



Collaboration, Intimacy & Revolution: #EASA2014 Conference

Allegra
October, 2013



A sneak preview into the 13th EASA Biennial Conference organized at the Estonian Institute of Humanities, Tallinn University, Estonia 31st July - 3rd August, 2014 with the title [Collaboration, Intimacy & Revolution - innovation and continuity in an interconnected world](#)

We're inspired! And find nice connections with the forthcoming seminar [Probing The Intimate Workshop: Cross-Cultural Queries of Proximity and Beyond](#) organized at University of Cambridge 13-14 May 2014 - Intimacy is clearly becoming a hot topic for the moment!

Call for Panels: 14/10/2013-09/12/2013



The 2014 EASA conference, which also celebrates the 25th anniversary of EASA's inaugural meeting, coincides with a quarter-century since the end of the Cold War and the events that triggered dramatic changes around the world. The 14th EASA Biennial Conference will be held in a region that experienced first-hand the socio-political reconfigurations emerging around that time. This conference aptly revolves around the complex intimacies and collaborations at play in bringing about revolutionary change.

20th century social theory, which accounts for the majority of anthropology's professional history, was characterized, amongst other things, by the belief that anthropos was a selfish and competitive being. The new millennium has distinguished itself already by new forms of empirical data, conceptual innovation, cross-disciplinary theorising, and vanguard technologies, which acknowledge, even multiply, anthropos' potential for cooperation.

EASA 2014 is an invitation to explore new collaborative practices and data sets at various levels and in multiple directions. It is also an invitation to explore concepts of collaboration as a way out of certain theoretical and methodological deadlocks in which many anthropologists have found themselves in past decades: the iron cage of structural functionalism has been pried open, for example, by intentional and collaborating social actors, and some of the bottomless deconstructions of postmodernism have been overcome by attention to the collective and collaborative making of meaning. We also invite colleagues to think about collaboration as not just a technical affair, but as an intimate process. Approaching collaboration as relations of intimacy opens up conceptual spaces to explore the basic terms of our contemporary world, including social and political change, community, kinship, social networks, activism and digital media.

One thematic direction for this conference includes attention to the technologies of, and for, intimate collaboration, such as those proliferating on the Internet. Virtual communication has changed the flow of information and spurred new types of cooperation previously unknown or impossible, but participants are, of course, also invited to consider the many forms of intimate collaborations beyond



those related to new technology. Intimacy invokes emotion and the senses. The conference will pick up on the 'sensuous re-turn' in anthropology characterised by research practises that involve contextual, reflexive, ethnological and ethnographic fieldwork, participant observation, and thick description. Narrative, memory, ways of dealing with rapid and extreme social changes, the construction of self-identity in a globalising, inter-sensuous, and trans-subjective world, are all issues that EASA 2014 might consider. Such considerations are crucial in developing the conceptual tools and research practices which will help to maintain anthropology's standing as a discipline among other disciplines—especially at a time of concern for the discipline, when cultures of audit, speed and disposability impact on funding opportunities and what is valued in scholarship which, in turn, are blocking certain academic pathways.

Thinking of the intimacy of cooperation and collaboration may also change our perspective on the place of anthropos in the world. We might direct our attention to companion species for instance, or meshes, or networks, or thought nebula as agents in the terraforming of experience – in the attention paid to the 'noosphere' or the 'anthropocene'. We might think disaggregation of humanity along human/machine lines and its recombination in 'cyborg' anthropology, for example, or in our understandings of artificial intelligence. Further examples include the emergence of aggregate political subjects like Occupy or entities such as Anonymous.

Scrutinising the simultaneously mental and material processes of collaboration, we find that such processes are never constituted by smooth flows or unanimous connections alone. Rather, social and cultural worlds come into being through various, often disharmonious and conflicting modes and spheres of collaborating. Cooperation in all its forms is also frequently shot through with hierarchies and inequalities. Thinking in terms of intimate collaborations also necessitates asking about clashes, conflicts, and collusion (both tacit and explicit), which frequently go hand in hand with declarations of cooperation and partnership. Ethnographers, with their sharp eye for hidden dynamics, are in a unique position to highlight the complexities, nuances and contradictions of collaboration.



Politically, new forms of collaboration are especially topical in terms of recent post-colonial developments around the world, including those in West Africa and in the aftermath of the 'Arab Spring', as well as links forged, for example, between rioters in Brazil and Turkey. This conference provides an opportunity to discuss topics such as the relations between networking technologies and social change; there is also an invitation to critically analyse the 'revolutions' which they are understood to facilitate.

For our professional practice, focusing on the revolutionary dynamics of collaborative intimacies can help us rethink the production of knowledge which anthropologists are currently engaged with. As a researcher inevitably participates in creating a web of collaboration while conducting fieldwork, he or she may encounter various dilemmas related to the intimacy of these collaborations. What is the meaning of intimacy for an anthropologist in a variety of fieldwork situations? Furthermore, do different mediums such as written text, documentary film, or sound recordings enable the researcher to create a different level of collaboration with the field, producing more collaborative anthropological knowledge as a result? Who and what collaborates to produce ethnographic knowledge? With many anthropologists exploring dissemination through new media, does our networked world usher in the end of the lone ethnographer? What would be lost if it did?

It is fortuitous that a conference addressing these themes will take place in Tallinn. Along with other Baltic states, Estonia initiated the 'Singing Revolution' which has been credited a central role in the country's move towards independence and post-Soviet reformations. Today, Estonia is equally at the forefront of the digital revolution - a socio-technological complex which is likely to have impacts analogous to those of the printing press 500 years ago. Through a focus on Collaboration, Intimacy and Revolution we invite you to explore not only the manifold social, political and cultural transformations around the world, but also to re-think some of our taken-for-granted conceptual tools.



Sin of Cain

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The Sin of Cain

*The Frazer Lecture in Social Anthropology, 1954**

I. SCHAPERA

THE THIRD CHAPTER of Frazer's *Folk-Lore in the Old Testament* (1918, I, pp. 78-109) is entitled 'The Mark of Cain'. It will be remembered that, after Cain had killed his younger brother Abel, God drove him away and condemned him to be a 'fugitive and a wanderer'. And when Cain protested at the greatness of his punishment, saying that whoever found him would slay him, God replied: 'Not so! If any one slays Cain, vengeance shall be taken on him sevenfold.' 'And', the narrative continues, 'the Lord put a mark on Cain, lest any who came upon him should kill him' (Gen. iv. 8-15).

Like many an earlier commentator, Frazer was particularly interested in the nature of the 'mark' by which Cain was protected. He reviews briefly, and discards, the varying explanations of such men as Robertson Smith and Stade, and then, ignoring Driver's (1926, p. 67) opinion that in this connexion 'it is idle to speculate', since what the mark was 'is not stated', he draws upon comparative ethnography for an explanation of his own. 'The mark of Cain', he concludes after a survey of analogous instances, 'may have been a mode of protecting a homicide against his victim's ghost, either by disguising him or by rendering him formidable and repulsive' (Frazer 1918, p. 99).

This explanation . . . he continues (*ibid.*, pp. 100-1) . . . has the advantage of relieving the Biblical narrative from a manifest absurdity. For on the usual interpretation God affixed the mark to Cain in order to save him from human assailants, apparently forgetting that there was nobody to assail him, since the earth was as yet inhabited only by the murderer himself and his parents. Hence by assuming that the foe of whom the first murderer went in fear was a ghost instead of a living man, we avoid the irreverence of imputing to the deity a grave lapse of memory little in keeping with the divine omniscience. Here again, therefore, the comparative method approves itself a powerful *adversum Deum*.

It is pleasantly ironic to find Frazer rallying to the support of a deity whom his own writings, notably *The Golden Bough*, are sometimes said to have done much to discredit. But in his zeal he seems to have overlooked one possible implication of his theory: if we accept it, we must assume also that God's protection of Cain went so far as to include the threat of retaliation against the ghost of Abel should the latter seek vengeance.

Now do I see the same difficulty as he and others in determining who there was to avenge the death of Abel. In early Biblical times, a father had power of life and death over his children;¹ and in the scene where Reuben offers his two sons to Jacob as a pledge for the safe return of Benjamin from Egypt, the patriarch is explicitly invited to slay the youths should his favourite not be brought back to him (Gen. xlii. 37). We are told also that when Athaliah, mother of Ahaziah, learned of her son's assassination, 'she arose and destroyed all the royal family of the house of Judah', i.e. all the other sons of her husband (II Chron. xxii. 10; II Kings xi. 1). Presumably, therefore, it would have been both possible and justifiable for Adam, or even Eve, to avenge Abel's murder had either been so inclined.

*Delivered in the Examinations Schools, Oxford, 28 October 1954.
¹Cf. Gen. xxi. 1-13 (Abraham and Isaac), xlii. 37 (Reuben and his sons); Judges xi. 29-40 (Jephthah and his daughter); I Sam. xiv. 35, 44 (David and Jonathan).

In the face of new beginnings it is always useful to look back at how things got started in the first place. With these words we want to introduce to you a text that was single-handedly responsible for awakening the legal anthropological imagination of one of your devoted moderators, namely Miia Halme-Tuomisaari.



[Isaac Schapera](#): The Sin of Cain. The Frazer Lecture. The Journal of the Royal Anthropological Institute of Great Britain and Ireland. Vol. 85, No. 1/2 (1955), pp. 33-43

Admittedly the article may appear hopelessly old-fashioned in the midst of current discussions – which is perhaps appropriate given that it was first published almost seven decades ago – but maybe this tenor also confirms its status as a ‘classic’.

First held as a [Frazer lecture](#) in [Examination Schools at Oxford](#) in 1954, the article discusses [James Frazer’s Folk-Lore in the Old Testament](#) published in 1918, and more specifically still, its third chapter titled ‘The Mark of Cain’. The Chapter is based on the tale of Cain killing his younger brother Abel, only to be driven away by God and condemned to be a ‘fugitive and wanderer’.

The article then continues by linking this isolated instance of homicide into societal structures more generally, recalling how in “early Biblical times, a father had power of life and death over his children”. The article ends up in an almost ‘Agambeniesque’ [bare life](#) type feeling as it asks: when is the killing of a person *just* a homicide, when is it something much more?

To offer a brief [biography of Isaac Schapera](#), he was born on June 23, 1905 in South Africa, and he is known for his detailed ethnographic and typological work on the indigenous peoples of South Africa and colonial Botswana in particular. His work was influenced by his instructors [A.R. Radcliffe-Brown](#) and [Bronisław Malinowski](#), and his best known publications include [A Handbook of Tswana Law and Custom](#). He obtained his PhD from the [Anthropology in London School of Economics](#), where he also became professor of Social Anthropology. Schapera died June 26, 2003 in London and the [obituary](#) written for [the Guardian](#) by professor Simon Roberts from LSI to offers a warm glimpse into Schapera’s life and persona. Roberts’ text also illustrates how his scholarship, ironically, both forwarded a stark criticism of the colonial rule, and was being



used as a source of guidelines for governance by the same administration.

Departing from our usual devotion to make life easy and comfortable for Allegra readers, this post contains no link to the full article. Whereas this is admittedly due to our inability to crack the particular licenses protecting the text, we decided that this was actually just as well: what better way to accompany a classic text than by pairing it with an ACTUAL visit to a library?! (Remember those places with stacks of things called 'books' as well as all the tools for 'prehistoric googling' also known as 'archives'.) Yet we promise to redress this gap as soon as possible with a fast and easy 'click-click' straight to the original text.

Isaac Schapera: The Sin of Cain. The Frazer Lecture. The Journal of the Royal Anthropological Institute of Great Britain and Ireland. Vol. 85, No. 1/2 (1955), pp. 33-43. Published by: [Royal Anthropological Institute of Great Britain and Ireland](#)

Love, Gender, Intimacy, Sexuality and Law

Allegra

October, 2013

As one of our aims is to keep a pulse on the (scholarly) feeling of the moment, we wanted to share these recent encounters with highly familiar themes from our varied sources. First, [a thought-provoking article](#) from [The Feminist Wire](#) discussing the romantic notion of love, freedom and equality and how it has been hotly contested by many feminists. These themes find connection in the upcoming, fascinating-sounding seminar at the University of Cambridge titled ['Probing the Intimate'](#) (13-14 May, 2014) as well as a forthcoming book



[Redefining Rape](#) by [Estelle B. Freedman](#) discussing the historical trajectory behind definitions around this profound violation of intimacy.

The consideration of the complex roles of women in the eyes of the law continues in the upcoming seminar '[The Judge is a Woman](#)' organized at the [Université Libre de Bruxelles](#). The entanglement of law, gender, love and legal regulation of sexuality lends itself also the issue of same-sex marriage explored recently by [Nicola Barker](#) in her book [Not the Marrying Kind](#), winner of the 2013 SLSA-Hart Socio-Legal Book prize. And while on the topic, why not look into the work of [Mariana Valverde](#), the current '[Membership Spotlight](#)' of the [Law and Society Association](#).

To conclude this free association of thoughts, the issue of women's visual representations echoes our recent call for more experimental approaches to analyze international collaboration: the photo exhibition and book [She Who Tells a Story](#) introduces the pioneering work of twelve leading women photographers from Iran and the Arab world.

As the Middle East has undergone unparalleled change over the past twenty years, and national and personal identities have been dismantled and rebuilt, these artists have tackled the very notion of representation with passion and power. Their provocative images, which range in style from photojournalism to staged and manipulated visions, explore themes of gender stereotypes, war and peace, and personal life, all the while confronting nostalgic Western notions about women of the Orient and exploring the complex political and social landscapes of their home regions.

Enhanced with biographical and interpretive essays, and including more than 100 reproductions, this book challenges us to set aside preconceptions about this part of the world and share in the vision of a group of vibrant artists as they claim the right to tell their own stories in images of great sophistication, expressiveness, and beauty.

The included photographers are Jananne Al-Ani, Boushra Almutawakel, Gohar

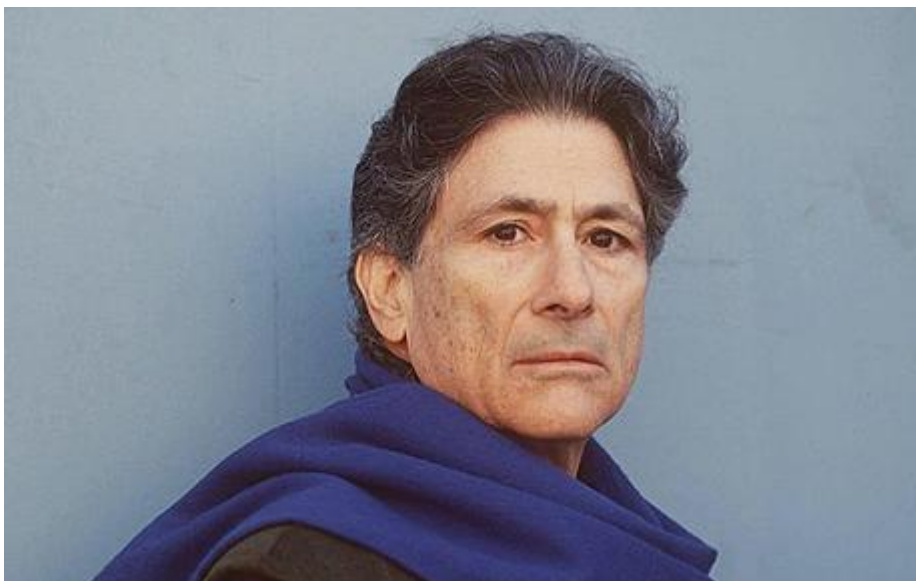


Dashti, Rana El Nemr, Lalla Essaydi, Shadi Ghadirian, Tanya Habjouqa, Rula Halawani, Nermine Hammam, Rania Matar, Shirin Neshat, and Newsha Tavakolian.



Orientalism after Said

Allegra
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We just came across the last filmed interview of Edward Said, made available on the [blog of Verso Books](#) on the occasion of the tenth anniversary of his death. The interview is all the more poignant that Said appears physically diminished by the



incurable leukemia he has had for ten years, and yet irresolute to rest, as his doctor keeps on advising him.'

There is so much more to do (...) So the idea of relaxation and resting, I completely refuse. It's a physical, almost total revulsion.

Said tells Charles Glass, his interviewer.

<https://www.youtube.com/watch?v=6NNuczNFyZM>

In this three hour long conversation, Said reflects on his childhood in Cairo, on his early years as a student in the US - a country to which he never felt he belonged, like most of the other countries where he lived - [his return to Palestine in 1951](#), and his passion for music and literature, two disciplines he views as complementary. He also explains the way he sees the role of the critique in the contemporary world:

*The canons of understanding, the canons of interpreting apply in all these instances: whether it is politics, or literature or critics: they have to do with **memory**. They have to do with notions of **coexistence**. The world is not an exclusive place...and then **human agency** or will. It's up to you to try and hold them together. And that's where effort is for me. I never saw myself as a solver of problems. People sometimes ask me: 'Give us a programme! Give us a solution!', but I distrust that.*

But what is perhaps the most touching element of this sequence is the discovery of his isolation - only counter-balanced by the caring presence of [his family who continues to keep his memory alive](#) - and his physical incapacity to speak after the events of 9/11. When Said dedicated his life to giving a voice to the Palestinians, international media seem to strive to achieve the exact opposite, as this [interview of Frank Barat with John Pilger](#) reminds us. After the invasion of Afghanistan and Iraq, and the devastating wars in the Middle East where the ['Oriental' other is still portrayed as a blood thirsty barbarian](#), who will speak for



Palestine and the Arab world with the same persuasive power?

NEW Beginning: The London Review of International Law

Allegra
October, 2013



london review
of international law

It is our great pleasure to welcome [the first issue](#) of [The London Review of International Law](#); a journal what promises to become one of the most exciting publications in international law - and given the journal's self-proclaimed emphasis of critical, innovative and cutting-edge scholarship, we are convinced that this publications holds great relevance also for the readers of Allegra! Congratulations & thanks, editors Matt Craven, Catriona Drew, Stephen Humphreys, Andrew Lang and Susan Marks! [Click here](#) for the introduction of the first issue discussing - appropriate also for Allegra - the various notions of 'beginnings'

The *London Review of International Law* is a peer-reviewed journal for critical, innovative and cutting-edge scholarship on international law. The journal's essential mission is to publish high-quality research. At the same time, it is a specific aim of the *London Review* to support and foster the emergent body of work being undertaken in the areas of international legal theory, international legal history and international socio-legal studies. This work is reshaping the



contours of international legal scholarship with profound implications for received enquiries and ideas, and the *London Review* gives it pride of place.

The *London Review* encourages transdisciplinary enquiry. Disciplinary boundaries are there to be transgressed, or at any rate problematised, and the editors are keen to publish research that expands the range of concepts, insights and manoeuvres deployed to analyse international law. Equally, however, the editors aspire to publish work that explores and excavates the untold stories and lost traditions of international law itself. The disciplinary affiliation of authors is not important.

Insisting on the notion that international legal scholarship can and should read well, the *London Review* prioritises excellence in writing. While the careful crafting of texts is all too often subordinated to the dictates of technical proficiency, the ascent of English as a global language has generated an array of registers and modes of expression. The *London Review* welcomes that diversity, and encourages an experimental attitude to the communication and development of international legal ideas.

The *London Review* is divided into three sections. The first section publishes scholarly articles. The second section is devoted to review essays. These may be critical explorations of one or more new publications or of older texts reconsidered in the light of new publications, but may also be structured, for example, around particular scholars, concepts or events. The *London Review* does not publish short-length book reviews. The third section supplements this writing with material designed to broaden and enrich the international legal conversation in a different way. Varying from issue to issue, this may include annotated reprints of classic texts, translations of foreign language scholarship, and reports of archival sources, along with photography, poetry and other non-traditional forms of engagement with international legal themes.



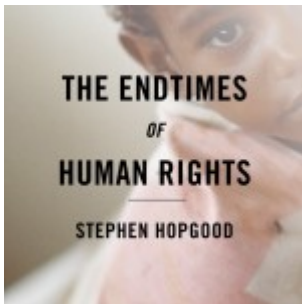
(SLOW) Food for Thought: End of an Era?

Allegra

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Are we approaching the end of an era? A few prominent voices around us certainly seem to think so. In a recent interview in the [Humanité summer series](#) [Slavoj Žižek](#) argued that the historic era alliance of democracy and capitalism is drawing to a close. Given what the same thinker has earlier written on the need to be '[against human rights](#) (Zizek 2005)', we suspect that he would be sympathetic of claims according to which we are also approaching the '[Endtimes of Human Rights](#)' as [Stephen Hopgood](#) argues in his forthcoming book (Hopgood 2013). [Lori Allen](#) has explored the similar theme in her recent publication [The Rise and Fall of Human Rights Cynicism and Politics in Occupied Palestine](#), 2013. Yet, if we believed [Costas Douzinas](#), this '[Last Utopia](#)' as famously phrased by [Samuel Moyn](#) (Moyn 2012) was already [over a decade ago](#) (Douzinas 2000).



[Hopgood, Stephen: The Endtimes of Human Rights](#). Forthcoming in October 2013

“We are living through the endtimes of the civilizing mission. The ineffectual International Criminal Court and its disastrous first prosecutor, Luis Moreno-Ocampo, along with the failure in Syria of the Responsibility to Protect are the latest pieces of evidence not of transient misfortunes but of fatal structural defects in international humanism. Whether it is the increase in deadly attacks on aid workers, the torture and ‘disappearing’ of al-Qaeda suspects by American officials, the flouting of international law by states such as Sri Lanka and Sudan, or the shambles of the Khmer Rouge tribunal in Phnom Penh, the prospect of one world under secular human rights law is receding. What seemed like a dawn is in fact a sunset. The foundations of universal liberal norms and global governance are crumbling.”—from *The Endtimes of Human Rights*

In a book that is at once passionate and provocative, Stephen Hopgood argues, against the conventional wisdom, that the idea of universal human rights has become not only ill adapted to current realities but also overambitious and unresponsive. A shift in the global balance of power away from the United States further undermines the foundations on which the global human rights regime is based. American decline exposes the contradictions, hypocrisies and weaknesses behind the attempt to enforce this regime around the world and opens the way for resurgent religious and sovereign actors to challenge human rights.

Historically, Hopgood writes, universal humanist norms inspired a sense of secular religiosity among the new middle classes of a rapidly modernizing Europe. Human rights were the product of a particular worldview (Western European and Christian) and specific historical moments (humanitarianism in the nineteenth century, the aftermath of the Holocaust). They were an antidote to a troubling



contradiction—the coexistence of a belief in progress with horrifying violence and growing inequality. The obsolescence of that founding purpose in the modern globalized world has, Hopgood asserts, transformed the institutions created to perform it, such as the International Committee of the Red Cross and recently the International Criminal Court, into self-perpetuating structures of intermittent power and authority that mask their lack of democratic legitimacy and systematic ineffectiveness. At their best, they provide relief in extraordinary situations of great distress; otherwise they are serving up a mixture of false hope and unaccountability sustained by “human rights” as a global brand.

The Endtimes of Human Rights is sure to be controversial. Hopgood makes a plea for a new understanding of where hope lies for human rights, a plea that mourns the promise but rejects the reality of universalism in favor of a less predictable encounter with the diverse realities of today’s multipolar world.

See discussion on book at [Open Democracy: Free Thinking for the World](#)

[Allen, Lori: The Rise and Fall of Human Rights Cynicism and Politics in Occupied Palestine, Stanford of University Press, Stanford, 2013](#)

The Rise and Fall of Human Rights provides a groundbreaking ethnographic investigation of the Palestinian human rights world—its NGOs, activists, and “victims,” as well as their politics, training, and discourse—since 1979. Though human rights activity began as a means of struggle against the Israeli occupation, it has since been professionalized and politicized, transformed into a public relations tool for political legitimization and state-making.

In failing to end the Israeli occupation, protect basic human rights, or establish an accountable Palestinian government, the human rights industry has become the



object of cynicism for many Palestinians. Lori Allen contends, however, that far from indicating apathy, such cynicism generates a productive critique of domestic politics and Western interventionism. The book's broad appeal lies in illuminating the successes and failures of Palestinians' varied engagements with human rights in their quest for independence.

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2000 The End of Human Rights: Critical Legal Thought at the Turn of the Century. Hart Publishing.

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2005 Against Human Rights. New Left Review 34(July-August).



JOURNAL of Legal Anthropology: New Issue & Call for papers

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[Issue 3](#) of the [Journal of Legal Anthropology](#) has just come out! It features articles from Melanie Griffiths, Maya Unnithan, Nebi Bardhoshi and Allegra moderator [Miia Halme-Tuomisaari](#). In addition, a Forum on Women's Rights and Sovereignty/Autonomy: Negotiating Gender in by Indigenous Justice Spaces by Shannon Speed with comments from María Teresa Sierra, Lynn Stephen, Jessica Johnson and Heike Schaumberg. See below for full list of contents.

The journal has also an ongoing call for papers for the themed peer-reviewed issue: 'Law-making' between anthropology and public settings

JLA Issue 3 - 2013

Melanie Griffiths, University of Oxford: *Living with uncertainty: indefinite immigration detention*

Maya Unnithan, University of Sussex: *Thinking through surrogacy legislation in*



India: reflections on relational consent and the rights of infertile women

Nebi Bardhoshi, University of Tirana: *Legal dynamics in a border area: between customary law and state law*

Miia Halme-Tuomisaari, Max Planck Institute for Social Anthropology: [Contested representations: exploring China's state report](#)

JLA FORUM

Shannon Speed, University of Texas at Austin: *Women's rights and sovereignty/autonomy: negotiating gender in indigenous Justice spaces*

Comments:

María Teresa Sierra, Centro de Investigaciones y Estudios Superiores en Antropología Social (ciesas), Mexico

Lynn Stephen, University of Oregon

Jessica Johnson, University of Cambridge

Heike Schaumberg, University of Manchester

Reply

Shannon Speed

BOOK REVIEWS

Yves Laberge, the Centre Institutionnel de Recherche en Education, Environnement, Écotoxicité - UQAM, ÉQUIPE FQRSC, Quebec



Hyland, Richard (2009) Gifts: a study in comparative law. Oxford: Oxford University Press

Fiona Wright, University of Cambridge

Lori Allen (2013) The rise and fall of human rights: cynicism and politics in occupied Palestine. Stanford: Stanford University Press

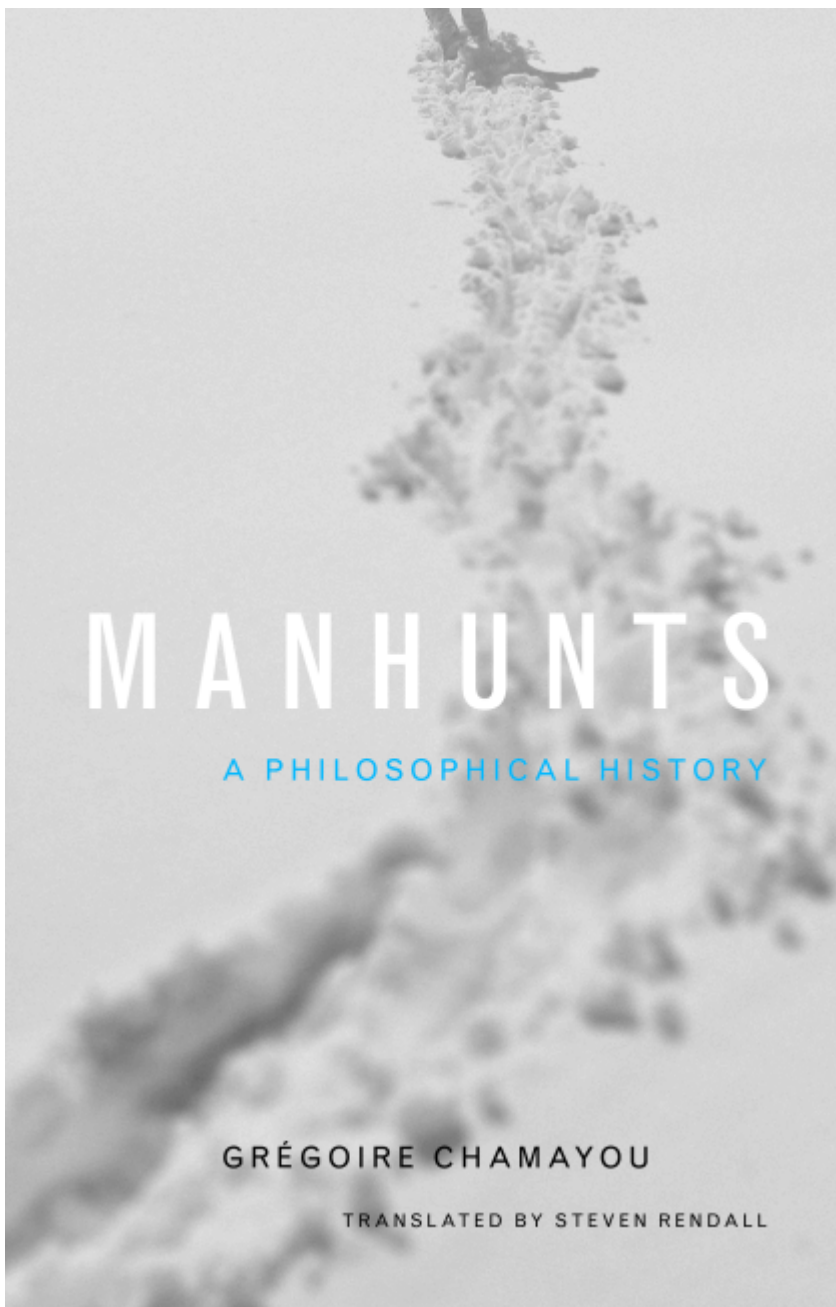
Roger Norum, University of Oxford

Lucht, Hans (2012) Darkness before daybreak: African migrants living on the margins in southern Italy today. Berkeley: University of California Press.

For terms of access and subscription enquiries please email legalanthropology@yahoo.co.uk

A Philosophical History of Manhunt

Allegra
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[Grégoire Chamayou](#), [Manhunts: A Philosophical History](#). Translated by Steven Rendall. Princeton University Press. 2012.

This book, originally published in French at [La Fabrique](#), written by historian and philosopher Grégoire Chamayou explores an under researched and somewhat unorthodox topic: Manhunts. A timely subject to explore for anyone interested in understanding the historical roots of contemporary manhunts organised against immigrants, Roms, and other unwanted fellow human beings...



Here is a short overview of the book:

Touching on issues of power, authority, and domination, *Manhunts* takes an in-depth look at the hunting of humans in the West, from ancient Sparta, through the Middle Ages, to the modern practices of chasing undocumented migrants. Incorporating historical events and philosophical reflection, Grégoire Chamayou examines the systematic and organized search for individuals and small groups on the run because they have defied authority, committed crimes, seemed dangerous simply for existing, or been categorized as subhuman or dispensable.

Chamayou begins in ancient Greece, where young Spartans hunted and killed Helots (Sparta's serfs) as an initiation rite, and where Aristotle and other philosophers helped to justify raids to capture and enslave foreigners by creating the concept of natural slaves. He discusses the hunt for heretics in the Middle Ages; New World natives in the early modern period; vagrants, Jews, criminals, and runaway slaves in other eras; and illegal immigrants today. Exploring evolving ideas about the human and the subhuman, what we owe to enemies and people on the margins of society, and the supposed legitimacy of domination, Chamayou shows that the hunting of humans should not be treated ahistorically, and that manhunting has varied as widely in its justifications and aims as in its practices. He investigates the psychology of manhunting, noting that many people, from bounty hunters to Balzac, have written about the thrill of hunting when the prey is equally intelligent and cunning.

An unconventional history on an unconventional subject, *Manhunts* is an in-depth consideration of the dynamics of an age-old form of violence.

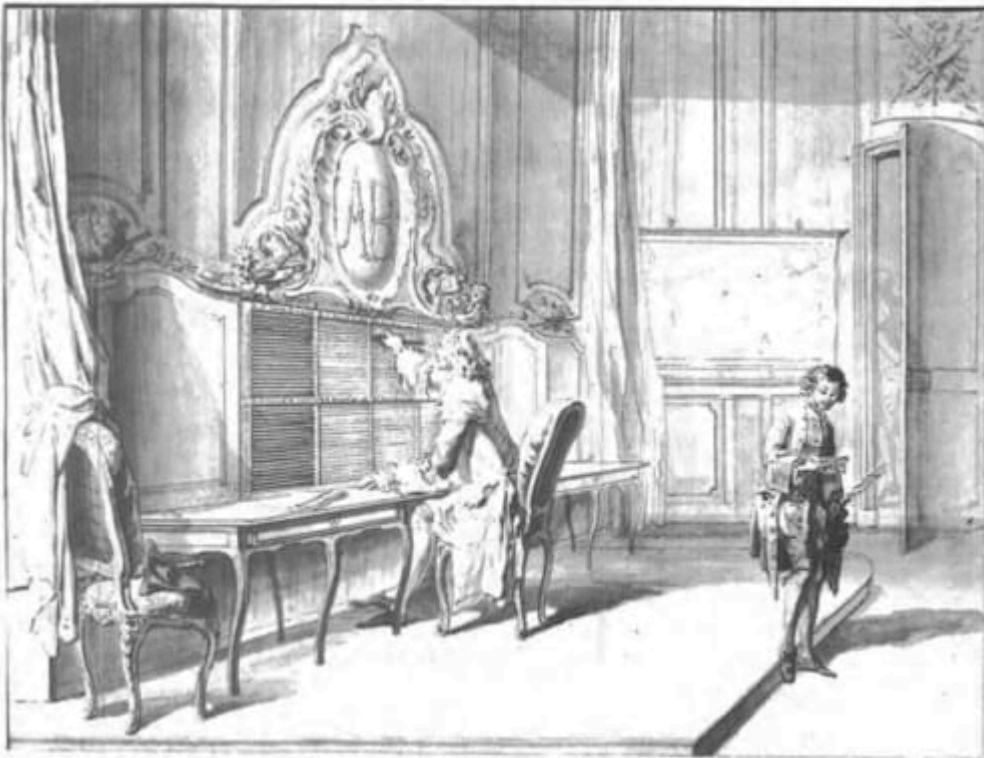
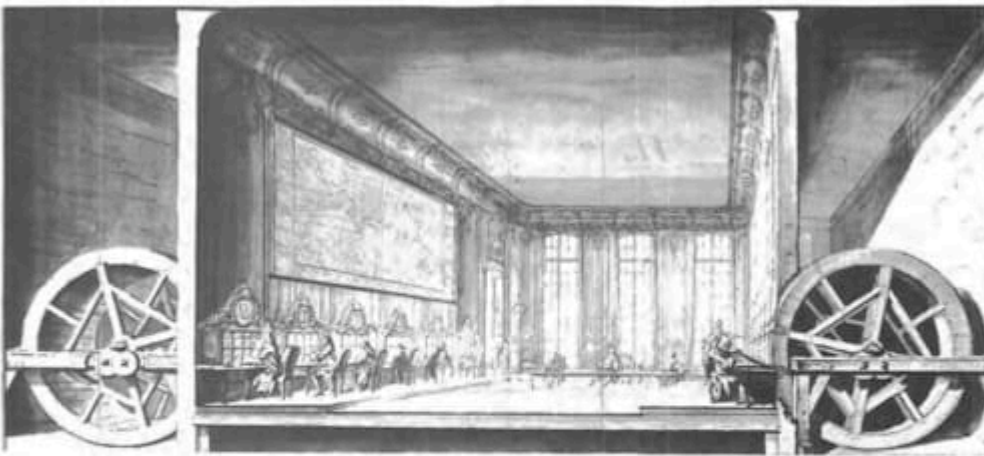
And a video talk of the author:

http://www.dailymotion.com/video/ximngv_hunter-vs-hunted-a-philosopher-discusses-short-media-pieces_creation



Paperwork and Modernity

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Having a lot to do does not always mean having a lot of power, but having a lot



of power always means having a lot to do, and in the modern era, at least, most of what it has to do is paperwork. The investigation of the psychic life of paperwork must be able to account for how this medium makes everyone, no matter how powerful they may be in reality, feel so powerless.

Ben Kafka. [The Demon of Writing: Powers and Failures of Paperwork](#). Zone Books. 2012. p 17.

On the development of the disciplinary state through paperwork, you can also read this article written by [Gregoire Chamayou](#), on the utopian paperwork machine invented by Jean François Guillauté in 1749.

Guillauté's dystopian machine is a one of the first models of a new technology of control based upon a principle of a generalized traceability. Its motto is not "I can always see you", but "I will always keep track of you. I will always know what you have done and where you are now.

Anthropology & PHOTOGRAPHY

Allegra
October, 2013



We need more work exploring the multifaceted roles of visual representations in international collaboration! Why not start by proposing a panel for the [CEAnthropology and Photography¹ Conference](#), 31 May 2014, London. DEADLINE 31 October 2013

The Royal Anthropological Institute is pleased to announce that the [CEAnthropology and Photography¹ Conference](#) will take place at the British Museum, Clore Centre, London, 29-31 May 2014, in conjunction with the museum's Anthropology Library and Research Centre.

The call for panels is now open until 31 October 2013. The Call for papers opens on 27 November 2013 and closes on 8 January 2014.

The aim of the conference is to stimulate an international discussion on the place, role and future of photography. We welcome contributions from researchers and practitioners working in museums, academia, media, the arts and anyone who is engaged with historical or contemporary production and use of images.



Panels can draw upon (but are not limited) to the following topics:

- * The use of photography across anthropological disciplines
- * The changing place of photography in museums and exhibitions
- * Photography and globalisation
- * Photography, film and fine art
- * Revisiting and re-contextualising archival images
- * Photography and public engagement
- * Ethics, copyright, access and distribution of images
- * Technological innovation and digital environments
- * Regional photographic practices
- * Visual method and photo theory

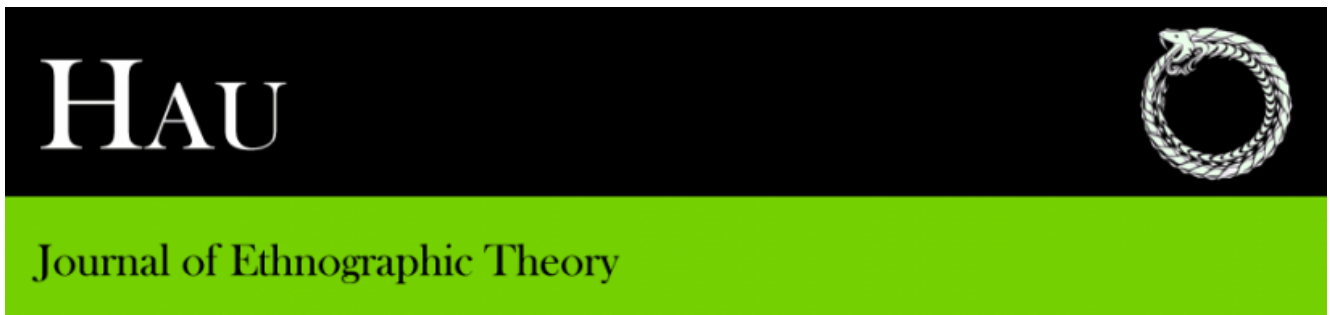
Please see further details and the online-form for submitting a panel on our

website: <http://www.therai.org.uk/conferences/anthropology-and-photography/>



More (welcome) VALUES: HAU, Part 2

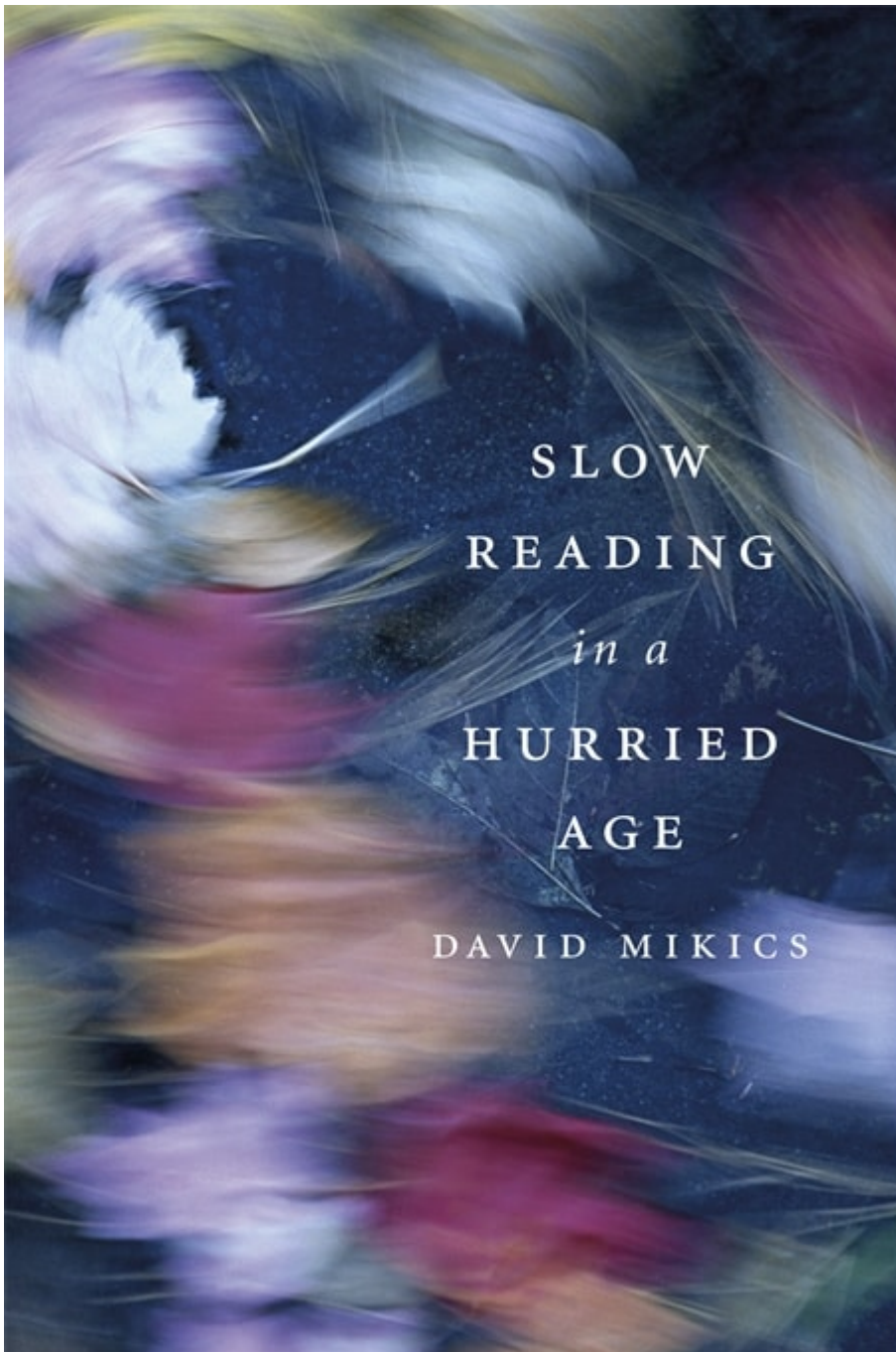
Allegra
October, 2013



Our anticipation has been rewarded by the publication of '[Value as Theory, Part 2 of 2](#)' of [HAU: Journal of Ethnographic Theory](#) ([click here for part 1 of 2](#)). Thanks for the good work, guest editors Ton Otto, Rane Willerslev and editor in chief Giovanni da Col!

We like: SLOW READING!

Allegra
October, 2013



Wrapped in the glow of the computer or phone screen, we cruise websites; we skim and skip. We glance for a brief moment at whatever catches our eye and then move on. [*Slow Reading in a Hurried Age*](#) by [David Mikics](#) (Belknap Press, Oct 2013) reminds us of another mode of reading—the kind that requires our full attention and that has as its goal not the mere gathering of information but the deeper understanding that only good books can offer.



Slow Reading in a Hurried Age is a practical guide for anyone who yearns for a more meaningful and satisfying reading experience, and who wants to sharpen reading skills and improve concentration. **David Mikics**, a noted literary scholar, demonstrates exactly how the tried-and-true methods of slow reading can provide a more immersive, fulfilling experience. He begins with fourteen preliminary rules for slow reading and shows us how to apply them. The rules are followed by excursions into key genres, including short stories, novels, poems, plays, and essays.

Reading, Mikics says, should not be drudgery, and not mere escape either, but a way to live life at a higher pitch. A good book is a pathway to finding ourselves, by getting lost in the words and works of others.