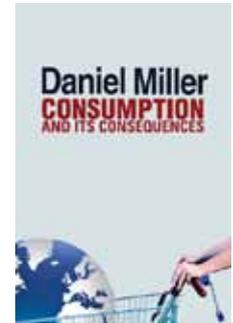
Harvard University
Press, 2012



BLUE JEANS: THE
ART OF THE ORDI-
NARY

Daniel Miller
Sophie Woodward

Berkeley: University
of California Press
2012



CONSUMPTION AND
ITS CONSEQUENC-
ES

Daniel Miller

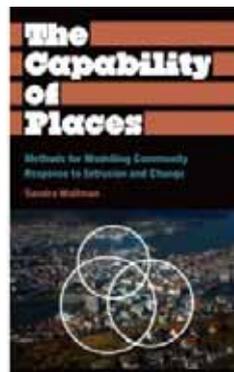
Cambridge: Polity
2012



MIGRATION AND NEW
MEDIA: TRANSNA-
TIONAL FAMILIES
AND POLYMEDIA

Mirca Madianou
Daniel Miller

London: Routledge
2011



THE CAPABILITY OF
PLACES: METHODS
FOR MODELLING
COMMUNITY RE-
SPONSE TO INTRU-
SION AND CHANGE

Sandra Wallman

Pluto Press, 2011

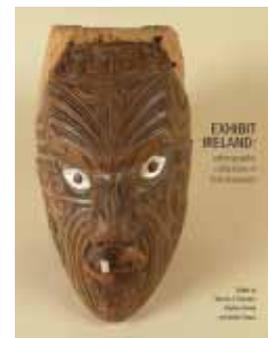


EXHIBIT IRELAND:
ETHNOGRAPHIC
COLLECTIONS IN
IRISH MUSEUMS

Séamas Ó Síocháin
Pauline Garvey
Adam Drazin

Wordwell, 2012

New Appointments

We are delighted to announce the following new appointments to strengthen our teaching and research in the department.

Dr Stefana Broadbent **Principal Teaching Fellow in** **Digital Anthropology**

Stefana is an internationally renowned specialist on social media. She presented at TED in 2009 and is cited by journals such as *The Economist*. Her recent book *L'Intimite au Travail* derives from many years working with teams of social scientists in Switzerland and elsewhere using ethnography to examine the way new media transforms the relationship between work and the home. She theorises new media in terms of their relative



demand for attention within polymedia. She has also worked on the analysis of complex and highly automated work environments in aviation and process control.

Dr Haidy Geismar **Lecturer in Digital Anthropology** **and Material Culture**

Haidy will be coming to UCL from the Department of Anthropology at NYU,



where she was assistant professor in anthropology and in museum studies and taught courses on digital culture. She has written extensively on museums, issues of cultural property and archives, and has conducted fieldwork in New Zealand and Vanuatu. Her book *Treasured Possessions* will be out later this year with Duke University Press. She has papers in many leading journals such as *American Ethnologist*, *Journal of Material Culture Studies*, *Comparative Studies in History and Society*. She is joint founder editor of www.material-worldblog.com

Dr Lucia Michelutti **Lecturer in Social Anthropology**

Before joining UCL Lucia Michelutti held positions at the University of Oxford and LSE. She is author of *The Vernacularisation of Democracy* (Routledge, 2008) and of articles on democracy, popular politics, caste/race, charisma and alternative political experimentations in

North India and Venezuela. She is currently principal investigator of AISMA, a European Research Council funded project which explores South Asian political cultures. The research programme – in partnership with the University of Oxford, King’s College (University of Cambridge), the University of Oslo and the Centre for the Studies of Developing Societies (CSDS, New Delhi) involves the ethnographic study of 16 sites across India, Pakistan and Bangladesh and will further develop the field of the anthropology of democracy and the state.

Dr Lucio Castilho
Lecturer in Quantitative Methods

Lucio was a Leverhulme Research Fellow at the Leverhulme Centre for Human Evolutionary Studies at Cambridge University from 2002 to 2011. I was also an Affiliated Lecturer in the Department of Biological Anthropology. In 2011 I moved to the Max Planck Institute for Demographic Research in Rostock, Germany, where I have been working on the application of new analytical methods to the evolution of ageing and life histories in traditional small-scale societies.

Interdisciplinary approaches to sustainability

RAGNHILD FRENG DALE
 (BSc Anthropology 2012)

What does climate change mean? From climate economics to the politics of water, the Anthropology Sustainability Reading and Research Group at UCL, Urban Laboratory, and the UCL Environment Institute organized two related days of seminars and workshops on ‘Sustainability: Concepts & Materials’. They were interdisciplinary both in design and approach, seeking to integrate different understandings, methodologies and research to broaden out debate within and between departments.

Sam Randalls’ opening talk on “The goals of sustainability” immediately put the problems to the fore: with the many different frameworks and lenses through which climate change is defined and thought about – from security and precaution to individualization of blame and responsibility – a productive dialogue seems near impossible. Yet the hope for a conversation was maintained throughout, and did indeed bear fruits: starting in the first session of questions and answers, lasting right through coffee break and post-conference discussions, there was never a moment where participants were not engaging with these issues as matters of real concern.

It was fitting, then, that presentations ranged broadly; hunter-gatherers as a direct

critique of capitalism, the problems of measuring well-being in local terms, the unfathomable problems involved in extraction in South Cameroon, privatisation of British land, and the matter of thermal comfort as a question of culture. Presentations were short, but the debates were lively in following sessions, finding both common interest overlapping themes.

Blanche Cameron held a keynote speech on the second day, highlighting the need for humans to align themselves with natural forces and be encompassed within, rather than encompass, nature as the primary resource provider. This was followed by a few longer presentations and several short projects by professors and PhD students, on topics as diverse as urban ‘sustainable’ city planning, architects’ rhetorical adoption of sustainability, and heritage tourism. Most took both a curious and critical approach not just to what counts as sustainable for them, but how the participants in their research saw and enacted it – and indeed, how climate economics will not suffice to turn our practices towards sustainability.

Ending in a roundtable with Jerome Lewis and Victor Buchli, both stressed the interconnectedness of issues as less a matter of demography, and more a matter of how we consume resources. As Buchli stated, we in the West are highly complicit in the current state of affairs, yet there is no “us” against “them” – as there is no outside to capitalism. Yet, as Lewis pointed out, our challenge is not to ‘lift people out of poverty’ and into consumerism, but rather to get the rich to both consume and control less. Even though no consensus on what makes an ideal society, nor a sustainable path to get there seems within immediate reach, the two days gathered a wide range of views and methods together. Acknowledging that no one perspective has the full overview, interdisciplinary and collaborative approaches planted seeds that will hopefully carry on and inform pathways for further research and dissemination.

AnthSoc is Back

the inaugural debate

Finding the Perfect Mate: Tools and Techniques of Attraction

GARETH BREEN
(2nd Year BSc Anthropology)

Ahhh love...! Since before the days of Geoffrey Chaucer’s Wife of Bath- a serial monogamist and medieval gold-digger- who muttered dryly, ‘God bad us for to wexe and multiplie; That gentle text can I wel understonde’, we in “the West” have

generally been obsessed in one way or another with all things sexy and romantic. The modern efflorescence of dating sites, our continued fascination with celebrity affairs and the thematic consistency of pop lyrics across the decades

Bridging the Divide: Anthropological Answers to Life's Big Questions



are testament to this cultural perseverance. But what does anthropology- in its broadest sense- have to say about these matters of the heart (and groin)?

In AnthSoc's first organised debate in departmental memory, *Finding the Perfect Mate: Tools and Techniques of Attraction*, Drs Ludovic Coupaye and Matthew Skinner tackled these issues head on from (not so) radically different disciplinary perspectives. Drawing on their respective expertise in material culture studies and paleoanthropology, Coupaye and Skinner engaged and entertained an anthropological crowd hailing from all corners of the department. The lively discussion was deftly woven into a series of tentative conclusions and fruitful anthropological questions by the department's very own Rafael Schacter.

From the outset of the debate, the presumptive title was challenged on both

sides. "Isn't the "perfect mate" a peculiar, historical concept?" "And what does attraction have to do with reproduction anyhow?" The relationship between the two is not simple, whether you consider the Papua New Guinean Abelam (Ludo) or the Palaeolithic Achuleans (Matt). "Attraction" is an ambiguous term that might be considered to articulate something that pervades social life and lies at the root of all social living. We are "attracted" to things and concepts as much as we are to friends and potential reproductive partners. What is important is to consider are the various "fields" and "forces" that move, and are moved by, these different forms of attraction. The terms "tools and techniques" are perhaps too narrow to describe how anthropologists should approach (and elicit!) attraction. Not only this, the term "mate" became problematic as the discussion moved through different topics and moods, not least because of its

singular tense. How often – culturally, (pre)historically, pragmatically – is it desirable and acceptable that we direct, or have directed, our attraction to a single individual?

Thus, the perhaps misguided title only added fuel to a fiery debate that went some way towards effacing our ethnocentric, heterosexual, intra-disciplinary

biases. Fresh insight was made into the depths of Homo Romantus and new questions were raised as to how attraction is mobilised, materialised and motivated in human-material-animal relations. It was great to see so many staff and students squeezed, wining and snacking, into the commons rooms, and I am doubtless not alone in eagerly awaiting the next clash of anthropological titans!

Events in the Department



18 May 2012
The 21st Century Body Symposium



18 May 2012
Sustainability: Concepts & Materials Workshop



12 June 2012
India: A Veneration Nation? Conference



31 May 2012
Book Launch by Martin Holbraad and Charles Stewart



21-24 June 2012
Open City: London Documentary Festival



11 June 2012
Anthropology in London Day 2012 Conference



26 June 2012
The Creativity of Property Workshop



12-13 June 2012
Moving Scales and Scales of Movement: Cosmologies of Borders and Crossings Workshop



3 July 2012
Structure Inside Organisations Workshop

Recently Awarded PhDs

Congratulations to the latest cohort of UCL Anthropology PhDs:

Stella Pivalaki – *Recording and Interpreting a Rock Art Complex Situated in Northern Greece: A Tripartite Approach*

Dafne Accoroni – *Islamic Integration and Social Wellbeing in Paris: The Soninké Foyer and the Mouride Brotherhood*

Kesson Magid – *Reproductive Ecology and Life History of Human Males: A Migrant Study of Bangladeshi Men*

Rafael Schacter – *Ornamentation and Order: An Ethnography of Art, Illegality and Civic Ritual in Madrid*

Juan Rojas Meyer – *Landscape, Person and Perspective: Creativity and Place-Making in a Mexican Town*

Victoria Sultana – *Amputations and Invocations: A Study of Limb Amputation in Malta*

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