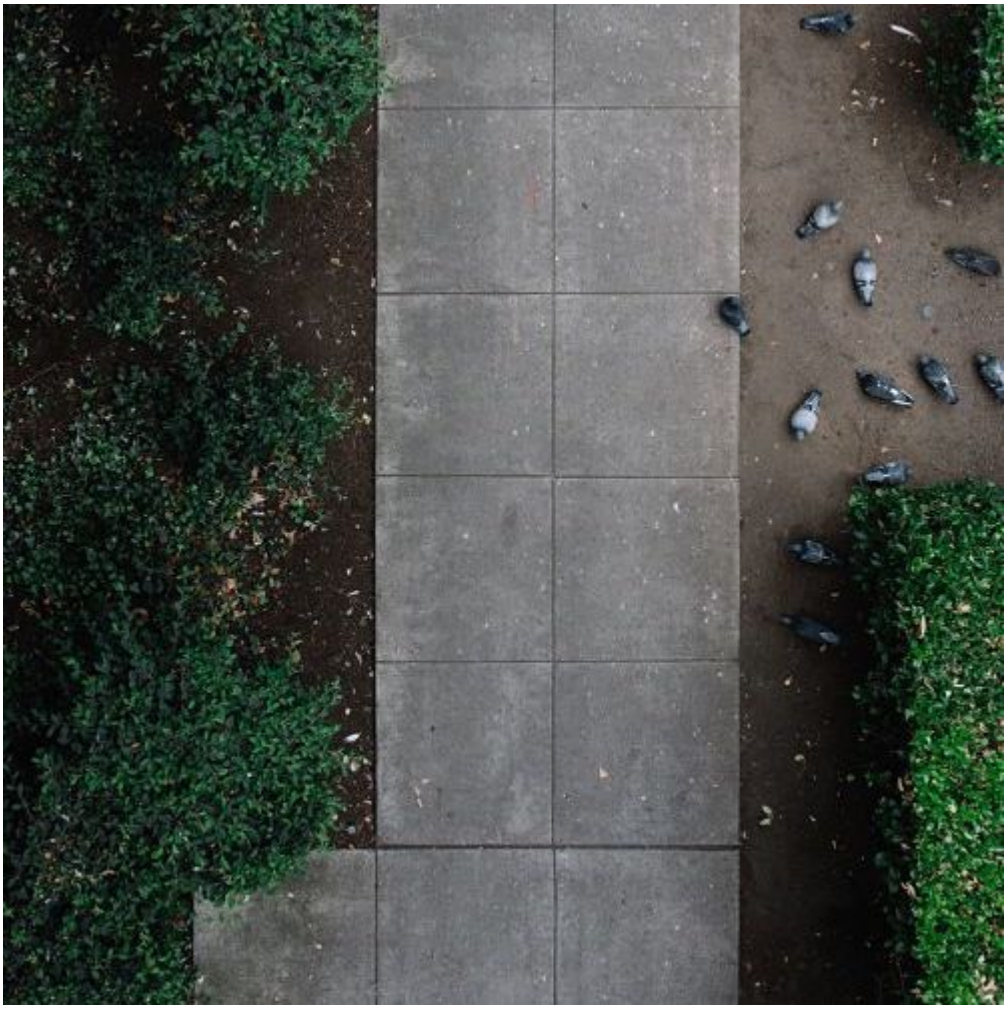
Contested Sustainabilities and Socio-Ecological Change

Nina Isabella Moeller
January, 2019



The accelerating growth of the technosphere, climate crises, shifting species distribution and other phenomena contribute to increasingly dramatic socio-ecological changes across the planet, impacting livelihoods and indeed survival opportunities.

These changes are experienced and imagined by a variety of actors, in a variety of ways, leading to a variety of different responses. Whether top-down or bottom-up,

initiatives for transitions to ‘sustainability’ are multiplying. From ‘green economy’ strategies and high-tech fixes to grassroots initiatives and social movements, envisioned sustainability transitions and the actions taken to bring these about take on diverse forms, at different scales, and all across the world: offshore wind farms, biorefineries, carbon markets, geoengineering, tax advantages for electric cars, photovoltaic roof tiles, guerrilla gardening, ecosystem restoration camps, permaculture conventions, off-grid communities, indigenous uprisings, to name but a few. These different initiatives embody conflicting visions of a ‘green’ future and the pathways to get there.

In this Allegra thread, we explore the heterogeneous socio-ecological effects of the diverse understandings of ‘sustainability’ underpinning different transition initiatives, and critically ask:

> *Whose green? Who benefits and who suffers from particular framings and associated actions?*

How are relations of power (gender, race, class and entangled inequalities) reconfigured by green transitions? What kinds of more-than-human relations are fostered or undermined? Which particular values orient any given transition initiative and its version of sustainability?

Our thread is spun with stories about eco-villages, parks, lifestyle migration, bioplastics, hope for the future, and fish – from Tanzania to Finland.

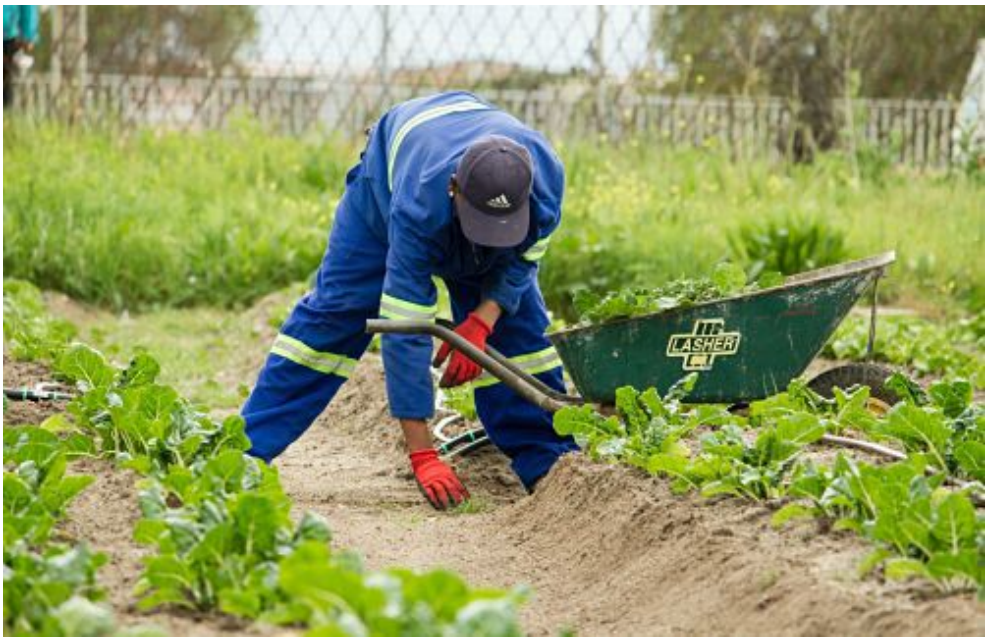


Photo by Anaya Katlego on Unsplash

In the first contribution, Julian Dobson takes us into the depths of three different urban parks and their attendant publics, asking important questions about the more-than-human relationships which are made and undone, perceived and denied in these different contexts. His reflections unveil the complexities of whose green the green of municipal green spaces actually is and can be, and how particular understandings of sustainability, well-being and value limit our vision of the diversity of experiences these spaces can elicit.

Moving to a development aid setting, Margherita Lala explores the effects of imported versions of 'green' (and 'fair' and 'useful') in the context of introducing externally conceived climate change adaptation strategies in rural Tanzania. The never-materialised results of misaligned 'improvements' and obsolete 'innovations' in Chololo are disappointingly unsurprising in the face of a long history of development projects with dubious utility for the 'recipients'. Margherita's account underlines the dangers of refusing to learn from past experience and the need to keep asking whose adaptation is actually fostered by projects such as Chololo ecovillage.

In the next essay of this thread, Elaine Forde introduces us to the dynamics of the

‘back to the land’ movement encouraged by policy innovation in Wales. Not unlike the colonial gaze, the environmentalist settler’s way of seeing erases thick histories of place, leaving only potential for improvement. As competing views of the Welsh landscape intertwine with conflicting notions of work and beauty, tensions come to the fore between old and new lovers of this land, raising crucial questions about power and loss.

Sally Atkinson and Susan Molyneux-Hodgson present their work with scientists producing bioplastics and other industrial materials through green chemistry and synthetic biology in the fourth contribution to this thread. They ask: what tropes of sustainability are being mobilised in this technoscientific context? How fast are scientists in this field locked into fixing – but not altering – our system of production and consumption?

> *Can anthropology meaningfully intervene in the structures of an emerging bioeconomy?*

Following on from this, Kirsi Sonck-Rautio gives voice to the coastal fishers of the Finnish Archipelago Sea whose views have been sidelined and ignored in decisions affecting their lives and livelihoods. Based on a particularly rigid understanding of sustainability, fisheries management practices give other species priority in extracting fish from the sea, thereby endangering these small-scale fishers’ survival as fishers. In Kirsi’s quest for solutions, ethnography holds particular potential.

In the final essay of our thread, Daniel Knight presents the promissory character of the green economy in a crisis-ridden Greece. Exploring the effects of its discursive future-orientation on people’s lived experience of their everyday, he highlights the central functions of rumour, speculation and hyperbole in constructing possibilities and hope in the most desperate of situations, a process through which, however, green promises can work to consolidate rather than transform the status quo.

These essays, individually and taken together, shine light not only on the multiplicity of possible ‘greens’, but also on the complex dynamics of power which are perpetuated, altered or unleashed as different versions of ‘green’ come into active tension in human and more-than-human relations. The questions they ask are increasingly pressing in a world in which sustainability begins to take shape as a post-political hegemony obfuscating its close connections with entrenched industrial forces and capital interests.

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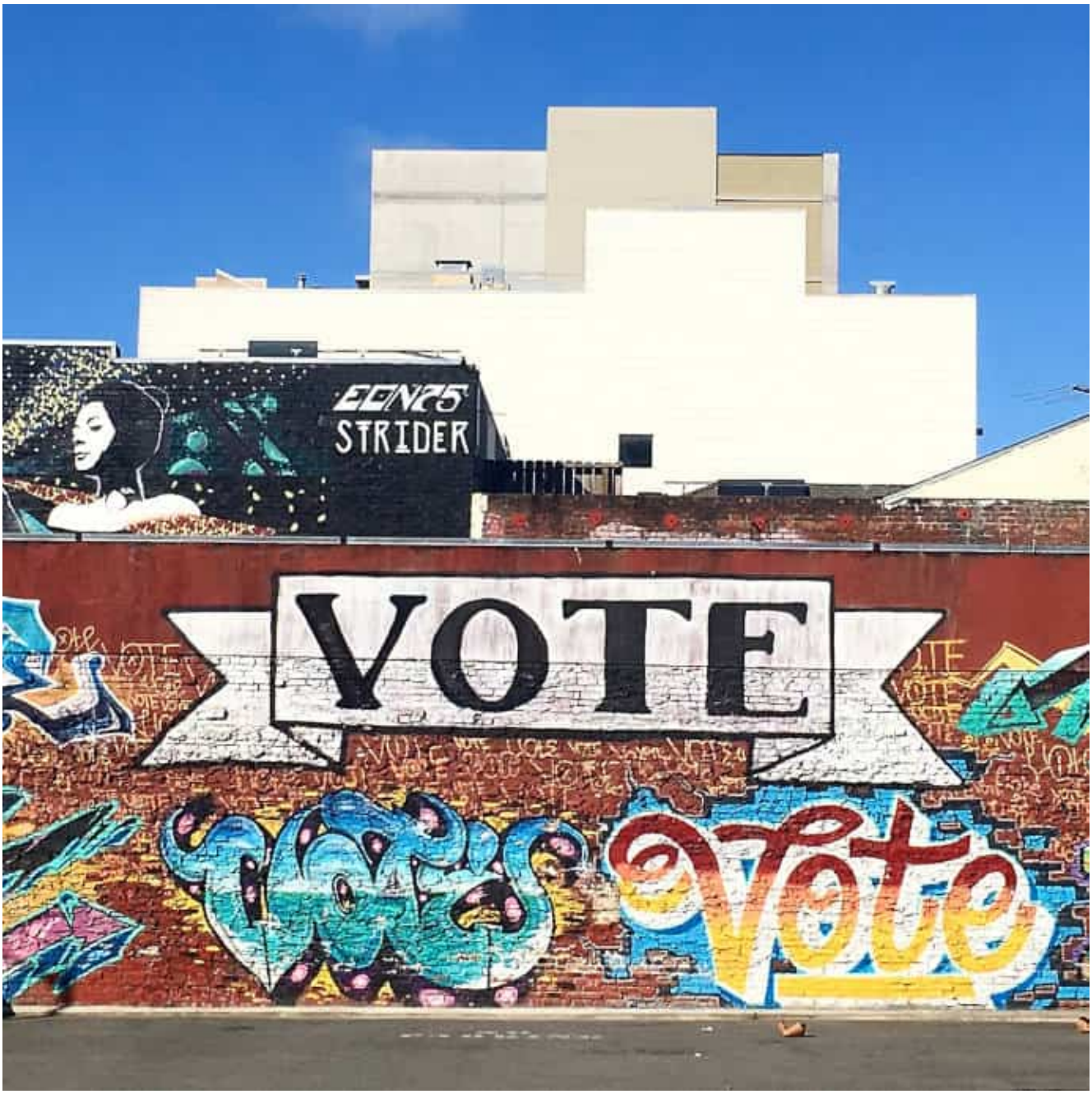
#EASAElections: Introduction to the Virtual Roundtable

Allegra
January, 2019



As members of the European Association of Social Anthropology (EASA) should already know, the deadline to cast our vote for candidates to the Executive Committee is soon approaching (January, 15th). With the objective of making these elections more dynamic and transparent, Allegra decided to approach the 9 candidates so as to inquire on their motivations for joining the Committee. Their individual statements can be directly accessed on the EASA website. In this virtual roundtable, candidates discuss in greater details the following questions:

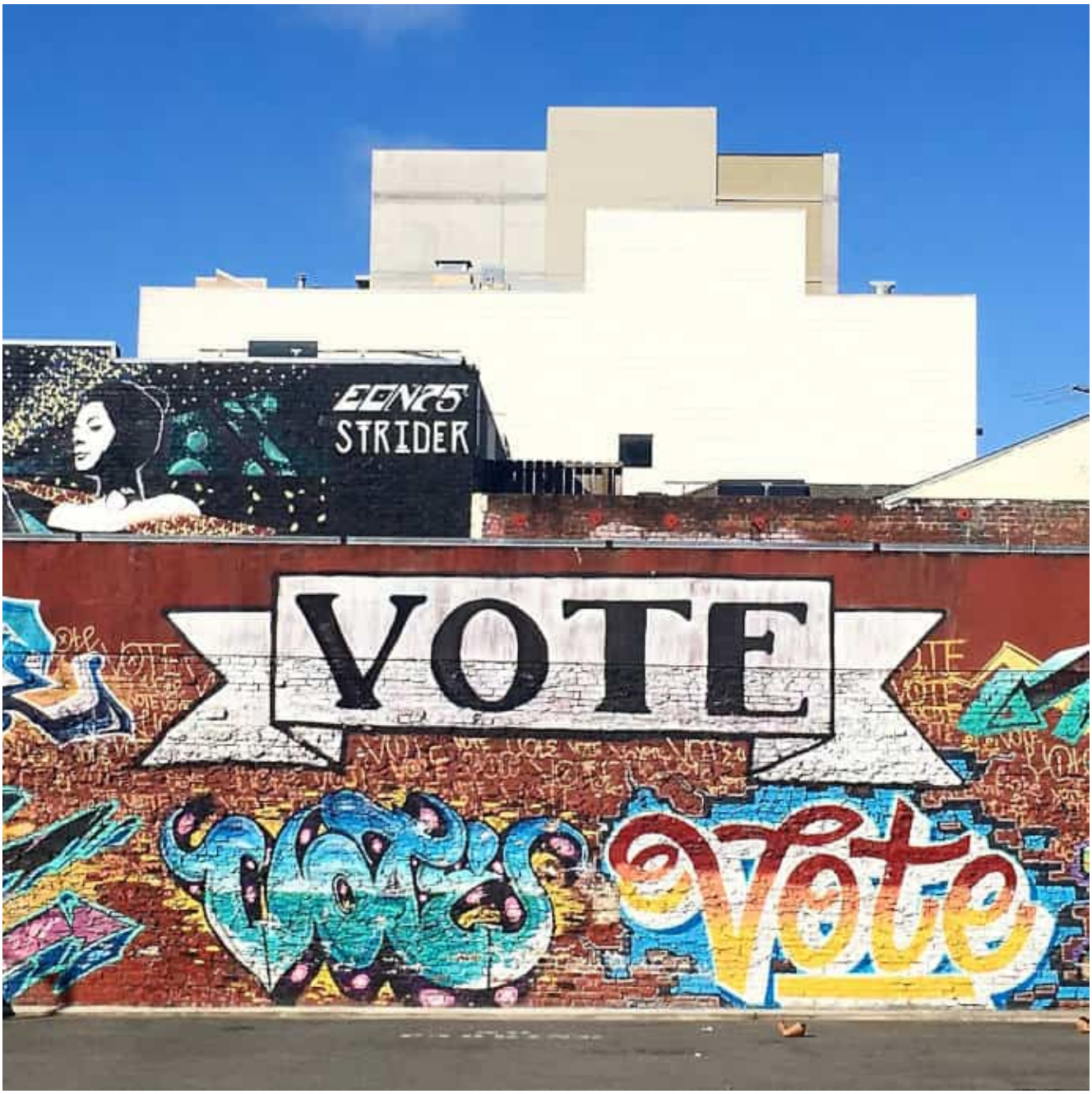
1. **You decided to run for the elections of the new EASA committee. Can you let EASA members know a little bit about your academic path and interests?**
2. **What are your main motivations in joining the EASA Committee? Do you have some 'insider' knowledge of the association?**
3. **What are your views regarding Open Access publishing and 'public anthropology' more broadly?**
4. **A new generation of anthropologists is experiencing a series of concerns related to their profession and their future. How do you see the role of EASA in this scenario?**

Click on the captions in their profile pictures to access their answers, and do not forget to cast your vote before January, 15th!

Featured image by wiredforlego (flickr, CC BY-NC 2.0)

#EASAElections: Interview with Jonas Tinius

Allegra
January, 2019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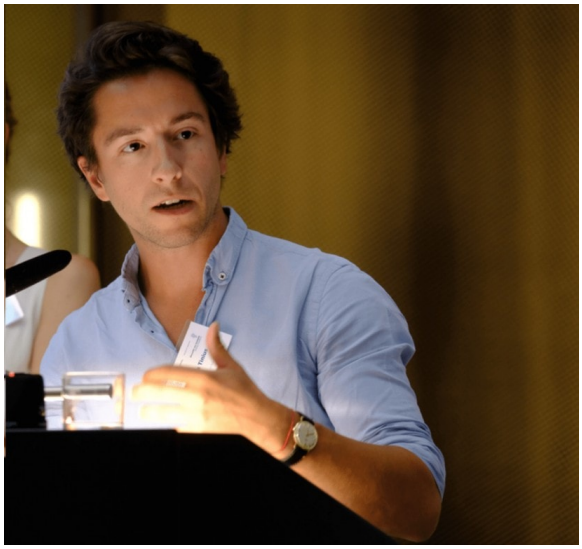


Allegra: You decided to run for the elections of the new EASA committee. Can you let EASA members know a little bit about your academic path and interests?

Jonas: I first studied Social and Cultural Anthropology and British/American Studies at the University of Münster in Germany, before completing a BA in the Department of Social Anthropology at the University of Cambridge (UK). I continued to do my PhD in the same department with an ethnographic study of German theatre, migration, and political self-cultivation. My research with engaged theatre makers and refugee actors has led me to engage with collaborative methods, and I have since been committed to developing epistemic and other partnerships with artists and artistic institutions. In 2016, I joined the Centre for Anthropological Research on Museums and Heritage (CARMAH) at the Department of European Ethnology of the Humboldt-Universität zu Berlin in Germany as a Postdoctoral Research Fellow. This came at an exciting as well as concerning point: a few weeks after the initial Brexit vote while starting a new research centre with an international team of researchers, and in a department of so-called 'European' Ethnology. We have thus been debating the scope and nature of the discipline and its transformations in the German context there, doing so against the background of our research on the contentious rebuilding of the Prussian City Palace and the transformations of anthropological museums and their colonial legacies in Europe.

My interlocutors' life-long commitment to education, activism, art, and theatre inspired me to further pursue research on the political and public context of art in

Europe and beyond. I have since been researching the role of public cultural institutions and contemporary art (especially visual art, theatre, and performance) in society today, seeking ways to feed back the conceptual and epistemic productivity of artistic practices into anthropology. In recent years, I have been doing so in relation to curatorial practices and curators' role as mediating translators across museums, anthropology, and the legacies of the European colonial project. Among my other key research interests are migration and colonialism; curating, exhibition-making, and museums; ethics and morality; as well as methods in anthropology with a focus on France and Germany.

Allegra: What are your main motivations in joining the EASA Committee? Do you have some 'insider' knowledge of the association?

Jonas: The principal reason for seeking to join the EASA executive committee is my disquiet about the future of public academic knowledge production across European countries, especially at a time when intellectual solidarity is threatened by disturbing political developments and an undermining of university infrastructures and sovereignty. I further want to lobby for the role of anthropology across the different strata of society, doing so in collaboration with partner organisations and universities on a European level. In particular, I seek to represent the concerns of early-career researchers who are navigating the requirements of transnational flexibility and facing an ever more competitive professional system.

For several years, I have convened, presented, and participated in panels at previous EASA conferences, but didn't gain 'insider' knowledge until joining the anthropology of art interest group of the Visual Anthropology Network (VANEASA) and subsequently co-founded and convened the Anthropology and the Arts Network (ANTART) with Roger Sansi. While we will be passing on the convening responsibilities for the network after an interim event this year and the next conference in 2020, I wish to further underline and strengthen the role of artistic practice and theorising in anthropology.

Allegra: What are your views regarding Open Access publishing and 'public anthropology' more broadly?

Jonas: If we want anthropological scholarship to be widely accessible, it is essential to work towards greater and 'open' access publishing. Publishers should strive to expand OA options and professional associations should engage in a broad debate on this issue, working with universities, publishers, and foundations to explore more formats and inform about funding sources, especially for early-career academics. As recent discussions for example around the journal HAU have revealed, the terrain is contested, the infrastructures complex, and the topic highly politicised. In whatever way we move forward in this debate, it is evident that the OA question has prompted a welcome rethinking of the entire infrastructure of public anthropological scholarship. A significant aspect of this reconsideration, especially for anthropologists working on and with other fields of public knowledge production, concerns the way in which we communicate our findings and reflections to our interlocutors, other professional fields, and a critical public. This debate is crucial for the recognition of anthropology as a discipline, and the impact of its research.

Anthropological scholarship evidently addresses issues of broad public concern; its observations and analyses can be consequential and offer important complements and counterpoints to the usual punditry. For these reasons, I strongly support and want to see anthropological practice engage further in public debates, informing and possibly influencing public opinion, politics, and societal movements and change. At the same time, the histories and infrastructures of our past and future production of knowledge should remain open to critique and broad debate itself.

Allegra: A new generation of anthropologists is experiencing a series of concerns related to their profession and their future. How do you see the role of EASA in this scenario?

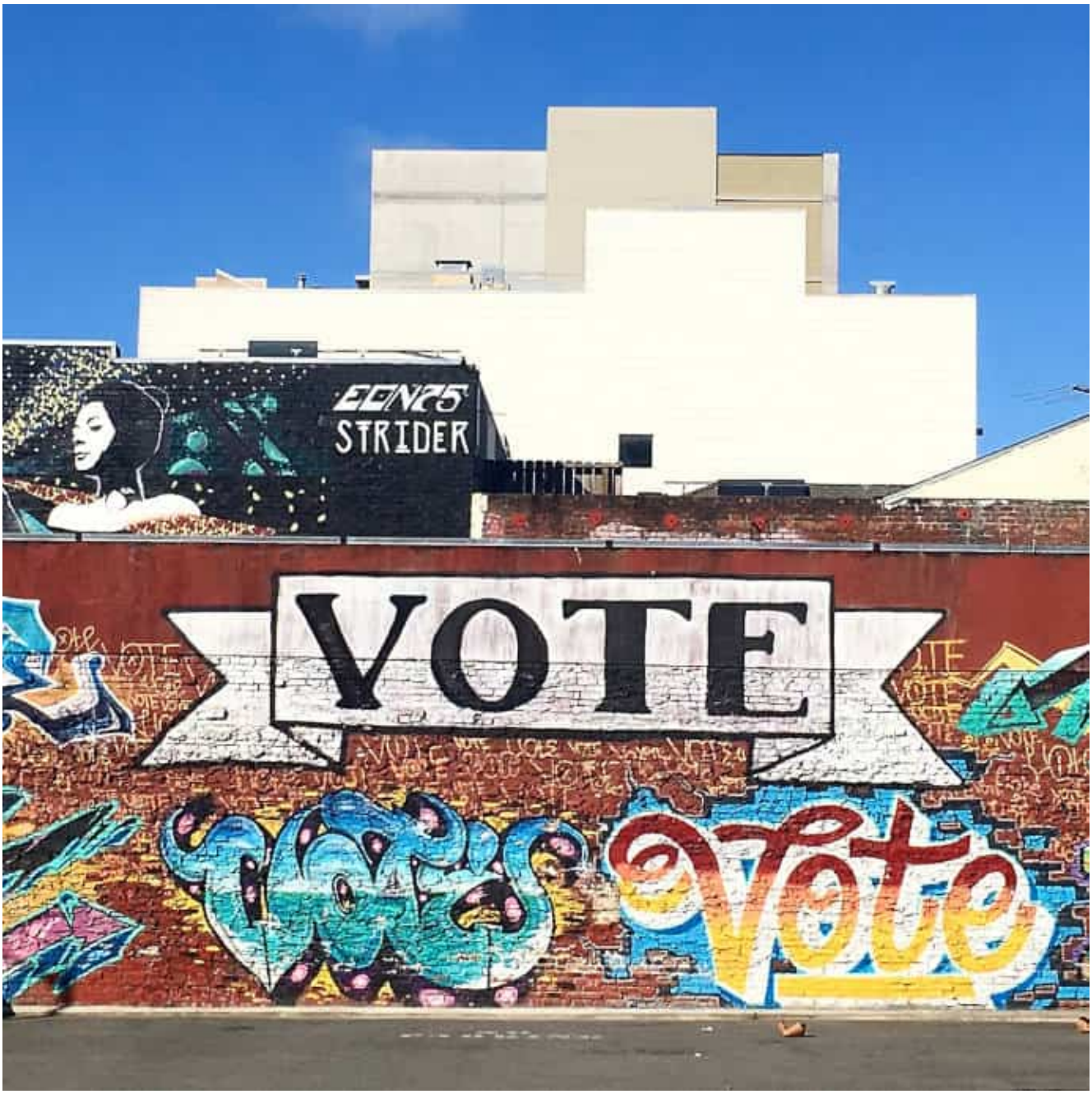
Jonas: This issue is not as new as it may seem. The number of PhDs in

anthropology has for some time been vastly outnumbering the available positions, and academic employment has never been renowned for its stability and security. Surely the answer is not to discourage people from pursuing this path, but to lobby for more funding, security, and job futures. This goes hand in hand with more transparent infrastructures and support, especially for early-career researchers and underrepresented, vulnerable, and otherwise disadvantaged sections of the professional discipline.

We need a broad, open, and public debate about the precariousness of professional futures in anthropology in which EASA can underline its role as a central platform and network of solidarity – as it did with an important debate on this issue at the last conference in Stockholm. This debate needs to raise awareness, give voice, and work towards lobbying for greater job security and better working conditions. Crucially, however, we need professional and widely-recognised international platforms like EASA to take a firm stance against abuse of power and discrimination in the discipline and its professional organs.

#EASAElections: Interview with Georgeta Stoïca

Allegra
January, 2019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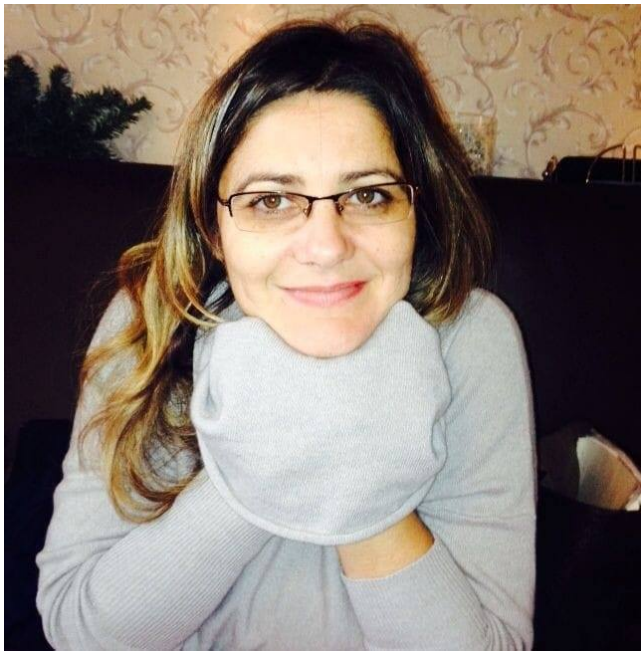


Allegra: You decided to run for the elections of the new EASA committee. Can you let EASA members know a little bit about your academic path and interests?

Georgeta: When I first ran for EASA elections in 2015, I described myself as a ”researcher in motion” thinking that many of EASA members would recognize themselves in this position. Of Romanian origins, I did my studies in anthropology between Romania, Italy and France. I could in this way experience directly different academic contexts that offered me the chance to reflect upon the opportunities and difficulties of living and moving between different institutional practices and “academic traditions”. My PhD thesis, defended in 2010, was part of an international PhD program in Ethnology and Anthropology, and was realized in co-tutorship between Italy (University of Perugia) and France (Paris X Nanterre University). It focused on the fast transformations of a Danube Delta fishing village into a touristic place and on the consequences of the natural resources protection. As many of my young fellows, I realized from the very beginning of my career that the path to professorship is a long, curved and exhausting journey. In the best of the cases, I *jumped* from a post-doc to another, doing all my best to improve my “dossier”, conducting research and teaching as a Visiting Lecturer in Estonia (Tallinn University), Italy (University of Perugia), Romania (Babes-Bolyai University) or serving as a H2020 evaluator. During the past years, I was a Post-Doctoral Fellow in Italy and later on in France, at the French Research Institute for Sustainable Development (IRD France), working in an interdisciplinary

research team in collaboration with marine biologists and ecologists on the social representations of coral reefs. In relation to my research interests (environmental anthropology, museum studies, educational anthropology), I may say that I moved from the Danube riverbanks to the Indian Ocean shore trying to establish a fruitful dialogue between social and natural sciences. What happened during the last months of 2018, totally changed my life as I obtained an Assistant Professorship position in France, in Mayotte Island, an ultra-peripheral region of Europe that confirmed even more the description of a "researcher in motion" that of course is directly linked with our profession.

Allegra: What are your main motivations in joining the EASA Committee? Do you have some 'insider' knowledge of the association?

Georgeta: I have been on the EASA Executive for two years (2017-2018) as PrecAnthro and lobby liaison and together with Sabine Strasser (EASA PrecAnthro liaison), we hardly work in order to "give voice" to precarious researchers from different national contexts and geographical areas. Of course, there are no solutions or "quick recipes" to fight precarity as the situation is different from one context and academic institution to another one. What we tried within EASA was to combine the actions on precarity with the lobbying activities hoping to get the attention of the politicians. If re-elected, as I already stated in the presentation of my profile for EASA elections, I will carry on our campaign to deal with precarity in order to recognize its shared responsibility. Having served as a precarious researcher during the past Executive and experiencing now a "transition phase" to a tenure-track position, offers me the possibility to look at the precarity issue from different points of view.

On the other hand, lobbying is part of a complex strategy and I do consider that the lobbying activities realized by the previous EASA Executives have to be continued at the level of the European Commission. Only by building relationships, entering networks and joining forces with other associations such as the European Alliance for Social Sciences and Humanities (EASSH) that is actively engaged at the level of the European Commission in relation to the

Horizon 2020 Programme we can start to ”push” things in the direction we want. Of course, results won’t be immediate but we already started to plant the first seeds…

Being part of EASA Committee is believing firmly in what we want to do, sharing and discussing with the membership urgent questions that concern the future of anthropology but also the future generations of anthropologists. This short but strong ”insider” knowledge I have of EASA can also be seen in an intersectional perspective and linked with my previous experiences as a Secretary and Treasurer of the Italian Academic Association of Anthropology (ANUAC – presently called SIAC) that might provide a basis for upcoming EASA ”strategies” and would allow to have a continuity in the EASA Committee. I have to say that I always thought and believed that is very important to work and be active within scientific associations in order to strengthen the role and promote the image of anthropology.

Allegra: What are your views regarding Open Access publishing and ‘public anthropology’ more broadly?

Georgeta: The Open Access publishing issue is not as simple as one might think and behind the so-called “open access” we often find “hidden costs”. The open access does not have a zero cost and often a good open access journal, contrary to what things might seem to be, costs money. Moreover, funding institutions encourage the open access publications considering that the work that is funded has a broader impact by reaching a wider audience trying to involve in this way citizens and largely the entire society. On my opinion, what can be discussed here is the power of publishing houses or similar instances that often influence the academic evaluation processes that take into consideration the *h-index*. As we all know, the journal impact factor are used to evaluate a journal’s importance and relevance to other similar scientific journals. Often, according to our research we are looking for the right journal to be used for publication asking ourselves if it’s worth publishing your article in a high impact journal or in an open access one? This might be a very good topic for discussion and material for thought for a

round table during the next EASA AGM seminar on the P*ros and Cons of Open Access Publishing*.

Moreover, the “open access” and “public anthropology” topics leads me to think about the contribution of anthropological knowledge to the contemporary society and ask another question ”What do anthropologists do?”. Of course, this is a passionate topic, more than ever actual. As a reply, I might say that anthropologists offer critical insights to things that are taken as common sense. What we need presently is to make anthropology present in the public sphere communicating with citizens, study and work on delicate social issues such as migration, poverty, security, etc. that have a great impact in the public arena. This might be also an opportunity for being and working as an anthropologist outside of the academic world.

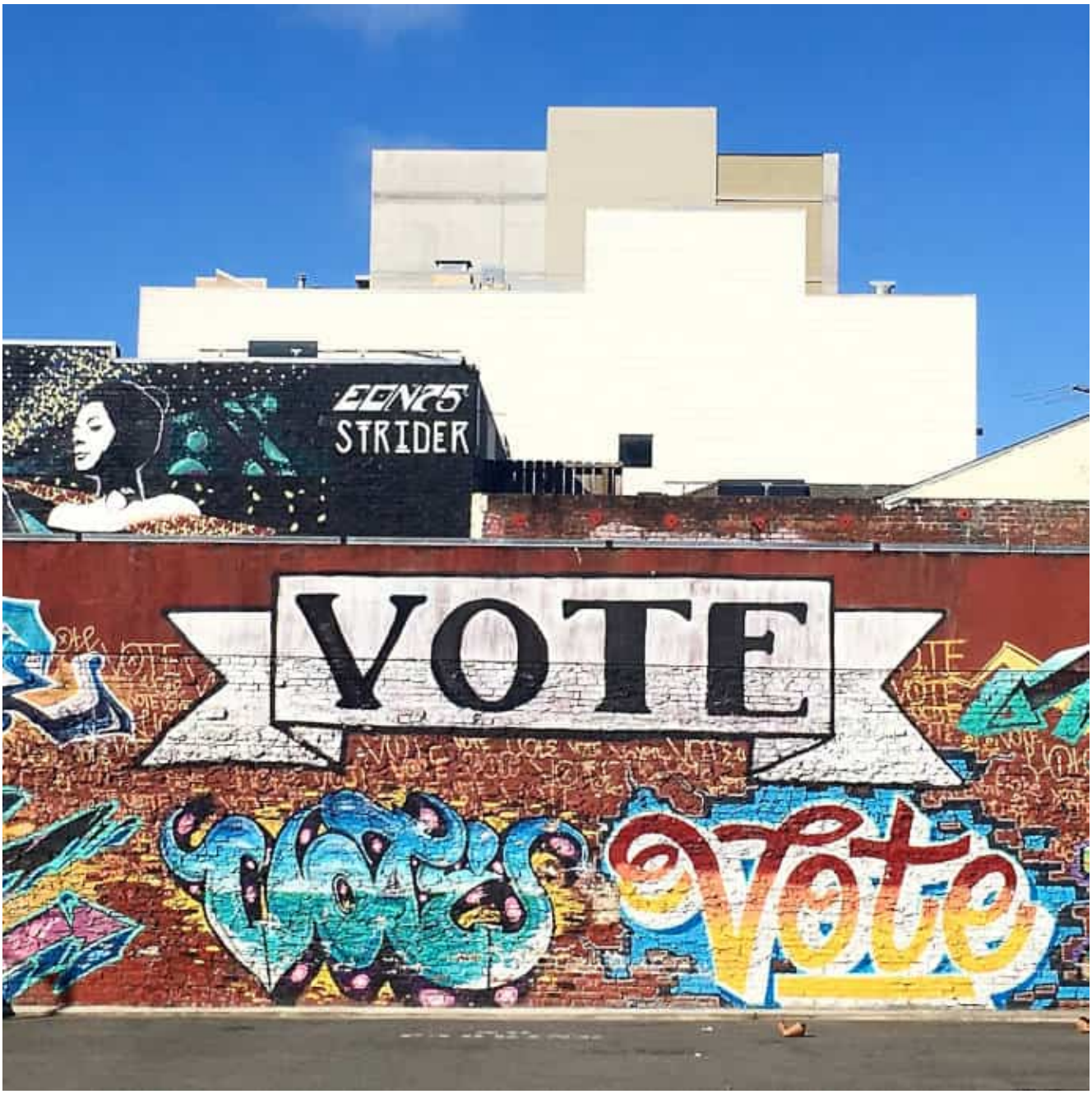
Allegra: A new generation of anthropologists is experiencing a series of concerns related to their profession and their future. How do you see the role of EASA in this scenario?

Georgeta: I have partly replied to this question when making reference to my role within EASA as PrecAnthro liaison. I think EASA has started an important work and opened a dialogue with PrecAnthro collective that definitely has to be continued by the next EASA Executive. One important issue is the survey on precarity initiated and developed in collaboration with PrecAnthro. As many of EASA members already know – considering that out of 2300 EASA members more than 1000 responded to the survey – the goals of the survey were meant to learn from EASA membership more on the employment status and work security, experiences with labour conditions in different academic contexts, current employment situation within academia, and future career aspiration. The preliminary results of the survey were presented during the 2018 AGM in Stockholm and the data will be analysed and disseminated in the following months. Two other events concerning precarity were organized within EASA: one was the EASA AGM seminar ”On Politics and Precarities in academia: anthropological perspectives” co-organized by Sabine Strasser at Bern University

and the other one concerned EASA Plenary C Early Career Scholars Forum ”Immobility, uncertainty and hope – critical reflections on academic precarity”. All these activities and discussions within EASA Exec lead to a position paper on precarity that will be used for doing lobby at different levels starting from departments, research centres, funding bodies, up to European institutions. A possible ”solution” would be to organize in future within EASA a *Precarity Observatory* to monitor and understand precarity that might also function as a platform to exchange information between anthropologists, politicians and representatives of other scientific associations. Finally yet importantly, we don’t have to forget that anthropologists are also working outside academia. Maybe EASA might work in the direction of extending these professional spaces for anthropologists that have all the competences to work at the level of higher institutions or development agencies to give only a few examples.

#EASAElections: Interview with Jane Cowan

Allegra
January, 2019



Allegra: You decided to run for the elections of the new EASA committee. Can you let EASA members know a little bit about your academic path and interests?

Jane: Coming out of a commitment to feminism as much as anthropology, my early work focused on the performance and embodiment of gender, particularly in contexts of dance and sociability. I have also looked at the politics of local culture, tradition and language, nationalisms, ethnicity, minority subjectivities and

‘culture and rights’. Currently, I am examining, ethnographically and historically, rights claiming and international organization responses (especially its supervisory and monitoring practices), in both the League of Nations and the contemporary United Nations human rights system. My focus is the contested emergence of ‘minority’ as a legal-political category endowed with rights and protections after 1919, one coincident with the establishment of a post-imperial Europe of nation-states. Although these might appear to constitute a disparate range of interests, they are actually organically connected: my research on negotiations around ‘minority’ in institutional Geneva became compelling for me after seeing everyday negotiations around difference ‘in the field’ of northern Greece. My ethnographic expertise is strongest in Greece (which I first visited in 1975); but I understand Greece through several regional frames: the Balkans, the post-Ottoman world, the Mediterranean, Southeast Europe and Europe more broadly. Substantively, then, my ‘objects’ of intellectual concern involve Europe, but viewed from its geographical, political and economic ‘periphery’ (even if Greece is, paradoxically, symbolically central).

Allegra: What are your main motivations in joining the EASA Committee? Do you have some ‘insider’ knowledge of the association?

Jane: When I attended the inaugural EASA conference in Coimbra, Portugal in 1990 as a recent PhD without a permanent post, the project of creating a single association from the diversity of academic structures, traditions and histories across Europe seemed to me quite daunting. Due to many people’s hard work, EASA has definitely come a long way since then. Although I’ve been an EASA member since the late 1990s, I attend EASA conferences sporadically. But in recent years I’ve become active in LAWNET conferences and panels and am currently co-organising (with Reetta Toivanen and Miia Halme-Tuomisaari) the LAWNET conference at University of Helsinki to be held this spring. Beyond the organizational framework of EASA, though, in the past 25 years I’ve spent considerable periods of time in Switzerland, Greece, and now Finland, as well as the UK. Through my links with colleagues in these places, I’ve been involved in scientific committees, as well as in many advisory boards (for large research

projects), peer evaluation (of departments and individual researchers) and governance roles. For instance, I served as the anthropologist on the interdisciplinary Scientific Committee of the Swiss Network for International Studies, evaluating international, interdisciplinary proposals for research funding for 5 years; I've taken on many different roles in relation to anthropology in Greek universities and I served for 6 years a Member of the University Council elected by academic staff in my own University of Sussex. I was also an Associate Editor of *Anthropological Theory* for over a decade and have edited a number of books and journal special issues.

These various roles have taught me quite a bit about the concerns and perspectives of funding bodies, university senior managements, and national-level professional associations as well as of colleagues teaching in diverse institutions of higher education. I have seen that, on the one hand, anthropologists in Europe study, teach, write, and research within contexts that are politically, economically, culturally and institutionally distinctive, related to each nation-state's history and current situation. Yet, on the other hand, we both collaborate across these boundaries quite frequently (in committees, working groups and research teams) and also face many common predicaments. I am motivated to join the EASA Executive Committee for the pleasure of participating in these cross-national collaborations to promote and strengthen anthropology in Europe, but also to work with colleagues to address the common challenges that face us: the continued restructuring and adaptation of higher education to neoliberal market conditions, financial, environmental, migrant and refugee 'crises', rising support for rightwing parties and ideologies and attacks on universities and the kinds of knowledge we produce and value. Recently we've seen the expulsion of the Central European University from Hungary and threats to abolish academic anthropology in Poland. Damage done to universities in other European countries, involving subtle attrition of the well-being of the social and human sciences (through long-term underfunding and over-monitoring), is less visible but similarly alarming; EASA needs to address both kinds of threats. We should nonetheless also be alert to, and where possible, grasp the opportunities to

involve ourselves in initiatives seeking to challenge the new status quo and bring into being alternative futures for Europe. EASA can continue to be a forum for debating all these issues and, where relevant, should make public interventions through web-based and traditional media, publications, exhibitions, and public conferences and events.

Allegra: What are your views regarding Open Access publishing and 'public anthropology' more broadly?

Jane: For too long, certain publishers of scientific journals made enormous profits on the backs of poorly paid staff and much unpaid labour of academic editors and peer reviewers while demanding extortionate subscriptions from university libraries. This situation is changing, not least because European science funders are dictating new terms regarding the publication of publicly funded research, but Open Access is a complex issue. Much of the debate tends to assume that all research is funded, either by funding bodies or academic institutions, although it is not unusual for young or early-career researchers to be carrying out research, or at least writing it up after formal funding has ended, without remuneration; indeed, anthropologists can be unemployed or precariously employed at any age. Even if research is 'publicly funded', the process of transforming that research into a publicly available written (visual, audio) form involves additional costs. How is the time and labour of those many individuals who participate in that transformation process—authors, editors, designers, technicians and so forth– to be fairly remunerated? How is the technological infrastructure involved in any publishing operation paid for? Where do the funds come from? (From the researcher funders? The institution where the researcher is employed? The researcher herself or himself?) Who are included in or excluded from participation in the journal, as authors and as readers, as a consequence of the funding model? Every system of Open Access has its pros and cons, so I think we need to keep the issue alive and on the agenda and continue assessing which model works best for particular publication projects in specific contexts. In general, though, I favour hybrid models which involve an element of regular subscriptions by users and, ideally, institutions. We know also, from the 'hau'

debacle, that journals must prioritise decent working conditions and respect for staff as well as governance structures with the power and authority to ensure accountability. Creating a climate of trust, collegiality and respectful communication, where problems can be raised with the confidence that they will be discussed and addressed in good faith, seems to me fundamental.

In terms of public anthropology: we have already seen EASA taking a public stand on key political issues, when supported by the membership (e.g., the motion to withdraw collaboration with Israeli educational institutions operating in the Occupied Territories, voted on this past autumn). In these politically complex times, when what has been called a 'populist radical right zeitgeist' is countered by growing activism among many in left, collectivist and solidarity movements, whether community-based or transnational, it will be increasingly important for the EASA to intervene in public discussions and debates. We also need to keep actively demonstrating, as well as explaining, the importance of anthropological perspectives and analyses for making sense of and acting upon/within the world.

As a US citizen and resident of Britain since 1986 who has just received UK citizenship, I am personally very concerned about the implications of Brexit, more broadly—not just for anthropology—though am writing this at a moment when Britain's future relation to Europe is completely uncertain. Whatever happens, I believe that those of us living and working in Britain need to stay strongly connected with our colleagues in Europe, and would ensure that EASA continued to facilitate our collaborations.

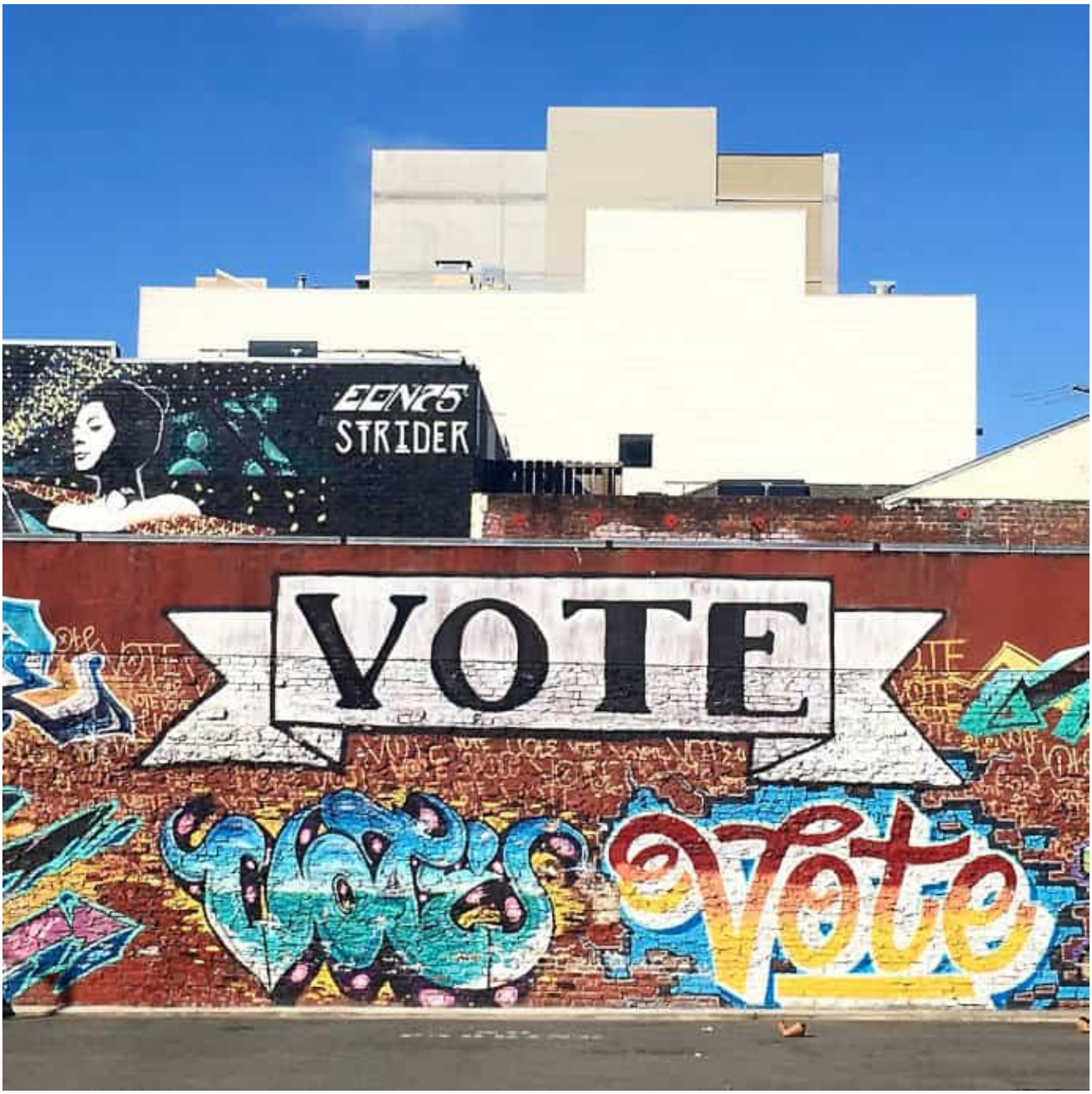
Allegra: A new generation of anthropologists is experiencing a series of concerns related to their profession and their future. How do you see the role of EASA in this scenario?

Jane: As we know very well, the neoliberalisation of higher education continues to unfold throughout Europe, though in different ways and to varying degrees. It affects all of us: even relatively senior individuals in supposedly permanent positions have lost their academic jobs, in recent years. But young and early-

career anthropologists are the most severely affected, taking on short-term and often poorly paid employment, juggling multiple jobs while being expected to publish, finding themselves under pressure to relocate for each new job or face exhausting, expensive commutes: conditions which wreak havoc with personal and family life. Along with the anxieties, various kinds of abuse and exploitation unfortunately thrive in such situations of unequal power. Younger EASA members in this position have taken the initiative, forming PrecAnthro and enlisting EASA's support. EASA's early career forum in Stockholm in August 2018 was devoted to academic precarity and it has begun to gather information on its extent, nature and effects for EASA members. As an EASA executive committee member, I would promote and extend these activities, in collaboration with PrecAnthro members, to better understand the variable and changing situations faced by younger and early career anthropologists, and to support the working groups devoted to tackling specific issues that they have identified.

#EASAElections: Interview with Marcus Banks

Allegra
January, 2019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Vote

Allegra: You decided to run for the elections of the new EASA committee. Can you let EASA members know a little bit about your academic path and interests?

Marcus: I studied social anthropology as an undergraduate (1978-1981), along with a little archaeology and biological anthropology. I then did a PhD in social anthropology, with a study of contemporary Indian Jains (a minority Indian religion, similar in some ways to Buddhism) in India and as migrants in the UK. I then spent a year at film school, training to be an ethnographic filmmaker; I chose not to pursue this as a career (to be honest, I wasn't very good at it!) but it triggered my interest in visual anthropology. After a couple of temporary and fixed term teaching posts I was lucky enough to be appointed to a permanent lectureship at Oxford University (UK), where I have been ever since. Over the past few years I have conducted research on: ethnicity and nationalism; the history of ethnographic film; non-fiction and fiction film in India during the British colonial period; visual methodologies in the social sciences; visual practices and ideas of evidentiality in forensic science; and, most recently, visual practices and mobile phone use in India. I have written and co-edited a number of books, and written articles on most of these topics – see my webpage for details.

Allegra: What are your main motivations in joining the EASA Committee? Do you have some 'insider' knowledge of the association?

Marcus: I had no 'insider knowledge' of EASA when I put myself up for election, although I had attended a couple of EASA conferences in the past. However, a few years ago I was a member of the equivalent UK body (the Association of Social Anthropologists of the UK and Commonwealth) and very much enjoyed the

opportunity to get to know my UK – and Commonwealth – colleagues better, and to serve the local anthropological community. I have had long-standing professional relationships with anthropological colleagues in other parts of Europe (for example, at the University of Vienna, which resulted in a co-edited volume on neo-nationalism), so when some European colleagues suggested I might enjoy being a part of the EASA team, I was happy to put myself forward. As you know, I am standing for re-election, and although I am quite busy in my own department (I am currently Director of Graduate Studies for one of the largest anthropology departments in the UK) I feel I still have a big part to play in the future direction of EASA, particularly with regard to the growth and development of the Networks.

Allegra: What are your views regarding Open Access publishing and 'public anthropology' more broadly?

Marcus: I think 'open access' means different things in different European countries. In the UK, a lot of social anthropological research is publicly funded (through the ESRC – the Economic and Social Research Council) and so it is only right that the public should have access to the findings from that research. More importantly, I wish politicians and policy-makers would read it! You may remember that the British MP Michael Gove claimed that the British public have 'had enough of experts' during the 2016 Brexit debates. I don't blame Gove for saying this (he was talking about economists!) but I do think we as social anthropologists should rethink our strategies for disseminating our research. This is therefore directly related to 'public anthropology', or the dissemination of anthropological research to a broader, non-academic audience.Very little of my research has much public appeal, and I do not apologise for this!, but over the years I have given talks to schoolchildren, community groups, and local art societies. I have also conducted research into the effect of televised ethnographic film on UK school children's choice of social anthropology as a degree subject at university.

Allegra: A new generation of anthropologists is experiencing a series of

concerns related to their profession and their future. How do you see the role of EASA in this scenario?

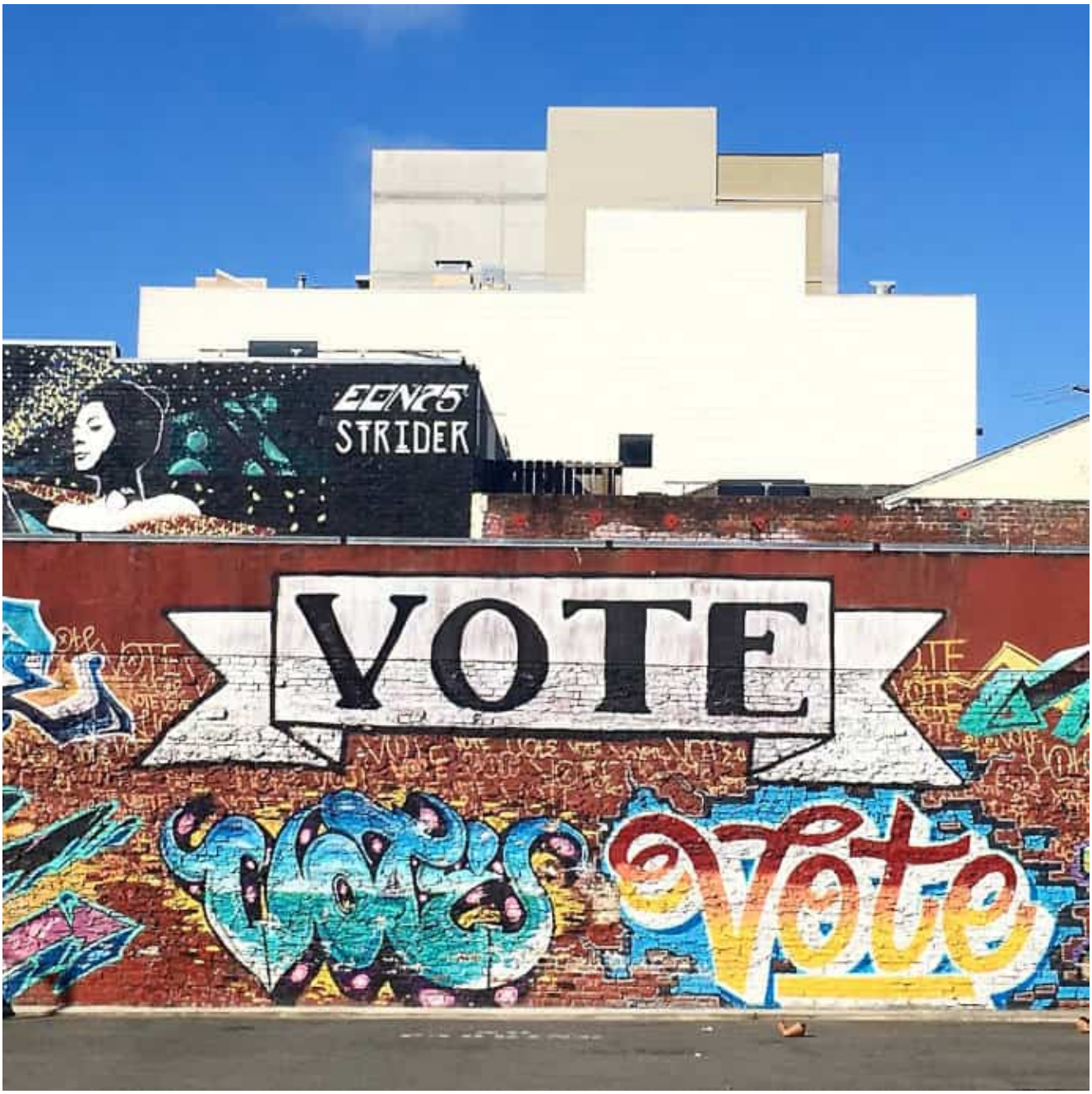
Marcus: This is undoubtedly an important question and I think it will be very helpful to identify the specific disciplinary aspects to it. Academic precarity is widespread across Europe, but it varies by discipline, and by country. What is specific to social anthropological academic precarity, and where? Here in the UK, identified by one of the speakers at the EASA Bern workshop / AGM in 2017 as the extreme end of the neo-liberal 'gig economy' in academia, I doubt anthropologists can achieve anything as disciplinary specialists in this area of employment. We need to join together with our other colleagues in the social sciences and humanities in collective action through our trade union. In the UK, my union is the UCU (University and College Union) and I would urge all precariously employed social anthropologists to join their local trade union.

Less tub-thumpingly!... I think whoever is elected to the EASA Executive Committee would welcome practical – and creative! – ways in which anthropology departments across Europe could introduce career planning advice and share best practice.

Featured image by wiredforlego (flickr, CC BY-NC 2.0)

#EASAElections: Interview with Dan Podjed

Allegra
January, 2019


STRIDER
VOTE
Vote

Allegra: You've decided to run for the elections of the new EASA committee. Can you let EASA members know a little bit about your academic path and interests?

Dan: My career was never purely academic and definitely not straightforward. For some years, I worked as a journalist, first at a radio station and later for a newspaper. In 2004, I switched back to academia and started working on my Ph.D. As part of an international project, I carried out my fieldwork among birdwatchers. My research was summarised in a book Observing the Observers, in which I presented a community of people who wake up at crazy hours, travel to a forest or meadow, and try to spot feathered creatures. At that time, my interest in interdisciplinary research grew. I enjoyed learning from the amateur naturalists, with whom I hid in bushes with binoculars, how to see the world from a different angle. Later in my career, I started cooperating with engineers who brought another dimension into my life. Initially, we had several disagreements about the value of qualitative and quantitative research – they believed in "hard" and "measurable" data and I did not. However, we managed to find the middle ground, established a common vocabulary and methodology and kept working in applied projects dedicated to topics which could not be solved by a single area of science. One of the projects, DriveGreen, combined anthropology and engineering in order to develop an ethnography-based smartphone app, which motivated people to change their mobility habits. Now we are using a similar approach in a new project, titled The Invisible Life of Waste. It focuses on the development of solutions for waste management in households and is beginning with "garbology," i.e. digging through trash in six researched cities and studying waste-related habits. Two other examples of successful collaborations with engineers are the MOBISTYLE project, where the main goal is to develop an IT solution for

improving health and wellbeing and reducing energy consumption in buildings, and the Triple-A Reno project, where we show an international team of engineers and architects how to use ethnography for supporting deep renovation of residential buildings. Another relevant project in this context is titled PEOPLE. In it, we focus on bridging the gap between industry and academia. The main goal of the project is to provide new job opportunities in industry for graduates in anthropology, psychology, sociology and other fields of social science and humanities.

After a decade and a half in such interdisciplinary projects, I still "live" inside and outside academia: I teach at a university, cooperate with industry and do research at an institute. In the beginning, I found it hard to switch between these multiple identities. After some time I got used to being constantly in a liminal state and started to enjoy being "betwixt and between."

Allegra: What are your main motivations in joining the EASA Committee? Do you have some 'insider' knowledge of the association?

Dan: My first contact with the association was quite an intensive one. In 2007, I became a member of the Organising Committee of the EASA conference, which was to be held in Ljubljana in 2008. It was a very busy year for all of us, but I learned a lot at that time, especially about the functioning of the association, event management and specifics of academic meetings. Afterward, I remained loyal to the association and attended all its biennial conferences. At the conference in Maynooth, Ireland, in 2010, two of my colleagues and I proposed to establish the EASA Applied Anthropology Network. The network was formally founded in November that year at a conference in Ljubljana and on that occasion, I took over convenorship. After the first official network meeting in Nanterre, France, where the 2012 EASA conference was held, the network swung into high gear. In 2013, we launched the Why the World Needs Anthropologists (WWNA), an international event for promoting the value of anthropology. The first edition of the event was held in Amsterdam, the Netherlands, the second in Padua, Italy, the third in Ljubljana, Slovenia, the fourth in Tartu, Estonia, the fifth in Durham, UK,

and the sixth in Lisbon, Portugal. In total, we hosted almost 2,000 anthropologists and non-anthropologists at the events. Additionally, thousands more were able to follow the talks via live streaming.

At the last year's event in Lisbon, I stepped down as the network convenor and WWNA organiser and the younger generation took over the network and the event. In my post-WWNA life, I want to devote my time to the "umbrella" association. My main motivation for joining the EASA Executive Committee is to spread the WWNA spirit throughout the association and invigorate EASA with fresh ideas and approaches. For example, I want to attract junior anthropologists by providing new content and communication tools, such as live streaming of events. In addition, I intend to initiate establishing an online platform for making new job opportunities for anthropologists, since non-employment is a huge issue, especially among young graduates. Finally, I want to support interdisciplinary collaborations and open new fields for anthropology. I would like anthropology to become more "exogamous," open for new possibilities and opportunities – and for new people.

Allegra: What are your views regarding Open Access publishing and 'public anthropology' more broadly?

Dan: Information should be free, especially in academia. This motto is actually at the heart of WWNA, which has been free of charge for all participants on "first come – first served" principle from its inception. In addition, we recorded plenary speeches and streamed them online for everyone to see the value of anthropology. Another rule of the event is that the talks should be understandable to broader audiences and should not stay accessible only for anthropologists. Therefore, we jokingly advised the speakers to avoid using words such as "hermeneutics", "post-structuralism" and "ambiguities" on the stage, since we wanted to spread the message outside the field and explain how anthropology could contribute to changing the world for the better to engineers, designers, biologists, managers and other people attending the event. We use the same approach in preparing our forthcoming book, also titled Why the World Needs Anthropologists, which is a

collection of essays and personal stories of anthropologists – most of them appeared on the WWNA stage. We want to make a readable and accessible book, which will help improve the public perception of anthropology.

Allegra: A new generation of anthropologists is experiencing a series of concerns related to their profession and their future. How do you see the role of EASA in this scenario?

Dan: EASA should strengthen its position by becoming the main European professional hub of all anthropologists, no matter where they are based and what they do. It should bridge the gap between academic and applied or practicing anthropologists and make closer connections with other professional associations, governmental and non-governmental institutions, industry, etc. Simultaneously, it should become a platform for creating and finding jobs inside and outside academia. This is something I would like to change at the EASA biennial conference: in addition to academic papers and presentations, I want to see more professional connections made and opportunities created for research and work collaborations, especially interdisciplinary ones. Opening up to opportunities from the outside does not mean anthropology will become "diluted," as some anthropologists are worried. On the contrary, new connections and jobs will strengthen anthropology's position in wider academic and non-academic communities.

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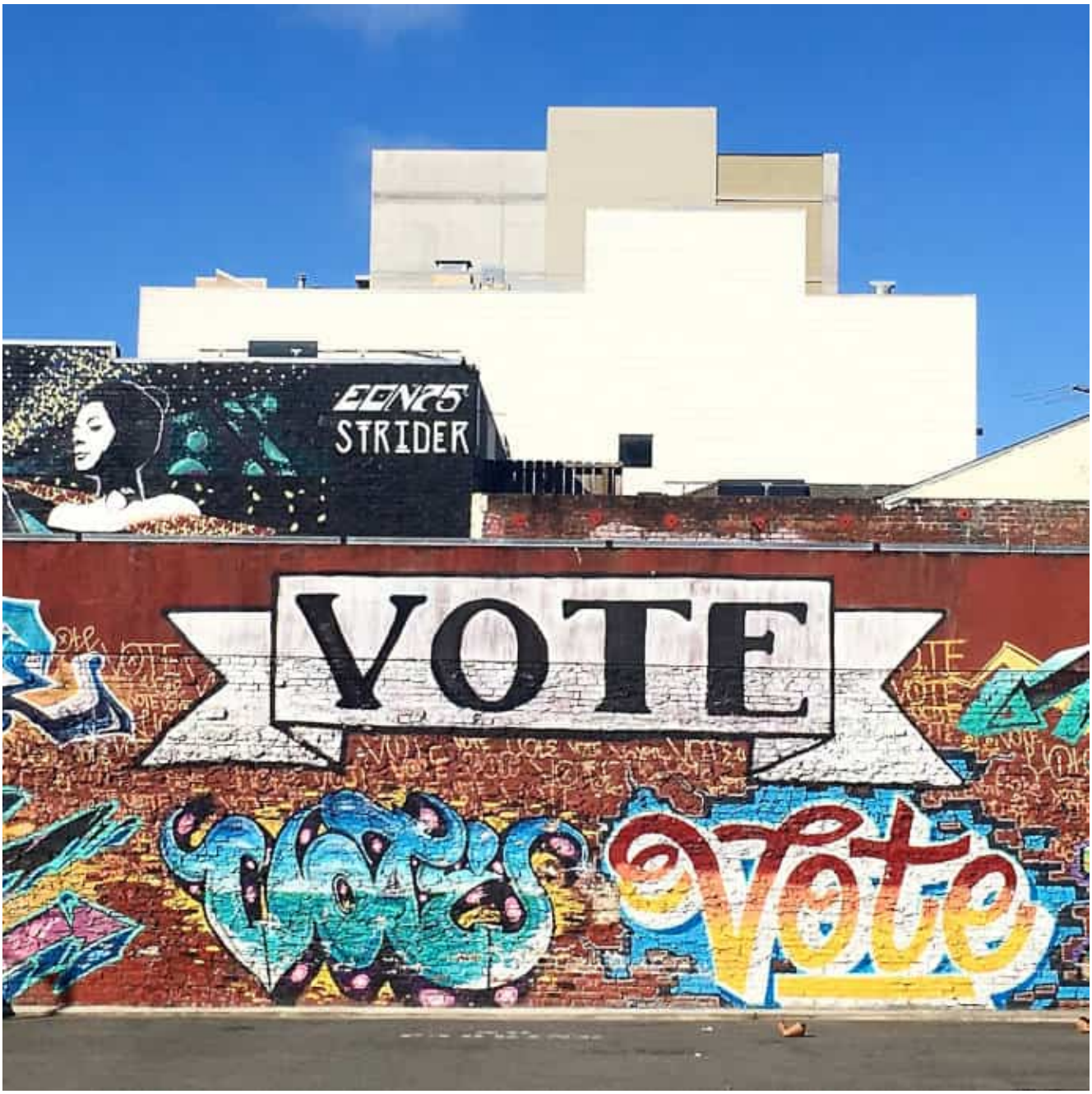
#EASAElections: Interview with

Miia Halme-Tuomisaari

Allegra
January, 2019



Allegra: You decided to run for the elections of the new EASA committee. Can you let EASA members know a little bit about your academic path and interests?

Miia: I am a legal anthropologist specialized in the analysis of the contemporary human rights phenomenon with thorough training in both social anthropology and critical international law. Myk fieldsites include expert networks, NGO coalitions, the Finnish Ministry of Foreign Affairs and UN human rights monitoring bodies, in particular the treaty body called the Human Rights Committee which monitors how states comply with the International Covenant on Civil and Political Rights. I am currently writing a monograph around the full life cycle of one human rights report submitted for this Committee.

My most long-term institutional affiliation is the University of Helsinki, where I defended my PhD in 2008, and have since 2003 acted as a lecturer in both anthropology and law. I am currently a Core Fellow of the Helsinki Collegium of Advanced Studies. In addition I am affiliated to numerous universities and research institutes in Finland and Europe.

I am also the co-founder of Allegra Lab (with Julie Billaud) and the chair of Allegra Lab Helsinki.

Allegra: What are your main motivations in joining the EASA Committee? Do you have some 'insider' knowledge of the association?

My motivation to join the Executive Board could be summarized in the hope of

bringing in some ‘fresh air’. I wish to build on my experiences of the unconventional and unprecedented academic context embodied by Allegra Lab, and to assist the EASA to revisit its mandate so as to become continually more relevant in our changing world.

Since becoming an EASA member in 2014 I have gained a fairly extensive understanding of the Association’s operations. We have covered the bi-annual meeting at Allegra Lab via blog posts, live social media updates and videos. I have been actively present in the Members’ forum. I have further been an engaged member of LAWNET, the merger of the former Network for the Anthropology Rights and Law and the Network of International Governance, including arranging events and panels. At the end of 2018 I was invited to join LAWNET as its third convener.

Allegra: What are your views regarding Open Access publishing and ‘public anthropology’ more broadly?

I do not see how one might *not* support Open Access as a principle: scholarship, after all, is about, and for, the world and its people. To have so much scholarship locked behind paywall is both ludicrous and outrageous; it is the single most important element that contributes to the marginalization of scholarly perspectives in ongoing societal debates. Making scholarship more openly accessible should be a paramount, shared goal.

I have followed debates and developments related to OA closely, delighted by the numerous new approaches that have been conjured up. These include arrangements with universities that make publications by university researchers openly accessible via universities’ online platforms. Simultaneously I am aware and troubled by the problems that accompany many practical attempts to realize open access. The collective lapse of professional and ethical conduct that we saw last year around HAU is one incarnation of these problems. More broadly, OA’s biggest dilemma relates to funding: in order to uphold stringent scholarly standards as well as the continued preservations of actual scholarly jobs, we need

sufficient funding for language editors, substantive editors, in addition to the resources required for technical production of scholarship. So far we have not seen sufficient innovativeness and commitment to instigate broad-sweeping changes.

One practical and potentially revolutionary step might be to simply make content available online. For example, EASA members could via their membership fees contribute toward having *Social Anthropology / Anthropologie Sociale* freely available online. This would mean a radical change on how membership is seen: instead of securing exclusive benefits for members, membership would become a way to contribute for the greater role of scholarship and anthropology in societies more broadly. I am optimistic enough to think that both current and future EASA members find commitment and inspiration in this goal.

Allegra offers an example of how anthropologists can engage with a broader audience. But we could do so much more if long-term issues of funding were addressed. Here collaboration is key: established blogs could collaborate with existing journals, book publishers and research projects instead of everyone opening a new blog of their own. The technical means that exist make all this feasible, cost-efficient and doable.

Allegra: A new generation of anthropologists is experiencing a series of concerns related to their profession and their future. How do you see the role of EASA in this scenario?

Being a precarious academic and a mother I feel these concerns intimately. I see the urgent need for such professional associations as the EASA to address the fraught professional situation of anthropologists seriously. I do think that things have changed for good: the shift toward temporary contracts, the projectivization of the academia and the sharp decline of permanent positions are here to stay. We urgently need new solutions and inspiration for figuring out what it means to be a professional scholar and an intellectual in the reality of short-term contracts.

What is startling in the current situation of universities is a certain uniformity of

developments throughout the world: the precarization of academia, combined with neo-liberal management culture and the transition of universities from public institutions into private 'brands' producing 'commodities' is alarming. At the European level we can easily identify the Lisbon Agenda and the ERC funding scheme explaining these trends.

These European-level developments concretize why such continental-level associations as the EASA are direly needed. We need entities that are capable of revealing broader patterns of isolated cases, and exerting greater pressure in instances of individual wrong-doing.

The EASA is needed also because of the recent attacks against anthropology as a discipline. The decision of Poland's educational ministry to abolish anthropology as a distinct discipline in educational curricula offers merely one recent example of such a worrying trend. With the rise of right-wing politics, authoritarianism, populism, and polarization of public opinion the nuanced voice of anthropology is needed more than ever. I envision the EASA to hold a key role in strengthening that collective voice.

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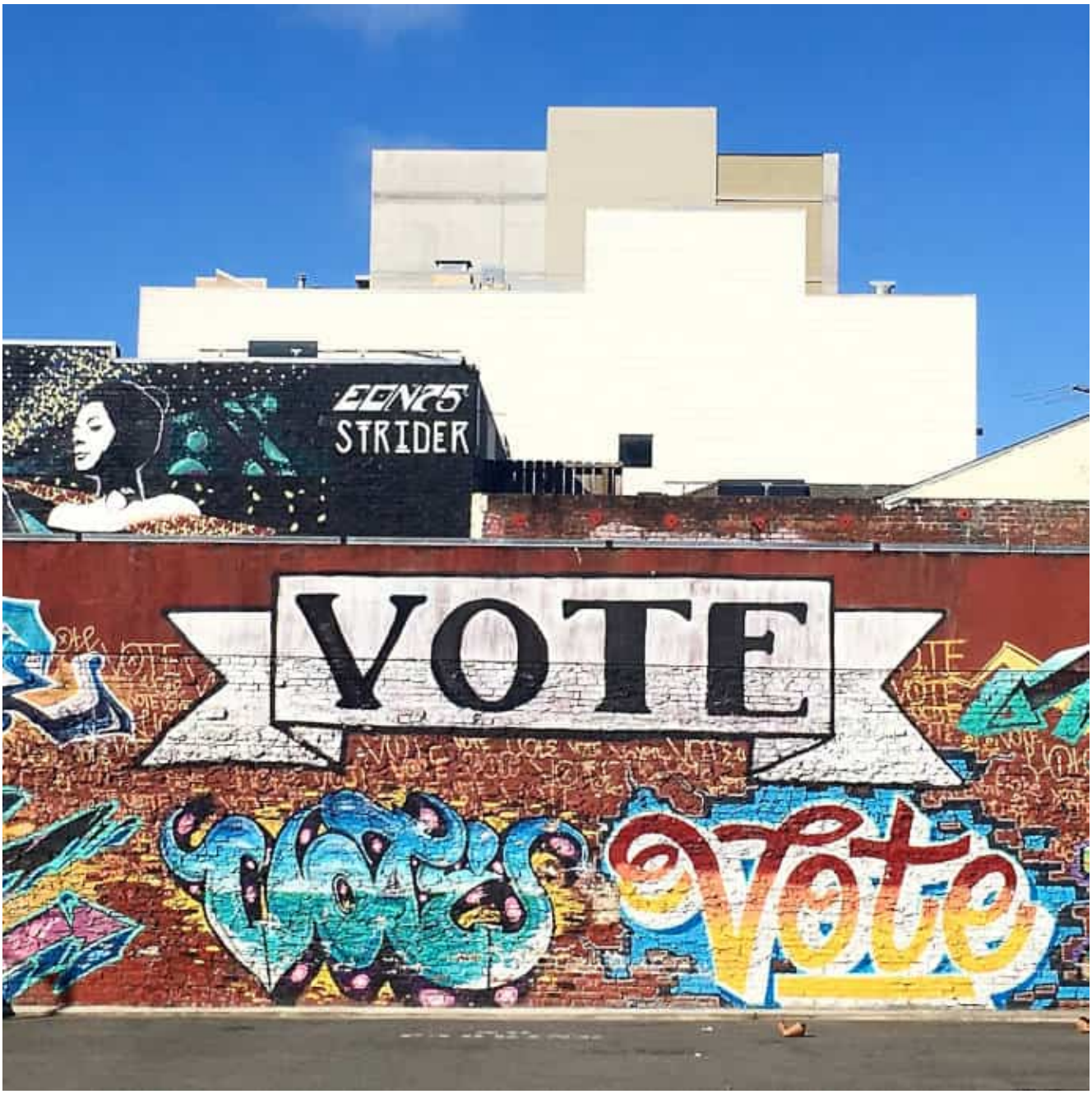
#EASAElections: Interview with Cristiana Bastos

Allegra
January, 2019


STRIDER
VOTE
Vote

Allegra: You decided to run for the elections of the new EASA committee. Can you let EASA members know a little bit about your academic path and interests?

Cristiana: I entered anthropology early in life, enrolling as an undergraduate in a newly formed department at Nova (Lisbon). I entered academia at the most junior level in the mid-1980s at another newly formed department in Lisbon, ISCTE. I leaned towards historical anthropology, taught the classics of social anthropology, and aspired doing something in medical anthropology. I completed my MA on population dynamics in the inner Algarve (MA-Nova) and moved to the U.S. for a PhD at the City University of New York. I concentrated in medical anthropology, became interested in STS, and conducted fieldwork in Brazil among clinical settings, science laboratories, activists and their networks – as portrayed in *Global responses to AIDS – Science in Emergency* (Indiana UP 1999). I returned to Portugal in the 1990s and took a research-track position at the Institute of Social Sciences, University of Lisbon, where I remain up to our days. I maintained academic ties with the US and Brazil, taught and lectured at Brown, UMass, UNICAMP, Museu Nacional, UFSC, etc., and later expanded my network to European universities or research centers.

I was involved in EASA since its first conference in Coimbra 1990; also worked with EASST, later with SIEF, ICHSTM, IUAES and, consistently, with the AAA, ABA (Brazil) and APA (Portugal). Served on the direction of APA for three mandates; chaired a subcommittee at the AAA.

My PhD-related involvement with the AIDS epidemic brought me to work on

several non-academic fronts like activism, journalism, science writing, outreach, policy-advise, etc., and opened choices outside academia; still, I returned to the core of academic research pursuing a theoretical question left open with the AIDS research (the war-like models used to frame and treat infectious disease). That quest led me to a cycle of research on colonial medicine and colonial biopower that matched my interest in historical research. For a period I juggled with several disciplines – anthropology, history, public health, history of science and medicine, studies of colonialism. I conducted archival and site research in Goa, India, and in Mozambique. Anthropology remained my core institutional attachment and I tried to bring the interdisciplinary bridges to my classes, supervisions and published works (articles in *Identities, Journal of Southern African Studies*, *Bulletin of the History of Medicine*, *International Migration*, *Social Analysis*, *Etnográfica, Horizontes Antropológicos, Manguinhos, Análise Social*, and several edited volumes).

After the colonial medicine cycle I engaged in a few other health-related research ventures about syphilis, sex-work, lock hospitals and representations (see "Displayed wounds" in *Medical Anthropology*), and about healing waters and medical spas (as in "From Sulphur" in *Anthropology and Medicine* and the volume *Healing Holidays)*. I also engaged in developing new tools bridging anthropology and social history to study lives under colonialism and beyond the traditional frame of national empires – in ways that could account for cross-empire migrations and for the complex dynamics of producing race and racialized differences.

That long conceptual quest led me to develop the current project *The colour of labour – the racialized lives of migrants,* awarded with an ERC Advanced Grant in 2016. With it I was able to form a great team of younger researchers and together we explore different processes of racialization in plantation and plantation-like societies (http://colour.ics.ulisboa.pt/about/). We have been presenting our research in multiple venues; in the EASA conference in Stockholm we had two panels and I had the opportunity of sharing the research on a plenary session.

I am on a moment of intense work at all levels – field research, archival research, analysis, writing, supervising, managing, co-teaching, editing journals, peer-reviewing, hiring committees, grant selections, and all the administrative duties demanded to scholars at a senior level. I also serve on the APA board. I thought my plate was too full and I refused some invitations to run for international associations boards. However, the disquiet of the current political moment and the ways in which it may negatively affect anthropology, anthropologists, and the peoples we mostly associate with, made me change my mind and take the challenge – I had the privilege of growing in anthropology and making it the core of my life, it is now my turn to help making it viable for others hwo share that vocation.

Allegra: What are your main motivations in joining the EASA Committee? Do you have some 'insider' knowledge of the association?

Cristiana: I think the discipline is under multiple threats and EASA should have an important role defending anthropology, anthropologists, and the peoples we associate with. What are those threats? In some countries, authoritarian regimes are annihilating our discipline, closing departments, discrediting – and prosecuting — anthropologists who fight for indigenous rights, and directly attacking minorities. EASA should have word and action on that.

On a different front, the current governance of science funding in a number of European countries is promoting another sort of annihilation by computer-run algorithms and blind bureaucracies – e.g., putting anthropology as a sub-section of sociology and leading it to a loop of disappearance via shortage of funding, shortage of positions, shrinking opportunities to work, and subsequent invisibility.

Although involved in EASA since its foundation, I never held governing positions in the association. Yet I have strong articulations with other international societies worldwide, and I think my contributing potential lies on facilitating connections for shared global actions.

Allegra: What are your views regarding Open Access publishing and

‘public anthropology’ more broadly?

Cristiana: In the past, EASA meetings had sessions with the format of a debate between opponents on a theme and the audience voted on the most persuasive ones. I remember a session in Barcelona, 1996, when the subject was something like “Should knowledge be free?” Independently of the quality of the arguments of each side – with touchy issues on indigenous knowledge and intellectual property – there was no question that anthropologists voted on the side of free knowledge. That would go without saying, that we are the kind of people who cherishes free-circulating knowledge and free access to what is out there to be known. But what is being promoted as “open access” by publishing compounds is something else, and a diagnosis of the current situation – it self quite dynamic, with guerilla sites offering free access intermittently, some government funded sites trying to detour the access obstacles, universities fairing differently in how they make literature accessible, and projects of association-based sites that promise more consistency in open access — is yet to be done. EASA should be a main actor in defining what are our needs, goals, and viable horizons, and in fighting for them.

As for Public Anthropology – I consider it a must and an urgency that we all should be involved with, while not all of us are equipped to bring meaningful contributions. EASA may have a major role in assisting anthropologists in making our knowledge public and make us relevant in our own terms.

Allegra: A new generation of anthropologists is experiencing a series of concerns related to their profession and their future. How do you see the role of EASA in this scenario?

Cristiana: EASA has a fundamental role in this front. The degradation of work conditions into permanent uncertainty and precariousness is not only a disgrace for those who have to endure it for long but also destroys the quality of intellectual work and, ultimately, the discipline, knowledge in general, freedom, dignity. All of us, tenured and untenured, students and faculty, seniors and juniors, researchers and subjects of research, are affected by the extreme

neoliberal marketization of the profession – one that carries the seeds of its destruction. EASA should not only be most aware of this equation but also find ways to intervene, mitigate and assist in the making of alternatives.

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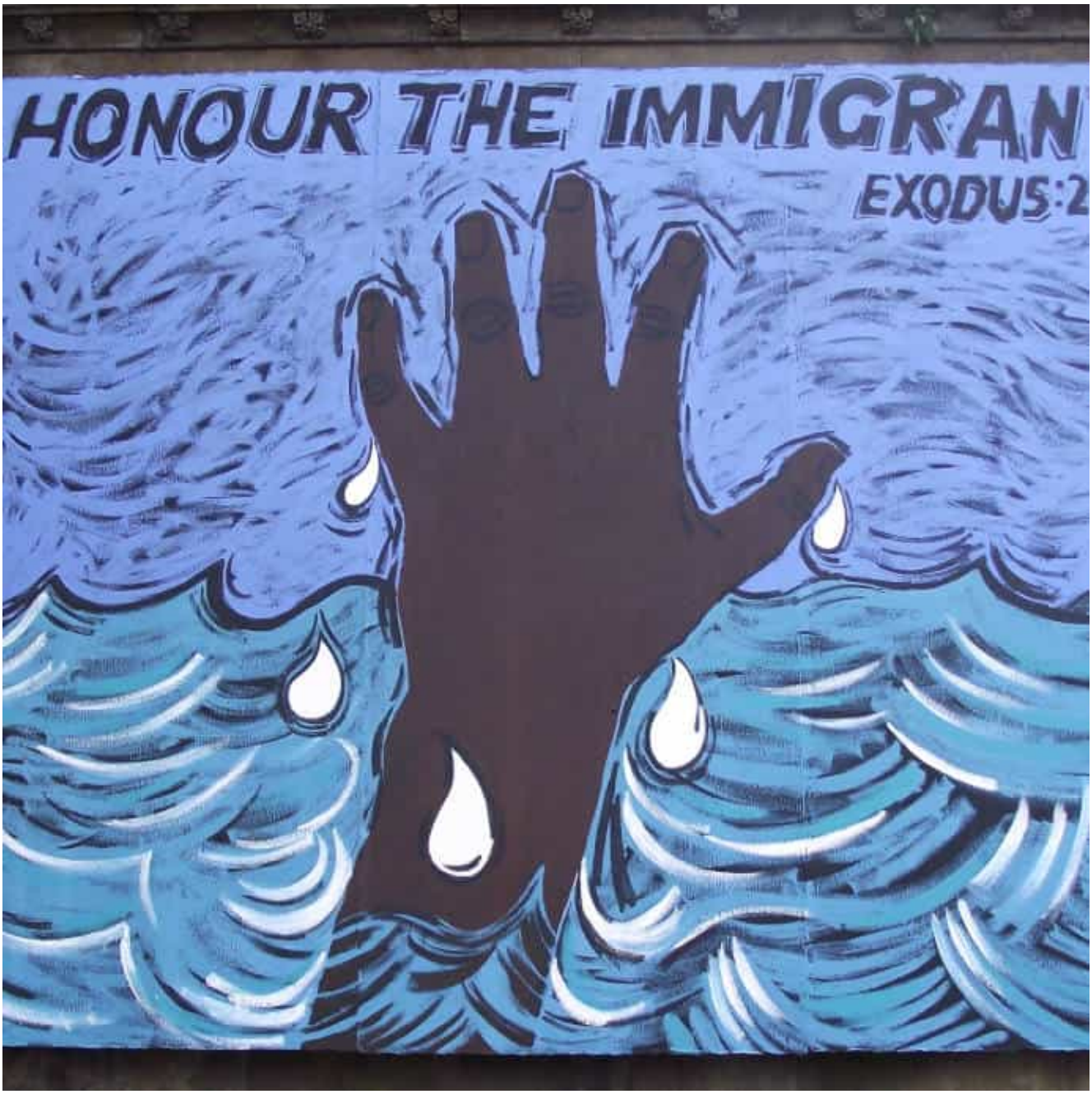
#EVENTS: Temporalities, global movement and more

Allegra
January, 2019



New year, new events! The start of a new year makes us strangely aware of the passing of time – so don't forget to send a proposal for 'On Time', the timely Biennial Conference of the Finnish Anthropological Society. The new year also offers food for thoughts around migration and asylum issues at Al Akhawayn and Chicago universities, an exciting Methods course in New York, and much much more – see below!

As always, if you want your event to feature in our next events list or if you wish

to write a short report, don't hesitate to get in touch with our events assistant at events@allegralaboratory.net

Call for Panels: On Time: The Biennial Conference of the Finnish Anthropological Society

29.–30.8.2019, Helsinki, Finland

Anthropologists have studied time for over a century; what makes it so topical right now? Looking into the terminology we use, recent research often replaces "time" with "temporalities". This puts an emphasis on multiple rhythms, times that are particular to a place, or alternate trajectories. Such plural experiences of the passage of time can be exemplified by instances where "here" is cast as lagging behind in contrast to "there", of "being stuck" while others accelerate, or being subjected to the boredom of surplus time while others find time scarce. Experiences of time being out of joint are at times even described as temporal rupture experienced in the immobility of a refugee camp, or during the long waithood preceding adulthood.

Time may be found in speech, symbol, nature, history, genealogy, theology, work, discipline, measurement, efficiency, and so on: every research question has its temporal dimension, and every research methodology its temporal issues. The 2019 conference of the Finnish Anthropological Society, therefore, invites panels that explore time in diverse ethnographic and theoretical settings. Panels may draw upon, but are not limited to, issues such as the interplay of imaginaries and practices of time and space, the co-existence of multiple temporalities, and anthropology's own ability to grasp and narrate time. In particular, we welcome panels that provoke theoretical questioning of the oftentimes taken-for-granted temporal frames employed in anthropological scholarship, including fieldwork. In addition, we welcome panels that use time and related phenomena as a frame of

analysis for other topics.

The Conference keynote will be delivered by Ghassan Hage, the Future Generation Professor of Anthropology at the University of Melbourne. The Conference will open with the annual Westermarck Memorial Lecture delivered 28.8.2019 by Laura Bear, Professor of Anthropology at the London School of Economics and Political Science.[more]

Panel proposals should be submitted by **January 31st 2019.**

Summer School: Summer School in Ethnographic Methods in New York City

July 23 to August 2, 2018, 11th CIFAS Field School in Ethnographic Research Methods

The Comitas Institute for Anthropological Study (CIFAS) is pleased to announce the 12th CIFAS Field School in Ethnographic Research Methods, in New York City. The goal of the Field School is to offer training in the foundations and practice of ethnographic methods. The faculty works closely with participants to identify the required field methods needed to address their academic or professional needs. The Field School is suitable for graduate and undergraduate students in social sciences and other fields of study that use qualitative approaches (such as education, communication, cultural studies, health, social work, human ecology, development studies, consumer behavior, among others), applied social scientists, professionals, and researchers who have an interest in learning more about ethnographic methods and their applications.[more]

Symposium: **Audiovisual culture and History: politics, emotions and discourses**

Catamarca, Argentina, October 2 to 5 , 2019.

In continuity with our symposia that since 1999 develops the interdisciplinary approach of Cinema and History, we call to discuss presentations on some of the following axes:

– The relationships between film / audiovisual studies and debates in the historiographical field, the theoretical and methodological problems that this relationship promotes.

– The ways in which filmmakers / artists / creators construct historical and political imaginaries, and how these are expressed in audiovisual languages.

– The cinematographic, television or performance representations that evoke the historical experiences of Peoples, Regions and Nations, which can reaffirm, question or reconstruct collective identities.

– The national or transnational circulations of aesthetic texts that prompted ways of imagining the past and the present, and the “translations” that may have been made by adopting elements from a different cultural context, what Michel Espagne defines as “cultural transfers”.

– The ways in which the circulation of people, audiovisual products and other materials in global circuits, festivals and alternative distribution generate new ways and ways of imagining the social.

[more]

Deadline for application: 15 March 2019

Conference: Migration in Morocco and Beyond: From Local to Global Dynamics

May 25-26, 2019, Al Akhawayn University, Ifrane, Morocco

The conference aims to expand on concerns in Morocco and elsewhere regarding the multifaceted issue of migration. Migration is one of the unavoidable issues of our times. According to the UN's International Migration Report, 258,000,000 individuals, or 3.5% of the world's population, were living in countries other than their own in 2017. 25,000,000 of these were refugees. Migration is a constant thread in the otherwise erratic news cycle. It figures on the agenda of countless international organizations. The issue takes center stage in every election in the West. Populations are concerned about how it impacts national identity while policy-makers worry about its intersections with security issues. Meanwhile, social scientists the world over are studying every facet of migration, how it contributes to development and women's empowerment, how it transforms family relations, and how it intersects with that other unavoidable issue of our times, climate change.[more]

Deadline for application: 15 February 2019

Summer School: Spring University Prague 2019: Project Europe at a Crossroads

7 April 2019 – 18 April 2019, Charles University, Prague, Czech Republic

The objective of the Spring University Prague 2019, "Project Europe at a Crossroads", is to provide students with a broad understanding of the most significant political and social issues in contemporary Europe.

Instead of relaxing at the "End of History" after the collapse of the Eastern Bloc in 1989, Europe is facing new challenges at the beginning of the 21st century. These new challenges – including the economic and financial crisis, ageing population, growing separatist/devolutionist tendencies in Scotland, Catalonia and other European regions, complicated relations with Russia and Turkey, terrorist attacks connected with the activities of the Islamic State, and the strong immigration flow – are raising concerns and leading to significant political radicalization and social unrest.

The course provides an interdisciplinary approach and combines multiple learning methods, such as lectures, workshops, round-table discussions, field work, group-work and student presentations. Students will not only have the opportunity to explore a range of interesting topics and gain valuable insights into the current challenges and risks to the development of Europe, but will also have occasion to improve their research and presentation skills. [more]

Deadline for application: 25 February 2019

Conference: In Search of Asylum: An Interdisciplinary Discussion

4 April 2019 – 5 April 2019, Society of Fellows in the Liberal Arts, University of Chicago, Illinois, United States

“Asylum” has returned to the forefront of global political consciousness. In conjunction with highly charged terms like amnesty and assimilation, and such spectral figures as the “illegal alien” and the “migrant caravan,” asylum condenses a variety of anxieties about the changing parameters of power within a globalizing world and aspirations for a livable life. Under these circumstances asylum has taken on a new urgency, as either the moral imperative of our times or an unforgivable betrayal of the nation and its ideal.

The 2019 Weissbourd Conference, hosted by the University of Chicago Society of Fellows in the Liberal Arts, will focus on situating the often rancorous contemporary debate over asylum in relation to historical expressions, theories, and practices of asylum. Our keynote speaker will be James Hathaway, the James E. and Sarah A. Degan Professor of Law at the University of Michigan, a leading authority on international refugee law and the founding director of the Program in Refugee and Asylum Law.[more]

Deadline for application: 25 February 2019

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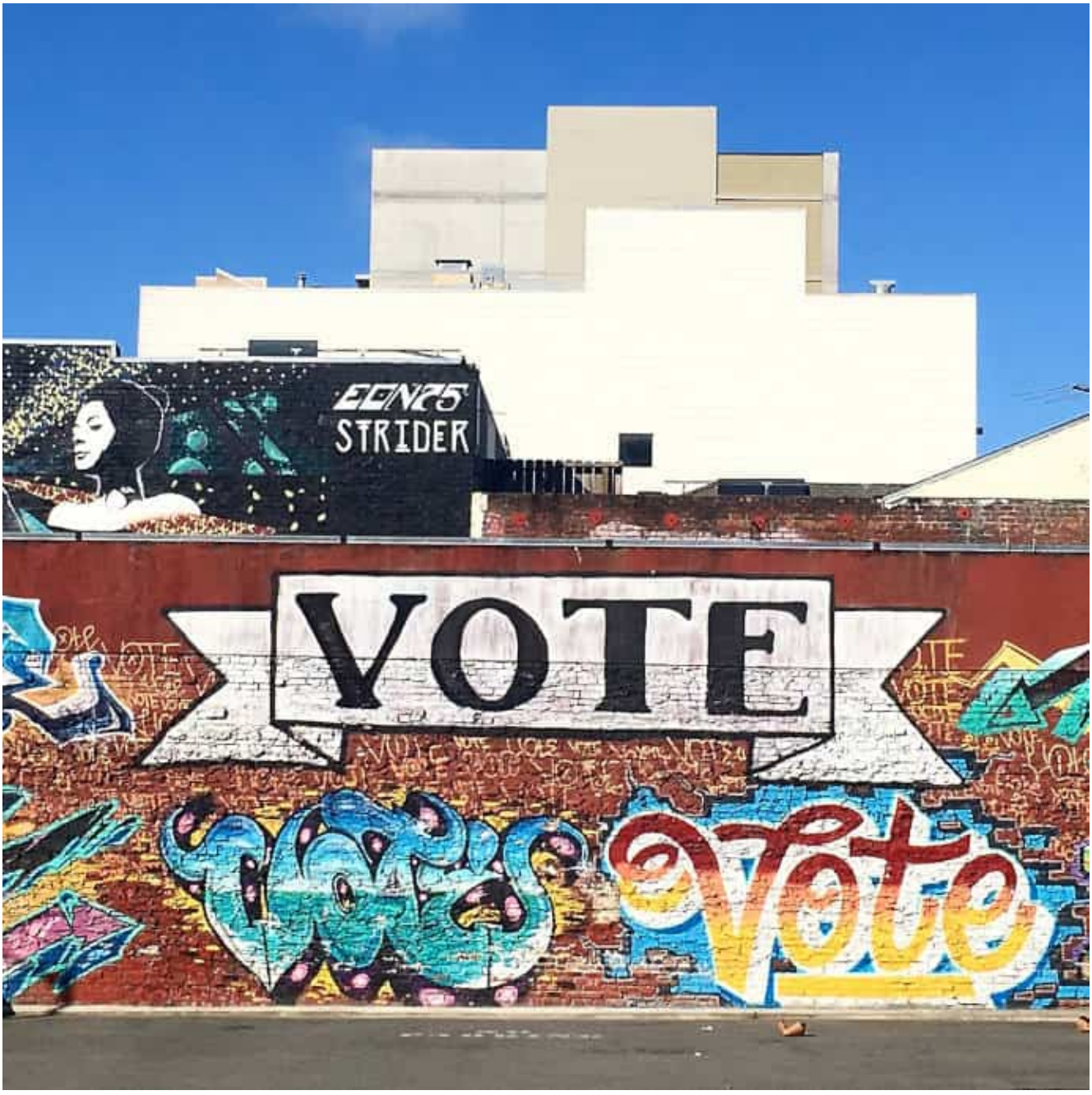
EASA Elections: Interview with Mariya Ivancheva

Allegra
January, 2019



Allegra: You decided to run for the elections of the new EASA committee. Can you let EASA members know a little bit about your academic path and interests?

Mariya: After finishing my first degree in Bulgaria, I defended my PhD at the Central European University in Sociology and Anthropology in 2013. Trained in philosophy and intellectual history I have always been interested in the role of academics and universities in processes of social change. My doctoral dissertation explored an alternative mass university set by a group of socialist intellectuals, the Bolivarian University of Venezuela. The University design featured decolonial and critical social science component in all curricular units and extension programs in poor communities. It was based on the understanding that education should not serve Western science and political interests, but should occur in dialogue with local knowledge and through South-South geopolitical alliances. Doing fieldwork there was both an inspiring and a frustrating experience. I witnessed the potentials and limitations of the university and its community to become agents of social change in the era of advanced capitalism. After receiving my PhD I found myself at the post-2008 academic job market, what is more – an anthropologist and sociologist, and a Eastern European with a PhD on Latin America, not at home in one single discipline or area studies field. This hybrid identity made me realise old divisions and new inequalities within the academic profession and reinforced my resolve to transcend them with my work and activism. Since 2013 I have worked as a postdoc on two big projects on higher education – one in Dublin on precarity, gender and care in academia, and another

one in Leeds and Cape Town on the way public-private online learning partnerships (fail to) address social inequalities. Recently, I started a new job as a Lecturer of Higher Education Studies at the University Liverpool.

Allegra: What are your main motivations in joining the EASA Committee? Do you have some 'insider' knowledge of the association?

Mariya: I have been a member of EASA since the early days of my doctoral studies. I always found this association to be of a size and composition where dialogue and change take place in a genuine, tangible way. This also relates to EASA's unique history of an academic association set at the demise of the Cold War and with a desire to address the East-West divide, the asymmetries of resources and visibility both within Europe and in global anthropology. My 'insider' knowledge mostly comes from my work with the EASA exec as a member of the PrecAnthro collective. The initiative was formed in 2016, very much based on friendships and shared problems experienced by postgraduates of the Marie Curie PhD network for Social Anthropology in Central and Eastern Europe I was part of. We were a group of early career researchers displaced around Europe, in search for opportunities to build a meaningful career and life, facing ever bigger exploitation and enclosures on our authorship rights as researchers within big projects. Since 2016, EASA's executive board has been extremely accommodating and responsive to our initiative. I now run for EASA board both with the desire to push further some of the issues we have started addressing as PrecAnthro on an institutional level, and with the desire to invest some effort in the association I like a lot. The issues I think are urgent include the new predicaments of the project culture and the mushrooming 'excellence centres' and 'training groups' that exploit and deskill PhDs and postdocs as apprentice data-collectors while also producing a reserve army on *cul-de-sac* teaching-only replacement contracts. I also want to address the question of hiring within anthropological departments that is profoundly uneven and skewed to the advantage of graduates of a few elite programs. I think EASA should also engage more with the discussion of decolonising the curriculum, and the East-West divide within Europe and the discipline in a global historical perspective. EASA should address these issues in

their interconnectedness.

Allegra: What are your views regarding Open Access publishing and 'public anthropology' more broadly?

Mariya: These are two questions I see as quite distinct at present – despite the fake unity between them that HAU journal tried to draw.

First, open access for me is one of those clear-cut cases in which progressive ideas and practices are subjected to free market logic and used against their design. Coming from Eastern Europe and studying Africa and Latin America, I have been acutely aware of the need of free universal access to academic publications not conditioned upon institutional subscription. The shift to article processing charge initially was meant to solve this problem and place the burden to the research-intensive Global North institutions that could pay production and dissemination charge and subsidize free access. But global capitalism works in more complex and monstrous ways. Such practice still gives dominance in scientific publishing to rich institutions mostly in the Global North and their work remains an undisputed measure of quality. Furthermore, academic publishing is a lucrative billion-dollar business monopolised by a few corporations as Wileys and Elsevier. They vulture not only on readership fees, but also on un(der)paid editorial, reviewers', and authors' labour and on the printing industry extracting resources and cheap labour in the Global South. The competitive nature of funding also disguises the fact that research is predominantly paid by public agencies fed by taxpayers' money. Such funding or core budgets of public universities are used to pay the excruciating fee of immediate – gold standard – Open Access to publishers so institutions can participate in research assessment and ranking. Yet, universities mostly pay it for publications featuring their permanent faculty. Precarious academics have to resort to personal means, have their articles embargoed for years, or use green access repositories at institutions that delete their profiles after the end of a short-term contracts or on 'independent' ones that gradually enclose their data as Mendeley, SSRN and Academia.Edu. Institutions also chose to pay open access fees to certain journals,

privileging elites within disciplines rather than encouraging up-and-coming journals from less networks and locations. Anthropology saw the effects of this process with the HAU debacle: the predatory and exploitative labour, the pretence of a grassroots approach while drawing on established prestige capital and hierarchies for endorsement within the Anglo-Saxon social-anthropology tradition, and the attempted commercialisation with Chicago UP., So, while I believe we should look for new and more transgressive ways to open access to academic publishing utilising potentialities of new online platforms, until these issues are resolved and sites like LibGen and Sci-hub are criminalised (the tragic case of Aaron Swartz was a sad reminder of how dangerous real OpenAccess is), 'OpenAccess' remains a privilege and profit for the rich.

Where I see a commonality between OpenAccess and "public anthropology" (or sociology, or engaged scholarship for that matter) is that some progressive practices are commercialised in insidious ways. With public scholarship we see this with the advent of 'impact' that is now requirement in grant applications. This came from a radical critique of science's pretence of neutrality and its detachment from day-to-day lives. People inside and outside academia insisted it needed to become socially relevant. But this has now become a tongue-in-cheek justification of the subservience of scholarship to business or of the need of all research to claim 'policy impact' to get funded. Within the short-circuit project culture this often means a lot of project efforts and resources going into glossy print-outs, shallow social media propaganda and rushed stakeholder engagement exercises. And while I truly believe in the value of applied social sciences, this can only happen when our research and teaching is not a subject to the instrumental logic of capital, but allows academics time and patience to dialogue with social actors and inform social change. Anthropology as a discipline, with its immersive fieldwork methodology, stands a good chance to do that, though the project culture and reduced PhD funding is killing it slowly. But all that said, I have been part of many activist initiatives that use knowledge production for social intervention as the research-informed platform LeftEast that opens a conversation between activists in East-Central Europe. I also see my work as part of

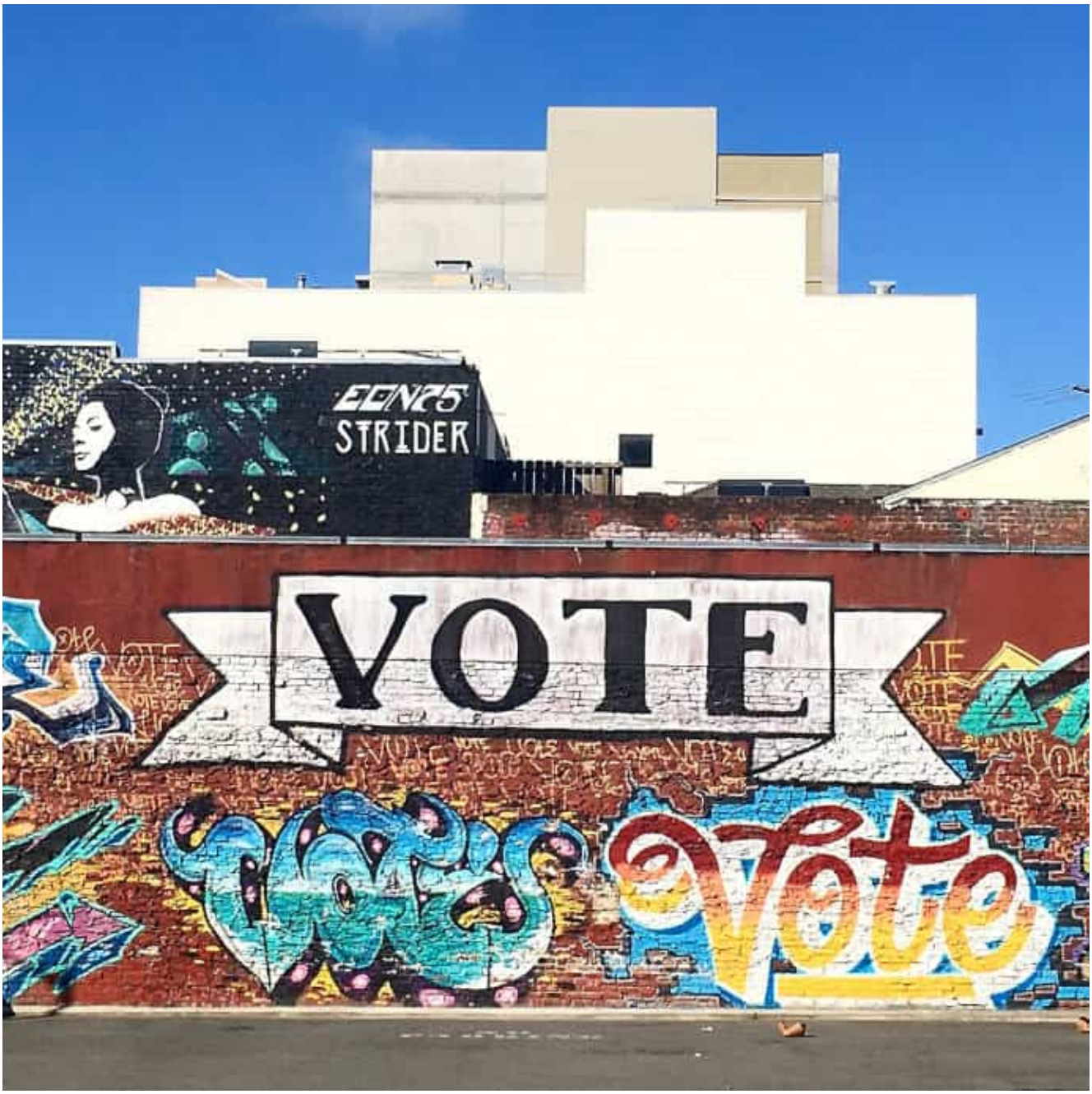
PrecAnthro, and potentially within an EASA board as a form of public anthropology, as I use research-informed knowledge on academic organisations and communities in my engagement with subjects as academic precarity, labour, and inequalities.

Allegra: A new generation of anthropologists is experiencing a series of concerns related to their profession and their future. How do you see the role of EASA in this scenario?

Mariya: This is one of the main foci of my work, and one of the main reasons to run for EASA exec board. Of course, I realise that the Association's remit is quite limited as it is neither an academic institution, nor a policy-making or funding body. However, with its place within the discipline in Europe, its publication series, networks, and the SA/AS journal, it has an important possibility to lobby bigger organisations and institutions on national levels, chart standards of good practice, and impose sanctions in cases these are not kept. EASA also has an important role in opening a conversation between economic and political precarity, in times when our world is becoming ever more violent, unequal and exclusive to a growing number of us. As one of the signatories on the motion condemning Israeli apartheid institutions in the West Bank, which EASA members voted with overwhelming majority, I am very hopeful that EASA members are willing to see more political stances taken by the executive board.

EASA Elections: Interview with Sarah Green

Allegra
January, 2019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Allegra: You decided to run for the elections of the new EASA committee. Can you let EASA members know a little bit about your academic path and interests?

Sarah: My academic path was not planned. In practical terms, one thing that led me to anthropology was growing up as a foreigner. My parents are British and I grew up in Greece from the age of two. That experience taught me what it feels like to be treated as an outsider: my family was neither Greek nor Orthodox, and that mattered.

I studied anthropology in the UK as a joint degree with archaeology. After graduating, I was a freelance journalist for a while, having been a journalist and editor for my university's student paper. Freelancing did not pay enough, so I took some secretarial temping jobs which, through a strange route, led to me becoming a paralegal and legal executive in a law firm in Texas for a while.

I returned to the UK to study for a PhD in the late 1980s. My PhD research was on feminist separatists in London. I had become interested in the politics of gender and sexuality, which was not very well developed in anthropology at the time. I chose this field site partly because I had never really understood the UK, which was supposed to be my country. I was also interested in poking around in the concepts that anthropology relied upon in order to study others. I thought that studying women who were critical of the self-evident truths of gender, sexuality and kinship within the UK might give me some insights into anthropology's own underbelly, as it were.

Interestingly, a key thing I learned from that research was the importance of space, place and location. The concept of 'safe space' was crucial for feminist separatists; but more widely, the political, social, symbolic and economic forces involved in unequally shaping people's spatial lives and experiences in London left a deep impression on me.

In all my subsequent work, this question of the inequalities of the spatial aspects of existence, and how that is marked by historically changing political conditions, has been at the heart of the work that I do. I worked first on borders in the Greek-Albanian border region and the Balkans more widely, and more recently on the wider concept of location in the Mediterranean region.

Allegra: What are your main motivations in joining the EASA Committee? Do you have some 'insider' knowledge of the association?

Sarah: I answered the first part of this question in the 150-word statement I submitted for my application, which I will quote here:

"I have been on the EASA Executive for two years as co-editor Social Anthropology/Anthropologie Sociale. I believe that the role of scholarly societies is becoming more important in today's academic and political climate. Issues of open access, academic precarity, auditing regimes, attacks on academic freedom, and endless changes in university structures are affecting anthropology and how it is practised. EASA gives an independent voice to anthropologists linked to European universities on these issues, and provides a forum for listening to the wide diversity of its membership. Moreover, my past roles in academic auditing and administration, and my research focusing on the politics of borders and location, have convinced me that the voice of anthropologists beyond the academy is also increasingly needed. More than ever, I value the role of independent scholarly societies such as EASA in providing this."

I will expand a bit on a few parts of this. I have served on many committees that assess things in academia, not only in the UK, but also in Greece and Finland. I have also acted as a head of anthropology both at the University of Manchester

and the University of Helsinki (where I am now based); I have been a trustee for anthropological institutes and chair of external advisory boards. All of that gave me experience of the changes occurring in academia over the last 25 years. And while the UK, Greece and Finland are all quite different, there is no doubt that threats exist for two key principles that I believe are important in academia. The first is that academic freedom, while being a privilege, is also crucial to scholarship and must be defended. This requires us to do what we can to provide safe, secure, well-resourced and stable conditions in which researchers can do their work.

The second principle is that academic work is a collective effort: knowledge proceeds through freely sharing findings, ideas and research between a collectivity of scholars, who continually critically assess each other's work. In this process, collective knowledge is more important than individual achievements. Currently, those principles are hard to maintain in many places, both because of threats to academic freedom and because of audit regimes that focus on individual, rather than collective, achievements. Scholarly associations such as EASA represent the collectivity of scholars, and are therefore in an excellent position to act to defend these principles.

On the question of 'insider knowledge': I have been on the Executive Committee for two years as co-editor of the journal, which means that I know something about how the organization works in administrative terms. That has not revealed anything to me that is either surprising or unusual. EASA basically follows its constitution.

Allegra: What are your views regarding Open Access publishing and 'public anthropology' more broadly?

Sarah: I am in favour of open access publishing, though not at any price. There is no such thing as cost-free publishing, so the questions should be: Who pays? Who is being paid? How much? And what strings are attached? If we demand completely free publishing, where does the money come from to pay the copy

editors, proof readers, typesetters, printers, etc? There are no easy answers, but it is certain that anthropologists need a seat at the table in discussing the issues.
As editor of various journals, I have been closely following the rapidly changing situation. One big event in Europe currently is 'Plan S,' which has major implications for open access. Our voice needs to be heard there for sure.
In addition, the open access is no longer only about publishing; it also concerns research data, which are becoming increasingly monetised. EASA needs to keep a close eye on these issues over the next few years.

Public anthropology is a different issue. Open access is about making all scholarly work as widely available to as diverse an audience of scholars as possible. As anthropologists, we do need a space in which to share our scholarship with each other, including on obscure issues that are unlikely to interest anyone else. Public anthropology is about communicating beyond that group of scholars, and trying to ensure that anthropological knowledge receives a wider airing. In that, I think that EASA may have a role to play in making the kinds of knowledge that anthropology can generate both accessible and interesting for non-academic audiences. To date, there has been relatively little done to carry out the necessary process of translation, and more is needed.

Allegra: A new generation of anthropologists is experiencing a series of concerns related to their profession and their future. How do you see the role of EASA in this scenario?

Sarah: EASA has led the way in researching the current situation on precarity in the field. It is obvious that secure, permanent posts are now rare, and that early-career and even mid-career scholars now regularly move from one short contract to another, often from one country to another, making it almost impossible to settle, either in intellectual or personal terms. And in some countries and universities, the discipline's very existence is being threatened. Again, these threats are not entirely new, and there is variation in how this works in different countries. We should not assume there is only one cause, or one solution. The key area where EASA can contribute is to provide a forum and a voice to represent its

membership.

The association can also be on the lookout for emerging issues. For example, it is clear that there are increasing numbers of organizations that only have a digital existence online, and are not affiliated with any university or other body that could oversee them. EASA might be able to provide codes of conduct for such organizations. Another example: there has been relatively little attention paid to what happens at retirement after a precarious career; and issues that were of concern in the past, such as diversity and accessibility of anthropology as a subject to study and as a career have also taken a bit of a back seat in recent years.
I believe EASA is there to represent and serve its entire membership, and to take on board all of its members' concerns, as well as to promote the interests of its members both within the academy and outside of it.

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