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Max Planck Institute for Social Anthropology

Report 2006 – 2007

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Due to a recent legal campaign against the use of foreign titles, all academic titles, German or not, have been omitted from this report.

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## Foreword

This is our fourth biennial report. The most important development of the years 2006–7 was the decision of the Max Planck Society to go ahead with the appointment of the Institute’s third director. As envisaged from the beginning, it is intended that the new third department should have a primary focus in legal anthropology. The Search Committee began work in October 2007.

Research in legal anthropology has already been well established at the Institute by the Project Group ‘Legal Pluralism’, headed by Keebet von Benda-Beckmann and Franz von Benda-Beckmann, and by the associated Research Group ‘Law against the State’ headed by Julia Eckert. Department I (‘Integration and Conflict’, Günther Schlee) and Department II (‘Socialist and Postsocialist Eurasia’, Chris Hann) have significantly expanded their activities and staff numbers in 2006–7, notably through their autonomous Research Groups ‘Integration and Conflict in the Upper Guinea Coast’ and ‘Caucasian Boundaries and Citizenship from Below,’ led respectively by Jacqueline Knörr and Lale Yalçın-Heckmann. The Siberian Studies Centre (co-ordinated by Joachim Otto Habeck) has consolidated itself and secured funding to embark in 2008 on a new programme on the conditions and limitations of the plurality of lifestyles in Siberia. Research for our major EU-funded project ‘Kinship and Social Security’ (led by Patrick Heady) was successfully concluded. All of these developments are outlined in the following pages, together with plans for future fields of inquiry. As in previous reports the Editorial Board has given our various units far-reaching freedom in determining the form and content of their contributions. The authorship of the separate sections is attributed throughout; yet in a very real sense this report can be read as a collective account, written by a community of researchers that has grown rapidly and is ready to enter into the next phase of its development.

Julia Eckert  
John Eidson  
Joachim Otto Habeck  
Chris Hann  
Bettina Mann



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## Department I: Integration and Conflict

*Compiled by Günther Schlee*

The larger framework for research in Department I combines the exploration of the semantic space within which various social identities are distributed and the development of a theory of how identifications take shape within this space. This framework has already been developed in the introductions to earlier reports and in recent publications.<sup>1</sup> Currently a ‘theory group’ within the department is working on elaborations of this framework. Earlier reports also contain information about the general research design, the choice of regions, and the distribution of projects in project clusters. Because of the limited space available here, the present report goes straight to the discussion of individual projects and the specific connections between them. In view of the number of projects, the description cannot be perfectly balanced. Some of the projects that were discussed more fully in earlier reports are given less space here.

### West Africa

The projects in Department I pertaining to West Africa can be divided into two broad categories: those which belong to the Project Group *Integration and Conflict in the Upper Guinea Coast* and those under the direct supervision of the director. This report contains a separate chapter on research in the Upper Guinea Coast region, compiled by the Project Group leader, Jacqueline Knörr. Therefore, in the present section we discuss only those West Africa projects that are supervised by the director.

A number of projects focus on border zones, which are the locus of an important type of identification – national identification. In border zones, national identities are often clearly articulated while cross-cutting other forms of identification. This makes it possible to observe the interplay of national, ethnic, religious, and other forms of identification in cross-border networks. The divisive effect of national boundaries precludes some kinds of interaction, while allowing or even encouraging others. Populations in border zones have learned to derive benefits from these special conditions.<sup>2</sup>

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<sup>1</sup> Schlee Günther. 2004. Taking Sides and Constructing Identities: reflections on conflict theory. *Journal of the Royal Anthropological Institute* 10: 135–156; Schlee, Günther. 2006. *Wie Feindbilder entstehen: Eine Theorie ethnischer und religiöser Konflikte*. Munich: Verlag C. H. Beck.

<sup>2</sup> This was also the theme of a conference at the Max Planck Institute from September 7 to 8, 2006 entitled “Divided They Stand: the affordances of state borders in the Horn of Africa”. This conference was organised by Dereje Feyissa and Markus Höhne, and a publication based on it is in preparation.

**Olumide Abimbola** is investigating one such border zone, that which comprises Western Nigeria and adjacent parts of Benin. His topic is *Informal Trans-border Trade Networks and Regional Integration: towards an ethnographic study of networks*. One of the central themes of Abimbola's study is regionalisation, that is, processes contributing to the political, economic, and social integration of a region.<sup>3</sup> Potential forces in processes of regionalisation include not only states but also NGOs, various media, multinational corporations, and informal traders, among others. Recently, scholars have called for analyses focusing on informal trans-border traders as potential sources of regional integration 'from below' in Africa, arguing that these are, after all, the actors who experience the effect of the border and whose livelihood depends on circumventing the border security of particular countries.<sup>4</sup> Abimbola's project heeds that call. He pays particular attention to informal trans-border trading networks, examining the institutions within the networks and the interactions among individuals and between individuals and institutions – the rules, norms, and strategies. Of special interest are processes of identification within the network of traders and their importance for the management of conflict.

**Andrea Riestler**, in a project entitled *Labour Migration from and Reintegration to Burkina Faso*, studies another border zone: the southwest of Burkina Faso, which has been affected by the civil war in neighbouring Ivory Coast. In both colonial and postcolonial times, labour migrants have left Sahel countries such as Burkina Faso for the coastal states of West Africa, including Ivory Coast. Around the year 2000, approximately three million Burkinabé were working in Ivory Coast. In 2002 and 2003, the rebellion in Ivory Coast, an internal north-south conflict mirroring geographical patterns also found in Chad and the Sudan, created conditions that caused many migrants to return to Burkina Faso. Official and NGO discourses depict this process as a 'homecoming'. Riestler has found, however, that, very often, migrants do not return to their home villages but seek new opportunities in western Burkina Faso. Different actors involved in refugee resettlement use quite different labels for the people with whom they are concerned: Burkinabé, migrants, *rapatriés*, refugees, etc.

At this institute, research on kinship, descent, and other forms of bonding have now resulted in a steady flow of publications. **Martine Guichard's** study of Fulbe in

<sup>3</sup> He distinguishes regionalisation from regionalism, which is an ideology that seeks to 'promote an identified space as a regional project' (Bach, Daniel. 2004. *Integration Theory, Globalisation and New Regionalism: anything to glean from Africa?* Presented at the Fifth Pan-European Conference, Netherlands Congress Centre, The Hague, September 9–11, p. 2). The insight that integration does not necessarily require an ideology of unity but may result from interactions that are based on differences has been made clear in the introductions of earlier reports and the publications cited there.

<sup>4</sup> Boås, Morten, Marianne Marchand and Tim Shaw. 1999. *New Regionalisms in the New Millennium*. *Third World Quarterly* 20(5): 897–910; Boås, Morten. 2001. *Regions and Regionalisation: a heretic's view*. In: *Regionalism and Regional Integration in Africa*, Discussion Paper 11, Nordiska Afrikainstitutet, Uppsala, Sweden.



northern Cameroon was financed by the Volkswagen Foundation as a part of a larger interdisciplinary project. One of the results of this project is an edited volume with a number of contributions by other Institute members.<sup>5</sup> In this publication, Guichard and Schlee provide an introduction to the study of kinship, Schlee discusses the social construction of the biological basis of kinship, Guichard asks why friendship has so often been underestimated in so-called ‘kin-based’ societies, Patrick Heady<sup>6</sup> examines friendship, relations among siblings, and, more generally, sympathy, solidarity, and identity in social networks, and Schlee and the behavioural biologist Trillmich discuss kinship and friendship in terms of approaches to rationality developed in biological, social, and action-theory. **Tilo Grätz**, **Youssef Diallo**, and **Michaela Pelican** have published on related topics in their own contributions and in special issues of scholarly journals that they have edited.<sup>7</sup>

## Eastern Africa

### *Somalia*

Members of the Somalia group in Department I include **Jutta Bakonyi**, **Markus V. Höhne**, **Luca Ciabbarri**, and the director, assisted by his wife, **Isir Schlee**.<sup>8</sup>

In his project *Post-conflict Somaliland: the commercial factor in state-building practices and territorial integration*, **Luca Ciabbarri** undertakes an ethnography of commercial routes and their effects on collective identities and power relations. The term ‘commercial factor’ in the title of the project refers to the social and political relevance of the economic circuits and networks linking Somaliland with Persian Gulf and Arabic States (especially Dubai, Yemen, and Saudi Arabia). These circuits

<sup>5</sup> Schmidt, Johannes F. K., Martine Guichard, Peter Schuster and Fritz Trillmich (eds.). 2007. *Freundschaft und Verwandtschaft. Zur Unterscheidung und Verflechtung zweier Beziehungssysteme*. Konstanz: UVK Verlagsgesellschaft.

<sup>6</sup> For more on Patrick Heady’s research and publications see below, KASS, pp. 111–118.

<sup>7</sup> Diallo, Youssef. 2006. Scherzbeziehungen in Westafrika. Ursprung, Funktion und Entwicklung einer sozialen Institution. Eine Einleitung. *Zeitschrift für Ethnologie* 131(2): 171–181; Diallo, Youssef. 2006. Joking Relationships in Western Burkina Faso. *Zeitschrift für Ethnologie* 131(2): 183–196.; Grätz, Tilo, Barbara Meier and Michaela Pelican. 2004. Freundschaftsprozesse in Afrika aus sozial-anthropologischer Perspektive. Eine Einführung. *africa spectrum* 39: 9–39; Grätz, Tilo. 2004. Friendship Ties among Young Artisanal Gold Miners in Northern Benin. *africa spectrum* 39: 95–117; Pelican, Michaela. 2004. Frauen- und Männerfreundschaften im Kameruner Grasland: Ein komparativer Ansatz. *africa spectrum* 39: 63–93.

<sup>8</sup> Bakonyi, Jutta. 2006. Konturen der Gewaltordnung in Somalia. In: J. Bakonyi, S. Hensell and J. Siegelberg (eds.). *Gewaltordnungen bewaffneter Gruppen: Ökonomie und Herrschaft nichtstaatlicher Akteure in den Kriegen der Gegenwart*. Baden-Baden: Nomos, pp. 98–112.; Höhne, Markus V. 2007. Staatszerfall, Konfliktregelung und Staatsaufbau: Zur Diversifizierung der politischen und sozialen Realitäten in Somalia. In: M. R. Biel and O. Leifße (eds.). *Politik in Ostafrika – Zwischen Staatszerfall und Konsolidierung*. Frankfurt am Main: Peter Lang, pp. 75–101; Schlee, Günther. 2006. The Somali Peace Process and the Search for a Legal Order. In: Hans-Jörg Albrecht, Jan-Michael Simon, Hassan Rezaei, Holger-C. Rohne and Ernesto Kiza (eds.). *Conflicts and Conflict Resolution in Middle Eastern Societies – between tradition and modernity*. Berlin: Duncker & Humblot, pp. 117–168.

and networks have significant implications for forms of identification based on descent and genealogy, nationality, traditional authority, diasporic relations, and other outside influences, for example development aid.

Contemporary commercial relations must be understood with reference to the history of cultural, religious, and economic exchanges between the Horn of Africa and the Arabian Peninsula. As A. A. Hersi has emphasised, northern Somalia has long played an important role in mediating economic relations between the Arabic region, Ethiopia, and eastern Africa. Economic exchanges – for example, labour migration, the export of livestock and the import of food, goods and remittances – became particularly relevant in the twentieth century in connection with the Persian Gulf’s oil boom, and they have played a significant role in bringing about local social change. In the 1980s, despite the central government’s predatory posture and its violently repressive measures, commercial networks represented a sort of parallel or ‘shelter’ economy upon which parallel political organisations and communities could be built. Now such commercial exchanges represent the mainstays of local economic life. The impressive economic development currently underway along the commercial routes stems from this trade and is also favourably affected by development aid and remittances from members of diasporic communities. The import of goods from the Gulf, especially building materials, electronics, and clothes, is booming.

Links between Somalia and the Gulf also have extra-economic relevance. Ciabbari suggests that, by taking into account various aspects of this linkage, one may gain original insights into the dynamics of the creation of the new political territory of Somaliland and, more generally, into the process of shaping collective identities and authority positions within both state-based and tribal societies. Economic circuits also effect broader social transformations by fostering the integration of specific points and places on the ground, stimulating urban growth, and thus transforming the social landscape within larger territories. Insofar as such circuits are embedded within social and kinship networks that facilitate and regulate exchanges and redistribution of goods and services, they also play a role in shaping these social groups and affecting their internal dynamics and their power positions. The analytical tools for this approach are drawn from the anthropology of space<sup>9</sup>, reflections on social

<sup>9</sup>“Space”, in many ways linked to identification, has been in the focus of a number of researchers at the Institute. Currently Kirill Istomin at our Siberian Studies Centre is working on orientation, perception of space, land use, tenure, and territoriality. Earlier work that has been done on Africa is documented in the following publications: Schlee, Günther. 1992. Ritual Topography and Ecological Use: the Gabbra of the Kenyan/Ethiopian borderlands. In: David Parkin and Elisabeth Croll (eds.). *Bush Base: forest farm*. London and New York: Routledge, pp. 110–128; Schlee, Günther. 1998. Some Effects on [of] a District Boundary in Kenya. In: Mario I. Aguilar (ed.): *The Politics of Age and Gerontocracy in Africa*. Trenton, N. J. Africa World Press, pp. 225–256; Schlee, Günther 2005. Forms of Pastoralism. In: Stefan Leder and Bernhard Streck (eds.). *Shifts and Drifts in Nomad-sedentary Relations*. Schriftenreihe Nomaden und Selbsthafte Vol. 2. Wiesbaden: Reichert, pp. 17–53; Dafinger, Andreas. 2004. *Anthropologie des Raumes: Untersuchungen zur Beziehung räumlicher und sozialer Ordnung im Süden Burkina Faso*. Cologne: Rüdiger Köppe Verlag; Dafinger, Andreas and Michaela Pelican. 2006. Sharing or Dividing

landscape and material culture, theories of value and of social and economic exchange, and social network theory. As a final result the research should provide an in-depth reflection upon the intersections among economic networks, space/territory, and social and political identities.

### *Kenya*

**Hussein Mahmoud** has recently finished his field research for a project entitled *The Genesis and Transformation of Conflicts in Northern Kenya: implications for pastoral livelihoods*. The term “transformation” refers to the dramatic changes brought about by colonialism, the founding of new nation-states, and recent state policies, all of which have added to the complexity of pastoral conflicts in the region. New forms, arenas, and scales of emerging conflicts in the region pose new theoretical questions. Under these conditions, it is necessary to emphasise new causes of pastoral conflicts that go beyond the conventional focus on competition over pasture, water, and land resources. While competition over natural resources is still an issue of great concern among pastoral populations on the Horn of Africa, the conflicts in the borderlands of northern Kenya are affected increasingly by new issues such as trade and political representation. Struggles for autonomy among various groups in contiguous parts of Ethiopia, conflicts in neighbouring Somalia, and frequent clashes among various groups within northern Kenya complicate the situation further.

Northern Kenya is a major livestock producing area, and it also serves as a transit area for livestock from the rich rangelands of the Boran Plateau in southern Ethiopia. This important role cannot be sustained in situations of extreme insecurity and rampant conflict. Despite the growth in livestock commerce between Kenya and Ethiopia in recent years, numerous risks plague the sector. Conflicts may be state-sponsored, based on differences of ethnicity or clan, or perpetuated by individuals; and they may take a variety of forms, such as ethnic conflict, business rivalry, road-side banditry, and livestock theft. Under these very insecure circumstances, it becomes arduous to conduct trade. Moreover, education, health care, water provision efforts, and poverty-alleviation programs in the area have been negatively affected. Insecurity seems to be one of the major factors hampering herders of northern Kenya in their efforts to explore different sources of income diversification.

The objectives of Mahmoud’s project include (1) the reconstruction of the history of conflicts in northern Kenya (with the aim of understanding the roles of colonial and postcolonial regimes in conflict perpetuation and resolution); (2) an analysis of the factors contributing to the escalation and de-escalation of conflicts in the area; (3) accounting for the changing forms of conflicts in northern Kenya, particularly with reference to the roles of urban elites, business merchants, and regional political

structures; and (4) an exploration of the changing patterns of pastoral livelihood in relation to the escalation and transformation of conflict in northern Kenya.

### *Ethiopia*

Like Abimbola, Riester, Höhne, and Mahmoud, **Fekadu Adugna** focuses on a border area. For a project entitled *Ethnicity at the Border: Oromo – Somali interaction at their borders*, he is doing fieldwork in a region that is contiguous and even coterminous with Mahmoud's, and he is concerned with some of the same groups. In his examination of conflicts on the Kenyan and Ethiopian sides of the international boundary, Adugna pays particular attention to encounters between the Oromo and the Somali, viewing them against the backdrop of state policies in Ethiopia and the recent mushrooming of ethnicity discourses. Historically, competitive and cooperative relations in this region involved small-scale local groups and were not understood to apply to the broader categories "Oromo" and "Somali". Since 1991, however, Oromo-Somali relations have been reframed and reformulated in terms of the new ethnically-based federal arrangement in Ethiopia. In this context, regional borders and claims over territories have become central issues in conflicts, supplementing the traditional competition over water and pasture. The state has intervened with political solutions that have included a referendum<sup>10</sup> over the contested territories. However, the problem has been aggravated, and conflicts are taking on an increasingly violent character.

In most of the groups or clans along the border, there is a consensus among members regarding their ethnic orientation, that is, whether they belong to Oromo or Somali. Some groups, such as the Gabra, however, display conventional cultural markers, including language, religion, customs, and lifestyles, that resonate with both Oromo and Somali identities.<sup>11</sup> Thus, in addition to their claims and counter-claims regarding territory, those speaking in the name of putative identifications such as Oromo and Somali also make claims regarding these minority groups. This has stirred disputes not only among scholars, who advocate various ways of drawing ethnic and cultural boundaries, but also among the local actors themselves, including peasants and herdsman. Questions regarding assumed common descent, language, customs, histories, religion, and symbols are raised and discussed by local actors as part of their daily life. Selected histories, cultural markers, and beliefs about a com-

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<sup>10</sup> In 2004 a referendum was undertaken, coordinated by the National Electoral Board of the country, to determine the ethnic affiliation of 462 Kebeles (the smallest administrative unit), which were claimed by representatives of both Oromia and Somali regions along their borders.

<sup>11</sup> Schlee, Günther. 1989. *Identities on the Move: clanship and pastoralism in northern Kenya*. Manchester: University Press (Reprint 1994. Nairobi: Gideon S. Were Press; Hamburg, Münster: LIT-Verlag); Schlee, Günther. 1994. Ethnicity Emblems, Diacritical Features, Identity Markers: some East African examples. In: David Brokensha (ed.). *A River of Blessings: essays in honor of Paul Baxter*. Syracuse: Syracuse University, Maxwell School of Citizenship and Public Affairs, pp. 129–143.

mon future are used either to reinforce or to contest and reframe the broader ethnic affiliations that the state policy requires of all individuals and groups.

The Oromo boundary with the Gurage is examined by **Getinet Assefa** in his project *Shared Values, Institutions and Development: the case of the Gurage and Oromo of southwestern Ethiopia*. Rapid urbanisation and the associated rural-urban migration, which began in Ethiopia during the post-conquest period of the late 19th century, have resulted in increased population movements to new areas and in various forms of interaction among groups of people differing from one another in terms of ethnic, religious, and other criteria. One of the strategies for coping with the new urban environment was the formation of groups and the founding of institutions based on relations of solidarity, especially ethnic-based associations. Such groups coordinated assistance to individuals in difficult situations, for example in times of illness or bereavement. They also facilitated economic support and promoted community development, both in migrants' areas of origin and in their new places of residence. Even today, members of these institutions emphasise values that are implicit in generally accepted socio-economic interactions and relationships, collectively known as custom; or they emphasise values that find explicit expression in written by-laws. In both cases, the purpose is to instil predispositions towards cooperation and solidarity among members. These norms and institutions do not develop within isolated ethnic units but rather in settings characterised by competition among various groups and by interaction between these various groups and the state.

Getinet Assefa explores the construction of identity from a variety of perspectives. For example, ethnic identity is often harnessed in order to achieve development at the local level. Shared perceptions and discourses concerning both constraints on development and the social institutions that are used to overcome these constraints may serve to orient processes of identification and to lend substance to constructed identities. Processes of identity maintenance, reconstruction, or transformation are often coordinated with or affected by economic development, especially in those cases in which agents of the state control the production and distribution of goods and services. Ethnic-based associations serve to establish group identities, to structure interactions among various groups, and to provide the institutional basis for the exertion of political pressure. Such institutions provide an intermediary link between local kinship groups, territorial groups, and the nation-state, although networking and identification extend to transnational levels as well.

Studies concerned with groups on the Horn of Africa have focused on ethnic violence in the context of rapid social change. In his project, Assefa shows that ethnic groups engaged in collective mobilisation may compete with one another as they pursue their own agendas, but without necessarily being in direct conflict or even in direct contact with one another.

In his project *Religion, Conflict, and Integration in Southern Ethiopia*, **Data Dea** examines the ways in which religion fosters social integration and communal relations, while at the same time drawing boundaries between "believers" and

'non-believers'. The project addresses both historical and contemporary issues in the anthropological study of religion, including conflict, myth, shamanism, ritual, symbolism, indigenous spiritual revitalisation, new religiosity, relations between religious identity and nationalism, spirituality, and healing. The fieldwork for the project was conducted in three sites in southern Ethiopia. Dawro was the main site, but for comparative purposes fieldwork was also conducted for shorter periods in Wolaita to the east and Kaffa to the west of Dawro.

The findings of the research indicate that in this ethnographic region, perhaps not unlike many other regions of the contemporary world, actors associated with a number of newly introduced religious institutions are vying to redefine (among other things) the principles of social relations and the basis of identification. In this region there are also religious institutions which have a longer history and which, therefore, may serve as icons of national or local culture and history. Such institutions are influential in shaping the 'baseline habitus' of local social relations.

Given the great diversity of religions in contemporary Ethiopia, religious events and other expressions of religiosity are among the most conspicuous aspects of postsocialist public life. The religious boom that first became evident in the early 1990s is in some ways connected to the global explosion of religion during this same period. It manifests itself in public reassertions of religious authority, for example, the display of elaborate religious rituals. In this rather tense religious 'marketplace', there is an uneasy coexistence between spirit mediums and representatives of 'new religions', new sects, and the established religious institutions of Islam and Christianity. In each case, religious specialists are trying to (re)institute their notion of the proper way to live. In the process some new values are added, and some old values are questioned, reworked, or discarded. Especially notable is the role played by the youth, who are at the forefront of religious confrontations. In playing this role, they have become part of a paradoxical process: while each group of young believers feels deeply related to and at times institutionally connected to a global community of believers, they also feel distant from their own kith and kin, especially those who do not subscribe to a specific culture of religiosity.

**Christina Gabbert** and **Felix Girke** both study small groups in the Lower Omo region of southern Ethiopia, which is known for its high degree of ethnic and linguistic diversity. The Arbore are speakers of a Cushitic language closely related to Rendille. This group, which is the subject of Gabbert's project, entitled *Knowledge about War and Peace*, has shared with its Cushitic and Omotic speaking neighbours a warlike ethos, a meritocratic attitude according high status to killers of enemies, and a complex of cultural practices surrounding killers and the act of killing (Schlee's 'killer complex', a term felt to be politically incorrect by some critics). Since around 1994, however, the Arbore have engaged in a re-evaluation of these cultural orientations. In fact, Gabbert has found them to exhibit the self-understanding of a peace-loving people and even to assume the role of mediators in conflicts between other groups. The role of the state, of changing gender roles, of NGOs (including

Christian missions), of alternative ways of gaining prestige, and of changes in local balances of power all need to be examined in order to explain this change of values. Among the most important sources in examining the change in attitudes are the texts of songs, especially men's songs about guns and women's songs mocking men who have not killed. This is one example of how the philological analysis of local-language texts ('literature', 'oral literature', 'orature') has become part of the work at the institute.<sup>12</sup>

The Kara, studied by Girke, speak an Omotic language closely related to Hamar and live on the eastern bank of the Omo river. Focusing on the violent clashes with the neighbouring Nyangatom between 2002 and 2006, Girke examines how the Kara (a group of only 1,400 people but richly differentiated in 'genuine' Kara and other groups of various origins) manage to maintain a separate existence by manipulating external links. The project is called *The AEdamo of the Kara: social convergence and divergence on the Lower Omo*. The term *AEdamo* refers to the local concept of a binding social force (like the Arabic term *assabiyya* which, via Ibn Khaldun and Gellner, has made its way into the anthropological and sociological literature). The meanings of *AEdamo* range from kinship and friendship to other peaceful social relationships. Closer scrutiny of this term may contribute to the analysis of the conceptual distinction between and the interaction of kinship and friendship (see above, Guichard).

### *Sudan*

**Schlee's** field research along the Blue Nile, still in progress to the extent that time permits, has found a continuation and extension in the work of **El-Hadi Ibrahim Osman**, who is interested in the political ecology of pastoralism, especially in environmental change and resource conflicts among the Mbororo-Fulbe in the Blue Nile and Upper Nile regions. His PhD studies at the University of Khartoum are co-supervised by **Idris Salim**. Recently **Harald Müller-Dempf** has renewed his study of the Toposa in the war-torn southern province of Equatoria, after an interruption of twenty years. In a new project, **Regine Penitsch** is investigating aspects of the Darfur conflict. Both temporally and spatially, this project can be seen as a continuation of **Andrea Behrends'** earlier work on refugees in eastern Chad.

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<sup>12</sup> Cf. Schatz' study of Mongolian 'booklet stories' (below) and our recent collections of proverbs in Cushitic languages: Schlee, Günther and Karaba Sahado. 2002. *Rendille Proverbs in their Social and Legal Context*. Cologne: Rüdiger Köppe Verlag; Shongolo, Abdullahi A. and Günther Schlee. 2007. *Boran Proverbs in their Cultural Context*. Cologne: Rüdiger Köppe Verlag.

## Central and Inner Asia

Our interest in the different ways of being Uzbek in different localities, which was a major focus in an earlier report (MPI 2005), has in no way diminished, but a new focus has emerged following the recruitment of three scholars working in Kyrgyzstan. They focus on different types of group formation, social identification, and interpersonal links: Svetlana Jacquesson on kinship, Aksana Ismailbekova on patronage, and Philipp Schröder on youth.

**Svetlana Jacquesson's** project, *The Social Dynamics of Kinship*, based on fieldwork among Kyrgyz of the Tian Shan mountain region, is concerned with three aspects of kinship: kinship as the primary source of identification and group formation; the social relevance of kinship-based groups; and alternative forms of identity and group construction and their interaction with kinship.

Investigations of kinship touch upon two major fields of human agency: relations among humans and relations between humans and 'non-humans'.<sup>13</sup> With reference to relations among humans, Jacquesson focuses on the 'social uses of kinship' among contemporary Kyrgyz.<sup>14</sup> Taking into consideration the autonomisation of social fields, she will, first, show where and why kinship is relevant. Second, she will explain how kinship relationships are kept in 'working order' and identify the strategies for producing, maintaining, and transmitting group identities. Third, Jacquesson will examine the patterns of kin-based alliances and networks and the ways in which these relate to alternative networks of non-kin relationships. Special attention will be paid to the semantic fields of identity concepts, the categories that are employed in creating 'identity' and 'difference', and the strategies of inclusion and exclusion as indicators of the ideological setting of social practices.<sup>15</sup>

In recent studies of kinship, anthropologists have extended their analyses to relations between humans and non-humans. On the one hand, the strategies of kinship groups depend, first, on whether a society allows the substitution of people and 'things'<sup>16</sup> and, second, on whether social aspirations are satisfied through access to labour and services or through access to natural resources.<sup>17</sup> On the other hand, anthropologists have begun to acknowledge the cognitive dimensions of identification and relation and to recognize that both processes, regardless of whether they refer

<sup>13</sup> Schweitzer, Peter. 2000. Concluding Remarks. In: Peter Schweitzer (ed.) *Dividends of Kinship. Meanings and uses of social relatedness*. London: Routledge, p. 208.

<sup>14</sup> Bourdieu, Pierre. 1980. *Le sens pratique*. Paris: Les Editions de Minuit. English translation: 2000. *The Logic of Practice*. Stanford: Stanford University Press.

<sup>15</sup> Bourdieu 1980, pp. 167 ff.; Schlee, Günther. 2004. Taking Sides and Constructing Identities: reflections on conflict theory. *Journal of the Royal Anthropological Institute* X: pp. 141–142.

<sup>16</sup> Strathern, Marilyn. 1985. Kinship and Economy: constitutive orders of a provisional kind". *American Ethnologist* XII (2): 191–209.

<sup>17</sup> Schweitzer, Peter. 2000. Concluding Remarks. In: Peter Schweitzer (ed.) *Dividends of Kinship. Meanings and uses of social relatedness*. London: Routledge, pp. 212–213.



to humans or non-humans, seem to be governed by the same schemes.<sup>18</sup> Jacques-son's project builds upon these approaches and aims at a broad understanding of identification and relation as the basic processes of social relatedness.

In her project *Patronage: a sociological phenomenon in post-Soviet society*, **Aksana Ismailbekova** views patronage in the wider context of informal relationships, which have gained importance with the rise of inequality and class differentiation following the collapse of the Soviet Union, above all in rural areas. During the trial-and-error process of privatisation, an emerging sense of moral crisis often led people to seek more personal connections in order to start a new life in a harsh free market economy. In this project, such developments are examined in a rural community in Kyrgyzstan. The central hypothesis is that patron-client relations form vital links in larger social networks and can be analysed as a coping strategy in response to the specificities of the 'market economy', as they have developed in Kyrgyzstan. In contemporary Kyrgyzstan, patron-client networks are determined by market-oriented informal transactions in conjunction with cultural and social values such as respect, authority, and solidarity.

Ismailbekova's study relates to the notion of trust in recent economic and sociological literature, and also to the complex of relationships discussed above in connection with 'kinship and friendship' in West Africa.

**Philipp Schröder** deals with the role of youth in the recent political upheavals in Kyrgyzstan. In his project, *Integration, Conflict and Identification among Youths in an Urban Post-Soviet Context*, based on fieldwork in the city of Bishkek, Schröder draws upon New Institutional Economics in analysing processes of identification affecting youths. His initial results suggest that a distinction between political identifications in a wider and a narrower sense may be useful. In a wider sense, strategic identifications correspond to major cultural, ethnic, or religious affiliations (Western/Eastern, capitalist/(post)socialist, Christian/Muslim). In a narrower sense, specific political ideologies or institutions may serve as objects of identification. Male youths in Bishkek often are disillusioned, mistrusting democracy, which they associate with nepotism and corruption. Thus, they lean towards authoritarianism, for which Putin in nearby Russia is thought to provide a model. Gender is an important differentiating factor. Young women, when asked about their future, often have plans, but young, urban men often appear to be disillusioned and passive. While women aggregate in ethnically mixed groups with shared persuasions, preferences, or lifestyles, young men of a neighbourhood tend to form mono-ethnic groups or gangs.

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<sup>18</sup> Haudricourt, André G. 1962. *Domestication des animaux, culture des plantes et traitement d'autrui. L'Homme II*(1): 40–50; Descola, Philippe. 2006. *Par-delà nature et culture*. Paris: Gallimard.

*Uzbekistan*

**Rano Turaeva's** dissertation project, *Language and Social Identity: Khorezmians in a multiethnic society*, is co-supervised by **Wolfgang Klein**, director at the Max Planck Institute for Psycholinguistics in Nijmegen, the Netherlands. The project has two sites:

1. It focuses, first, on Khorezm, a region in western Uzbekistan with a glorious medieval past, but now ridden by ecological problems and somewhat marginal in current Uzbekistan.<sup>19</sup>
2. The other focus is on Tashkent, the capital, where Turaeva studies the Khorezmian community, which is made up of legal and illegal migrants.

Turaeva's findings give occasion for theoretical reflections regarding the so-called 'ethnic trap'. Political systems that favour group rights over individual rights easily fall into this trap. If privileges are claimed by ethnic groups that are dominant in certain regions, similar processes are triggered in neighbouring regions. If the members of any given group belong to the majority in one region and the minority in others, the privileging of titular groups in the various regions amounts to discrimination against minorities and may eventually lead to the disentanglement of populations, of which expulsion by force is only one form. In settings that remain ethnically mixed, the closure of networks along ethnic lines provokes similar responses among the excluded others. In terms of options open to individuals and the prospects of groups for further development, the short term advantages of 'playing the ethnic card' can be offset by the long term disadvantages. When such processes of ethnicisation escalate, they cannot easily be reversed. Thus, they can be compared to a trap from which it is difficult to escape.

On the level of individuals, this means a reduction of options. Under conditions of ethnic discrimination, labour relations and the exchange of goods are constrained. The principles of the market no longer operate in general but within a restricted domain; or they may even be replaced by personal dependencies in those cases when a given group no longer constitutes a plurality. In her study of Khorezmian migrants in Tashkent, Turaeva has come across cases of personal dependence reminiscent of slavery. A "big woman" who organises construction gangs, buys and develops houses, organises accommodation for Khorezmian migrants, and even mediates their marriages to other Khorezmians, is in a position of keeping men as labourers largely on her terms ("under her arm"), because the closure of ethnic networks restricts their alternative options. She can also keep their wives as "friends" and "helpers" working in her household and garden. One might say that these de-facto slave-like dependents have fallen into the ethnic trap.

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<sup>19</sup>On Khorezm, see also the contributions by Krisztina Kehl-Bodrogi (Department II) in our last Institute reports.

In talking about restricted options, we are addressing the problem of agency. To explain social dynamics, it is important to get away from radical dichotomies and pure types (freedom/compulsion or liberty/captivity) and to define variables. It is only through variation and co-variation that one can explain the interconnections among social facts. Agency, therefore, needs to be defined as a variable. The room for agency can be gradually restricted or widened. In the example given above, it is clear that a powerful player such as the “big woman” has a wider range of options than those who are “under her arm”. But her options are restricted as well. Even if she were not a fervent Khorezmian regionalist and did not want to play the ethnic card (which she loves to play), she would be forced to play it, because in the generally ethnicised setting of Tashkent, everyone plays the ethnic card, including the original Tashkentis, who look down on people who do not speak the city dialect. The “big woman” depends on Khorezmian policemen to give resident status to those among her clients who need to have their residence in Tashkent legalised. But by actively networking among Khorezmians and even ‘breeding’ more of them by arranging endogamous marriages and fighting the dilution of the community, she demonstrates that she has a considerable domain of agency in contrast to her gardener, who is entirely dependent on her whims.

Power is, of course, a concept related to agency. If an actor’s domain of action extends into someone else’s domain of action, thus triggering the latter’s action in response, one speaks of interaction. Interaction among people who are unequal entails a power relationship. Power consists in making others do what one wants. The measure of power is the number of people and the range of activities one controls in such a way. Types of power include power by force and power by persuasion. The latter is ‘weak’ in the sense of having to take into account the wishes of others (bargaining), but might have advantages in terms of sustainability.

People do not respond to a reduction of their ‘freedom’ (range of agency) and to limitations of their power in a uniform way. Not everyone is a rebel by temperament. In addition to strictly personal and immutable characteristics, early socialisation may create lasting dispositions. Turaeva cites cases of ‘slaves’ who are grateful to their masters and of young educated women who defend arranged marriages. By submitting to their superiors and to collective control, these people find the security of belonging and the satisfying experience of social harmony.

Individualism and collectivism, therefore, have to be treated as variables as well. They vary along a scale, as do domains of agency. Deprivation or dissatisfaction occurs when the domain of action conceded to a person is smaller than the domain claimed by him or her. A person nearer to the individualist end of the scale and a person with more collectivist inclinations will differ with regard to the point at which deprivation or dissatisfaction begins to be felt. The management of social distance is an important element in processes of identification and in communication strategies for preserving or widening spaces of agency. The Trader’s Dilemma is a classic ex-

ample of managing social distance.<sup>20</sup> But in labour relationships as well, the transition from personal dependence to just remuneration according to one's market value may involve the exploration of alternative options and the threat of departure. It may also involve symbolic politics, as for example, when one redefines one's relationship to one's master as a relationship to an employer, moving from a language of pseudo-kinship to one of contract. In this case as well, one has to create a distance in order to widen one's options. But one also has to strike a balance. Creating too much of a distance and dropping out of an ethnic network might deprive one of the solidarity of the other members and, thus, of an important element of social security (or even the chances of survival in a situation of violent confrontation).

One of the means of managing distance is managing difference. Just as appeals to solidarity make reference to shared features, distancing discourse might make reference to those features marking differences between oneself and others. In the multiethnic setting of Tashkent, language (especially the different varieties of Uzbek) figures largely in creating distance or proximity among various groups. The standard variety of Uzbek is not the most prestigious form of the language in the capital. Standard Uzbek is derived from the dialect of the Fergana Valley, but to speak it in Tashkent means that one comes from "the regions". "The regions" stands for the whole country minus the capital. Khorezmian, which differs more from other varieties of Uzbek than these do from each other, identifies migrants immediately as coming from a specific region, one that is regarded by Taskentis as being remote and marginal. According to Turaeva's findings, in Tashkent it is important to speak the Tashkent dialect. There are jokes about people who pretend to be from Tashkent and are betrayed by their dialect.

That the dialect of the capital is the most valued speech variety is by no means the case everywhere. Where the language of written records differs from that spoken by the rulers, an additional complication arises. In medieval polities in Central Asia, Farsi was often the language of the scribes, while soldiers spoke a language variety belonging to the Turkic language family. In large parts of Europe, Latin, and later French, was the language of erudition and written communication. The high prestige and the assimilatory power of the Tashkent dialect need to be analysed in such comparative perspectives.

### *Tajikistan*

Due to political tensions, the boundary between Uzbekistan and Tajikistan is closed to nationals of the two countries. These boundaries were originally established in 1936 not to separate sovereign states but to subdivide the Soviet Union into inter-related republics. Thus, closing them cuts important arteries of communication and,

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<sup>20</sup> Evers, Hans-Dieter and Heiko Schrader (eds.). 1994. *The Moral Economy of Trade: ethnicity and developing markets*. London: Routledge; cf. MPI Report 2002–2003, p. 106.

at least in Tajikistan, makes ground transportation among neighbouring territories impossible.

While visiting researchers conducting projects in both Uzbekistan and Tajikistan in May 2006, **Peter Finke** and the director needed a special permit to cross into Tajikistan; and, once in Tajikistan, they had to get an inland flight to travel from Qokand to the capital, Dushanbe, because there is no other traffic connection. The two places are separated by a mountain range that is only crossed by the most daring of smugglers. This experience is illustrative of the territorial fragmentation in a region where, since the disintegration of the Soviet Union, the most unlikely political boundaries add to the problems presented by natural obstacles. This fragmentation is also reflected in local beliefs about differences between people.

Tajiks claim to be able to distinguish people from different regions of their country, not only on the basis of variations in speech, but also by examining facial features and other subtle cues. The MPI researcher in Tajikistan, **Sophie Roche**, has confirmed that the Tajik in her company were able to identify correctly the regional origins, religious orientations, and other social characteristics of fellow Tajiks with whom they had had no previous contact. Roche's main concern is not, however, how people read each other's observable signals, but the demographic aspects of social conflict. In her project, *Generations in the Transformation Process in Tajikistan*, she asks how conflicts take shape in multiethnic 'youth bulge societies', i.e., societies in which young people are disproportionately represented and, therefore, face increasingly severe restrictions on opportunities in the job market, in business, and in the civil service. With her interests in youth, Sophie Roche shares central themes with Philipp Schröder (see above).

### *Mongolia/China*

The contents of tradition change in significant ways if traditions, in the widest sense of the term, change their modality of transmission (oral versus written), their social context, or their medium.<sup>21</sup> In the case of the 'booklet stories' (*bensen ülliger*) examined by **Merle Schatz** under the supervision of **Klaus Sagaster**, Professor Emeritus of Mongolian Studies in Bonn, all this happens simultaneously. When Chinese popular novels about knights (cloak and dagger stories, they might be called in English) were first incorporated into a Mongolian context, this involved much more than translation from one language to another. They were also partly (re-)oralised. The booklets, after which they are named, merely assist the memory for the enactment of an oral performance. Sound recordings of these performances and their transcriptions (a rather roundabout return to a written form which is no

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<sup>21</sup> Tradition, in this broad sense, may be defined as everything that people care to transmit to the next generation. But the colloquial expression 'to the next generation' should not mislead us to underestimate the importance of cultural transmission that skips a generation. In many cases we might transmit what we know or believe to know not to the next generation but to the one that comes after it.

longer the same) provide the textual basis for this project. Field research should also provide other components of the data base: witnessing performances, gathering reactions and explanations, recording biographies of performer, and so on.

### *Kazakhstan*

**Saulesh Yessenova**'s project *Globalisation, Crude Oil, and the Making of a Nation in Kazakhstan* has been designed to provide a critical commentary on Kazakhstan's oil bonanza from the perspective of communities located in the vicinity of oil projects. This perspective differs markedly from the official euphoria about oil, as expressed in 2005 by President Nazarbaev, who claimed that Kazakhstan's oil had been transformed from an "important branch of the national industry" into a "symbol of independence" and "hope for the future." "Today oil works for the nation", he proudly stated.

Boasting the largest recoverable hydrocarbon reserves in the Caspian Basin, the Republic of Kazakhstan has prioritised the energy sector in the aftermath of socialism, attracting a large amount of global capital investment that has fuelled an upward trajectory of crude production levels. Coupled with neoliberal reforms, rapid extraction of non-renewable resources promised to establish a firm business terrain that would pull the national economy out of the post-Soviet crisis. By the early 2000s, the country finally attained macroeconomic stability, boosting its leadership's confidence in the importance of oil.

Yessenova has carried out field research in the town of Kulsary and other areas adjacent to the Tengiz field, which has been leased to TengizChevroil (TCO), a joint venture with ChevronTexaco as a major shareholder. TCO is the largest oil-producer in the Atyrau *oblast* and, according to industry sources, the most dynamic hydrocarbon enterprise in the world. The situation around Tengiz is characterised by a strong corporation, a weak state, and a non-existent civil society – an arrangement that has placed the oil project at odds with the ideas of economic and human development. Thus, the economic growth observed around Tengiz in the past few years has brought no noticeable advantages that can be translated into long-term gains for local communities. The Tengiz industrial colony, a walled-off enclave patronised by TCO, causes environmental degradation. Corruption and labour repression and abuse are rampant. The state has disenfranchised local communities, leaving them to their own devices in bargaining with the oil corporation for a share in the benefits.

Kulsary is at the centre of the oil boom and at the same time at its margin. The study explores how crude oil, a prime cause of cross-cultural and long-distance encounters in the Caspian Basin, has shaped this seemingly isolated and initially small community. By focusing on local engagement with the multinational corporation, the state, and the organs of civil society, which are concentrated in Kazakhstan's cities, Yessenova assesses the situation around Tengiz in relation to broader processes that oil projects have set in motion across the country.

In Kazakhstan, crude oil has become a vehicle of transition from the Soviet realm to a more global condition that is refashioning collective forms of knowing and belonging. The interplay of global interests and the central government's ambitions has shaped the country's oil politics and economics. To a lesser degree, although in no less compelling ways, they have been informed by rising public awareness and concerns. Over the past 15 years, debates about oil politics have taken dramatic turns, capturing public attention. By and large, the public has responded to references to 'the nation,' 'the citizenry', and 'sovereignty,'" which have loomed so large in the increasingly polarised narratives of crude oil. The same debates have in effect constituted 'the nation,' 'the public,' and 'the citizenry' as distinct and overlapping entities that are increasingly self-defined through their newfound wealth. This is how nation-building and crude oil, the key projects launched in Kazakhstan following independence, have taken shape as closely related endeavours.

A quite different aspect of the social anthropology of Kazakhstan is investigated in a project which was started more recently, namely the one by **Rita Sanders** on *Identity and Integration of Germans in Kazakhstan*. This project begins with an examination of official identity politics, which date back to the Soviet Union. A factor growing in importance in the post-Soviet period is outmigration to Germany. The focus on transnational relations brought about by this development links Sander's project to the research that Glick Schiller and Nieswand have carried out in this department.

### **Individual Projects in Other Countries**

Our project set in Rwanda is listed separately from our northeast African cluster, because, in recent years, political developments in Rwanda have been interwoven with events in Uganda and the Congo. However, it is appropriate that we include a project on Rwanda, since, unfortunately for the people affected, it has become one of the best studied countries with regard to ethnicity and violence. Like Macedonia, Bosnia, and Northern Ireland, which were the settings for projects in an earlier phase of research in Department I, Rwanda is of special interest because it may be deemed a 'paradigmatic case'. **Christiane Adamczyk**'s study focuses on the Twa, the smallest of the three ethnic groups into which the Rwandan population is conventionally subdivided. The Twa have been neglected in recent research on Rwanda, in which most attention has been directed to the two major groups, the Hutu and the Tutsi, and to violence on a large scale. The normative systems and the forms of political rhetoric competing in the post-conflict setting, however, affect the status of the Twa no less than they affect the two major groups.

**Kristin Pfeifer**'s project, set in Morocco, shares a focus on language with the projects of **Rano Turaeva** (Uzbekistan), **Olaf Zenker** (Northern Ireland), and **Jolanda Lindenberg** (Belgium). They all examine different facets of the relation-

ship between language and ethnicity<sup>22</sup> or the interaction of linguistic identification with identification along other lines (nation, region). The socio-linguistic aspects of identification are too complex and too interesting to be treated in the limited space remaining; therefore, this topic will be reserved for a later occasion. This gives us space to focus here on a number of projects revolving around diaspora issues and transnational links.

Various projects in countries outside the regional clusters (West Africa, northeast Africa, and Central Asia) deal with voluntary and involuntary migrants, including refugees stemming from countries within the regional clusters. Such migrant communities are often characterised by an intensification of identity politics. Hence, they may serve as laboratories for research on integration and conflict, the general theme of this department. In some senses, people who cross international boundaries, travelling far, resemble the inhabitants of borderlands (cf. the remarks above about Abimbola's project). There are also other settings in which one can observe such intensifications<sup>23</sup>. A recent Institute report includes an essay on migration and transnational links.<sup>24</sup> One of the authors of that essay, **Boris Nieswand**, has now submitted his dissertation on *Ghanaian Migrants in Germany and the Status Paradox of Migration*. The following paragraphs will be devoted to three other projects on transnational migrants, Ababu Minda Yimene's research on Africans in India, Dereje Feyissa's on Anywaa refugees in the USA, and Nina Glick Schiller's on Africans in Germany.

**Ababu Minda Yimene's** project is entitled *Dynamics of Ethnic Identity among African Indians in Diu*. African migration to India has been substantial and has a long history. Commercial contact between India and Africa grew significantly after the rise of Islam in the seventh century, and it continued through the twentieth century. In earlier historical periods, African war captives were sold as slaves in India to serve as domestic servants and as soldiers among the aristocracy of rising Islamic kingdoms. Others were brought by colonial powers to work as soldiers, labourers, or seamen, but there were also those who emigrated of their own will and engaged in various occupations. Currently, descendants of African slaves, soldiers, labourers, and free immigrants live in various geographical pockets of India, forming their own ethnic enclaves. The main 'Siddi' communities in India are located in Gujarat,

<sup>22</sup> See Schlee, Günther. 2001. Language and Ethnicity. In: Neil J. Smelser and Paul B. Baltes (eds.). *International Encyclopedia of the Social and Behavioral Sciences*. Amsterdam, Paris, New York, Oxford, Shannon, Singapore, Tokyo: Elsevier Science Ltd., pp. 8285–8288.

<sup>23</sup> Accelerated social change and insecurity have been identified as conditions favouring such an intensification. See Schlee, Günther (ed.). 2003. *Identification in North-East Africa* (Africa – Thematic Issue) No.73(3). Edinburgh: Edinburgh University Press.

<sup>24</sup> Glick Schiller, Nina, Boris Nieswand, Tsypylma Darieva, Lale Yalçın-Heckmann, László Fosztó and Günther Schlee. 2005. Pathways of migrant incorporation in Germany. *transit* 1:1, Article 50911 <http://repositories.cdlib.org/ucbgerman/transit/vol1/iss1/art50911/>



in Hyderabad, in Karnataka in the Bombay region, and along the western coast, including Diu, Daman, and Goa.<sup>25</sup>

Descendants of the Africans whom the Portuguese brought to India, mainly from Mozambique and Angola, still reside in the town of Diu and in suburbs and villages. They are predominantly Muslims, since most of the Christian Siddis left for Europe after the Portuguese were ousted by the Indian Union Army. A few Christian Siddis have relocated to other Indian cities, mainly Ahmedabad, Goa, and Bombay, in search of better opportunities. Some Muslim Siddis work in the Gulf countries and occasionally visit their hometown. Currently, there are about 23 Siddi households (about 185 individuals) in Diu and in Ghogla, a suburb linked to the town.

In his project, Minda examines identity formation among African Indians (Habshis/Siddis) in and around Diu and documents their religious, cultural, and political contributions to the wider society they inhabit. Historical investigation lends insight into the shifting roles that African Indians have played and the alliances that they have forged as political and military players from the fourteenth century to the present. It also reveals the social location, the religious orientations, the changing status, and the cultural contributions of the Habshis or Siddis within the framework of their historic displacement from Africa, an experience they share with the global African diaspora. Minda's aim is to show how the Siddis of Diu, though no longer key players in the political, cultural, and religious scene, utilise both African and Indian resources to foster and articulate their own agency in contemporary India.

Another case of a diaspora involving intensified identity politics is examined by **Dereje Feyissa** in his project, *The Identity Politics of the Anywaa Diaspora in North America*. The Anywaa are a Nilotic-speaking people, living along the Ethiopian-Sudanese border, with a majority in the Gambella region of western Ethiopia. Fleeing from political repression, pushed by a conflict situation in their homeland, and in search of a better life in the West, thousands of Ethiopian Anywaa managed to resettle in North America and Australia by making use of the United Nations High Commissioner for Refugees' resettlement program. They have done so by claiming Sudanese national identity, justifying their applications for asylum in terms of religious persecution. This allows Southern Sudanese to make their experience meaningful to representatives of the international refugee regime.

Ethnic security is the most important issue for both the 'homelander' and the Anywaa living in the diaspora alike. Both believe that Anywaa society could be driven to extinction by demographic pressures and territorial encroachments by their neighbours and by the policies of the Ethiopian state. Members of the Anywaa diaspora have elaborated a discourse emphasising the threat of ethnic extinction, and their political practice is oriented towards 'arresting' this social process. The identity politics of the members of the Anywaa diaspora range from attempts to

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<sup>25</sup>Minda, Ababu. 2004. *An African Indian Community in Hyderabad: Siddi identity, its maintenance and change*. Göttingen: Cuvillier Verlag.

influence international public opinion, framed in terms of human rights or the rights of indigenous peoples or victims of genocide, to financing and leading a rebellion in the homeland.

Framing local struggles in terms of globally recognised, legitimising discourses may open up new possibilities in the politics of entitlement (claims to recognition, power, and resources). Although contemporary debates about the authenticity of specific indigenous groups and the definition and applicability of concepts such as genocide are often contentious, recognition of groups of people can be instrumental in turning the claimants into rights-bearing global subjects under international law. In this research project, Feyissa examines the engagement of members of the Anywaa diaspora in globally recognised, legitimising discourses on behalf of their compatriots at home and the interplay of this engagement with the perspectives and interests of various global actors relevant for claim-validation.

Of special interest are (1) processes of transnational migration, (2) the reconstruction of the Anywaa community in the diaspora, (3) the formation of transnational networks, (4) the perspectives and interests of globally situated actors involved in the Anywaa ‘cause’ – e.g., church groups, rights groups, corporations, and ‘glocal’ journalists, (5) the recognition of the Anywaa political demands by the global human rights establishment, and (6) the success of the advocacy work of the Anywaa diaspora and the intended and unintended consequences of this at the local (homeland) level. Comparatively, the project positions itself in relation to ‘victimhood’ as an emerging field of study, i.e., the political rationality of playing the role of the victim in the new ‘global moral order’ institutionalised by rights groups and the relevance of this in the legitimisation of local practices.

Refugees, both in North America and in Europe, are also studied by **Nina Glick Schiller** in her project, *Refugee Resettlement in Small-scale Cities: a locality-based perspective on debates about migrant ‘integration’*. Frequently, newcomers, whether refugees or immigrants, are accused of failing to adapt to their new society. In debates over immigration, the particular contexts of settlement are rarely addressed, because the focus is on the culture of the migrants rather than the barriers to settlement. As part of a larger study that compares migrant settlement in small-scale cities in the United States and Germany, researchers in this project examine refugee resettlement in two cities, Concord and Laconia in New Hampshire, USA. Setting aside the ‘ethnic lens’,<sup>26</sup> which requires that one assume that refugee responses are primarily determined by cultural factors, Glick Schiller and her co-researchers assess the ways in which localities of settlement shape settlement processes. The research examines the significance of local scale as it is established in relation to the global

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<sup>26</sup>Glick Schiller, Nina, Ayşe Çağlar and Thaddeus Guldbrandsen. 2006. Beyond the Ethnic Lens: locality, globality, and born-again incorporation. *American Ethnologist* 33:4, 612-633.

restructuring of capital and political and institutional power.<sup>27</sup>

The one hundred refugees in the sample were all settled by a religious agency, which locates housing, provides two weeks of English training, registers newcomers for up to eight months of government assistance and benefits, and assists in the search for employment. Refugees come from diverse countries in Africa and the former Soviet Union.

Preliminary findings indicate that, while the settlement agency performs the functions within its mandate, the programme framework assumes the presence of an additional level of local support which small-scale cities are unable to provide. Nonetheless, refugees with high levels of education and literacy before migration settle by building networks of support composed of natives, co-religionists, and migrants of diverse backgrounds. Those with less cultural capital, whatever their ethnicity, have greater difficulties.

### Departures and Arrivals

During the period covered by this report, the leader of the Central Asia Group of Department I, **Peter Finke**, left the Institute to take up a professorship in Zurich. Peter Finke has continued to meet with the Central Asia Group of the MPI. He has also undertaken a trip to Central Asia to supervise our projects there. The director was prevented from joining him by weather conditions in northern Kenya, which delayed his return. **Svetlana Jacquesson** (MPI) and **Wolfgang Holzwarth** (Martin-Luther-University Halle-Wittenberg) have compensated for the diminishing presence of Peter Finke by taking up leadership roles in the Central Asia Group. In addition, the direct involvement of the director in the Central Asia Group has become increasingly important. In a long-term perspective, the gap left by Peter Finke will have to be filled on a permanent basis by another senior scholar with regional expertise.

**Michaela Pelican** has completed her PhD project on the Cameroon grasslands with distinction. Subsequently she joined Peter Finke at the University of Zurich as a lecturer.

**Andrea Nicolas** has been awarded the degree of PhD from the Free University of Berlin with distinction. Her supervisors were Günther Schlee and Thomas Zitelmann (FU Berlin). The project was affiliated with the FU Berlin, because it was initially supervised by the late Georg Elwert. The title of the dissertation is *From Process to Procedure: elders' mediation and formality in Eastern Shewa (Ethiopia)*.

Three senior post-doctoral scholars have been recruited to assist in the growing editorial work and to share supervisory tasks of the director. They are **John Eidson**, **Joachim Görlich**, and **Birgitt Röttger-Rössler**. Each has his or her own research projects, which will be summarised on a later occasion.

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<sup>27</sup>Brenner, Neil. 1999. Beyond State Centrism? Space, territoriality and geographic scale in globalization studies. *Theory and Society* 28:1, 39-78.

## Research Group ‘Integration and Conflict in the Upper Guinea Coast’

### (Re-)constructions of National Identity in the Upper Guinea Coast

*Jacqueline Knörr, co-authored by (in alphabetical order): Christian Højbjerg, Christoph Kohl, Markus Rudolf, Anita Schroven, and Wilson Trajano Filho*

#### Foreword

The studies undertaken by members of the research group ‘Integration and Conflict in the Upper Guinea Coast’ explore the various dimensions of integration and conflict in the Upper Guinea coastal region in a comparative perspective. While our earlier reports focused on general research approaches and their theoretical underpinnings, this report will centre on one specific comparative dimension that is being addressed in (almost) all of our research projects, namely national identity in its relation to ethnic identity and the state.<sup>28</sup> Our work together began over the course of 2005 and 2006. The following remarks are, therefore, necessarily preliminary and reflect the various stages of our research.

#### Establishing the Context: national identity in postcolonial and ethnically heterogeneous societies

National identity in the Upper Guinea coastal region always exists within an overall context of ethnic heterogeneity and – in most cases<sup>29</sup> – a postcolonial setting. For this reason, the following remarks will focus on the special relationship between national and ethnic identity characteristic for many such societies.

Both ethnic and national identities may be understood as ‘imagined communities’.<sup>30</sup> From the perspective of older theories of modernisation, which emerged in the early postcolonial phase, it was assumed that ethnic – ‘primordial’ – identities in postcolonial societies would become less important and would gradually be replaced by a common identity tied to the given nation. This assumption largely results from employing the European – or rather the French – model of nationhood as the standard and universal model of ‘true’ nationhood. It is a model based on the trinity of

<sup>28</sup> Veronika Fuest, who was a member of the research group from 2005 to 2007, focussed on another comparative dimension of our research, namely on gender and generation. For this reason her project is summarised separately.

<sup>29</sup> The only country in this region that was not a colony is Liberia, which was, however, until recently, ruled by the so-called Americo-Liberians, i.e., the descendants of freed slaves who settled in Liberia at the beginning of the nineteenth century.

<sup>30</sup> Anderson, Benedict. 1983. *Imagined Communities: reflections on the origin and spread of nationalism*. London: Verso; Gellner, Ernest. 1983. *Nations and Nationalism*. Oxford: Blackwell; Eriksen, Thomas Hylland. 1993. *Ethnicity and Nationalism. Anthropological perspectives*. London: Pluto Press.

‘one people, one territory, one state’. Ethnic identities in this conceptualisation are viewed as ‘smaller’ and more exclusive identities which precede the ‘larger’, more inclusive national identities in terms of both time and level of complexity.

Already in the early 1960s Benedict Anderson noted that his Indonesian acquaintances all called themselves Indonesians, despite the fact that “the term ‘Indonesian’ was not even known at the beginning of the century”.<sup>31</sup> Taking this cue from Anderson’s work, which together with Hobsbawm’s and Ranger’s *The Invention of Tradition*<sup>32</sup> inaugurated a constructivist turn in studies of nationalism, researchers turned to the question of how national traditions emerge, concentrating mostly on the process of homogenisation, which continued to be regarded as a condition for the emergence of nations.<sup>33</sup>

This homogenising development did not occur on a large scale in Africa. Down to the present day it is often – implicitly – denied that national identity exists *at all* within ethnically heterogeneous postcolonial societies. If its existence is acknowledged, it is frequently described as lacking in substance, as being deficient, inauthentic, un-African. The arbitrariness of colonial borders is seen as a major factor hindering the emergence of a deep-seated national identity, and it is assumed that, in particular, the seemingly everlasting emphasis on ethnic identities – the African penchant for clans, the so-called ‘tribal imperative’ – takes precedence over trans-ethnic identity and hinders the emergence of a true common national identity.<sup>34</sup>

But why should the development of a national identity take the same course in ethnically heterogeneous postcolonial societies as it did in Europe from the seventeenth to nineteenth centuries? Ethnic and national identity may very well be conceptualised, contextualised, and interrelated differently in postcolonial Africa than the European model suggests. There is no good reason to assume that, with the spread of the nation-state, all its European particularities would spread as well – just as there is no good reason to assume that modernisation beyond Western society can only be a variant of its Western ‘original’. Apparently, there are not just *Multiple Modernities*<sup>35</sup> but multiple nationhoods, too.

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<sup>31</sup> Anderson, Benedict. 1996. *Die Erfindung der Nation. Zur Karriere eines folgenreichen Konzepts*. New York & Frankfurt/M.: Campus, p. 10.

<sup>32</sup> Hobsbawm, Eric J., Terence Ranger (eds.). 1983. *The Invention of Tradition*. Cambridge: Cambridge University Press; Hutchinson, John and Anthony D. Smith (eds.). 1994. *Nationalism*. Oxford: Oxford University Press.

<sup>33</sup> Gellner, Ernest. 1983. *Nations and Nationalism*. Oxford: Blackwell; Smith, Anthony D. 1994. The Origins of Nations. In: Hutchinson, John and Anthony D. Smith (eds.). *Nationalism*. Oxford & New York: Oxford University Press: pp. 147–154.

<sup>34</sup> See Chabal, Patrick. 1996. The African Crisis: context and interpretation. In: Werbner, Richard and Terence Ranger (eds.). *Postcolonial Identities in Africa*. London & New Jersey: Zed Books, p. 48, and Bayart, Jean-Francois. 1993. *The State in Africa: the politics of the belly*. London & New York: Longman, pp. 29–54, who address the (implicit) European view of the nation and state in Africa.

<sup>35</sup> Bayart, Jean-Francois. 1993. *The State in Africa: the politics of the belly*. London: Longman.

Despite the ‘lack’ of homogenisation, national identity did emerge in Africa’s postcolonial societies. This emergence went largely unnoticed by outside observers, because national identity was and is construed and represented in unexpected ways. Most importantly, national identities have not replaced ethnic identities or made them obsolete; rather, they often presuppose them as constituents of national identity. Ethnic and national identities are not perceived and practiced as mutually exclusive in much of Africa, but as mutually constitutive.

### **The (Re-)construction of National Identity in the Upper Guinea Coast**

#### *a) The Relationship between National and Ethnic Identity*

The relationship between national and ethnic identity plays an important role in the context of creole identity, interethnic relations, and the processes of integration and conflict which Christoph Kohl focuses on in his research on Guinea-Bissau. When addressing and explaining their national identity, Bissau-Guineans to date refer to Amílcar Cabral, his writings, and the fight for independence that he led.<sup>36</sup> The dominant narrative is that of Cabral as the founder of the modern Bissau-Guinean nation, which put an end to the ‘divide and rule’ policy of colonial rule. Bissau-Guineans still refer back to Cabral’s call to overcome ethnic divisions, and they explain the relationship between ethnic and national identity as ‘unity in diversity’. Also of central importance to their feeling of nationhood is the successful war against colonialism, which was later the impetus behind the Carnation Revolution in Portugal.<sup>37</sup> To some extent the Portuguese colonial ideology of ‘Lusotropicalism’<sup>38</sup> and Cabral’s ideology of national unity were interlocked. Bissau-Guineans often represent themselves as a peace-loving nation in which skin colour and ethnic categories play no role. Tribalism is understood as an evil that is primarily associated with ambitious, corrupt politicians, not with the majority of the population.

With reference to Guinea, Anita Schroven emphasises the relationship between national and ethnic identity and the significance of Sékou Touré for the process of nation-building. Sékou Touré’s goal was the unification of all African peoples, which was to begin in Guinea.<sup>39</sup> National identity is strong among Guineans, and the pride

<sup>36</sup> Lopes, Carlos (ed.). 2006. Special Issue: Amílcar Cabral. *African Identities* 4(1); Fundação Amílcar Cabral (ed.). 2005. *Cabral no Cruzamento de Épocas. Comunicações e Discursos Produzidos no II Simpósio Internacional Amílcar Cabral*. Praia: Alfa Comunicacoes.

<sup>37</sup> Duarte, António E. 1997. *A independência da Guiné-Bissau e a descolonização portuguesa*. Lisbon: Edições Afrontamento; Lopes, Carlos. 1987. *Guinea-Bissau: from liberation struggle to independent statehood*. Boulder: Westview Press; London, New Jersey: Zed Books; Chabal, Patrick. 2004. *Revolutionary Leadership and People’s War*. London: Hurst & Co.

<sup>38</sup> Lusotropicalism is based on the idea of a tolerant hybrid nationalism that binds the Lusophone nations. See Castelo, Cláudia. 1999. “O modo português de estar no mundo”: *O luso-tropicalismo e a ideologia colonial portuguesa (1933–1961)*. Porto: Edições Afrontamento.

<sup>39</sup> Camara, Kaba. 1998. *Dans la Guinée de Sékou Touré. Cela a bien eu lieu*. Paris: L’Harmattan; Rivière, Claude. 1977. *Guinea. The mobilization of a People*. Ithaca & London: Cornell University Press.

in independence and in the revolution under Sékou Touré still figures prominently in that respect. At the same time, the experience of suffering under Sékou Touré has also become part of the national narrative. In general, in rural areas the early phase of independence seems to dominate the national awareness, whereas the present is regarded with more ambivalence.<sup>40</sup> Following the escalation of political unrest, which previously had been ‘simmering below the surface’, the suffering that had been experienced under Sékou Touré finally became a topic of public debate in early 2007, when it was also linked to the suffering under the current head of state, Lansana Conté.<sup>41</sup> This contributed to social cohesion in Forécariah and helped to avoid the kind of violence and unrest which occurred in most other prefectures in the country.

In his comparative research on the dynamics of conflict and reintegration in Guinea and Liberia, Christian Højbjerg has identified variations in processes of (re-)constructing national identity in the context of (contested) autochthony. In Guinea, the importance of emphasising and defending autochthony has increased in recent years. Højbjerg points to the continuing conflict in southeast Guinea as one example of this process of ‘de-nationalisation’.<sup>42</sup> On the one hand, the conflict between the Mandingo and various groups living in the forest region is historically rooted. The migration of the Mandingo to this region has been going on for two-hundred years, and the latter groups thus see the Mandingo as intruders and strangers. On the other hand, this conflict is propagated by a state policy of ‘divide and rule’. Political liberalisation, structural adjustment policy, and a weakening of the state during the 1990s have all contributed to the increasing emphasis on and defence of ethnic and regional identities. This is particularly true for the east and southeast parts of Guinea, where ethnic and regional organisations have been founded at the initiative of elites with close ties to the state.

Following the long civil war, the Mandingo began to play an important role in the reconstruction of national identity in Liberia. They have been rebuilding their own history by attributing to themselves an active role in the process of Liberian nation-building. In this respect they are similar to other indigenous groups in Liberia, for example the small Glebo group living along the Liberian coast.<sup>43</sup> On the other hand, their changed perception of their own national significance is also based on

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<sup>40</sup> Cf. McGovern, Mike. 2004. *Unmasking the State: developing modern political subjectivities in 20<sup>th</sup> century Guinea* (unpublished PhD thesis. Emory University).

<sup>41</sup> Cf. Soumah, Maligui. 2004. *Guinée de Sékou Touré à Lansana Conté*. Paris: L’Harmattan; Sarró, Ramon. 1999. *Baga Identity: religious movements and political transformation in the Republic of Guinea* (unpublished PhD thesis. University College London).

<sup>42</sup> Højbjerg, Christian K. 2005. *Masked Violence: ritual action and the perception of violence in an Upper Guinea ethnic conflict*. In: Kastfelt, Niels (ed.). *Religion and African Civil Wars*. London: Hurst, pp. 147–171; Højbjerg, Christian K. 2007. *Resisting State Iconoclasm among the Loma of Guinea*. Durham, NC: Carolina Academic Press.

<sup>43</sup> Moran, Mary H. (2006). *Liberia: the violence of democracy*. Philadelphia: University of Pennsylvania Press.

the suffering they endured during the Liberian civil war, which lasted until 2003 and resulted, for them, not only in the loss of many lives but also in dispossession, long-term exile, and stigmatisation. Largely as a reaction to being designated as ‘foreigners’ by the majority of indigenous Liberians, the Mandingo (who are Muslim) are now demanding civil rights, religious freedom, land, and representation in the government, administration, and army.

A comparison between Guinea and Liberia regarding processes of (re-)constructing national identity offers several interesting perspectives for further research. In Guinea, the French colonial power and the successful struggle for independence played important roles in the (re-)construction and representation of the nation and in the development of a strong national identity. Liberia, on the other hand, was never colonised in the strict sense of the term, though it had been politically and economically dominated by an Americo-Liberian elite since the beginning of the nineteenth century, which repressed the indigenous population and hindered the rise of an integrative national movement. Another important aspect of this comparison is the role of the local ‘traditional’ elites and their relationship to the representatives and to representations of the state. Particularly in Liberia, the relationship between indigeneity and exogeneity played an important role in the processes of (re-)constructing national identity. Further comparative vistas are opening up here, particularly with regard to Jacqueline Knörr’s research in Sierra Leone (see below).

In the Casamance of southern Senegal, the relationship between national and ethnic identity is shaped by regional isolation and by ethnic, economic, social, and historical differences in relation to northern Senegal.<sup>44</sup> Since 1982 a militant secessionist group has been fighting a guerrilla war there, using these differences to argue for national independence from Senegal. The conflict in the Casamance is considered the longest lasting in Africa and has been characterised by organisational splintering among participants and by the repeated failure of peace initiatives.<sup>45</sup> In a preliminary field study, Markus Rudolf, who is doing research on *Integration and Conflict in the Basse Casamance*, found that the relationship between ethnic and national identity in the Casamance is addressed primarily in the context of the rebellion. Representatives of the independence movement stress that they are not an *ethnic* movement (i.e., they are not a Diola movement representing the Casamance’s ethnic majority) but that they are fighting for the independence of a *region*. The question of the ethnic, regional, and national identity of the independence movement is closely linked to the legitimacy of their demands and is thus a political issue.<sup>46</sup>

<sup>44</sup> For background on the cultural, economic, and religious particularities of the Casamance, see: Mark, Peter. 1985. *A Cultural, Economic, and Religious History of the Basse Casamance since 1500*. Stuttgart: Steiner.

<sup>45</sup> Foucher, Vincent. 2003. Pas d’alternance en Casamance? Le nouveau pouvoir Sénégalais face à la revendication séparatiste casamançaise. *Politique Africaine* 91: 101–119.

<sup>46</sup> Lambert, Michael C. 1998. Violence and the War of Words: ethnicity vs. nationalism in the Casamance. *Africa: Journal of the International African Institute* 68 (4): 585–602.



The crucial dividing line in Senegal today is between “*we* in the south” (the Casamance) and “*them* in the north” (northern Senegal), or, simply, “Casamançais vs. Nordiste”. After many years of political secessionism, it is now the regional reference of identity that takes priority over ethnic identity. It remains to be seen how the various ethnic groups sharing a Casamançais identity and the differentiation between autochthons and newcomers will be perceived and represented. In this regard, research will focus on the interrelations between ethnic, regional, and national identity and on exploring the circumstances under which these relations serve to integrate or to produce conflict.

Jacqueline Knörr is undertaking a comparative study of the relationship between national and ethnic identity in the two countries in the region hit hardest by civil war: Sierra Leone and Liberia. She is interested in the conceptualisations concerning these identitarian categories and in how they relate to explanations of integration and conflict and to current processes of re-integration and reconciliation. Topics of investigation include the strategies for communicating a (new) sense of nation on the part of both state and non-state institutions and the ways in which these strategies are shaped by conceptualisations of ethnic commonalities and differences.

#### *b) The Significance of Creole Identity for Postcolonial Nation-building*

Creole groups and creole culture and identity often play an important role in postcolonial nation-building in the Upper Guinea Coast region. They are particularly suited for this role because they symbolise ‘unity in diversity’, i.e., the ability of groups from heterogeneous ethnic backgrounds to forge a new common identity.<sup>47</sup> This model is usually better suited for postcolonial nations – which often have no pre-colonial roots or precursors – than the European model, which understands the emergence of the nation as a process of homogenisation. Thus, creoleness and creole groups can serve as a symbol and a ‘role model’ for postcolonial nations wishing to free themselves from the European paradigm. They can serve as postcolonial symbols for ‘unity in diversity’ and can be employed politically to advance the social integration of an ethnically heterogeneous society. At the same time, creoles and creoleness in the region play an important role in postcolonial nation-building, as they symbolise modernity, civilisation, and education – all of which are linked to national identity.

Through comparative research, we want to explore the role that creole populations have played in postcolonial nation-building and in the (re-) construction of national identity. We want to find out how this role was and is conceptualised and

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<sup>47</sup> See Knörr, Jacqueline. 2007. *Kreolität und postkoloniale Gesellschaft. Integration und Differenzierung in Jakarta*. Frankfurt/M. and New York: Campus Verlag. Here you will find detailed explanations of the terms related to “creoleness” and the theory of creoleness in the postcolonial context. See also: Knörr, Jacqueline. 1995. *Kreolisierung versus Pidginisierung als Kategorien kultureller Differenzierung. Varianten neofrikanischer Identität und Interethnik in Freetown, Sierra Leone*. Münster: LIT.

represented. To do so, we need to investigate the position and function of creole groups in their historical development and in their relation with the given colonial or ruling power. Creole groups have played a significant role in both contributing to and obstructing the emergence of a postcolonial national identity, and they continue to do so. In this context, the relationship between indigeneity and exogeneity becomes important. While members of the creole population of Guinea-Bissau were actively fighting for independence, the majority of creoles in Sierra Leone rejected independence, perhaps because they developed an identity that was more ethnicised than its counterparts in Guinea-Bissau and maintained a stronger sense of distance from the local population. This and other differences are being explored and their effects analysed.

Christoph Kohl and Wilson Trajano Filho are studying the relationship between indigenisation and creole identity in Guinea-Bissau, paying special attention to the ways in which these processes of exchange have shaped interethnic relations, nation-building, and national identity. The most important symbol of national identity in Guinea-Bissau today is still Amílcar Cabral – a creole – and his ideology of national unity. Kohl shows how Cabral was the first to unite the creoles with the indigenous population in a struggle for independence. The creoles were a rather closed group at first, but they became increasingly open to other groups,<sup>48</sup> particularly after 1971, when the colonial rulers began categorising various groups in society as either ‘civilised’ or ‘indigenous’, thus breaking with the previous (unofficial) differentiation between the (creole) ‘Christians’ and ‘indigeneous’ groups. Thus, the terms ‘creole’ and ‘civilised’ no longer referred to a single category of people, since the new colonial stratification recognized both ‘uncivilised’ creoles as well as ‘civilised’ natives.

Trajano Filho is currently researching the role played by the idea of the postcolonial nation in relation to the social reproduction of creole society in Guinea-Bissau and the ways in which their idea of nationhood shaped the emerging national identity in Guinea-Bissau.<sup>49</sup> Since Guinea-Bissau attained independence from Cape Verde in 1879, the promotion of a “Guinean” (or Bissau-Guinean) national identity has largely been a “creole project” from which the independence movements emerged in the second half of the twentieth century. The national idea that developed during the struggle for independence had its origins primarily in the creoles’ desire to belong to an independent nation, which they imagined should be governed by a creole-headed

<sup>48</sup> Cf. Cardoso, Carlos. 2002. *A formação da elite política na Guiné-Bissau*. Lisbon: Centro de Estudos Africanos.

<sup>49</sup> Trajano Filho, Wilson. 1998. Polymorphic Creoledom: the ‘Creole society’ of Guinea-Bissau. (unpublished PhD thesis. University of Pennsylvania); Trajano Filho, Wilson. 2003. Uma experiência singular de criouliização. *Série Antropologia*, Dep. de Antropologia 343: 1–30; Trajano Filho, Wilson. 2005. A construção da nação e o fim dos projetos crioulos: os casos de Cabo Verde e Guiné-Bissau. In: Cruz e Silva, Teresa, Manuel G. Mendes de Araújo and Carlos Cardoso (eds.). *‘Lusofonia’ em África: história, democracia e integração africana*. Dakar: CODESRIA, pp. 95–120.

state. Trade and mid-level colonial administration had been the main professional fields for the creoles in Guinea-Bissau since the end of the nineteenth century. This led to the idea that Guinea-Bissau should become a creole nation, within which the creoles would integrate the indigenous population – without colonial pressure from above. The essence of this idea of ‘nation’ was deeply creole in the sense that its goal was to incorporate other peoples – and their cultures – into their own ‘creole universe’ to the furthest extent possible.

Knörr’s work focuses on a comparison of postcolonial nation-building and the conceptualisation of the nation (from within) in relation to ethnic identity and the state. Thus far, she has primarily studied the relationship between ethnic and national identity, concentrating on the creole population of Sierra Leone – the Krio – and the significance of creole identity. The first point of comparison will be Liberia.

While Knörr’s previous research in Sierra Leone was concerned with the period before the civil war, she is now interested in how the Krio reconstruct their identity within Sierra Leone’s postwar society and how this identity is situated in the national context. The Krio are considered to have been the least involved in Sierra Leone’s civil war. This is primarily because they live almost exclusively in Freetown and surrounding areas, i.e., the region that was less directly affected by the war than other parts of the country. Already during the late colonial period, the Krio – who represent a minority both on the national level (1 to 2% of the population) and in Freetown (10 to 20%) – were pushed out of administrative and political offices. After independence, they were granted few political offices. They avoided becoming engaged in national politics but have always played an important role in the judiciary and the educational sector.<sup>50</sup> However, in recent years, (that is, since the end of the war) many Krio have begun taking on a more active role in public debate and political offices (and parties). Even those Krio known for their reverence for tradition and customs – such as the members of the ‘Krio Descendants Union’ – seem to be going through a process of politicisation. The Krio’s engagement evokes ambivalent reactions. Some (both Krio and others) reject it because of their minority status and contested indigeneity. Others welcome it, as they believe that the Krio are likely to contribute to a new and better political culture. There is a lot of frustration with the “old” politicians – including those of the postwar period. The recent war – in which it was largely the “natives” who engaged in mutual violence and damaged

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<sup>50</sup> On the history, cultural particularities, and social status and interethnic relations among the Krio, see Wyse, Ankitola. 1991. *The Krio of Sierra Leone: an interpretive history*. Washington: Howard University Press; Knörr, Jacqueline. 1995. Kreolisierung versus Pidginisierung als Kategorien kultureller Differenzierung. Varianten neoafrikanischer Identität und Interethnik in Freetown, Sierra Leone. Münster: LIT; Cohen, Abner. 1981. *The Politics of Elite Culture: explorations in the dramaturgy of power in a modern African society*. Berkeley: University of California Press; Spitzer, Leo. 1974. *The Creoles of Sierra Leone: responses to colonialism, 1870-1945*. Madison: The University of Wisconsin Press. New perspectives on the Krio can be found in Dixon-Fyle 2006. Dixon-Fyle, Mac and Gibril Cole (ed.). 2006. *New Perspectives on the Sierra Leone Krio*. New York etc.: Peter Lang.

Sierra Leone's reputation – has also contributed to a lack of trust in one's 'own' people. Over the course of her research, Knörr wants to explore how the Krio (re-)construct their identity and which strategies of (interethnic) inclusion and exclusion are employed in the process. Further, she will investigate whether and which roles and positions the Krio take up in current processes of (re-)integration and how this is being rationalised.

*c) The Relationship between National Identity and the State*

It seems that in much of the Upper Guinea coastal region there is a pronounced discrepancy between national identity on the one hand and the identification of the nation with the state (its representatives, institutions, and borders) on the other. It is not national identity that is weak – though it is not equally strong everywhere – but rather the identification of the nation with its state.

The people of Guinea-Bissau have an ambivalent relationship to their state's history in general. They are proud of their successful struggle for independence, but they also glorify the colonial period. Kohl addresses the tensions between the state, citizenship, and nation in Guinea-Bissau and analyses the nation's reaction to the dysfunction of the state. The nation's desire for a 'functioning' state has been disappointed by the political elite – a disappointment that is expressed in a narrative of suffering and a longing for the past. In this regard, the people of Guinea-Bissau disagree only as to which time in the past was better: some see the colonial era as the 'golden age', while others point to the government of Luís Cabral. In both cases the negative aspects of past regimes are repressed. Parallel to their sense of "suffering", people also experience fear: the colonial state, the one-party state starting in 1974, and the current state apparatus of Guinea-Bissau have all been autocratic and oppressive. The fear of the state is often instrumentalised by state institutions to intimidate its citizens. Kohl wants to show precisely how this is accomplished.

In the Casamance, the separatists – who consider themselves members of a regional movement and present themselves thusly – are represented by state authorities as ethnic rebels led by the Diola (the majority group in the Casamance) who are fighting against the supposedly transethnic Senegalese state. This public depiction enables the state to dismiss the separatists' demands as ethnic ones. The national discourse of a nationwide brotherhood that transcends ethnic identities nevertheless persists in the Casamance. One of Rudolf's goals will be to determine why this sentiment of a transethnic bond persists despite the efforts to ethnicise the conflict.

The colonial borders are significant for subregional and transnational identities in the Casamance, particularly in relation to processes of integration and conflict. Trade relations, family associations, and agricultural production all stretch beyond state borders. Thus, the Casamance has more ties to Guinea-Bissau than to northern Senegal in terms of discourses on colonial history, cultural commonalities, and genealogical origins. Due to refugee movements and shifts in the postcolonial borders, many people have found themselves on the 'wrong side' of the border. What

is the reference point for these groups? When are they considered the ‘children of the Diola’, and when are they seen as ‘those who came from Guinea’? In order to understand the various identities and identifications as they relate to issues of integration and conflict, Rudolf will pay particular attention to the transterritorial dimension of the border.

In Forécariah/Guinea, where Schroven has been conducting research, the state is viewed by the majority of the population as a despotic power characterised by corruption and theft. The state is personified by soldiers and the police, but also by (older) members of the government, who have sought personal gains and ignored their responsibilities toward the people – i.e., to the ‘nation’. The destruction (not plundering) of public buildings and the (sometimes deadly) attacks on policemen, soldiers, high officials, and functionaries in the context of the recent conflicts are violent expressions of the population’s growing aversion to the state. The conflicts in Guinea have also demonstrated – not only to the population but also to the government and the outside world – that the ‘people of Guinea’, who make up the nation, are capable of opposing the ‘state of Guinea’. In the context of demonstrations and public protests, increasing emphasis has been placed on Guinean identity and the nation’s role as a victim of the state. The state, according to its opponents, has betrayed the nation and therefore the nation must reconstitute ‘its state’.

The role of the local authorities in these conflicts is ambivalent in Forécariah. The state officials serving at the local level have to work closely with the local elites, given that the latter may otherwise refuse to cooperate with local projects. Conversely, the local elites depend on constructive cooperation with the state administration, because they rely on central funding to be able to serve their clientele. In conflict situations, however, the local elites present themselves as legitimate representatives of the local population and as the natural opponents to the ‘predatory state’. This supports their claim to serve as traditional authorities.

Perceptions of the state border between Guinea and Sierra Leone are similar to perceptions of the border between the Casamance and Guinea-Bissau. It goes without saying that Guineans helped their ‘brothers and sisters’ from Sierra Leone when they fled to Guinea to escape the bloody civil war in their own country.<sup>51</sup> Still, in the border region of Forécariah, negative experiences with some of the refugees and raids from Sierra Leone have also increased the awareness of national differences between Sierra Leoneans and Guineans. People from Sierra Leone are different, they say; they are not as disciplined and as ‘republican’. The latter statement, in particular, points to the fact that Guineans understand themselves as a nation based on solidarity that does not battle its own fellow citizens – unlike Sierra Leoneans, who allegedly suffer from a severe lack of national unity. This assessment is also widespread among Sierra

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<sup>51</sup> Van Damme, Wim. 1999. Les réfugiés du Liberia et de Sierra Leone en Guinée forestière (1990–1996). In: Véronique Lassailly-Jacob, Jean-Yves Marchal and André Quesnel (eds.). *Déplacés et réfugiés. La mobilité sous contrainte*. Paris: IRD éditions: pp. 343–381.

Leoneans. Further comparative research should contribute to a better understanding of how the relationship between attitudes towards one's 'own' and 'other' nations relate to one's 'own' and 'other' identification with the state.

### **Concluded Project of the Research Group**

*Veronika Fuest*

*Conflict, Shifting Identities, and Foreign Interventions in Post-war Liberia: dynamics of ethnicity, gender, and intergenerational relations*

Post-war reconstructions of collective and individual identities in Liberia follow a variety of models grounded in regional history and in the discourses and policies of those engaged in development projects and in peace-building. Such constructions have strategic importance in struggles over political, economic, and social resources. In addition, interventions by international agencies and national policies addressing issues of leadership, good governance, gender relations, and reconciliation provide various actors with new sources of power and legitimacy. These interventions interact with local identity politics in variable ways, fostering processes of (re-)integration and reconciliation or breeding further conflict.

In this project, I investigate three intersecting fields of conflict, identity formation, and external intervention.

(1) In the war era, a latent cleavage between the so-called Mandingo, who are predominantly Muslim traders, and other ethnic groups erupted into violence. This conflict generated some of the major fighting and remains a major issue in current local politics in the north and west of Liberia.

(2) Over the last 15 years, conflicts among the generations have become increasingly characteristic of Liberian society. In some parts of the country, the traditional gerontocratic system seems to have been severely weakened. The conditions of war gave youths and young men more agency and power than ever before. In most places, however, elders still control the major resources. Therefore, they also try to regain institutional control by reinvigorating secret societies into which young men and women have to be initiated. Elders' claims to exclusive decision-making are contested by youth organisations, whose members see themselves as agents of change.

(3) During the war many women, notwithstanding their victimisation through different kinds of violence and exploitation, gained independence and organised collective action to a hitherto unknown extent. Gender relations are contested by these women, a process which is both manifested in and fuelled by the female president and other women in powerful positions from national to local levels.

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## Department II: Socialist and Postsocialist Eurasia

**Director: Chris Hann**

### Highlights

- Publication of *The Postsocialist Religious Question* (Hann *et al.*, Berlin, LIT Verlag, 2006), the first major product of the Focus Group *Religion and Civil Society*.
- Publication of the papers from the first conference of this Focus Group *On the Margins of Religion* (Frances Pine and João de Pina-Cabral, eds., Oxford, Berghahn, 2007).
- Consolidation of work on religion with a new Focus Group *Religion and Morality*, launched with three regional clusters in 2006.
- Consolidation of the Research Group investigating ‘Citizenship from Below’ in the Caucasus, led by Lale Yalçın-Heckmann, and publication of conference volume, *Caucasus Paradigms* (Bruce Grant and Lale Yalçın-Heckmann, eds., Berlin, LIT Verlag, 2007).
- Launch of a new Focus Group *Kinship and Social Support in China and Vietnam* in 2006.
- Successful conclusion in 2006 of the Volkswagen Foundation project *Political, Economic and Social Inclusion and Exclusion in Bulgaria and Poland: an anthropological study* led by Deema Kaneff and Frances Pine.
- Launch in 2007 of a new project supported by the Volkswagen Foundation, *The Catholic Church and Religious Pluralism in Lithuania and Poland*, led by Ingo Schröder and Kinga Sekerdej.

## OVERVIEW

*Chris Hann*

### Religion

Since 2003 religion has been the main focus of the research carried out in this department. The background is the alleged “return of religion” in the modern world. Older forms of the “secularisation thesis” have been discredited, with anthropologists and other scholars pointing out that many forms of religion are entirely compatible with, and may do much to promote, modern notions of the person. But are the latest theories of “multiple modernities” still open to objections of ethnocentricity?

This might be the case, for example, if modernity is still understood ultimately in terms of individualisation and, where religion is concerned, in terms of the primacy of doctrine over practice and of direct communication with the deity. No one would dispute that such models, deriving above all from the work of Max Weber, have been immensely fruitful. However, they are insufficient and perhaps misleading when it comes to explaining the recent history of religion in socialist and postsocialist Eurasia. The Marxist-Leninist-Maoist variants of modernity do not fit the Western mould. Although scientific atheism was not always consistently pursued, the consequences of repressive policies for religious communities were often dramatic. Secularisation was rigorously implemented and, according to standard sociological criteria, highly successful in the eyes of most observers. Of course, in the socialist era it was virtually impossible for scholars to corroborate these trends through field research.

Religion remains to this day an extremely sensitive and political issue in many Asian countries, but in the former Soviet bloc the research opportunities have expanded enormously since the early 1990s. Through fieldwork we seek not only to contribute to a better understanding of religious institutions in contemporary politics and society but also to open up issues of more general theoretical significance. To what extent can the resurgence of churches that experienced repression over two or three generations be understood as a “revival”, a straightforward continuation of commitments entrenched in local cultures before the socialist era? Or must we recognise that even so-called “historic churches” are no less decisively shaped by the postsocialist conjuncture than newcomers on the scene, such as Pentecostals?

It seems obvious that the widespread popularity of evangelical Christianity throughout postsocialist Eurasia has much to do with new uncertainties, economic dislocation, unemployment etc. The demand for religion seems to have increased almost everywhere, while the supply is affected by a range of factors, including legal regulation and the financial resources available to support missionary activities. However, we have not found it helpful to apply notions of a “religious marketplace”, of the kind that have been highly influential in the sociology of religion. Such models prioritise individual choice, yet field studies reveal that key decisions about



whether to “return” to a religion one has abandoned (or which was abandoned by one’s parents and grandparents), or to convert to a new faith, in practice depend on complex social relations. They are shaped by family and the local community, and also by close associations between religion and ethnic or national identity.

Between 2003 and 2005 we pursued these themes in two regional clusters (for details see the previous MPI Report). For both Muslims in Central Asia and eastern Christians in Europe, the links between religious and secular identities were found to be of vital significance. Our work in both regions highlighted the position of different forms of religious community in the new “civil society”, with particular reference to issues of tolerance and extremism. We have now begun to publish the results of these studies.

- *The Postsocialist Religious Question; faith and power in Central Asia and East-Central Europe* (Hann *et al*, Berlin, LIT Verlag, 2006) is a collective work to which each member of the two research clusters contributed a chapter.
- Mathijs Pelkmans has edited the papers from the conference he convened in 2005: *Conversion after Socialism: disruptions, modernities, and the technologies of faith*, Oxford, Berghahn, forthcoming 2008.
- Johan Rasanayagam has edited a special issue of the *Central Asian Survey* ‘Post-Soviet Islam: an anthropological perspective’, Vol. 25, issue 3, 2006.
- Juraj Buzalka, Vlad Naumescu and Krisztina Kehl-Bodrogi have completed monographs for our series at LIT Verlag.
- The projects have also generated significant publications in fields outside the specific theme of religion, notably Monica Heintz’s pioneering collection on the new state of Moldova (*Weak State, Uncertain Citizenship: Moldova*, Frankfurt am Main, Peter Lang, forthcoming 2008).

The new projects on religion launched in 2006 have built upon these foundations. Having demonstrated the renewed importance of religion in public arenas, its implications for a tolerant “civil society”, and its varying interactions with secular collective identities, in the present project cycle we are extending these concerns to new regions and at the same time probing more personal, subjective domains of experience by concentrating on the connections between religion and morality. The intrinsic interest and viability of this field was tested in the conference “Rethinking Morality”, convened at the MPI in December 2005 by Monica Heintz and Johan Rasanayagam. The new projects involve explorations of what morality meant in both public and private spheres under socialism as well as attention to many new and competing sources of morality in recent years, both religious and non-religious, in

the context of more active participation in global networks. We presently have three regional clusters, the projects of which are presented by group members below.

The first cluster in this Focus Group consists of four postdocs who conduct their research in eastern Germany. Secularisation was more thorough-going here than anywhere else in socialist Europe and overt expressions of religiosity could be a serious handicap to one's career. There has been no large-scale religious revival since the *Wende*, but our researchers are illuminating areas in which religions of various hue continue to shape social life in the contemporary *neue Bundesländer*.

The second cluster is devoted to the study of Orthodox Christianity in European Russia. It continues the work on eastern Christianity begun in the first cycle of projects on religion. These strands have been neglected in the general anthropological literature on Christianity and we have already done much to remedy this deficit, particularly with our publications on the Greek Catholics of East-Central Europe (in addition to the volumes by Juraj Buzalka and Vlad Naumescu, published in 2007, see the forthcoming volume edited by Naumescu and Stéphanie Mahieu, also in our LIT series). The papers from our 2005 conference on "Eastern Christians in Anthropological Perspective" are currently being reviewed for publication by the University of California Press (edited by myself and Halle theologian Hermann Goltz).

The third and smallest cluster working on religion expands our comparative perspectives through investigations of popular practices in South-East Asia. Socialist Vietnam has come in certain ways to resemble non-socialist Taiwan with an efflorescence of cults, some of which have expanded in scale far beyond the local communities where they originated. The sums of money involved are often considerable, and the role of spirit mediums and other specialists may have far-reaching consequences for collective identities as well as for the management of the self and the resolution of moral dilemmas.

### **Kinship and Social Support**

In 2006 we launched a second Focus Group to investigate changing patterns of social support in the reform socialist states of East Asia. Fieldwork has been carried out in various locations in China (with a concentration in Xinjiang) and in Vietnam. A major conference in July 2008, to be convened by Friederike Fleischer and Markus Schlecker, will provide an opportunity for members of the group to present their materials and to develop comparisons with other parts of the world. The issues at the core of this project are present in all human societies: how do the members of families and other local groups and communities help and cooperate with each other? How do these patterns change in times of increased mobility, both of persons and of factors of production? In many parts of the world we are witnessing increased reliance upon market principles to solve problems (for example, wealthy families in Western Europe may hire Eastern Europeans to provide live-in care services) but impersonal market relations and rational choices cannot account for all of the

behaviour we observe in this domain – this we know already from the results of Patrick Heady’s project on *Kinship and Social Security* in Europe (see pp. 111–118). Our research in East Asia examines recent trends and tensions in various forms of social support, material and immaterial, in countries which have abandoned the strong collectivism of the previous generation, but which still claim to be socialist and to provide basic welfare guarantees for all their citizens.

### **Citizenship**

Some related issues are tackled in the autonomous Research Group led by Lale Yalçın-Heckmann, *Caucasian Boundaries and Citizenship from Below*. With this research we seek again to examine the impact of postsocialist transformations on a region that has not so far been well represented in Western anthropological literature. The concept of citizenship has been frequently revisited by scholars in recent years. Many have emphasised the need to look beyond the formal political rights of enfranchisement in a state and pay attention to the full range of social entitlements and civil capabilities conferred by citizenship. In the case of the former Soviet Union, it is clear that many of the newly sovereign successor states cannot offer their citizens the security and possibilities for physical and social mobility previously available to the holders of a Soviet passport. The research headed by Yalçın-Heckmann focuses on how various groups in Georgia, Azerbaijan, and Armenia are adapting to the new conditions. In an associated project, H. Neşe Özgen is investigating some of the implications of these developments in the Caucasus for the eastern Anatolian provinces of Turkey. A major conference was organised in Halle in March 2006 to mark the launch of this project. The papers were recently published: Bruce Grant and Lale Yalçın-Heckmann (eds.) *Caucasus Paradigms: anthropologies, histories, and the making of a world area*, Berlin, LIT Verlag, 2007.

### **Externally Funded Research**

The project *Political, Economic and Social Inclusion and Exclusion in Bulgaria and Poland: an anthropological study*, led by Deema Kaneff and Frances Pine, was successfully completed in 2006. We are very pleased that the Volkswagen Foundation has offered support for another major comparative project in the framework of its *Unity in Diversity* programme. Details concerning both of these projects are provided below.

## Religion and Morality in Eastern Germany

*Irene Becci, Birgit Huber, Esther Peperkamp, Małgorzata Rajtar*

The geographical expression “eastern Germany” evokes a wide range of political, social, and religious connotations. As a region, it is part of Germany, and as such is situated at the heart of Europe. At the same time it is still remembered in both East and West as having belonged to the socialist East (the German Democratic Republic – GDR). Thus it has been conceived in opposition to the capitalist West, from which point of view it belonged to the historically excluded part of Europe. However, the unification caused it to become part of “the West”. When it comes to religion, the region is generally depicted as one of the most secularised in Europe if not in the world. At the same time, it belonged to the heartland of Protestantism.

Much has been written on religion – as well as the absence of religion – in this region from quantitative-sociological, historical, and theological-institutional points of view. Recent religious developments in eastern Germany are generally subsumed under the heading of secularisation, which despite being vigorously contested in many parts of the world has remained the dominant paradigm in most studies of West-European societies. Social scientists observing the changes in church membership, church attendance, and religious beliefs since the Second World War have demonstrated that the general decline of religious interest and involvement has been exceptionally strong in eastern Germany. However, this general picture tells us little about the actual practices of the actively religious minority, which may have a wider significance for society than numbers alone would suggest. In addition to the major established churches, minority religious traditions have also undergone changes in the postsocialist era. We are interested in examining religious change ethnographically, not only in the realm of public and moral discourses but also with respect to concrete consequences in various fields of social, economic, and political life.

The common focus on morality necessarily draws attention to the public dimension of religion. Morality refers to how people should behave in relation to other people as well as to themselves; thus the very use of the concept of morality calls into question assumptions about the privatisation of religion. Huber’s project in Hoyerswerda (number 2 on the map) looks at the role of Protestant and Catholic organisations in the local public sphere, while Peperkamp’s investigations of Christian entrepreneurs seeks to understand the interplay of private religious conviction and the public sphere of business in Saxony (3). Jehovah’s Witnesses, who have a relatively large community in Chemnitz, studied by Rajtar (4), challenge the public-private distinction with their door-to-door proselytising and distribution of publications in the street. Becci’s project takes the morally problematic category of ex-prisoners in Berlin-Lichtenberg (1) as a point of departure to look at the religious and secular discourses and practices developing around prison and rehabilitation.



*Fieldsites of the members of the Focus Group.*

The projects were carried out more than one and a half decades after the end of socialism and the unification of the two Germanys. The end of socialism continues to be perceived as a moment of rupture, although it should not be forgotten that much further change has taken place *within* those many years following the end of socialism: housing, travel possibilities, and employment have all been transformed, but the implications for religious faith and affiliation to churches have not been subject to detailed scrutiny. In one way or another, all projects address these changes and what they have meant for individual biographies as well as for institutions.



*The mostly young people of the new religious community “Kraftwerk” meet in an old factory building on the outskirts of Dresden. (Photo: E. Peperkamp, 2007)*

Religion in the GDR was ostensibly a private issue, albeit with a constant resonance in social and political life. Acting on religious convictions could have severe repercussions. Not taking part in state-organised rituals (e.g. the *Jugendweihe*, a socialist “coming of age” ritual) and the official youth movement, like a refusal to serve in the army, usually resulted in educational opportunities being blocked. On the other hand, religion had some surprisingly strong institutional underpinnings in the GDR – as the existence of a Christian party and theology faculties prove – giving the German version of socialism a peculiar hybrid character.

All in all, in the socialist era, to develop one’s career while remaining a religiously committed person depended heavily upon personal contacts and a degree of inventiveness. Paradoxically, this hindrance proved to be useful after the end of social-

ism. Some entrepreneurs, for example, stated that their experience in coping with difficulties arising out of their religious conviction in GDR days helped them later in their entrepreneurial career; it taught them “to think for themselves”. This mental independence was explicitly fostered in the case of Christian self-education circles in Hoyerswerda. Those who were trained in this “culture of alternatives” during socialism have been exceptionally active in the public sphere since the *Wende*, for example in new welfare schemes for a society deeply affected by a loss of social security. Just as they refused to be passive consumers of socialist ideology, today these people are not passive consumers of capitalism.

Changes in social security systems, on the one hand, and the larger freedom now available to churches and religious groups on the other, have led the latter to high levels of engagement in many social domains, such as education and rehabilitation. This involvement in the public sphere is not only accepted, it is even expected and appreciated. Christian schools attract pupils from various backgrounds. Some parents clearly feel that a religiously-oriented education is a guarantee of moral values. The established churches have sometimes asserted their moral authority and their claim to represent moral ideals in the public sphere in unlikely ways. Concerned Christian parents in Chemnitz, for example, called for a ban on the *Harry Potter* books in the public school their children were attending. The books were removed from the literature list following complaints by a handful of parents, and a long discussion in the newspapers ensued.

Although Christian schools are thought to be bastions of moral values, moral discourses do not necessarily draw upon religious discourses. Social workers helping former prisoners stress the value of a peaceful life in the community and the need to respect (tolerate) individual differences. Anything that might endanger this peace should be avoided, for instance provocative, deviant, or unfair behaviour, as well as the assertive expression of one’s beliefs, including religious beliefs. The indirect consequence is to favour a kind of very private and individual religiosity. This moral



*Equestrian procession on Easter Sunday during the Holy Week in Wittichenau. About half of the participants of the procession are Sorbs. As an ethnic minority they were supported by the socialist state and able to continue their Catholic traditions. (Photo: B. Huber, 2007)*

communication can easily be based on a secular discourse – and this is the case with most social workers. Religious holidays have been heavily secularised: Christmas was modified into the “Feast of the Light” during socialism, and nowadays it is often an occasion to eat together and give gifts without any reference to religious content, as was the case with ex-prisoners. Even within religious communities, “humanist” discourses are accepted and propagated as a motivation for moral behaviour, for example among entrepreneurs. Notwithstanding the specific sources for moral action available in their respective religious traditions, many entrepreneurs stressed the moral values they deemed important (treating one’s employees well, giving to charity, etc.) as “human values”, valid for all human beings.

Some of these patterns may be explained by the fact that religious people in eastern Germany still find themselves in a minority position. They have to negotiate the practice of their religion with non-religious employers and employees and defend their beliefs in everyday life. The entrepreneurs acknowledged that their employees were better able to understand a moral message if it was couched in general humanist terms and not in the idiom of religion. On the other hand, like the members of the smaller religious minorities, such as the closely-knit community of Jehovah’s Witnesses, Christian entrepreneurs can expect substantial material and psychological support from their fellow-believers. Many of their businesses have failed, but Christian entrepreneurs can nonetheless draw on networks for support that are not available to their secular competitors and on moral and spiritual resources.

Some Christians, particularly in the smaller religious communities, express an interest in converting their fellow citizens. Religiously committed people working with ex-prisoners, such as members of the Salvation Army, tell stories about Jesus; Jehovah’s Witnesses are obliged to ring people’s doorbells, and the more charismatic or pietistic Christian entrepreneurs perform common prayers even when their employees were not religious. These initiatives are not very successful, but they are considered part of being a good believer within the respective religious traditions. Younger people with no experience of socialism are often among those eager to listen. In fact many new religious communities have shown strong recruitment among the youngest generation. Some hold their services in schools or deserted factories (see photo on page 48). Only the future will tell whether they are the harbinger of a long-term religious resurgence.

In July 2007 initial results from the projects of the East German Group were presented at the 29th conference of the International Society for the Sociology of Religion (ISSR/SISR) in Leipzig. Contacts with local researchers and experts initiated during the fieldwork period are being continued in Frankfurt/Oder and Leipzig.



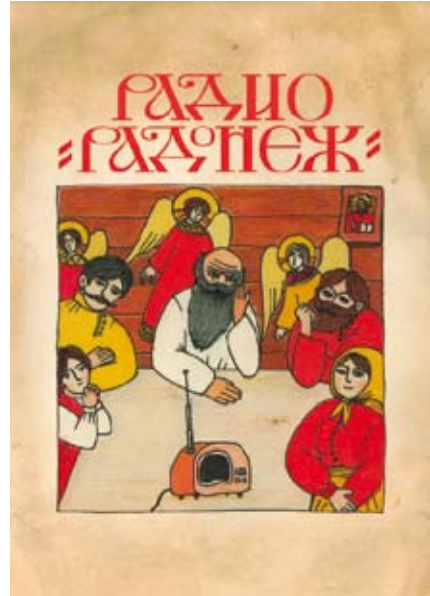
## Religion and Morality in European Russia

*Milena Benovska-Sabkova, Tobias Köllner, Tünde Komáromi, Agata Ładykowska, Detelina Tocheva, Jarrett Zigon*

Our common starting point was the end of socialism and the “religious rebirth” (*vozhrozhdenie*) that followed it. Religion, especially Orthodox Christianity, became more visible and influenced peoples’ lives in many ways and in many spheres. Our ambition was to answer the question: *How are moral preferences and meanings being shaped in the context of Russian Orthodoxy in postsocialist Russian society?* We found that the ways in which people refer to socialist times and to the multiple crises which followed were a useful initial source of insight into religious and moral issues in today’s Russian society.

Although the level of official affiliation with the Russian Orthodox Church (ROC) is quite low compared with before the Revolution, simplistic notions of secularisation as a one-way process are misleading. Our research has shown that on many levels and in different domains, including those pertaining to morality, the secular and the religious are interconnected and indeed mutually constitutive. Similarly, although the Constitution proclaims the separation of church and state, in reality the ROC and the state reinforce each other intimately. The 1997 Law “On Freedom of Consciousness and on Religious Associations” extended special treatment to the ROC and this has been consistently implemented by President Vladimir Putin since 2000. The ROC receives significant financial support from the state, which has declared many church buildings to be “national heritage”. The Universal Russian National Council (*Vsemirnyi Russkii Narodnyi Sobor*) is the major institutional forum for cooperation between the ROC and the state in the spheres of ideology and morality.

The Russian “religious market” was ostensibly opened under President Boris Yeltsin but Orthodoxy remains the dominant supplier: about 85 % of the population name Orthodoxy as their religion. Nonetheless, the ROC clergy feels under threat from a variety of religious groups from both the East and West (new movements



*Card from an orthodox bookshop advertising the Orthodox 'Radio Radonezh'.*

such as Hare Krishna, Baha'i, Adventists, and Jehovah's Witnesses, as well as older rivals such as Islam and Lutheran Protestantism) and attacks them in various ways. This perception of competition has interesting consequences. For example, the ROC has taken up the idea of religious education, established charity programmes in the big cities, is becoming more and more present in the media, and takes a position in many public debates where churchmen had previously stayed in the background. In short the ROC has become a central actor in Russian politics and society. Its impact on religious and moral preferences and behaviour can be addressed through the following thematic complexes:

*Illness and suffering* provide the basic perennial grounds for engaging with Orthodoxy and remaining an Orthodox believer. The limited efficiency, if not collapse, of the state-organised health system during the 1990s, as well as the onset of new diseases and addictions, led many people to turn to alternative medicine and religion. The general economic crisis and rapid political and social transformations caused hardship for many. In popular understandings and according to the Church's rhetoric, suffering bears impressively large meaning: it is by definition shared and subjective, social and moral. Furthermore, according to Orthodox teachings suffering is brought about by one's own godless immorality (*bezbozhie*) and understood as a punishment for these sins. Expressing regret for one's misdeeds and way of life (*pokayanie*) is one way to find relief or to construct a moral self. This is visible, for example, in ROC programmes for people living with HIV/AIDS and drug users in the big cities, where rehabilitants actively work on themselves. More generally the Church engages with illness and suffering by spreading grace (*blagodat'*) through its broad repertoire of prayer mechanisms for the sick, through its sacraments and rituals (including exorcism), and through extensive theological and popular literature conveying moral teachings. Pilgrimages encourage hope for healing and for improving life in general.

Secondly, we identified a complex of issues linking *conversion, atheism, and education*. Religious schools, kindergartens, and courses for adults have been initiated in almost every urban parish and they are increasingly spreading to rural areas as well. Summer camps and monasteries are attended by people of all ages in search of a Russian Orthodox spiritual experience (*dukhovnost'*) and wishing to "work for the glory of God" ("*trudit'sia vo slavu Bozhiu*"). While many politicians favour introducing religious education (*religioznoe vospitanie*) into state schools (and this has already been implemented in much of European Russia), anticlericalism remains widespread among atheist teachers. Many personal histories reveal a surprising trajectory from atheism to religious commitment: former Communist Party and Komsomol activists who converted after perestroika think of themselves as continuous moral persons, as 'true believers.' They emphasise similarities between Communist ideology and Christianity, such as the values of sharing and community, a commitment to preserve peace, and opposition to capitalism. Some have drawn on their social capital and organisational knowledge to establish Orthodox schools and courses.

Ambivalent attitudes toward *money, business, and material goods* are a third, very sensitive zone where religious principles are often brought to bear. Money is both a taboo and a permanent preoccupation, a blessing and an evil. The more religious are not necessarily the more ascetic, since material goods can be positively valued. Of course the ROC is critical of corrupt businesses and “dirty” money, but it encourages businessmen to make donations to the Church and its building programmes are heavily dependent on donations from businessmen. Donation (*darenie, pozhertvovanie*) is thought to transform a potentially dangerous thing by means of an “investment” in one’s personal salvation and the salvation of one’s family. Money has complex meanings that permeate many aspects of religious life. Beside the donations from businessmen, everyday church life depends upon the circulation of money for ritual practices and the sale of religious goods. The influx of goods of foreign origin is often linked to a nationalist moral commentary. For example food produced in Russia (*otechestvennaya marka*) is often seen as pure (*chisty*), while food from other states is condemned as chemical (*khimiya*) or simply of poor quality (*nekachestvennyi*). Some Western goods are condemned in Orthodox discourses as sources of immorality (*bezpravstvennost*) and blamed for problems such as the decreasing birth-rate, high crime-rates, and drug addiction. These views operate in a constant tension with the desire to acquire the latest Western goods (*inomarki*).

Finally, the topic of *power and nationalism* was omnipresent in our observations. Orthodoxy is used as a marker to create one’s personal identity but also to express a feeling of Russianness which sometimes extends to anti-Semitism and xenophobia. Prominent targets of accusations and resentment are people from the Caucasus and Central Asia. The fall of socialism, with its consequent loss of territory and of superpower status, is still seen as a tragedy by many Russians irrespective of their social background. The need to strengthen the state (*ukreplenie gosudarstvennosti*) and its armed forces is asserted in moral terms: in the history of Orthodoxy, religion went hand in hand with military success. This is evident in the proliferation of Church-supported paramilitary clubs (*voenno-patrioticheskie kluby*).



*Preparing for a Christmas performance: an Orthodox mother dresses up her child in Rostov-on-Don. (Photo: A. Ładykowska, 2007)*

We have found that these four thematic complexes were central to the religious rebirth currently underway in Russia. The discourses and practices associated with them enable us to examine both continuities and discontinuities with different layers of the past. Our focus is on their role in what many today view as the “moral re-education of Russia”. This research is challenging for at least three reasons. First, there is impressive variety of local practices within religious and non-religious structures. To mention only one domain, relations between clergy and local authorities or between clergy and the business world take place in multiple creative ways in different localities. Second, the high degree of flexibility of religious practices contrasts with more studied cases of Western and Missionary Christianities; thus the relevance of prevailing anthropological approaches to our case is limited. Third, the interrelatedness of apparently contradictory ideologies within individual and collective representations complicates the question of how religious thinking is (re-)produced after seventy years of Soviet atheism, while at the same time making it fruitful theoretically. We shall present our initial responses to these challenges at a conference we are convening in Halle in September 2008.



*Fieldsites of the members of the Focus Group.*

## **Religious Practices and the Politics of Cultural Identity and Morality in Vietnam and Taiwan**

*Friedrich Binder, Andrea Lauser, Edyta Roszko, Gábor Vargyas*

The common focus of this group is how social actors in the pluralistic religious environments of Taiwan and Vietnam make use of different spiritual resources to adapt to changing socio-economic conditions, and how, in the process, these spiritual resources themselves are transformed. The resources include local as well as imported, “traditional” as well as “new” forms of knowledge and practice, all of which are drawn upon selectively, depending on the social and historical context. Andrea Lauser has carried out multi-site field research on the revitalisation of popular religious practice and increasing competition in the religious field in Vietnam. Edyta Roszko has researched changes in the cult of a goddess in two Vietnamese fishing communities and their consequences for communal and ritual life. Friedrich Binder’s project looks at the daily workings of entrepreneurial spirit-medium shrines in urban Taiwan and how the mediums establish reputations of efficacy and credibility in their interaction with their customers. In an associated project Gábor Vargyas (Hungarian Academy of Sciences and University of Pécs) examined the recent impact of Vietnamese and other (Protestant and Buddhist) religious practices among the resettled Bru – Vân Kiều in the Central Vietnamese highlands.

### *Spirited Politics and Alternative Modernities*

That modernisation does not necessarily lead to a decline of religion, either in society or in the minds of individuals, is by now a commonplace. Divergent responses to modernisation processes have compelled a critical reflection on the notion of a singular modernity and many scholars now speak of multiple, vernacular, alternative, or simply ‘other’ modernities. Southeast Asia is a particularly rich field to inquire into the dynamics of these other modernities with regard to religious phenomena. Focusing on spirit beliefs and practices, we explore the complexity of ‘spirited politics’ as responses to modernity. Our initial assumption is that local traditions of engaging supernatural entities such as spirit worship, spirit possession, witchcraft, sorcery etc. are important arenas in which processes of political, economic, and social change are played out. They allow us to analyse continuity and change on both the individual and the collective level. It is often through the medium of spirit possession that pre-existing cults are transformed or new ones are created to adapt to changing conditions. This inherent capacity for adaptation has allowed popular religion in Vietnam, China, and Taiwan to survive extended periods of authoritarian control and to thrive again when state control is relaxed.

Breakdowns of morality in society at large as well as on the level of smaller social units or the individual are often commented upon and dealt with through spirit possession. Both Taiwanese and Vietnamese examples show the increased role of

rituals concerned with the well-being of individual actors rather than the interests of the community. Deities previously associated with the common good are now catering more to the utilitarian desires of individuals and their reputation for efficacy is based on miracles performed on behalf of individuals rather than communities. The weakening of communal ties is also reflected in the loss of power of communal deities and the spread of local individualised cults over larger areas. Thus an efficacious deity draws together worshippers who have no other link to each other. Through these rituals new forms of community are created, however temporary.

To analyse and interpret the world through this lens is to problematise a host of previously assumed dichotomies, including those between *tradition* and *modernity*, between the *local* and the *global*, and between *rationality* and *faith*. Global processes and local worlds are mutually constitutive. Modernity is instantiated in moments of cultural reproduction and in the adaptation of varied local traditions to ever-changing historical circumstances. Contemporary occult and spirited practices, magic, and enchantment are neither a return to “traditional” practices nor a sign of backwardness; they are better understood as manifestations of uncertainties, moral disquiet, and unequal rewards in the contemporary moment. Bruce Knauff has mapped the alternatively modern as follows:



*“The articulatory space of the alternatively modern” in: Knauff, Bruce M. (ed.). 2002. Critically Modern. Bloomington: Indiana University Press, p. 26.*

According to this model, alternative modernities “happen” in a “multivocal arena” that is framed by local cultural and subjective dispositions on one side, and by global political economies on the other. This model allows modernity to become “spirited” – a feature hitherto thought to be modernity’s very antithesis. As we begin to analyse the data we collected in the field we find that this model provides us with a powerful heuristic for the conceptualisation of Southeast Asia’s multiple modernities. Our aim is to challenge more conventional notions of modernity by exploring how different factors (market relations, economic opportunities, political power struggles, etc.) contribute to the reconfiguration of local spirit worlds, and how these processes in

turn (re)shape discourses on cultural identity, power relations, and the interpretation of religious symbols. Moral discourses are central to all popular religious practices and ideas in our research areas. Morality features both in the rhetoric of attacks on popular religious practices as well as in the teachings of mediums and deities in their role as popular pedagogues; it is also prominent in the interpretation of why efficacious responses are granted or refused by a deity. Thus most interactions with the spirit-world can be viewed as moral commentary. Depending on the context, these comments are sometimes of a very general nature, reflecting on society as a whole, but they seem to be increasingly personalised and directed to resolving the moral questions of individuals.



*Fieldsites of the members of the Focus Group.*



## Kinship and Social Support in China and Vietnam

*Ildikó Bellér-Hann, Ayxem Eli, Friederike Fleischer, Helena Obendiek, Sawut Pawan, Sarah Schefold, Markus Schlecker, Xiujie Wu*



*A mother's happiness comes from the filial piety of her son. (Photo: Xiujie Wu, 2007)*

This Focus Group studies regions of rapid economic and social change and seeks to understand how these changes are entangled with perceptions and practices of social support and with the role that kinship and other personal ties play in these perceptions and practices. Social support in these countries, which are both formally speaking socialist and led by a Communist Party, is generally thought to have evolved from a kinship-based system in pre-revolutionary times. This was allegedly superseded by an all-encompassing system of state provision that rendered socialist citizens mere “supplicants to the state” (in the words of Deborah Davis). However, in recent decades economic decentralisation has led to a dramatic reduction of

state social security, to the growing significance of the market, and to increasing uncertainties in people’s lives.

We challenge top-down approaches to social security, which assume a state-like viewpoint and conceptualise people as mere recipients. Instead, we follow what Franz and Keebet von Benda-Beckmann have termed an ‘underall’ approach and distinguish between ideological, normative, and empirical levels of analysis. We differentiate between “social security” as state rules and practices and “social support” as the ideas and practices of citizens themselves as they work to ensure each other’s well-being. We scrutinise a range of social groups in these reform socialist societies, paying close attention to local notions of risk, trust, hardship, and cooperation. But we also address wider intersections between state and society and investigate how the emergent market economy is transforming citizen-state relations. Behind the material processes of how support is given and taken, we examine the mental processes of how support is represented in order to untangle the elusive concepts of kinship and community in different historical and social contexts. Thus all of our projects study social support in both its material and immaterial (including emotional) dimensions and probe the links between them.



Family planning campaigns, educational and housing reforms, and the erosion of the urban-rural dichotomy are just a few of the factors that have altered and occasionally exacerbated problems of social support in China and Vietnam in recent decades. State provision remains relatively systematic compared to the diverse irregular forms in which social support is sustained by community and kin networks. However, state social security services are patchy and inadequate; for example, the vast majority of the rural elderly still have no access to a pension. By contrast, social support, which depends on the continuity and stability of a sense of relatedness, continually creates new forms of community. The two forms interact in the contested arenas between state and societal agencies. Schlecker, for instance, examines how state welfare is situated in relation to Northern Vietnamese villagers' perceptions of sources of well-being through time. He pays special attention to death rituals and the war casualties, but also to the role of saving practices, kin groups, and village festivals.



*Group members during a fieldwork workshop in Beijing. (Photo: MPI for Social Anthropology, 2007)*

Several other projects engage with questions of time with respect to family history and social memory. Schefold compares emerging social support mechanisms in a deindustrialising region of North China with the patterns unfolding in Eastern Germany, which remain strongly marked by the socialist past. Two projects in Xinjiang focus on different 'layers' of history. While Pawan is undertaking a comparative investigation of how Uyghur villagers experienced Maoism, Bellér-Hann and Hann consider the possible legacy of the Uyghur *Wang* dynasty (toppled in 1931) for contemporary ideals of welfare and social justice in eastern Xinjiang.

"Sell distant kin, buy close neighbours": is a maxim found in different forms in Uyghur, Chinese, and Vietnamese, suggesting that residential proximity is more

important to the preservation of community than distant kin relations. State socialism in China and Vietnam aimed to construct a new socialist community, one that broke with customary ideas of blood and soil. Our initial findings (from Eli, also working in Xinjiang, Fleischer in Guangzhou, and Obendiek in Gansu province) indicate that people invoke alternative notions of community according to context. Wu, investigating a village 200 kilometers from the capital Beijing, notes increased tensions among kin and suggests that kinship is losing much of its former significance as the basis of trust and support. New rural policies involving the abolition of agricultural taxes and the introduction of subsistence guarantees have benefited some more than others, thereby challenging traditional concepts of fairness as well as notions of duty and responsibility among kin. Many people in both town and countryside have increasingly ambivalent perceptions of their roles and responsibilities. Fleischer found that in urban Guangzhou 'family' often included close friends who were commonly referred to in kinship terms. Bellér-Hann and Hann noted that Uyghurs stress the continued strength of family relations as a point of ethnic pride; yet here too the state has established new institutions to provide care for elderly people for whom, for one reason or another, no other solutions are available.

Much recent work on China and Vietnam has focused on ideas of reciprocity and gift exchange (many Chinese concepts, such as *laiwang* [coming and going], *guanxi* [relationship], *renqing* [human feelings] have corresponding Vietnamese and Uyghur terms). To provide support is always to engage in an exchange relation. The givers (whether state, kin, or community and religious institutions) create new forms of stratification and frequently evoke reminiscences of the 'old days', even if the roles of giver and receiver are sometimes reversed. Eli's investigation of women's exchange and presentation of fabrics (*herit*) at rituals demonstrates the public significance of giving gifts to assert emerging status differences as well as to mark personal relationships in contemporary Uyghur rural society. Education has been an important vehicle for social mobility and Obendiek is concerned with how the commercialisation of education and new labor markets are perceived by the rural population. In order to achieve 'a change of fate' (*gaibian mingyun*), rural parents and others (specific kin and community members) cooperate and make great material sacrifices to put their (selected) offspring through higher education.

While the bias in the recent literature has been to study reciprocity in the context of the exchange of favours between individuals, we look at the multiple ways in which reciprocity manifests itself in the context of social support. Fleischer, for example, finds that interests and beliefs combine to shape new forms of urban community in Guangzhou, which provide emotional support that helps to compensate for socio-economic inequalities and strains in familial and neighbourly relations; the changes of the reform era have also given rise here to apparently disinterested support by volunteers, who organise benevolent activities through the internet. The state itself is never disinterested: it has expectations that have to be met. Both China and Vietnam are characterised by a suspicion that, although the policies determined at the

highest levels are admirable, they are not well implemented by lower level cadres. We therefore pay close attention to state discourses and legal regulations in order to bring out the continuing gulf between the *pays légal* and the *pays réel*.



*Fieldsites of the members of the Focus Group.*

**Research Group ‘Caucasian Boundaries and Citizenship from Below’**

*Lale Yalçın-Heckmann and the Research Group*

Citizenship has long been a widely discussed concept among social philosophers, political scientists, and sociologists with regard to membership and rights within a political community. More recently scholars have widened the perspective to include contemporary processes of cultural diversity, minority rights, indigenous groups, gender, equity, and social, public, and welfare policies. This group takes a broad approach to the issues of citizenship in a part of the world where little anthropological research has hitherto been carried out. The Caucasus is a region where states and political systems have experienced dramatic and violent transformations following the collapse of the Soviet Union. Borders have become more highly sensitive and controlled than before.

Our focus is on ‘citizenship from below’ in the newly independent republics of Armenia, Azerbaijan, and Georgia (with an associated project carried out by H. Neşe Özgen in eastern Turkey). This means investigating citizen-state relationships in people’s everyday lives. Although we do not ignore the cultural and political aspects of citizenship, the main emphasis is on social citizenship as conceived by T.H. Marshall. Marshall’s basic question, posed more than half a century ago in the context of Western democracies, was how to reconcile formal rights of citizenship with the inequalities of social class in a capitalist society. Given the demise of the economies and welfare systems in the former Soviet Union, the question of substantive equality takes on new forms. Thus, while ethnic and religious divides continue to have fundamental significance for citizenship throughout the region and are important for Milena Baghdasaryan’s investigation into state-refugee relationships in Armenia, other projects prioritise labour migration (Teona Mataradze in Georgia), transhumance (Florian Mühlfried, also in Georgia), and petty trade (Lale Yalçın-Heckmann in Azerbaijan). All of these projects have mobility as a central theme. We are especially interested in social class mobility and how it affects practices of citizenship.

Although it is still too early to formulate any final results, preliminary analysis suggests that what it means to be a citizen is significant in all field sites, irrespective of the details of the government and the form of the state. The capitalist market economy has become well entrenched; yet the organisation of most markets still requires creativity on the part of actors, given poor infrastructure and institutional deficits. In a sense there is nothing new in this. The transhumant Tushetians studied by Florian Mühlfried were producing for external markets long before the imposition of socialism; yet they have always identified themselves not as *citoyens* but as rural citizens, with a proud tradition of defending the state border with their military prowess.

The experience of borders and changes in border regimes was an important theme in the projects of Özgen and Yalçın-Heckmann. Özgen found that citizens of the Turkish-Georgian and especially the Turkish-Armenian border region maintained a strong discourse of Turkish national identity, even if they recognised their non-Turkish ethnic origins. These narratives were packed into standardised life stories and subjected to a degree of social amnesia. During the Cold War almost all citizens on the Turkish side of the border profited from the state discourse of defending the border of democracy against communism, but the region lost its special privileges after 1991. People still tell stories about ‘spies and agents’, but nowadays these are likely to be representatives of global capital, notably the international petroleum companies who built the Baku-Tbilisi-Ceyhan pipeline. This pipeline construction has accelerated the process of claiming ownership to land and given rise to tensions among kin, e.g. when long-term absentees return to claim the land which other family members have been using.



*Refugees critically examining a document explaining their long-awaited state housing programme in Armenia. (Photo: M. Baghdasaryan, 2007)*

The town in western Azerbaijan studied by Yalçın-Heckmann was little affected by the proximity of the Georgian and Armenian borders in Soviet times. Nowadays the burgeoning markets in Tbilisi, only 100 kilometers away, are less accessible, since one needs a passport and often money to pay bribes in order to cross the border.

Hence petty traders from all parts of the country travel to the mega-market of the informal economy at Baku airport, almost 500 kilometers from Yalçın-Heckmann's field site. New markets therefore not only mean more and new kinds of consumer goods, but also require increased mobility and new strategies of risk management and household organisation by the citizens.

Links between mobility and domestic organisation are also at the forefront of Mataradze's and Baghdasaryan's research. Mataradze finds that although remittances and income from petty trade play a significant role in supporting families and kin, hence replacing state support systems to a certain degree, migration places a heavy burden on family ties, especially for women. Even if migrants do not have state support since they are often illegally abroad or only have work permits, the hardship of lacking this support is overlooked and tolerated due to a lack of alternatives such as jobs in the locality. Hence the opening up of the borders in the postsocialist era is met with mixed feelings: borders are free to cross but people lack the financial means to travel. Baghdasaryan's study of Armenian refugees from Azerbaijan shows that they lost not only the property and status integral to their previous lives but also the means to maintain their accustomed standards of living. The Armenian state is prepared to give them equal citizenship, but many prefer to hold on to their refugee identities because they believe this gives them more bargaining power in the distribution of state property. Those who have taken on citizenship generally had alternative means of support, either from the state or from other sources. Hence access to property is a crucial factor in shaping Armenian refugees' citizenship practices and their attitudes towards the state.

Mühlfried's study shows how the state authorities have restricted the use of the landscape by mobile people in Tushetia, but it also serves as a reminder that other institutions apart from the state can constrain citizens' mobility. By attributing Orthodox meanings to certain holy sites, the Georgian Church tries to monopolise religious activities and inscribe Orthodox faith in citizenship. One Tushetian response to these pressures has been to extend their traditional transhumance to include labour migration abroad, hence contributing to the formation of transnational citizenship. Another response has been to distinguish between citizenship and the current state: whereas almost everyone appreciates the independent Georgian state and prefers it to the Soviet Union, present-day citizenship is generally dismissed as inferior to Soviet citizenship.

State-citizen relationships are a highly fluid and contested space in these new states. Our projects show that citizens themselves have exercised considerable agency and creativity in their responses to policies biased towards urban notions of citizenship. Where the state fails to live up to their expectations they devise new means of support for the underprivileged and new forms of markets for labour and consumption goods. These adaptations are shaped not only by the new states but also by their larger neighbours and ultimately by the global forces promoting the integration of this region as a world area.



*Fieldsites of the members of the Research Group.*



## **Political, Economic and Social Inclusion and Exclusion in Bulgaria and Poland**

*Deema Kaneff and Frances Pine*

The central concern of the project was to investigate differences and similarities between the two focus countries with respect to social networks and exclusion. Fieldwork was undertaken in Lublin (Poland) and Plovdiv (Bulgaria) and in nearby villages. We interrogated two distinct ‘development’ paradigms in the context of Polish and Bulgarian integration into ‘Europe’. One suggests that at times of extreme change, rupture, and economic hardship, kinship and other connections (based on friendship, former and current work relations, etc.) provide a safety net in the absence of the state and that these networks are likely to expand. The second maintains that an increase in conditions of ‘modernity’ and economic polarisation is likely to result in the retraction and shrinking of kinship networks and resources as people try to hold onto what they already have and to exclude those who, under broader notions of kinship, might be entitled to make claims. In keeping with recent anthropological work, this research examined the importance of both kinship and other social relationships in circumstances of rapid change and increasing mobility, and the ways that these relationships themselves have been transforming. The research findings suggest that both paradigms are relevant, albeit among different groups and in different contexts.

In the first place, an expansion of certain types of kin and non-kin connections is related to the increasing dominance of market forces. Poland’s initial move away from socialism was characterised by an extreme version of ‘shock therapy’, while Bulgaria followed a more moderate path. Despite these differences, the influence of neoliberalism has been increasingly evident in both countries. Individuals who have developed connections in terms of access to resources that are particularly valuable in neoliberal markets – such as education and IT and language skills, especially English – are in a strong position on both the national and international level. With increased participation in global markets, connections that facilitate migration from rural to urban areas, and perhaps more importantly labour migration to the West, became particularly significant (especially for Poland, due to its earlier access to EU employment opportunities). The opposite process, West-East migration, is especially relevant in Bulgaria, as Westerners buy into the local property market, providing a new channel of incorporation and a source of developing connections. Such West-East incorporation was also evident through numerous EU-sponsored programmes and NGOs.

Secondly, non-kin relationships were increasingly evident in coping strategies. For historical reasons, notably the differentiated impact of agricultural collectivisation, non-kin relationships have been far more important in Bulgaria. Relationships developed during socialism, in the work place and neighbourhoods established around



the workplace and through political and social organisations such as unions, clubs, and associations, have all remained significant. While kin ties remain of primary importance in Poland, the expansion of certain non-kinship relations as well as of the types of networks noted above is increasingly evident; the Church also plays a significant role. Such non-kin connections are less likely to involve direct financial help, but they facilitate social integration by providing people with avenues of access to new power structures, such as NGOs and government bodies dealing with EU access, and to emerging businesses. They are also important to social well-being, encouraging participation in the public sphere and improving quality of life. The most excluded individuals are those with very weak connections to kin or other long term support networks. The weakening of kinship relations as others become stronger, particularly in Bulgaria, is one form of the ‘contraction’ of networks that is occurring, most notably (in both countries) among young adults.

Thirdly, it became clear that the expansion/contraction of connections also involved the reevaluation of relationships. In both countries some of the most excluded citizens today are those in their forties or older who were incorporated as industrial workers during the socialist regime, but now lack both employment and prospects. Such people have been doubly disempowered, not only by losing their jobs but also by the collapse of their social networks. At the same time, members of the younger generation with marketable skills, primarily those now in their twenties and early thirties who have been educated since 1989, can rise through employment hierarchies and make considerable economic gains. Thus, new patterns of inequality are emerging, as unemployed members of the older generation become dependent on the younger for economic assistance, reversing the former direction of transmission of skills, knowledge, and economic assistance. Such reversals reflect the decreasing social value and economic viability of industrial work.

Our major findings can be summarised as follows:

1. Certain non-kin relationships are expanding in reaction to the course of economic reform. During both post-war industrialisation and post-1989 deindustrialisation, the expansion of non-kin-based relationships extended networks beyond the individual and household. At the same time, however, such growth may be accompanied by the contraction of kinship ties, which become only one among a set of networks or ‘resources’ that can be developed and mobilised. In Plovdiv the range of kinship connections appeared not to have expanded, although there was a notable increase in activities and help received and given within already established networks. In Lublin kinship ties, particularly among the less advantaged, unemployed etc., appeared to be expanding at least spatially (both within Poland and transnationally) and continued to play a critical role in terms of economic, practical, and emotional support. Most importantly, they often played a pivotal role in arranging migration and in migrants’ lives abroad. Mobility and migration, both internal and external,

are crucial considerations and constitute one of the more significant differences between the two countries in the formation of networks.

2. Often the expansion and contraction of connections is accompanied by a reevaluation which affects the extent and quality of the networks that can be mobilised by an individual or organisation. An unemployed worker often has lost not only his/her salary, but also the community of fellow workers which made up his/her network. Such loss, which has been experienced throughout the postsocialist countries, represents the devaluation of an entire generation and results in their exclusion from economic and social life.

3. Similar problems arising from a decade and a half of 'restructuring' can be identified in Poland and Bulgaria, and similar strategies are employed to deal with the challenges and constraints of daily life, and with extraordinary events such as sudden unemployment, migration, and so forth. However, there are also significant differences between the two countries:

a) Some of these arise from the very different experiences of socialism in the two countries as well as from pre-socialist history. The erosion of kinship ties and connections in Bulgaria from the 1960s onwards had no real parallel in Poland. The 'maverick' political position of Poland during the socialist years gave rise to extreme economic hardship but also allowed for more flexibility; less rigorous control of movement and a flourishing local informal economy allowed for more possibilities for economic migration both within the socialist bloc and to the West. Internal migration (Bulgaria) and external migration (Poland) during the socialist period in turn influenced the ways kinship and other connections are manifested today in the two countries, and in different recent patterns of economic migration.

b) Another set of differences is rooted in the ways neoliberal policies have been implemented in the two focus countries. Poland's adoption of neoliberal policies followed the draconian restructuring programme of the early and mid-1990s, and in certain areas of the country, most notably the major cities and the west, the economy now appears to be flourishing. In more marginal regions, however, as well as in former single industry towns and generally in eastern and northern agricultural regions, the economic situation is dire, with limited international or internal investment, failing infrastructure, and a dearth of new industrial development. In Bulgaria, the adoption of neoliberalist policies has been slower and more drawn out for a variety of geographical, historical, and political reasons (including Bulgaria's more successful economic integration into the former Soviet bloc). Three years after Poland's entry into the EU, Bulgaria has now gained membership as well. The Bulgarian economy is developing rapidly due to a booming tourist industry and (foreign) land market (focused primarily in the mountains and Black Sea regions) as well as investments in industry from a number of European countries, including Germany and Italy. While regional inequalities are at least as apparent as in

Poland, different neoliberal paths of development have also had an impact on the ways in which exclusion and rising poverty in certain sectors of the population are being addressed in the two countries, with Bulgarian attempts more firmly rooted in cooperative measures.

4. The consequences of Bulgaria's accession to the EU could not be examined in this project. However, our findings from Poland following accession and from Bulgaria on the brink of entry into the EU pose numerous questions concerning the general efficacy of EU membership for the former socialist countries and the social consequences of the disparities in economic growth resulting from neoliberal policies.

### PhD Projects

Zlatina Bogdanova: *Exclusion and Inclusion in Postsocialist Bulgaria: the significance of changing kinship networks*

Anastazja Pilichowska: *Exclusion and Inclusion in Postsocialist Poland: the significance of changing kinship networks*



*Participants at the final conference of the project 'Global Connections and Emerging Inequalities in Europe', July 2006. (Photo: MPI for Social Anthropology, 2006)*

## **The Catholic Church and Religious Pluralism in Lithuania and Poland**

*Ingo Schröder and Kinga Sekerdej*

The Volkswagen Foundation has awarded a three-year grant (2007–2010) for a comparative study of the role of the Catholic Church in postsocialist Lithuania and Poland, two East European countries with a long history of a dominant Catholic church. The lead researchers for the project are Ingo W. Schröder (Privatdozent at Marburg University and lecturer at the Social Anthropology Center, Vytautas Magnus University, Kaunas) for the research on Lithuania and Kinga Sekerdej (Jagiellonian University, Kraków) for the research on Poland. Each will work with a PhD student and employ a research assistant in the host country. The project will be based on close cooperation of the MPI with international partner institutes: the Social Anthropology Center at Vytautas Magnus University, Kaunas, in Lithuania (Prof. Vytis Ciubrinskas) and the Sociology Department at Jagiellonian University, Kraków, in Poland (Prof. Zdzisław Mach). The project started in September, 2007.

### *Project Description*

Despite a similar history of a dominant Catholic church and a cultural heritage shaped by the Catholic faith, the religious field in Lithuania and Poland has developed in different directions after the demise of socialism. In Poland, the Church continues to play a dominant role in politics and everyday life. There has even been a reinforcement of popular religiosity through the widespread veneration of Pope John Paul II. In Lithuania, an opposite tendency can be observed. While the overwhelming majority of Lithuanians are members of the Catholic Church ('statistical Catholics'), an increasing indifference toward the Church's teachings, the rise of religious pluralism, and the proliferation of individualised constructions of religious worldviews under the influence of esoteric and New Age ideas have been observed in that country.

This project is concerned with examining such general tendencies within the religious field through a long-term ethnographic study of people's everyday social worlds. We are interested in understanding how people create religious meaning under conditions of rapid change in the wider economic and political fabric of society and through the experience of their everyday lives. The Catholic Church and Catholic faith constitute a powerful framework of institutions and culture that is interwoven in multiple ways with power relations and social networks, but people's agency within this structural framework encompasses a wide variety of responses ranging from faithful approval to rejection and individual bricolage. For its theoretical framework the project draws upon Pierre Bourdieu's concepts of the religious field, the religious habitus, and religious capital. One of our goals will be to examine how well Bourdieu's approach works in the context of East European postsocialist societies.

The research will be based on fieldwork in paired Lithuanian and Polish communities – an urban centre and a village – and will approach the impact of Catholicism on people's everyday lives from three perspectives that have a long tradition in anthropology: (a) the domain of society and the public sphere, i.e., the interrelations of the Church with state and local networks of power and the impact of the Church on public discourse; (b) the domain of institutions, i.e., the relevance of churches and religious communities as foci of everyday social activities, as generators of collective identity and difference; and (c) the domain of the individual, i.e., individual perceptions of the role of the Church in society and Catholicism as a source of individuals' beliefs and moral values vis-à-vis other sources of such convictions based on different religious or secular ideologies, and as a source of social capital. The data collected will provide us with material to assess the role of the Catholic Church in the two countries and to explain the different trajectories Catholicism has taken. In selecting the sites and the groups of research participants, we have chosen to focus on the closely related parameters of residence and class as the key differences in postsocialist societies. Particular attention will be paid to the careful coordination of research activities in order to achieve results suitable for comparison across the field sites. The methods used will be mainly ethnographic, based on participant observation and interviews conducted with members of a core research population and representatives of the Catholic Church and other religious communities, complemented by the analysis of written sources and visual media.

The project's results will enhance our knowledge of the social mechanisms through which Western notions of pluralism are taking hold in formerly socialist countries. To policymakers in Lithuania and Poland as well as representatives of the European Union, international organisations, and NGOs, it will provide insights and data on how religion functions in shaping people's moral convictions and everyday lives and how Western liberal-democratic values such as pluralism are perceived by the urban middle class, on the one hand, which plays a very important role in the countries' transition, and by the rural populations on the other hand, considered to be more conservative and disadvantaged by the postsocialist transformation.

Special importance will be attached to cooperation with East European academic institutions and the training of graduate students. This will be realised through PhD supervision and the organisation of workshops and conferences. The project will facilitate a regular exchange between German and East European scholars and students, increased opportunities for the study of East European societies in German anthropology, and avenues to gaining international experience for Lithuanian and Polish students.

## Other Activities and Future Plans

*Chris Hann*

In addition to the major research projects summarised above, members of the department have engaged in a wide range of supplementary activities. We have, for example, remained active in economic anthropology. I convened a conference with Keith Hart in June 2006 on *Market and Society: "The Great Transformation" today* at which leading figures in the subdiscipline assessed the continuing significance of the ideas of Karl Polanyi in an age of intensified "neoliberal" marketisation. The edited papers are currently in a review process at Cambridge University Press. We have also developed our interest in the history of anthropology in the countries where we conduct research. The department hosted a meeting in April 2006 convened by Vintilă Mihăilescu (Bucharest). Participants from Romania, Bulgaria, and Serbia explored multiple facets of the history of ethnology, folklore, and related fields in the socialist era. The format resembled our earlier initiative for East-Central Europe, and these papers too will be published in our series at LIT Verlag (forthcoming 2008).

Greater familiarity with the recent history of related intellectual communities in other countries is a precondition for dialogue about future directions. The research carried out in this department could hardly differ more from the colonial prototype of anthropology, when European researchers investigated non-literate "savages". There is a greater affinity to the endeavours of those who worked "at home" and devoted themselves to documenting the customs and traditions of their own *Volk*. Offshoots of the *Volkskunde* strand retained their vitality in the socialist era in many of the countries where we work in Eurasia. Theory and method in both *Volkskunde* and *Völkerkunde* (where the latter existed at all) diverged from Western theory and method. Under these circumstances it was predictable that, following the demise of socialism, some voices would call for the introduction of anthropology (usually US cultural anthropology) as a new discipline. But I have argued in recent publications that to discard local scholarly traditions cannot be the best way forward (see my MPI Working Paper No. 90 from 2007). Rather, through our participation in training programmes such as the Marie Curie initiative (see pp. 119–120) and through close cooperation with scholars in the countries where we work, which will often include inviting our partners and other colleagues as guests to the MPI, we hope to foster conversations that will be beneficial to both sides, and thereby contribute to shaping the future of socio-cultural anthropology worldwide. We anticipate that one important upshot of these conversations will be an expansion of our time frames: in addition to the investigation of contemporary postsocialism we hope to develop projects addressing the *longue durée* history of Eurasia (as outlined in the MPI Report for 2004–2005).

## Project Group Legal Pluralism

*Franz and Keebet von Benda-Beckmann*

### Introduction

The research objective of the Project Group is to analyse and explain the dynamics of plural legal constellations. This means exploring the interdependence and the relative social significance of different co-existing types of law in social, economic, and political life. In the Institute's Report 1999–2001, the Project Group positioned its theoretical assumptions and research objectives in relation to current debates within the anthropology of law. Along with an outline of the individual research projects, we indicated a number of key issues to which all members would contribute through and beyond their individual projects. We furthermore identified a number of conceptual, methodological, and theoretical challenges transcending the more specific research questions of the individual projects: the conceptualisation of law and legal pluralism for the purpose of comparative inquiry; the relation between law and social practice in complex legal constellations; the impact of governance on the relations between individuals and communities; and the relations between identity formation, legal insecurity, power, and inequality. Special attention was paid to the role of religion and religious laws in plural legal constellations, and to the transnational dimensions of legal pluralism. These issues were studied in specific social settings, selected according to socio-economic and political criteria and for the purpose of comparison both within and beyond the departmental boundaries of the Institute. This research has contributed to the development of analytical concepts for comparative socio-scientific studies of law such as law, legal pluralism, social security, trust, property, governance, globalisation, and the transnationalisation of law.<sup>1</sup>

In the period 2006–2007 the Project Group continued to work on the following projects:

Franz and Keebet von Benda-Beckmann: *Decentralisation and Village Reorganisation: changing constellations of legal pluralism in West Sumatra, Indonesia*

Franz and Keebet von Benda-Beckmann: *The Use of Civil, Administrative, and Religious State Courts in West Sumatra*

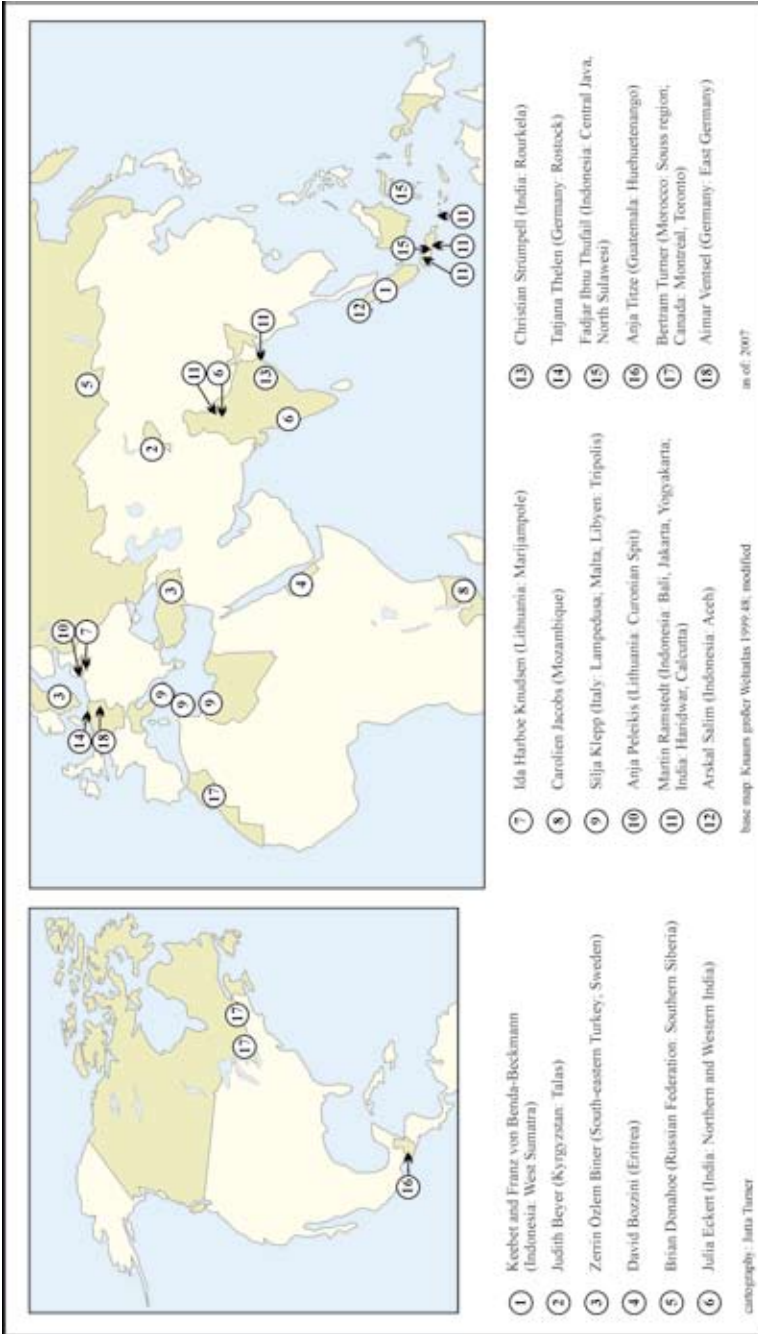
Judith Beyer: *The Politics of Customary Law: courts of elders (aksakals) in Kyrgyzstan*

Julia Eckert: *Security, Citizenship and Democracy in an Indian Metropolis*

Anja Peleikis: *Who Owns the Village? Legal pluralism, cultural property, and social security in a Baltic tourist centre: the case of the Curonian Spit/Lithuania*

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<sup>1</sup> For an overview of the development and outcomes of the research programme, see the earlier reports of the Institute (1999–2001: 129–165; 2002–2003: 271–313; 2004–2005: 207–251).



Fieldsites of members and guests of the Project Group Legal Pluralism.



Tatjana Thelen: *Changes in Social Security in East Germany: functional transformation of social networks*

Bertram Turner: *Local Legal Repertoires, Access to Natural Resources, and the Impact of Transnational Legal Actors in Rural Morocco*

The past two years have been a period of consolidation and renewal. The first research programme with which the Project Group began its work in 2000 was officially concluded in December 2006 with an international conference on 'Law and Governance' and the publication by the group members of a special issue of the Journal of Legal Pluralism on 'The Dynamics of Plural Legal Orders'. The research has led to a number of publications (see Appendix), while other publications are still in process. Some of the major comparative results are discussed below.



*The German and Russian former inhabitant of the same house meet for the first time during the opening of the exhibition: 'homelandChange: Curonian – German – Russian – Lithuanian inhabitants of a Nida fishing Cottage'. (Photo: A. Peleikis, 2007)*

Tatjana Thelen interrupted her work in the Project Group to participate in the KASS project, after which she returned to her research on Rostock. She will take up a position in Zurich. Julia Eckert spent several months of 2007 and 2008 as a Jean Monnet Fellow at the European University Institute in Fiesole, Italy. Anja Peleikis' stay was extended till the end of 2007. An exhibition at the local museum in Nida,

*heimatWechsel*, based on her research, initiated a dialogue among the Lithuanian population of Nida and German *Heimattouristen* whose families originated in the region. The visitors were invited to write down their reactions to the exhibition and their recollections of their history with Nida. Thus, the exhibition proved to be an innovative research method, generating additional data and adding depth to the research findings.

During the past two years, the research group was enriched by two new projects:

1) *Effects of Legal Changes in the Lithuanian Countryside after the Entrance to the EU* by Ida Harboe Knudsen (Marie Curie PhD programme SocAnth) providing interesting insights into the effects of EU regulation on the rural population in west Lithuania, the diverse local responses to transnational law, and the ensuing processes of the illegal and half-legal marketing of agrarian products, the changing relationships of support and care, and the new social stratification.

2) *Punk Rock at the Margins of Legality* by Aimar Ventsel on how rules are generated and sanctioned among subcultures related to punk rock music in two eastern German towns. These groups have their own economic practices and social habitus based on an anti-state ideology and inner solidarity. The punk rock groups have a 'multi-stranded' structure with consciously high 'redundancy' that covers several economic sectors with an eye on having alternative access to resources. They often operate at the margins of legality and illegality and generate their own rules that may differ in important ways from state rules, without, however, rejecting all norms and values of mainstream society. However, various members of a subculture may take on different positions concerning the degree to which they ignore, reject, or circumvent official state regulation. A look at how they establish and maintain their own semi-autonomous structures within the state society provides important insights into subcultures that thus far have been largely ignored.

Two external PhD researchers joined the group: Anja Titze, *The Implementation of the Rights of Indigenous Women in a Plural Legal Field – conflict and conflict resolution in Guatemala*; Silja Klepp *Asylum at the Border – EU policies in the Mediterranean between border control and refugee protection*, part of the DFG *Graduiertenkolleg Bruchzonen der Globalisierung* (Fracture Zones of Globalisation) of Leipzig University, of which Keebet von Benda-Beckmann is an associate member. David Bozzini, a PhD student from Neuchâtel, joined the group on grants from the Swiss National Science Foundation and the DAAD to work on *Legal In-Security and Institutional Changes in Eritrea: dispute resolutions and bureaucratic itineraries of Tigrinya citizens*.

Two new research programmes: *Religion in Disputes*, directed by Franz and Keebet von Benda-Beckmann, and *Law Against the State*, directed by Julia Eckert, began in 2007, following the decisions of the Max Planck Society to promote Julia Eckert to head a research group within the Project Group, and to continue the Project Group with a new focus until the end of 2009, pending the decision of whether a

third department with a focus on the anthropology of law would be established. To the great joy of the Project Group, in the course of 2007 it was decided to establish a third department, and a search committee has commenced its work.

### **Dynamics of Plural Legal Orders**

During the past two years the major focus of our comparative work has concerned the dynamics of plural legal orders. The following summarises some of the major findings and discusses some of the theoretical and methodological problems and the implications for the politics of legal pluralism (see also *Journal of Legal Pluralism* Vol. 53–54, 2006).

#### *Local Responses to Globalisation*

The individual research projects all have shown remarkable dynamics in plural legal orders. Most of the countries under study are currently undergoing fundamental political and economic change, initiated by the combined efforts of transnational actors and local pressure groups. The transnational actors trying to impose their own regulatory models range from UNESCO to development experts and Islamic activists. The examples highlighted in the studies consisted of a Biosphere Reserve in Morocco; a World Heritage Site in Lithuania; decentralisation; good governance and human rights in Indonesia, Kyrgyzstan, and India; ownership models in Indonesia and postsocialist states; and property restitution and the market economy in Germany and Hungary. The cases proved highly suitable for studying the actors involved in local responses to globalisation. They show that the emergence, maintenance, and change of constellations of legal pluralism are the result of dynamic processes. New legal models covering many social domains become available through state bureaucrats, NGOs, foreign development agents, migrants, or modern communication channels. The ensuing confrontations with alternative modes of life and the processes through which these are appropriated or rejected at different levels of administrative organisation and other social arenas are important factors in legal change. The close relations between law and power account for the fact that social, political, and economic changes usually trigger transformations in plural legal constellations. The latter are to some extent imposed on local populations. However, the studies show that the ways these changes occur depend on the actions of local people who often come up with creative responses unintended by those initiating the legal changes. The new legal complexity opens up new opportunities for some, while creating anxieties and constraints for others. Peleikis, Thelen, Beyer, and Harboe Knudsen have demonstrated this with regard to the transformation of political and economic organisation and the introduction of new laws and property rights in former socialist states. The important role of transnational actors and the influence of various types of transnational law are shown in several studies. Often these actors interact not only with central state representatives but also, as in Morocco and Indonesia, directly

with their new partners or adversaries at local levels, bypassing the institutions of the central state. Thus at local levels we find various state officials side by side with a range of transnational actors who each try to propagate their particular set of legal norms. Often these legal norms contradict each other in essential points. This has implications for the emerging forms of governance. In some cases, local people are overwhelmed by a flood of overlapping legal regulations that add to their insecurity, as Thelen and Harboe Knudsen have pointed out. Others welcome the greater scope of opportunities, since such a field of competing actors and legal repertoires can also provide locals with more room to manoeuvre against state agents or transnational actors, as Turner has suggested. F. and K. von Benda-Beckmann and Turner have pointed to the role of religion as a mobilising force against corrupt state practices, while Eckert has shown that under specific political conditions local populations are capable of resisting corrupt government officials by referring to state law, forcing democratisation from below. The emerging picture is one of a state as a fractured, potentially powerful but also manipulable set of players and resources, sometimes considered useful, rarely reliable, and always to be treated with suspicion. State officials often compete on a par with other actors, including other state agencies, over political and economic influence and resources, as becomes particularly obvious in processes of decentralisation.

While earlier writings emphasised the homogenising tendencies in law, our studies focus on local responses to globalisation that involve intricate processes of adaptation, appropriation, and vernacularisation within all types of law. We have discussed instances of revitalising tradition as part of these processes in an earlier report (2002–2003: 296–306). These developments suggest that the globalisation of law is leading to new forms of governance in which the relations of nation-states and their respective laws are renegotiated both internally and in international settings. External influences change the local economic and power relationships as well as local constellations of legal ordering. However, the fate of these external influences is shaped by existing constellations of legal pluralism as well as historical social, economic, and political structures and practices, both legal and illegal. While these changes are part of general globalising developments, in each country the responses are shaped by the particular constellations in which centralised and sometimes authoritarian governments continue to exert their influence. It is striking that despite the great differences between the case studies, many of them reveal how legal understandings of former periods continue to shape current legal practices. Thus, postsocialist responses to legal change have to be understood in terms of the locally embedded ideologies of equality and secularism of the socialist period, as the studies of Thelen and Peleikis have shown. The period of *Reformasi* in Indonesia, with its policies of decentralisation and its hesitant attempts at greater democratisation, is deeply shaped by the conditions of corruption and land grabbing by the political elites under President Suharto. In Morocco, neoliberal reforms contribute to the maintenance of a political elite with centralised political authority.

*The Elements of Plural Legal Constellations*

Conceptual discussions about ‘legal pluralism’ have over-emphasised the question of how broad the underlying concept of law should be. The questions of how constellations of legal pluralism vary, and how the elements of legal systems interact, have received much less attention. The approach developed in our research group allows us to take a closer look at the elements of plural legal orders and the different ways in which they can be said to ‘co-exist’.

The most visible kind of plural legal constellation is the co-existence of two or more legal systems in the sense of a bounded symbolic universe, which often, but not necessarily, goes along with a claim to internal systematisation and coherence. Within each order there may also be system-internal pluralism, in the sense of duplicatory regulations of the same set of activities within one legal system. This can be the consequence of competing options for the same social problem (e.g. legitimate cohabitation and marriage) or the result of competitive rule-making by different state authorities in different branches of the state administration (e.g. natural resource management regulated by ministries of land, forest, tourism etc., or different court jurisdictions and different procedures for inheritance).

In many societies only one body of law is recognised as a fully developed legal system, alongside ‘unnamed law’, i.e. other sets of rules, principles, and procedures that run parallel to and are often different from this legal system. Such unnamed law may not be recognised as ‘law’ or attributed to a specific legal system by social actors. It is nevertheless covered by our analytical concept of law. Eckert has shown how varieties of ‘common sense law’, generated in the adjudicative practices of competing non-state judicial authorities, are increasingly related to and influenced by state legal norms under conditions of democratic competition. Ventsel shows how the punk rock scene develops its own rules and sanctioning mechanisms in the classical sense of Moore’s semi-autonomous social field. Transnationally operating funding agencies and development projects have introduced principles, rules, and procedures that can be summarised as ‘project law’ (Thomson). Another source of transnational law is religious law. As Turner shows, the already considerable complexity of local law in southern Morocco has been enriched by two types of transnational actors: the *Salaḥiyya* missionaries with their strict interpretation of the *sharia* and the development agents initiating the UNESCO Biosphere project have simultaneously introduced their respective legal regulations concerning agricultural production, economic transactions, and gender relations.

Under conditions of legal pluralism elements of one legal order may change under the influence of another legal order, and new, hybrid, syncretic or vernacular legal forms may emerge and become institutionalised, replacing or modifying earlier legal forms or co-existing with them. Eckert, Beyer, and F. and K. von Benda-Beckmann have studied instances of vernacularisation and the emergence and institutionalisation of combined or hybrid legal forms beyond the state context, often supported by international development organisations. Thelen and Peleikis have shown that



*Recording a divorce: The head of the local aksakal court (court of elders) dictates his decision to the mayor's secretary who types it up on a computer donated by an international organisation. The newly divorced woman (right) and another aksakal judge (left) watch carefully. (Photo: J. Beyer, 2007)*

such transformations may also occur with regards to state law. F. and K. von Benda-Beckmann have demonstrated that such processes of transformation and hybridisation become particularly multifaceted the more law users and authorities primarily associated with one legal order concern themselves with the interpretation of other legal orders. If actors in different legal arenas each systematically create their own interpretations, parallel versions of 'customary law', 'religious law', or state law are likely to emerge. Turner has found examples of competing interpretations of Islamic law in southern Morocco, different degrees of the amalgamation of local customary rules and Maliki law and the re-emergence of older legal forms. In a specific region in Morocco, share-cropping arrangements have been revitalised by a combination of social, climatic, economic, and ecological factors. The ensuing emergence of a new moral code and legal regulation of agricultural production is not fully acknowledged either by state law or by religious law. Ordinary people, Islamic activists, religious experts, and state representatives all hold different views on what religious law is or should be and how it should be related to other legal repertoires.

#### *The Temporal Scope of Law*

While the social and the spatial scope of law have been widely discussed in the literature, our research suggests that it is important to consider the temporal dimension of

law as well. The temporal validity normatively inscribed into law gives only a limited indication of the actual temporal scope of the social efficaciousness of law. The fact that state legal orders do not recognise or abolish the validity of rules, institutions, or authorities does not preclude their further existence and relevance. Often certain elements of law ‘linger on’ beyond their formal validity and so contribute to the contemporary normative complexity, as remembered concepts, standards, or rules, or inscribed into social relations. Peleikis has shown how the succession of periods of profound change and injustice in Nida has culminated in the current competition over the status and meaning of a church and graveyard that have also been officially made Cultural Heritage. Old legal regulations are being resurrected and provide interpretative schemes and legitimations to define the current rights to the church and graveyard. These interpretative schemes compete with the new legal status under Lithuanian law and the international laws pertaining to Cultural Heritage. In Morocco, formerly valid customary regulations of resource management, which are no longer locally respected, nevertheless have survived as codified customs in the framework of state legislation. Decades later, they were revitalised as a ‘good tradition’ in the context of bilateral and multilateral development cooperation.

#### *Actors in Multiple Arenas – linking contexts*

Close observation of how people operate under conditions of legal pluralism and careful comparison of the case studies have allowed us to obtain a better understanding of the dynamics of plural legal orders. Legal repertoires form an integral part of the context that enables and constrains social interaction in all arenas. These repertoires provide schemes of meaning, which may serve as motivation for people to act or not to act according to the demands or options presented by laws. They also provide an idiom through which people interact. In particular, they provide structured and legitimate forms for social, economic, and political transactions such as marriages, inheritance, and property transfers. Moreover, they constitute positions of legitimate social and political power and regulate the ways in which such positions can be acquired. The repertoires also provide means to rationalise and justify actors’ objectives, behaviour, and choices, whether in a struggle over inheritance, in determining the property rights to a church, in understanding the nature of proper economic transactions, in engaging in the critique of state action, etc.

Maintaining and changing the relationships between bodies of law takes place ‘in many rooms’, to echo Galanter (1981), in everyday interactions, in disputing processes within villages and courts, in political arenas, in parliaments, the media, university teaching, and in NGOs. Actors tend to strategically use the range of available forums of dispute management to further their interests. One of the methodological problems was to understand the links between these arenas and actors.

There is considerable variation in the extent to which interactions have intended or unintended consequences, as well as in the scale of such consequences in other interaction processes. In some cases, what happens in one arena has no further

effects. However, small-scale incidents may also have ‘ripple effects’ (Long) and gradually develop into broader issues; micro-histories become conflicts on a much larger scale and have a host of intended and unintended consequences in other arenas and domains of social organisation. In other cases, small-scale events are part of larger political and economic issues from the very outset. F. and K. von Benda-Beckmann found a case where disagreement between a village and a cement factory about legitimate control over their village resources was connected with the policies of decentralisation, the privatisation of the cement factory, and local as well as national land policies, involving a wide range of actors operating in many different arenas. Turner has shown how the Casablanca bomb attack quickly led to a range of legal changes in rural Morocco.

Interlinkages are facilitated by different mechanisms. Issues may become connected across domains and social fields through the relations and interactions of persons and institutions operating in different contexts and arenas. Linkages may also emerge when people at different places simultaneously react to what has happened elsewhere. Public media and the improved means of communication play an important role in this. Moreover, actors may connect when wearing different ‘hats’ and operating in different sets of social relations, while drawing on different legal repertoires at the same time.

The systemic character of legal systems and inter-system relationships may also be conducive to linking legal domains. A high potential for such linkages is present when there is a low degree of social and functional differentiation and institutionalisation, with a predominance of multiplex and multifunctional relationships and institutions. For instance, being an *adat* leader in Minangkabau means having political leadership, playing a role in dispute settlement, and being responsible for the property of one’s lineage. Anything that strengthens or weakens the position of *adat* leaders in one domain by implication affects their roles in other issues as well. Struggles over property are often struggles over power, and vice versa. Under these conditions, changes in one legal system, though intended to be limited to one specific field such as property only, are likely to affect the less differentiated property, inheritance, and kinship relations in the other legal order. In this way, small issues may become connected to larger issues by systemic implication.

### *The Politics of Legal Pluralism*

In the processes of demarcating the respective spheres of validity of legal orders, states often assert the exclusiveness and superiority of their law. However, similar centralist assertions and legal constructions of legal pluralism are also to be found in religious or traditional legal orders. Islamic law, for instance, acknowledges the existence of *urf* or *adat*, customary law, while many customary legal systems in turn have rules for recognising religious law. In the case of Minangkabau, the balance between *adat*, Islamic law, and state law is theorised by *adat* authorities, religious scholars, and state officials alike. Thus in such situations we encounter a plurality



of legal constructions of the normative hierarchy and respective spheres of validity of the different legal orders.

Radical interpretations consider any form of legal pluralism defined by the state as a political placebo. Our studies show that traditional or religious norms may be mobilised as ‘alternative legalities’. In Indonesia and Morocco, in certain domains of local government and resource rights, alternative legalities are regarded as legitimate irrespective of state recognition. In particular, those whose authority depends on a legal order different from that of the state, such as *adat* leaders or religious authorities, tend to emphasise the distinctiveness of legal orders. However, under conditions of a powerful state organisation, actors claiming more space for their law take the state’s ordering of legal pluralism more seriously. For them it matters whether, for instance, rights to village commons are based on *adat* law as recognised by the state, or on other state law which invests the state with ownership. Other potential alternative legalities are not regarded as legal or legitimate and may even be considered illegal, such as the internal rules of punk rock groups that Ventsel studied. In urban India the legality of state law becomes ‘the’ legality with cultural capital (Eckert), pushing other and earlier standards into non-use or even oblivion. In Kyrgyzstan, Beyer has shown that images of the state and state laws get co-opted by the courts of elders while at the same time state authorities expropriate the language of ‘custom’. The examples of Morocco, Minangkabau, Kyrgyzstan, India, and the punk rockers in Germany suggest that it depends on the political ambitions of actors representing the respective legal orders whether ‘their’ rules are regarded as distinct from each other or whether they strive for compromise and convergence.

#### *Pluralisation and Depluralisation*

In many parts of the world, transnationalisation of law and the emergence of new versions of traditional and religious laws have boosted the pluralisation of law and



*Street poster in Lubuk Sikaping. It shows the representatives of the ‘three intertwined threads’ of Minangkabau authority: adat, Islam and government. The text says ‘Let us make the movement Back to the Surau a success’ (top). ‘Let us bring the philosophy of ‘adat is founded on the syarak, the syarak is founded on the holy Koran’ into practice. ‘Let us start from the surau’ (bottom). (Photo: F. von Benda-Beckmann, 2005)*

political authority within and beyond the state legal order. In Morocco the state is forced to counterbalance the effects of neoliberal legal reform pushed by global players. In order to prevent a transfer of power and control from political elites to civil society, the state accepts an empowerment of plural local legal arenas. Yet in urban India, we find a depluralisation in the realm of legal rules and principles which, according to Eckert, is not necessarily matched with a decrease in law-applying institutions. The studies of the Project Group suggest that understanding change in plural legal constellations requires looking at the connections between the various co-existing substantive and procedural legal norms and the actors involved, in particular the political and administrative authorities and decision-making institutions of the respective systems.

Against this background, two new research programmes have been developed, *Religion in Disputes* and *Law against the State*.

### **Religion in Disputes: religious belief, law, and authority in dispute management**

*Keebet and Franz von Benda-Beckmann*

#### **Research Objectives**

The programme *Religion in Disputes: religious belief, law, and authority in dispute management* represents a comparative study of modes of dispute management that in one way or another draw on religious metaphors, norms, and authorities. This focus emerged from the research group's previous work. The researchers were repeatedly confronted with situations in which religion was an important issue in processes of dispute management or dispute prevention, not only in official religious courts and in the more traditional realms of marriage and family issues, but also where land, interethnic issues, or business relationships were concerned. This led us to the idea of focusing on dispute management in secular and religious state courts and in more informal venues involving religious leaders or functionaries. The programme also investigates the extent to which religious concepts, norms, and law are used to rationalise and justify decisions in dispute management procedures. The projects cover a range of religious orientations rooted in Christianity, Islam, and Hinduism, analysing how they are entangled with other normative frameworks, institutions, and authorities such as state laws, international law, and non-religious local laws and authorities. With this research focus we wish to address some conspicuous absences in the debates about the role of law and dispute management procedures in a globalising world. More specifically, this relates to the discussions of the expansion of mechanisms of dispute resolution, in which the role of religion and religious law is largely absent. The issue is particularly intriguing if we look at a number of

theoretical strands in conjunction: debates about alternative dispute resolution, about the increasing importance of religion, and about increasing juridification.

### **Globalisation, Alternative Dispute Resolution, Juridification, and De-juridification**

Such a broad perspective on the role of religion, religious law, and religious authorities in dispute management seems all the more appropriate since most of the work on the role of religion in dispute management so far has focused exclusively on official courts or religious tribunals. Debates on globalisation generally assume that increasing globalisation and privatisation has engendered a move away from dispute resolution in formal courts to what is called alternative modes of dispute resolution (ADR). Business lawyers have generally heeded this as a positive development that allows for a more expedient and appropriate dispute resolution. On a more critical note, Laura Nader and others have pointed to the hegemonic foundations of the ADR movement in the U.S. Sally Merry has noted that such procedures tend to strengthen the socially and economically more powerful parties, while critical legal scholars have drawn attention to the lack of procedural protection in ADR. Research on ADR has generated important and interesting insights in processes of mediation and negotiation, focusing almost exclusively on secular modes of dispute resolution. Religious modes are conspicuously absent. This is surprising, given the fact that religion has been commonly recognized as an important globalizing factor with both modernizing and anti-modern tendencies.

Therefore one of the aims of the project is to yield better insights into the conditions under which people draw on religious normative frameworks and religious agents in disputes. From the studies we have done so far, we expect that religious concepts, argumentations, and norms are used side by side with secular ones, and that people draw on several normative frameworks during one and the same procedure, whether the procedures are primarily religiously or secularly framed. By generating insights into the role of religion in disputing processes, we intend to contribute to the study of social behaviour under conditions of legal pluralism. This will allow us to also contribute to discussions about alternative dispute resolution and the power structures involved, as well as to debates about juridification and dejuridification which figure so prominently in globalisation debates.

### **From Law and Religion to Law in Religion**

The research will also contribute to a better understanding of the relations between law and religion. Law and religion are often depicted as distinct normative spheres, each providing a legitimation that contests the other's sovereignty. However, studying the relation between law and religion involves more than just the relation between religion and other laws within plural legal orders; there is also law *in* religion, often

but not necessarily differentiated from the wider body of religion as religious law. Thus we also look at the dynamics of juridification and de-juridification within religion, for instance between Islamic law and religion *within* Islam. The overarching umbrella of ‘religion’ may cover tensions concerning the precise role of the *sharia* or *fiqh*. Likewise, within certain Hindu orientations in Indonesia and within Christian charismatic communities in Africa remarkable processes of juridification seem to be taking place.



*Balinese Vice-Mayor and the Indian Guru Sri Sri Ravi Shankar at the 2007 Sarasvati Ritual in Bali. The ritual was headed by Shri Shri Ravi Shankar and attended by Indian, Indian-Indonesian, and Balinese followers of the Guru as well as selected representatives of Balinese regional government, international expat organisations and the Balinese tourist industry. (Photo: M. Ramstedt, 2007)*

The relationships between religion and law thus involve the various ways in which religious authorities and other religious actors assign a place for religious law within the religious domain, for religious law in relation to other law in the public domain, and for religion in other domains. Islamic law as a distinct legal order may compete with non-religious law for public validity, for instance as to whether inheritance should be governed by religious law or the state should be ruled by the *sharia*; there may be discussions of the role, which elements of religion and religious law should have within the national state legal system, and to what extent religious law

with public legal claims should be distinguished from religion as a belief system. Thus the boundaries between religion and law are manifold and fluctuating. Where the boundaries are actually drawn and where the two domains commingle can only be clearly seen if we look at the full range of contexts in which law and religion are used. This suggests that in plural legal contexts it is not fruitful to equate ‘law’ with state law and other normative rules and institutions with non-law, customs, religion, or culture.

## The Projects

Keebet and Franz von Benda-Beckmann continue their research on the long-term developments in *The Use of Civil, Administrative and Religious State Courts in West Sumatra*, but will expand their study in two ways. Comparing their results with quite different findings in other parts of Indonesia, they will attempt to identify some of the main factors determining the choices disputants make when dealing with their conflicts. Moreover, they will also expand their study to include the role of religion in other types of dispute management.

Judith Beyer continues her research of *The Politics of Customary Law: courts of elders (aksakals) in Kyrgyzstan*, an anthropological study of a traditional legal institution in contemporary Kyrgyzstan – the courts of elders (kyrg. *aksakal sotu*). It aims at analysing the social significance of these courts as part of the current legal system of the Central Asian republic, especially in regard to their role as dispute management institutions. The role of these courts will be studied in relation to other authorities in dispute management, such as lineage elders, politicians, local patrons, and religious leaders. Both the complementary and competitive relations between *aksakal* courts and local government institutions will be investigated.

Carolien Jacobs, in her study *Mozambique: plurality of religion, plurality of justice?*, intends to focus on the role of religion (including Protestantism, Catholicism, and Islam) as a normative order, complementing, juxtaposing, or replacing other normative systems in Mozambique. She will study modes of dispute management in land issues on Mount Gorongosa, once a RENAMO (Resistência Nacional Moçambicana) stronghold and now a region of displacement due to war, natural disaster, migration, and the establishment of a natural reserve. The study will contribute to the insights into religiously-oriented dispute mechanisms as useful alternative to the more ‘established’ paths to settle disputes.

Martin Ramstedt, in his project *Assessing the Normative Power of Religion in Contemporary Bali: Hindu values in intra-ethnic, interethnic, and transnational commercial relations*, will investigate commercial relations among Hindus, as they are likely to show ample evidence of conflict as well as conflict prevention, containment, and resolution, whereby traditionalist Hindu norms, modernist Hindu values, and secular norms, values, and laws are pitted against each other in different ways and in different forums. Intra-ethnic commercial relations (commercial relations

among Balinese Hindus), interethnic commercial relations (commercial relations between Balinese and Indian-Indonesian Hindus), and transnational commercial relations (commercial relations between Balinese and Indian Hindus) will provide different test cases for the normative power of Hindu norms and values in contemporary Bali. These modes of dispute management will be studied in relation to Indonesian state law and international commercial law.

Arskal Salim, in his study *Contesting through Disputes: Islam, custom and the state in plural legal settlements in post-tsunami Aceh*, will compare dispute management in regions hit by the *tsunami* and regions not immediately affected in order to understand to what extent people draw on religion or other normative frameworks. The study will examine the attempts of the Regional Customary Council (*Majelis Adat Aceh*) to formally re-establish the customary judicature or traditional mediation at both village (*gampong*) and traditional district (*mukim*) level, and its efforts towards codification of customary rules. This will be set in relation to the effort of local non-religious, that is, *adat* community networks and other civil society organisations to empower the traditional structure of local governance, *mukim* in particular, vis-à-vis the nationally homogeneous government system.



*Migrants invest in the construction or renovation of local mosques in the Souss. (Photo: B. Turner, 2005)*

Fadjar Thufail, in his study *Crafting Ideology through Dispute Management Forums: religious conflict and state formation in post-New Order Indonesia*, compares how dispute management forums in Solo (Central Java) and Manado (North

Sulawesi) appropriate religious norms to shape state formation in post-New Order Indonesia. This research examines the degree to which the conciliatory forums for resolving religious disputes – such as disputes over religious buildings or over rumours of proselytisation – involve state or religious institutions, and how such involvement affects aspirations for building a moral and multicultural state. Analysis of the work of these forums provides insight into the way in which organisations of the state draw on religious norms to lend moral credence to the political transformation. Drawing on the literature on legal pluralism, the project examines the significant political role that the forums have played outside of official legal institutions, especially in shaping the ideological dimension of state transformation. The project emphasises topics such as social class, ethnic politics, and symbolic practices in relating dispute management forums to state transformation in its structural and ideological dimensions.

Bertram Turner, in his project *Faith-based Dispute Management in Transnational Communities: the debate on the sharia law dispute in Ontario among Muslim migrants in Canada and in their countries of origin*, explores how the debate about sharia-law-based arbitration influenced legal practice in Canada and other parts of the world, leading to an increasing recourse to alternative or informal forms of dispute settlement that were not officially recognised, including those based on religious principles. Turner's second focus is on the transnational repercussions of the Canadian developments in the migrants' countries of origins. These transnational flows shall be analysed in a comparative approach.

### **Research Group 'Law against the State: the juridification of protest'**

*Julia Eckert*

#### **Research Objectives**

The intention of this group of comparative projects is to examine the globalisation of norms of governance and the rule of law as practices and as discourse from the perspective of the anthropology of law and politics. We intend to trace the changes in what is expected of state rule, the shifting norms of rights and justice, and the changes in practices of claiming rights caused by the (often unintended) interplay of local efforts and international pressures in the institutionalisation of norms of governance. We shall assess the impact of the juridification of claims on institutionalisation and the dissolution of governmental accountability in the context of a global re-organisation of the nation-state.

Our approach to these questions is a comparative empirical examination of the practices of citizens resorting to law in their conflicts with the state, looking particularly at a possible shift of claims into the forum of human rights institutions. An analysis of the practices with which citizens claim rights from the state promises

to provide insights into the conditions of the different forms of processing conflicts between states and citizens. The projects will assess the conditions under which formal legal procedures, as one form of institutionalised conflict processing, are chosen over, or in addition to, other modes of articulating claims, and they will analyse the effects of the paradoxical gesture of using transnational or state legal norms to negotiate these very norms.

Recourse to transnational or state legal norms in justifying claims and to formal legal procedures has gained prominence among the means of claiming rights. People who have hitherto been excluded from access to law are increasingly resorting to legal means. Moreover, law is being used in conflicts which until recently were generally not dealt with through formal legal channels. Hence we are seeing an increasing juridification of social and political protest. The global 'rights discourse' has made law, particularly human rights law, the internationally intelligible and accepted language of demands; it provides categories of global reach and ties together local concerns and international forums. The diffusion of a specific rights terminology and the related norms of governance have thus been propelled by the (unintended) confluence of the pressure of international politics and the attempts from citizens (and subjects) to find modes of articulating their demands that resonate with an international moral economy.

We need to know more about how citizens actually use law against the state, about its accessibility for different social groups, and about the resulting changes in practices of claiming rights. The precise processes of appropriating and adapting law in citizens' practices, as well as their relation to other modes of making claims, have so far remained unexplored. This raises questions about the impact of the juridification of social and political protest on a) the chances of effectively pursuing claims to security and welfare from the state; b) the changes in the understandings of rights and justice, and the social organisation of their pursuit; c) the proliferation of political practices and discourses that contribute to the shaping of legal institutions and the possible reinterpretation of legal norms; and d) the redefinition of the limits of the sovereign power exercised by modern nation-states under the influence of global regimes.

### **Research Questions**

The projects are geared towards identifying the social and political conditions that drive people to have recourse to law in their conflicts with the state. Moreover, we want to assess the effect of this use of law in terms of its results, ensuing changes in norms and expectations, and the modes of social organisation of demands. Thus, we shall assess the impact of the juridification of social and political protest on the chances of effectively claiming provisions of security and welfare. Redefining rights infringements in legal terminology has, on the one hand, engendered a new mode of organising claims which links local and international forums, introducing new



measures of governmental accountability; it has on the other hand channelled claims towards institutions that often have no effective powers, such as human rights institutions, and which might be subservient to state interests. Moreover, new regimes of governance involving non-state entities in the provision of security, regulation, and welfare pose the problem of accountability, particularly with respect to social and economic rights.

This raises questions about the impact of the juridification of protest on the understanding and categorisation of rights, the self-perception of rights-bearing persons, and the interpretation of conflicts. For example, to what degree do legal terms (e.g. ‘ethnic discrimination’) suggest new definitions of collectivities that are then organised around a claim? Do legal terms, and particularly human rights terms, change people’s norms and expectations vis-à-vis the state and ideas about legitimate rule?

By examining how citizens use legal institutions, and how the judicial constellations within which they operate are changing, we hope to shed light on five processes:

1. the emergence of a consciousness of rights and the conditions of the ‘juridification’ of social and political protest, i.e., framing claims on state and non-state authorities in legal terms;
2. the negotiations concerning transnational legal concepts and alternative formulations of rights (e.g., Islamic norms) and the local adaptation and expression of them in the practices of petitioners (citizens), courts and judicial commissions, other state agencies, and international bodies;
3. the changes in local institutions of rights and entitlements, particularly with respect to the recognition of political, economic, and social rights;
4. the restructuring of relations between different institutions of governmental accountability, such as state courts, regional or international bodies, and the impact of a possible shift of claims into human rights institutions on effectively redressing rights infringements, which affects state sovereignty as much as the effectiveness of law;
5. the relationship between different forms of processing conflicts between citizens and the state; between various exit options, such as out-migration or social segregation, and the different forms of voicing protest, of which law is one; and the conditions of the predominance of one form of claiming rights over others.

The Project Group will study these processes in Russia, Turkey, and India.

### **Research Approach**

Zerrin Özlem Biner’s project *Contesting Past Legacies: an ethnographic study of political violence and legal subjectivities in southeastern Turkey* examines the

minority-rights discourses and practices in Turkey by focusing on the experience of Syriac Christians. Many of these people want to return to their villages in south-eastern Turkey that have been subjected to emergency law as a result of the ongoing military conflict between the Turkish armed forces and the PKK (Kurdistan Workers Party). By analysing the legal battles and negotiation processes between the Turkish state, Kurds, and Syriac Christians over property ownership and possession, Biner seeks to understand the ways in which international human rights law frames and shapes local normative orders, and how they in turn resist and appropriate transnational law and reshape the spheres of legality and illegality within the national law as Turkey strives to gain admittance into the EU. In this way Biner intends to study the complex relations between the state and its subject-citizens (mainly Kurds and Syriac Christians), and explores new modes of legality operating in the re-constitution of power struggles. The aim is to produce historically informed accounts of socio-political processes that have made the imagination and production of ‘rights’ discourses possible.

Brian Donahoe’s research focuses on the interaction between the Russian legal system and Russia’s officially recognised indigenous peoples. His project, *Selective Implementation of Laws as a Source of Environmental Injustice in the Russian Federation*, explores how optimism and hope during the Yeltsin era and the early years of Vladimir Putin’s regime led to increased faith in the potential efficacy of the rule of law among rank-and-file citizens. This, in turn, led to a sense of empowerment: not only were people going to appeal to the legal system to make their claims, they were going to actively participate in the legal process and the creation of laws. Hence there was a flurry of activity throughout the 1990s and into the early years of this decade, culminating in the passage of a series of framework laws establishing indigenous peoples’ rights. While the laws that ultimately passed were watered-down versions of their originals, they nevertheless emboldened indigenous leaders to push for more and greater rights via the mechanisms of formal law.

However, the laws have not lived up to their hype, and a number of shortcomings in the legal system, most notably selective implementation of laws, have thwarted and frustrated the attempts of indigenous peoples to use formal law to gain some degree of effective control over land and resources. Yet Russia’s indigenous peoples and their representatives have demonstrated resilience and ingenuity in their attempts to use the law to overcome these obstacles. This project will investigate the factors that limit the effectiveness of the Russian legal system when it comes to protecting the environmental – and therefore the human – rights of Russia’s indigenous peoples, and explore indigenous peoples’ responses to these shortcomings.

Julia Eckert’s project *Law, Spirituality and Militancy: patterns of radicalisation among Indian Muslims* examines the ways in which transnational discourses such as Islam and human rights have been received by Muslim Indians and related to their particular experience of majoritarian violence, and how they have shaped paths of opposition. Claims based on reference to human rights have gained prominence

as a form of political activism in India. Rights-focused forms of protest, however, are losing plausibility among Muslims in a context where law (and the state) are perceived to be biased in favour of the majority Hindu population. At the same time, discourses of transnational Islam have provided a new interpretative screen for the situation in India. This has had the effect of merging local and transnational concerns and agendas, and making the situation of Muslims in India appear to Muslims as a manifestation of the global situation of Islam, and to Hindus (particularly Hindu nationalists) as proof of the 'clash of civilisations'. This leads to essentialist interpretations of the conflict, thereby furthering the likelihood feasibility of militant reactions on both sides. Islamist discourses have, however, also engendered a new upsurge of quietist radicalisation attributing the responsibility for collective violence to spiritual decay. This project will trace the historical location of the predominance of one or the other type of reaction among different Muslim groups in India, and will examine the role various factors, such as the personal experience of violence, previous interactions with state institutions etc., play in an individual's or a group's choice of reaction. Moreover, it will explore how the different paths of opposition are interrelated.

Christian Strümpell's project *Development, Displacement and Human Rights in an East Indian Steel Town* investigates the socio-legal conflicts arising from the displacement of about 20,000 individuals in connection with the construction of a massive industrialisation project in Rourkela, India, in the 1950s. Influenced by an evolutionary teleology of modernisation, the post-colonial Indian state invested in heavy industry to effect a social transformation of the religiously enchanted agrarian world of castes, and to launch its transformation into a modern industrial society. The displaced were to be turned into model citizens of the nation-state through employment in this public-sector enterprise. The protests of the displaced initially aimed at the termination of the development project, but since the early 1960s they have sought to hold the state accountable to its promise of compensatory employment. The project will trace the results of legal struggles between the state, displaced peoples' movements, political parties, and unions since their beginning in the 1950s, focusing on the legal, political, and socio-economic conditions shaping these results. Strümpell will investigate the relations between a state-legal approach to displacement and to claims for compensation and other forms of protest; the social organisation of protest movements; the way relations of power within such movements occur along the lines of class, age, gender, and ethnic divides; and the extent to which they restrict and/or encourage access to law as a means to claim rights against the state.

The comparative approach will allow us to examine the conditions of the social differentiation of access to and use of available institutions of governmental accountability. Moreover it will throw light on the different means and mechanisms of exclusion from them. Hence the comparison of different settings will have to assess whether it is geographical remoteness, high costs, lack of linguistic competence, or

direct discrimination (against ethnic, religious, regional, class, or gender attributes) that makes access impossible, or whether it is the general difficulty of translating problems into legal terms. Secondly, through the comparison we seek to evaluate the practices of relevant actors and institutions of accountability with regard to political, social, and economic rights, and the historical and institutional context of the differential treatment of these types of rights. Thirdly, we hope to evaluate conditions for the success and limitations of different institutions of governmental accountability in individual political contexts and institutional settings.

We expect to produce an empirically grounded analysis of the social and political conditions leading to the appropriation, rejection, or adaptation of legal norms. The intention is to trace the negotiations over the power of definition of legal norms within the respective societies and beyond. The project thus will be able to analyze the processes and implications of the definition and diffusion of transnational norms of governance in political contexts characterised by diverse sets of relations between competing ideas of justice, law, and 'the good order'.



*Peasant women waiting for instructions about how to proceed with their protest against a polluting steel plant, Orissa. (Photo: C. Strümpell, 2007)*

## Siberian Studies Centre

**Directors: Chris Hann and Günther Schlee**

**Coordinator: Joachim Otto Habeck**

*Joachim Otto Habeck*

Over the period 2006–2007, the members of the Siberian Studies Centre consolidated their work on the four collective research themes that we described in more detail in the previous report:

1. Discourses about the Environment and Land Use;
2. Generational and Gendered Perspectives;
3. Indigeneity and Ethnicity as Dimensions of Identity;
4. Conversion and the Interaction of Different Forms of Spirituality.

Below we shall briefly outline our major achievements in these four fields. In addition, since early 2006 several researchers of the Siberian Studies Centre have been involved in a comparative research project entitled *Social Significance of the House of Culture*. The description of the content and methodology of this project constitutes the main and central part of this report. Finally, we shall briefly outline the proposed research programme for 2008 onwards, *Conditions and Limitations of Lifestyle Plurality in Siberia*.

### Joint Research Themes

#### *1. Discourses about the Environment and Land Use*

Land use, privatisation of land, regulation of access to resources, mobility, and the perception of the environment are important themes in social-science research on Siberia. Through numerous publications the Siberian Studies Centre has demonstrated its scholarly competence in questions and issues pertaining to the land. For example, Istomin and his co-author Mark Dwyer (Cambridge University) have recently had articles accepted in *Current Anthropology*, *Human Ecology*, and *Polar Research*, which through their analysis of reindeer herding techniques, movement, and navigation considerably advance our theoretical knowledge on spatial cognition, pastoralism, and human-animal interaction. Istomin and Dwyer argue that perceiving and experiencing the land and movement over the land always occurs within the frame of a cognitive system which aside from the mind and body of the individual also includes other elements, human-made and natural, such as means of transport, surface and other features of the landscape, and – in the case of mobile pastoralists – the animals. The next step will be the investigation of how technological changes (the introduction of GPS and satellite phones) influence spatial cognition and move-

ment, the ambit of spatial control, and thus the economic and social positions of various groups of land users.

### *2. Generational and Gendered Perspectives*

In the primary Russian anthropological journal *Etnograficheskoe Obozrenie*, Habeck has recently summarised his view of the symbolic nexus of gender, space, and levels of “culturedness” using the example of the public image of the Far North. Gernet and her co-author Il’yina have approached the question of gender relations from a historical slant: they discuss the role of the women’s councils (*zhensovety*) in the tension-laden maintenance of social control *and* social cohesion in an indigenous community of Kamchatka.

Habeck, Vaté, and Olga Povoroznyuk (who works at the Russian Academy of Sciences in Moscow) have secured the support of the Wenner-Gren Foundation for Anthropological Research for a workshop in May 2008. Under the title *Gender Shift in Northern Communities in Russia* we are going to work out more nuanced understandings of changing gender and familial relations in rural and urban communities during Soviet and post-Soviet times.

### *3. Indigeneity and Ethnicity as Dimensions of Identity*

On the initiative of Donahoe, members of the Siberian Studies Centre collated their observations on census-taking and construction of ethnic identity. This collaboration resulted in an article authored by Donahoe, Habeck, Halemba, and Sántha, which has recently been resubmitted to *Current Anthropology*. The central issue is the state’s decision to acknowledge ethnic groups with less than 50,000 members as “small-numbered” peoples. In the last report we described the importance of the 50,000 threshold – a supposedly “pragmatic” convention – for the construction of indigenous ethnicity: as the “small” peoples are considered to be more vulnerable and “more indigenous”, they have garnered more international attention and state support. This has led to divergent responses from among ethnic elites, who either favour “small-scale” identity strategies in their hope to obtain access to privileges and resources, or, to the contrary, highlight the danger of ethnic fragmentation. We have also explored how the officially established size criterion is combined with laws and regulations based on territorial criteria (such as place of residence or region of traditional land use). This combination serves – intentionally or not – to reinforce the widespread idea that indigenous peoples (should) live in “compact communities” and engage in traditional means of livelihood.

### *4. Conversion and the Interaction of Different Forms of Spirituality*

Vaté, Halemba, and Habeck organised the workshop “Reassessing Religion in Siberia and Neighbouring Regions” in late 2006. The papers presented at this occasion dealt with contemporary forms of shamanism, conversion, and the complex interplay of ethnicity and spirituality.

The research projects of the new members (Metzo, Namsaraeva, and Oelschlägel) all illustrate the central importance of rituals and religious practices in human interaction with an animated environment.

Insights into the spiritual dimension of the land provide important input to research theme 1, *Discourses about the Environment and Land Use*. Metzo, for example, is currently summarising her observations in Buryatia on the interplay between local beliefs about sacred places and international stipulations in the field of nature conservancy and sustainable development. Specifically, she has studied how a supposedly secular space – an open-air museum on the outskirts of Ulan-Ude – is being used to reinforce religious tolerance in a multi-ethnic region for various religious denominations and as a venue for religious revival activities among shamanists. Liarskaya, too, has observed how sacred objects in a local museum in northwest Siberia are being reappropriated for shamanic practices by visitors and museum staff alike.



*Internal mechanisms of control: in Buddhist temples such as this one in Aginsk, Buriatyia, the Geskhe Lama takes monks to task in cases of improper behaviour. (Photo: S. Namsaraeva, 2007)*

### **Comparative Research Project ‘Social Significance of the House of Culture’**

Anthropologists working in socialist and postsocialist countries are aware of the existence of Houses of Culture in the rural and urban settlements of their fieldwork regions, but the institution itself has seldom been the focus of research. This indifference is conspicuous inasmuch as the House of Culture serves as the central site for the representation and performance of ethnic and local identities, folklore, and the entire range of what is locally defined as “culture”. In other words, the House of Culture is the place where the local community presents and negotiates its public face through “culture”. This is but one of the diverse functions and meanings of the House of Culture. To varying extents and depending upon the local context, Houses of Culture may continue to pursue the long-established project of enlightenment (*prosveshchenie*) – “bringing culture into the masses” – or try to provide inexpensive forms of entertainment for local residents, or introduce commercial leisure activities in official and unofficial ways. In practice, such divergent strategies do not exclude each other. The staffs of the Houses of Culture must always strike a balance between

the demands of the local administration and its Department of Culture, the interests of potential and actual visitors, and their own visions of work in the sphere of culture and how those visions can best be realised. In short, what happens both on stage and behind the scenes can provide valuable insights into the public performance of a community and the everyday workings of its cultural institutions.

With this in mind, five members of the Siberian Studies Centre (Donahoe, Habeck, Halemba, Sántha, and Vaté) conducted comparative field research in five communities of roughly the same size (6 000 to 12 000 inhabitants) in spring 2006. The aim was not only to collect data on the social meanings and functions of the House of Culture in the past and present, but also to try out a standardised methodology and research instruments developed jointly and a priori. In addition to the five researchers mentioned, Katharina Gernet and Kirill Istomin were involved in designing the methodology.



*Edification – inspiration – emotion: the Agitbrigada used to be an important form of outreach by means of which the House of Culture could tour the surroundings and increase its popularity. This photograph was taken in Kolyvan' near Novosibirsk in 1974. (By courtesy of Kolyvan' Regional Museum, 2006)*

The set of research instruments consisted of two different kinds of interview questionnaires (one for employees and one for visitors/non-visitors of the House of Culture); and a survey (in order to find out who in the community actually goes to the House of Culture and what people generally do in their free time). They observed employees and visitors during their everyday activities but also during special



events, such as 9 May, when Victory Day is celebrated. They also collected archival materials to understand how the Houses of Culture have fared throughout the last 50 years. Despite certain flaws, the research instruments proved generally appropriate. Analysis of the different forms of collected data is now underway.

At the workshop *Reconstructing the House of Culture* (12–14 September, 2007), the team of researchers presented their methodological approach and initial results of their fieldwork, and discussed them with anthropologists from Russia, North America, and EU countries who have been working on cultural institutions in several socialist and postsocialist countries. The aim of the workshop was to assess the differences and similarities of political agendas and working conditions in the cultural sphere in different countries and regions, the divergent social and economic settings in which Houses of Culture have developed since 1991, and the ways in which people and communities present themselves as “cultured”.

We anticipate that the proceedings of the workshop will make a substantial contribution to anthropological research on expressions of ethnic and other forms of identity, on popular notions of “culture” in postsocialist societies, and on the ways that “culture” is imagined and enacted. To this end, a collected volume will be prepared in 2008.

### **Conditions and Limitations of Lifestyle Plurality**

The Siberian Studies Centre will establish a new research focus and host a new team of researchers during the period from 2008 to 2012. It is intended that the individual projects of these scholars feed into a general research programme with the above title. In general terms, the team should seek to describe the preconditions and processes that lead to the differentiation of lifestyles (ways of life); the scope and dimensions of social tolerance (as well as intolerance) towards different models of behaviour; and the factors that facilitate the mainstreaming of such models and/or limit the diversity of lifestyle choices.

Behind this idea and research interest stands the observation that most inhabitants of Siberia (and of Russia, in general) usually associate the 1990s with chaos and a sense of wildness, whereas the 2000s can be characterised as a period of economic, cultural, and societal consolidation, with a marked tendency towards conservatism and re-strengthening of religious organisations, including the Orthodox Church. On the one hand we are witnessing many signs of a growing diversity of lifestyles in this region; on the other hand, the state’s emphasis on patriotism and family values indicates a certain normative, mainstreaming tendency, with the possible result that spaces for alternative lifestyles and projects may be limited. Spending power and possibilities for consumption have increased noticeably in some Siberian communities, but by far not in all. New patterns of social inequality are manifest in the non-participation and exclusion of less affluent groups from public spaces and facilities. For these reasons, the interplay of work and leisure activities, patterns of

consumption, and new forms of representation of individual and collective identity deserve more attention in social-science scholarship on Siberia.

“Lifestyle” commonly carries connotations of certain choices and patterns of consumption, in particular various forms of conspicuous consumption, advertisements in glossy magazines, and big money. However, the concept of “lifestyle” will be used here in a broader sense: departing from the notion of “lifestyle” that has become prominent in Western sociology and anthropology (through the work of Bourdieu, Giddens, and others), we will investigate to what extent and in which ways it can be theoretically employed in the context of our Siberian case studies. The investigation of lifestyles should explicitly address the norms, predilections, orientations, and convictions upon which a person makes decisions on how to get on in life, whom to bond with, and how to present him- or herself in public. People need a minimum level of self-esteem and self-assertion in order to live their lives. The investigation of affirmative emotions and expressions is complementary to that of negative ones, represented by such terms as “crisis” and “survival”, which thus far appear to be the dominant rationale for anthropological and ethnographic research in Siberia. Not only suffering but also affirmative emotions and expressions are needed to sustain a sense of collective identity.

Under collective identity we also subsume communal identity, i.e., the identity of a place as a local community, the way that the inhabitants of a place think of its image, and the way that they “work” on it and present it to outsiders. This is where our current research on the social significance of the Houses of Culture feeds into the new research programme. How do the people want to arrange their place, what do they aspire to, what do they want to express, and by what means? How do they create and maintain social cohesion? How do they express mutual acceptance and recognition, and how do they withhold it?

Like the House of Culture Project, the four existing themes of joint research (2004–2007) can be integrated into the new programme in manifold promising ways. For example, *Discourses about the Environment and Land Use* can creatively flow into research on lifestyles through a closer investigation of tourism in Siberia – as a leisure activity, for some, and a source of income and simultaneously a challenge for others. Tourism often provokes worries and conflicts about land use and access to land but also about the “proper conduct” of the visitors and of those visited. Inhabitants of picturesque or “traditional” places have to deal with the expectations and predilections of the visitors.

Shamanism and traditional livelihoods are associated with the native population; thus many tourists to Siberia and in Siberia feel most strongly intrigued by its indigenous peoples. In other words, certain ethnic groups have come to be sought out in a new and specific way and ethnic identity can turn out to be an asset. In addition, “ethno” and “fusion” trends in the globalised production of culture entails a positive valuation of ethnic particularities, which also works to the benefit of Siberian natives. Thus Siberia provides a particular input into the global flow of images and

cultural values: ethnic diversity, proximity to nature, and true spirituality. The image of the native and the outsiders' understandings of native ethnic identity have been changing from 18th-century romanticism à la Rousseau, the Soviet project of industrialisation and modernisation, and through to New-Age romanticism. Many inhabitants of Tyva, Buryatia, Chukotka, and the Altai Mountains have begun to acknowledge their ethnic belonging in new ways and are trying to express their sense of self creatively. Investigating these changing expressions of ethnicity and images of Siberia will be one of the tasks of our research agenda for 2008–2012.

### **Biographical Notes**

Brian Donahoe, Agnieszka Halemba, and Virginie Vaté are now gradually finishing work on their individual and joint projects for the Siberian Studies Centre as they have taken up positions elsewhere. Currently they are associates of the Centre, as are Yulian Konstantinov and István Sántha. Anett Oelschlägel, who joined the Centre in December 2005 thanks to the financial support of the DFG, and Katharina Gernet have made significant progress with their PhD dissertations. In early 2007, the Centre was able to offer stipends to four new post-doc researchers: Elena Liarskaya, Katherine Metzko, Sayana Namsaraeva, and Vladislava Vladimirova. Kirill Istomin took on a position in July 2005 that is also being funded by the DFG.

### **Individual Projects 2005–2007**

Brian Donahoe: *Ethnicity, Indigeneity, and Conflict in the Making* (completed 2007)

Katharina Gernet: *Post-Soviet (Neo-)traditionalism in Central Kamchatka, Russian Far East*

Joachim Otto Habeck: *“Cultured” Places in an “Uncultured” Landscape*

Agnieszka Halemba: *The Land and its Multiple Values: the Altai as a focus of religious and political practices of the Altaians* (completed 2007)

Kirill Istomin: *Orientation in, Perception and Utilisation of Space on the Edge of the Arctic: nomads and sedentary people in northwest Siberia* (with Günther Schlee), DFG-funded project in SFB 586.

Yulian Konstantinov: *Social-science Mobile Field Station: monitoring the human-rangifer link by following herd migration*

Elena Liarskaya: *Reproductive Behaviour of Yamal Nenets Women: transformation of culture and the appropriation of reproductive rights*

Katherine Metzko: *Sacred Landscapes, Heritage and Sustainability in the Baikal Region*

Sayana Namsaraeva: *Buryat Ethnicity in Three Countries (Russia, Mongolia, China)*

Anett Oelschlägel: *The Tyvans' World – an object of human influences and a power dominating humans*

István Sántha: *Buryat-Evenki Interethnic Relations* (completed 2006)

Günther Schlee: *Orientation in, Perception and Utilisation of Space on the Edge of the Arctic: nomads and sedentary people in northwest Siberia* (with Kirill Istomin), DFG-funded project in SFB 586.

Virginie Vaté: *Maintaining or Reinventing a Relation to 'Nature': religious practices and systems of representation in contemporary Chukchi society* (completed 2007)

Vladislava Vladimirova: *The State in Post-(state) Socialism: budget sector and tundra land use in the social economy of a subarctic village*



*Fieldwork sites of the researchers of the Siberian Studies Centre.*

## Law, Organisation, Science and Technology (LOST)

*Richard Rottenburg*

### **Research Programme: Biomedicine in Africa**

In 2005 Richard Rottenburg was appointed as Max Planck Fellow to the MPI for Social Anthropology and started to establish a research group on the anthropology of law, organization, science and technology. The main research programme on *Biomedicine in Africa* was defined and the first research fellows were appointed in the fall of 2006. Currently, the programme is comprised of ten individual research projects and accompanied by an academic advisory board of five leading scholars.

This research programme examines how the science and practice of biomedicine is shaped through its engagements in various African contexts. We regard biomedicine as a circulating set of technologies, practices, and ideas that – as a by-product of prevention and healing – links individual bodies to the political order. We take Africa to be central for understanding global shifts in the making of bodies and subjectivities as well as of social, political, and juridical forms of governance exactly because the continent is so marginalised in the global political economy and thus represents a site of intense conflict and experimentation. Sociologists and anthropologists of medicine have begun to scrutinise biomedicine through studies of laboratory and clinical life in the West. There has, however, been little scrutiny of biomedicine on the more difficult terrains of non-Western countries where humanitarian crises and complex emergencies involving refugees, wars, and epidemics are common. Our programme, which focuses regionally on Ivory Coast, Kenya, Tanzania, Angola, and South Africa, aims to fill this gap.

We examine the *making* of biomedicine in Africa within the context of political and economic changes such as deregulation, privatisation, decentralisation, and the devolution of the nation-state in an era of globalising markets and networks. These changes affect relations between the state, health care, civil society organisations, and capital. They give rise to new regimes of governance requiring stricter forms of standardisation of medical procedures and new kinds of auditing, both of which are vulnerable to misuse and failure. We seek to demonstrate how the making of biomedicine in Africa is a scientific enterprise with political, economic, and legal dimensions. The legal dimension encompasses the definition of responsibilities and entitlements in the area of public health and medical research as well as issues of intellectual property rights, health insurance, and governing human bodies through medical taxonomies. Finally, by examining the making of biomedicine in Africa we also address *epistemological* issues arising at the intersections between different forms of classification and the ideas about bodily disorders and their remedies.

The programme is comprised of ten individual research projects grouped along four thematic axes. The ten projects are:

Wenzel Geissler: *Shifting States of Science in Eastern Africa*

René Gerrets: *Governing Malaria through Partnership in Tanzania*

Thamar Klein: *Que(e)rying Body Perceptions in South Africa*

Stacey Langwick: *Global Traditions, Tanzanian Medicines*

Julie Laplante: *From South African Roots towards Global Knowledge*

Babette Müller-Rockstroh: *Safe Motherhood in Tanzania in the Era of ART*

Vinh-Kim Nguyen: *AIDS Relief in Ivory Coast*

Ruth Prince: *ART and Charismatic Christianity in Western Kenya*

Virginie Tallio: *Governing Bodies in Post-war Angola*

Julia Zenker: *Modernisation of Traditional Healing in South Africa*

### **Axis 1: Biomedical Technologies and their Embodiments**

The first axis deals with issues of biological and social reproduction in Africa today, focusing on biomedical technologies that have become significant for how people imagine and enact the future. We selected four technologies that serve as paradigmatic examples: (1) Antiretroviral therapy is a powerful social operator in restoring individuals to health and allowing those under treatment to envision a future. (2) Biomedically supported understandings of sex and practices that render sex and gender malleable make available a new range of gender identities. (3) Reproductive technologies ranging from contraception to foetal ultrasound reshape social relations as women gain control over their reproductive health. (4) The deployment of international norms and practices of standardising populations to make them amenable to biomedical interventions establishes particular forms of citizenship. These four paradigmatic developments indicate a shift from the classical anthropological view of the body as a blank slate for imprinting societal norms to a contemporary view in which biomedical technologies co-produce new embodiments and novel subjectivities. As possibilities change, the embodied subjectivities into which individuals are interpolated, mis-translated, or denied access to also shift.

Our studies centre on the ways in which individuals become entangled – or not – in medical technologies, and the biological, political, and economic factors that affect these entanglements. This serves as an ethnographic lens for our examination of the translation of global technologies, practices, and ideas into local forms, and conversely the translation of local technologies, practices, and ideas into global forms. These practices of translation occur in discursive structures propagated by dominant cultural patterns and disputes, social movements, legal-political regulations and controversies, and trans-national institutions. Our focus on diverse legal mechanisms as well as the policies, protocols, and rhetorical strategies employed

by state and non-state actors enables us to examine how global forms increasingly enter and shape the private sphere.



*A premature baby on the scales: 1.650g in the 34th week. With 2000g it can go home. Sengerema Hospital, northwest Tanzania. (Photo: B. Müller-Rockstroh, 2004)*

Thamar Klein's study examines how the globalisation of discourses and technologies of sex and gender shape gender identities in South Africa. This project looks at the ways that technologies are used – or not used – to alter bodies and interconnections between sex and gender. Embodiment is analysed with regard to availability, economic opportunities, and accessibility of technologies as well as to ethnicity, class, and religion. Babette Müller-Rockstroh's study focuses on the introduction of antiretroviral treatment (ART) programmes in reproductive health care that are often tied to "safe sex" propaganda and ignore reproductive norms in many African countries. It examines technological embodiment through new uses of technologies like ART that allow women new "reproductive worlds". Virginie Tallio's study investigates vaccinations in post-war Angola and techniques that try to strengthen links between vaccination cards and the bodies they refer to.

Vinh-Kim Nguyen's study analyses the impact of AIDS-related biomedical technologies and discourses on biological and social reproduction in West Africa, mainly in Ivory Coast. Some specific examples are the participatory research techniques that produce social relations around epidemiological identities such as "sex workers" or

the effects of ART on self-help groups of people living with HIV. Similarly, Ruth Prince's study explores the impact of ART programmes on young people in western Kenya, focusing on how AIDS and ART are shaping biomedically-defined identities, pathways to health, and gender and kinship relations. It examines their engagement of global discourses about sexual morality, gender relations, reproductive health, the self, empowerment, and responsibility in the context of interventions, asking how this affects the ways they manage their health and lives.

## **Axis 2: The Intersections of Biomedicine and Traditional Medicine**

The second axis deals with the role of traditional therapies in the making of biomedicine in Africa and the role of biomedicine in shaping traditional therapies. We focus on how traditional and modern medical practices intermingle, disrupt and reinforce one another in the circulation of medicines, practitioners, legal and ethical frameworks, and laboratory technologies. Organisations that fund the professionalisation of traditional practitioners and their integration into local health services boost the movement of traditional medicines and practitioners in national and global scientific and health service networks. By mapping how traditional medicines and experts travel, this research will identify how traditional medicine permeates therapeutic landscapes in Africa and beyond.

Our studies challenge facile dichotomies that frame biomedicine as dominating or liberating and traditional medicine as a cultural resource or an obstacle to development. They examine how political, bureaucratic, and scientific interests in traditional medicine in Africa provoke novel forms of experimentation, ethical regimes for research, and technologies for care and distribution. They also raise questions about the relations between medicine and new forms of nationalism, regionalism, and globalism.

René Gerrets' research examines international health experts' knowledge practices in African settings marked by therapeutic pluralism and hybridity. It investigates brokers' acts of translation across linguistic, cultural, and epistemological domains to examine how authority, power, and expertise are produced. Stacey Langwick's study focuses on how international interest in traditional medicine is shaping scientific research on herbal therapies in Tanzania, and how this Tanzanian research contributes to the formation of a global traditional medicine. She examines the development of traditional medicine both as a political and ethical project and as a scientific and technological one. Julie Laplante's research focuses on the intersection of traditional and biomedical knowledge as they are articulated in the clinical trial of an herbal treatment. By investigating how standards create diversity or erase differences and how laws are instrumentalised in South African and American contexts, this project sheds light on science in the making and the epistemological challenges that arise when biomedicine is localised and knowledge of traditional healers translated into universalising epistemologies.



Julia Zenker's study examines the strategies by which traditional healers are integrated into national health care in South Africa. It asks how the rationalisation and institutionalisation of traditional medicine enact the nationalist project of a new South Africa. It investigates cooperation between biomedical, state, and traditional actors to understand how healers interpret this interaction and the appropriation of biomedical ideas into their belief systems. Ruth Prince's study examines how understandings of AIDS and responses to ART take shape within the context of different understandings of health, illness, the body, sexuality, reproduction, and care. In Kenya, this context includes traditional explanations of and responses to disease and misfortune as well as religious explanations promoted by Christian denominations linked to various local, national, and international networks.

### **Axis 3: Biomedical Taxonomies and Governing Bodies**

The third axis examines biomedicine as biopolitics, as a set of political technologies that reinforces the social order by governing bodies and making populations accessible to intervention. The focus is on biomedical practices, forms of organising health services, and legal regimes that aim to enhance well-being by controlling disease and the suffering body. We investigate their modification through encounters with institutional and material environments as well as with afflicted individuals and populations.

Biomedical criteria are the lens through which public health officials perceive and intervene in social reality. Medical taxonomies and practices of standardisation necessarily aim to control individual bodies and in the process embody nationhood. A deepening health crisis and eroding state capacity to deal with this crisis are expanding the scope of intervention across Africa. As a result, the continent is increasingly viewed through a biomedical lens. Medical notions of normalcy and the practices producing these ideas shape individuals' experiences of health, disease, and the body. This process gives rise to docile, disciplined populations as well as unruly subjectivities that may disrupt biomedical interventions, potentially reverberating beyond the field of health.

The issues addressed on this axis will be studied primarily in settings where medical care has partially or totally collapsed, requiring (re-)construction of new infrastructures. International, state, and non-state actors called upon to provide medical service infrastructures in affected regions target specific individuals and populations, and in doing so apply globally circulating medical, administrative, and juridical taxonomies and technologies. How these are translated in local contexts is central to axis 3, as is the flow of information about such local adaptations back to global centres.

Thamar Klein's study examines biomedical classification and standardisation of sex and gender and how power structures are mediated through biomedical knowledge. It maps developments in biomedicine and (inter-)national law for individual

and collective gender identities that disrupt or affirm male-female dichotomies. It also analyses the role of biomedical technologies and categories in framing and controlling sexed/gendered identities, and the appropriation, negotiation, and/or rejection of biomedical taxonomies by transgender movements. Wenzel Geissler's study of bioscientific work in Kenya centres on the staff of two research institutions, a government laboratory founded in the 1930s, and a newer research institute rooted in global health organisations. This study explores how various agents envisage and enact the relationship between science, state, and citizen; how scientific investigations and experiments engage changing forms of governance; and how research staff and their subjects live their lives within these shifting regimes.



*The molecular biology laboratory at the “Centre intégré de recherches biocliniques d’Abidjan”, where Vinh-Kim Nguyen worked. (Photo: V. Nguyen, 2007)*

René Gerrets' study examines the current boom of Public-Private Partnerships (PPPs), transnational organisational assemblages that are major conduits for resources, ideas, and technologies for fighting infectious diseases in poor countries. It investigates PPPs as nascent forms of governance, tracing how they assume tasks from retrenching nation-states and multilateral agencies, generate new loci of power and authority, and foster neoliberal ideologies and subjectivities. Virginie Tallio's study examines the use of vaccination as a tool for governmental authorities to circumscribe populations and map the country. Julia Zenker's study explores the consequences of introducing new taxonomies into traditional medicine. Since South African healers often refer to knowledge involving dreams and ancestral ties, this study investigates the interpretation of such explanations in relation to standardised

and de-individualised regulations, and how new standards may alter the kinds of issues dealt with by traditional healers.

Vinh-Kim Nguyen's study focuses on the US Presidential Emergency Programme for AIDS Relief (PEPFAR) in Ivory Coast, a *de facto* parallel health system that produces new forms of biomedically-mediated social relations, disrupting social norms and forms with profound social and political consequences. This study describes the impact of PEPFAR on the social relations and subjectivities of people living with HIV; it identifies the procedures, protocols, and institutional strategies by which PEPFAR renders populations accessible to treatment and the long-term effects of this; and it examines the impact of social triage (inclusion or exclusion from benefits) on social relations. Ruth Prince's study analyses biomedical practices, forms of organisation, and legal regimes aimed at controlling the AIDS epidemic and providing access to ART, examining how these practices are transformed in the local context. Large flows of humanitarian aid (organisations, money, experts, and technologies) make Western Kenya an apt site for studying how efforts directed at the health of individuals and populations link them to governmental, non-governmental, and transnational organisations.

#### **Axis 4: Biomedical Experimentation and Health Interventions**

The fourth axis centres on the research aspect of biomedicine, epidemiology, and pharmacology. As in other sciences, experiments are the standard form for producing knowledge in biomedicine. However, the context inevitably influences the process of experimentation: randomised clinical trials, humanitarian medical interventions in disaster zones, and efforts to contain deadly epidemics call for different experimental modalities. Extreme conditions compel and enable health care institutions and professionals to rapidly develop strategies to contain crises and their devastating consequences. Such emergency approaches give rise to new forms of governmentality and "experimentality", wherein new strategies are tested, research and policies are re-ordered, and provisional solutions are often transformed into robust forms of health care.

Experimentation, however, presupposes standardisation: some factors must be held constant. Crisis interventions normally follow blueprints that are based on previous experiences and supplemented with "lessons learned". Adapting the classical experimental model – evidence of efficacy justifies intervention – these interventions look for evidence to confirm that they have been effective and that valuable lessons for future interventions have been learned. Initial findings suggest that crisis approaches are increasingly applied in non-disastrous situations, thus routinising states of emergency.

Wenzel Geissler's study of two institutions that historically dominated medical research interventions sheds light on changing forms of experimentation in post-independence public health research in Kenya. Whereas earlier experiments reflected

the aims of a developmentalist nation-state and mainly responded to scientific interests and medical exigencies, contemporary clinical trial regimes tend to be detached from national frameworks and governed by transnational expertise and regulatory principles, making them less flexible but lending them enormous weight. René Gerrets' research explores demographic surveillance systems (DSSs), vital public health tools for assessing the population-level effects of diseases and disease control measures in poor countries. This study investigates popular engagement with DSSs – ranging from cooperation to outright sabotage – and evolving scientific standardisation requirements, experimental models, and forms of governance. Along similar lines, Virginie Tallio's study examines the experimentation with new regimes of health governance in post-war Angola.

Stacey Langwick's research explores how traditional medicines spark novel forms of scientific experimentation, shifting the boundaries between science and non-science. It compares three laboratories that explore the medical properties of plants, examining the work of scientists with healers and plant substances, and their organisational work with (inter-)national bodies. Julie Laplante's project examines how traditional medicine is fitted within a scientific randomised controlled trial (RCT). It hypothesises that RCT is an open-ended path of knowledge production with predictable and contingent elements, wherein fears of resistance to biopharmaceuticals function as triggers. Julia Zenker's study investigates how different actors in South Africa are trying to modernise traditional medicine (TM). In public discourses, TM is depicted as part of a rainbow nation, a legitimisation for the new post-apartheid state. In practice, it is a locus for healers to negotiate the terms and conditions for their integration into the new health care system. This study explores this cooperation between TM, biomedicine and intersecting intellectual property rights as fields of experimentality.

Thamar Klein's research examines how biomedical facilities and the operating theatre become sites for defining, discovering, and inventing the pathological and the normal, sex and identity. It looks at people who deploy biomedicine to modify their bodies and whose identities are transitioning within or beyond the male/female binary. Babette Müller-Rockstroh's research examines clients' and professionals' experimentation with standardised HIV counselling, testing, and antiretroviral therapy. Touted as a humanitarian intervention for women and children, ART presupposes compliant bodies yet enables "resistant" sexual behaviour. This study explores how governmentality and experimentation co-develop in legal, socio-cultural, organisational, and economic terms to frame a new "politics of the womb". Vinh-Kim Nguyen's research examines how AIDS programmes in Ivory Coast are supplanting state service provision. It focuses on the new forms of social triage that are used in enrolling or excluding beneficiaries. Similarly, Ruth Prince's research explores how the AIDS epidemic is reconfiguring public health interventions, and the consequences this has on forms of governance and on experiences of health, illness, and suffering.

## **Kinship and Social Security (KASS)**

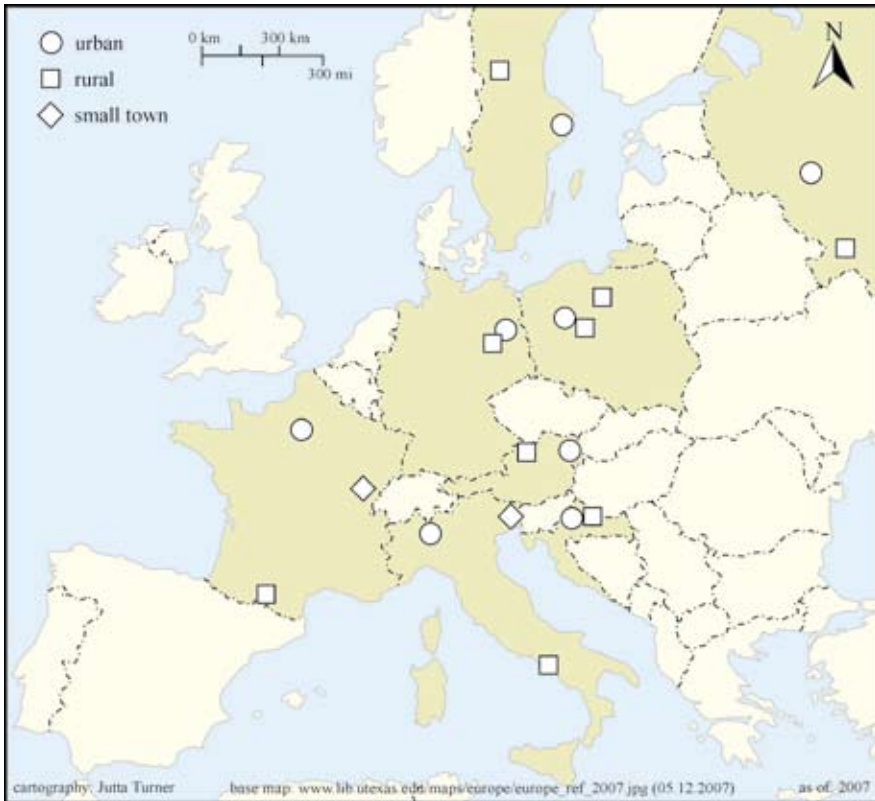
*Patrick Heady on behalf of the entire KASS team*

In the last few years, a consensus has emerged among policy specialists that “the family” has a central role to play in official plans for the provision of welfare. If this view is meant seriously, and not simply as an excuse for reducing state welfare budgets, it is vitally important for policy makers and social scientists to understand how much and why family members help each other, what the limits of this help may be, and what consequences it may have for other social phenomena such as gender relations and fertility. In a word we need to be able to formulate, and test, theories about mutual assistance between kin – and about the preconditions and consequences of kinship-based cooperation.

During these same years developments in social science have generated new and at first sight contradictory perspectives on family and kinship. The widespread application of rational choice and evolutionary theory to family relationships has opened up the possibility of universally valid explanations for behaviour at the individual level. In apparent contrast to this claim of universality are the facts that western European family patterns are visibly undergoing a period of rapid change, and that there are also persistent macro-regional contrasts within Europe in family-linked behaviour. A further problem for rational choice and evolutionary theorists is that the form of the explanations they give is often rather different from the way that ordinary people describe their family relationships.

None of these contradictions is necessarily insuperable: rational choice and evolutionary theories are about the principles that relate behaviour to context – they do not imply that the same behaviour takes place in all economic and cultural contexts. Nor do they necessarily imply that the principles of behaviour described from an observer’s viewpoint correspond to the conscious motives of social actors – though an effective theory should provide some kind of mapping between observers’ and participants’ viewpoints. But it is equally important to realise that, though there may be ways of reconciling the different explanatory strategies, their compatibility cannot simply be assumed: the solution will require both empirical and theoretical work – and there is no prior guarantee that any particular theory will emerge unscathed from this process.

This is the challenge that we have taken on in KASS, a multinational collaborative project financed through the EU’s 6th Framework programme and coordinated by this institute. KASS involves eight countries, chosen to represent European regions with historically distinct kinship structures as well as contrasting political experiences over the course of the twentieth century, the period during which the welfare state reached full bloom and, arguably, began to decline. The project has four elements: a historical review of the development of family policy and changing family patterns over the course of the twentieth century; ethnographic studies of two (sometimes



*KASS countries and field sites.*

three) localities in each of the countries – making 19 field sites altogether; the collection of data on kinship networks and the helping relationships within them, by means of interviews at these same 19 localities using a computerised *kinship network questionnaire* (KNQ), followed by quantitative analysis of the results; and, finally, a series of essays, bringing together the historical, ethnographic, and quantitative findings to address the theoretical and policy agendas of the project.

In meeting the theoretical challenge of KASS we can also draw on a growing body of research literature – some of it stimulated specifically by the new policy agenda. This research has already shown that close kinship ties in contemporary Europe are stronger than was once thought – and include both substantial financial transfers passed down through the generations, as well as, in many countries, a notable tendency for younger and middle-aged adults to live with or near their elderly parents. However, the increasing awareness of European family ties on the part of social scientists should not be conflated with the proposition that family ties are becoming more important. This is hard to assess, because the data on such things

as intra-family financial transfers were not available before. But the evidence we do have suggests that family ties in most of Europe are growing weaker.

Figure 1 shows that the proportion of one-person households – which by definition involve either a choice of independence over close family relationships, or the refusal of relatives to accommodate the person concerned – has been steadily rising in all eight KASS countries for the last 60 years, with no apparent tendency for the trend to slow down. If fertility rates were plotted over time, they would show an equally dramatic downward trend, reaching a point at which none of the eight countries is producing enough children to replace their parental generation – and in six of the eight countries (the exceptions are France and Sweden) current fertility ratios are below 1.5 children per woman. This too suggests either a turning-away from traditional ideals of parenthood, or an accumulation of circumstances that make these ideals harder to reach in practice. Overall, the impression is one of an increasing fragility of European families. Given the recent accumulation of evidence that family-based assistance has been playing a hidden but important role in supplementing state-based social security, there seems now to be a risk that, rather than a transfer of responsibilities from the state to families, we may be confronted with a simultaneous decline in the availability of help from both sources.

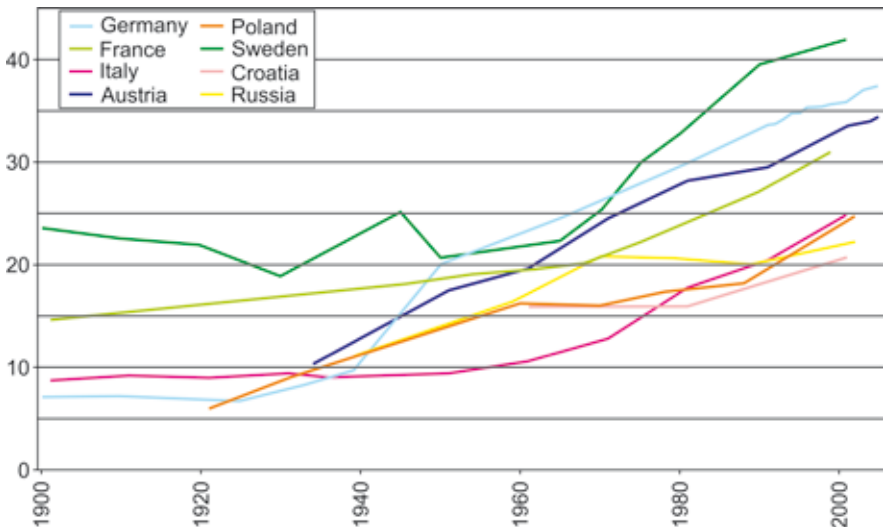


Figure 1: Percentage of one-person households in eight European countries between 1900 and 2005.

Figure 1 is consistent with two of the main stories that are told about changing family arrangements in Europe. One is modernisation theory, which sees the decline of agriculture, and the subsequent rise of skilled and education-based work in industry and services, as a process of individual emancipation – freeing people from

traditional rural power structures rooted in kinship and religion. Another is based on the findings of family history – and contrasts a northwest European cultural pattern of weak family ties with a southern and eastern European pattern that stresses family ties far more. Over the past century, the percentage of single-person households – a classic indicator of weak family ties – has consistently been highest in Sweden and lowest in Italy, Croatia, Poland, and Russia, while the figures for France, Germany, and Austria have fluctuated between them.

We have now reached the point at which specific findings from KASS’s own data enable us to take the story further. Figure 2 shows both the mean household size and the mean number of contacts with relatives (outside the informants’ households) over the previous month. The findings are consistent with the discussion up to now. The

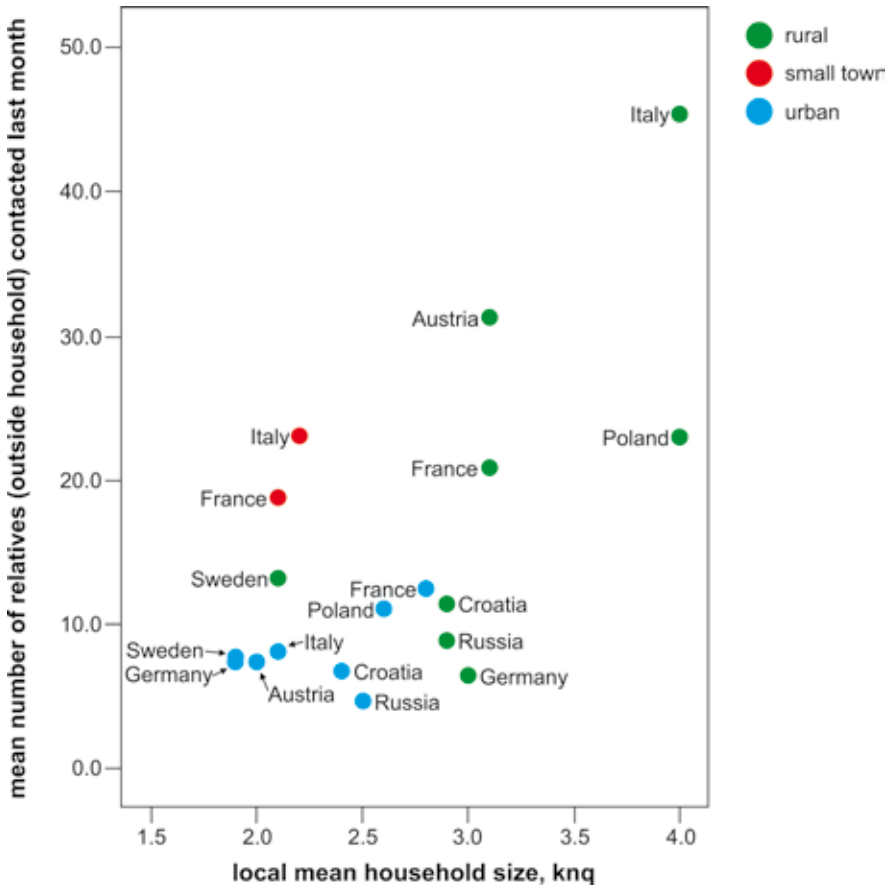


Figure 2: Household size and contact with relatives: average results for the KASS field localities.



extent of contact with kin confirms the importance of family ties in contemporary Europe. The distribution of household sizes supports both the modernisation thesis that family ties are stronger in rural settings and (though less clearly) the existence of macro-regional differences within Europe: the smallest household sizes being recorded in the urban Swedish locality and the highest in rural Poland and Italy.

However, what is really new in Figure 2 is the clear evidence of an association (at field locality level) between household size and contacts with kin. A large part of this is due to simple demographics – higher birth rates generate larger households and more kin – but it is also due to social arrangements. There is a strong association between household size and household complexity, and so the results in figure 2 can also be interpreted in social terms as a relationship between the *involvement* in family ties – the readiness to offer residential support to close kin – and the *involvement* in wider kinship relationships. In some rural areas the extent of this involvement in wider kinship networks is quite dramatic. The maintenance of regular contacts with an average of 30 relatives in rural Austria, and well over 40 in the Italian rural site, is accompanied by an even more extensive knowledge of kinship networks. KNQ informants in the Italian rural site could name an average of over 200 relatives, and in the Austrian and French sites the figure was close to 140.



*Rural Austria: celebrating the community's future. (Photo: G. Seiser, 2005)*

These figures are consistent with the ethnographic evidence of the difference between rural and urban kinship. In rural areas kinship is often experienced as the basis of the community itself, and so the successful reproduction of each family is

a matter for the community as a whole – a feeling expressed overtly by the ways in which weddings and births are celebrated, and reinforced by the informal pressure of local opinion. It is not just that family ties extend to kinship networks: the existence of a kinship-based community generates both pressures and encouragements that reinforce its component families, and may even help to maintain their birth rates. People in cities are just as attached to the idea of family, but the families with whom they are involved typically include a narrower range of kin. If, like the Austrian pensioner pictured below, they treasure family memorabilia, the sense of community that this offers is largely virtual – reinforced perhaps by visits and family gatherings on special occasions. It is not the basis of the community in which they live.



*Urban Austria: a pensioner discusses her family album. (Photo: E. Strasser, 2005)*

This picture of the urban-rural contrast is very similar to that painted by modernisation theory – except in two important particulars. The first concerns the connection between kinship and social involvement. One finding of the World Values Survey (WVS, 1999–2001) is that an emphasis on family ties often goes together with a distrust of outsiders, sometimes interpreted as a narrowly focused ‘amoral familism’. However, our findings show that, in rural areas at least, strong families are part of a system of kinship and neighbourly ties that are probably more extensive, though less dispersed, than the social networks of many urbanites. Rather than thinking about kinship involvement as the opposite of social involvement, we need

to analyse the data along two different dimensions: firstly whether social involvement takes a kinship or non-kinship form, and secondly whether the overall level of social involvement is high or low.

We can get an interesting take on this by integrating the KASS findings on involvement in kinship ties with WVS data for the same countries on commitment to friendship ties – and relating both of these to two historic contrasts within Europe. If we contrast Catholic and Protestant areas we find, confirming the results of a number of other studies, that there is a difference in the kind of sociability – with friendship being relatively more important in Protestant areas and kinship in Catholic regions. But when we compare Western and postsocialist areas we get a surprise. Numerous studies have underscored the importance of informal relationships – both of friendship and of kinship – in coping with the stresses of socialism and postsocialism; and this is supported both by ethnographic data from KASS and by the WVS finding that instrumental friendship is considered more legitimate in the postsocialist countries than in other countries covered by KASS. However, this practical involvement in friendship and kinship does not translate into a general commitment to these social ties. In the WVS the postsocialist countries record the lowest rate of agreement to the statement “friends are very important in my life”, and the data from the KNQ shows that they also maintain regular contacts with fewer relatives than comparable communities in western Europe. It seems that the traumas of communist and post-communist experience may still be affecting the quality of social life in these countries.

The second departure from modernisation theory relates to the emotional tone of extended kinship ties. For modernisation theorists, the power of the extended family is essentially oppressive. However, it is clear from our ethnographic findings that, although the pressures are real, the existence of kinship ties can also be a source of joy – in urban as well as rural areas. This finding is supported by KNQ results which show that social and ritual contacts are far more frequent, and also carried out with more distantly related kin, than are acts of practical help. Nevertheless, despite the special problems in postsocialist areas, the extent of help given and received generally correlates with the extent of social contacts between kin.

This is consistent with a picture of the motivation behind assistance between kin that emerges from several of the ethnographies, and which can be summarised by saying that the maintenance of kin ties is elective, but the obligations they involve are not. Help between relatives is not reciprocal, but based on need. However, despite the absence of direct reciprocity, there is a penalty for not giving help: namely to be excluded from the set of socially recognised kin by the relative you failed to help, and also to lose the links to the more distant kin to whom you are related through that person. An exception to the optional nature of kinship obligations seems to be those between parents and children – though even here obligations are sometimes broken, and there is a notable emotional difference between help from parents to

children, which is mostly done with pleasure, and help from children to elderly parents which can be a matter of grim duty.

This ethnographically derived model has something in common with the implications of evolutionary theory – which would predict a readier flow of help from parents to children (including adult children) than vice versa, and also predicts unreciprocated help between kin. It differs from the simpler versions of evolutionary theory, however, in treating effective kinship as a status that can be extended more or less widely and that can be lost by breaking its implicit rules. We are currently using the KNQ data to investigate the conditions in which people exercise their options to extend or narrow the range of their effective kinship ties. In this way we hope to explain the contrasting patterns of kinship involvement described above. We also hope to be able to identify the likely effects of policy changes on patterns of kinship ties and on the extent of mutual assistance in times of need.

Finally, KASS can be seen as a methodological project, exploring the feasibility of incorporating a complex computerised network questionnaire into ethnographic fieldwork – along with the sampling procedures required for statistically valid data. As a result of our experience, we have identified a number of areas for improvement, both in the KNQ design itself, and in the workload it imposed on interviewers and informants, which was sometimes excessive. The average time needed to record KNQ data for one informant was six hours, usually requiring two or more interview sessions – and when networks were large, the time involved could be much longer than this. Nevertheless, where we have been able to check our KNQ results against external sources they have matched well – and have also been consistent with the ethnographic findings. There is now considerable interest, in this institute and beyond, in extending the KNQ methodology to other research projects.

The historical and ethnographic work on KASS is now complete, and the phase of quantitative analyses and review essays is due to finish in April 2008. A successful conference was held at Halle in November 2007, to share the emerging findings with academic colleagues. We hope that this sample of the themes covered by KASS is enough to give readers some idea of the benefits that can be obtained by combining ethnography and quantitative methods with a range of different theories relating to matters of public concern.

## Cooperation, Networking, Training

*Bettina Mann, with a contribution by Bertram Turner*

During the last two years, cooperation with neighbouring universities and exchanges on an international level and within the Max Planck Society have been further intensified. Apart from joint activities with colleagues from the Seminar of Social Anthropology at the Martin Luther University, such as the Joint Institutes' Colloquia and the Anthropological Workshop (*Werkstatt Ethnologie*), a variety of training activities have been organised collaboratively. Researchers of the MPI not only taught various classes at the universities of Halle and Leipzig (see pp. 166–173) but also made various contributions to the programme of the Graduate School 'Asia and Africa in Global Reference Systems' (GSAA) and to PhD training as part of the interdisciplinary project *Travelling Models in Conflict Management: a comparative research and network building project in six African countries*, located at the Seminar of Social Anthropology and funded by the Volkswagen Foundation. Furthermore, courses such as 'Academic Writing' have been jointly organised and offered to researchers of the MPI and the Graduate School.

Aside from regular Writing-Up Seminars in all Departments, in-house training took on increasing importance, providing fieldwork preparation and training in the use of specific software and hardware and visual anthropology. The increasing number of doctoral fellows coming from different networks such as the Marie Curie SocAnth Programme and the newly established International Max Planck Research Schools – 'Retaliation, Mediation and Punishment' (IMPRS REMEP) and 'Individual and Social Consequences and Policy Implications of Longer Lives and Population Aging' (IMPRSLong) – calls for more structured and coordinated joint activities. Above all fieldwork preparation and writing-up have profited from the intellectual input and inspiration given by numerous international visiting scholars representing the diversity of anthropological approaches (see pp. 177–180).

In order to facilitate fieldwork in Asia, the MPI joined the European Consortium for Asian Field Studies (ECAAF) in September 2007. The founding members include thirty academies, universities, foundations, museums, and research institutes in France, Germany, Hungary, Italy, Portugal, the Czech Republic, the Netherlands, and the United Kingdom and ten Asian or non-European Union partners. The principal objective of the Consortium is to increase the capacity of European institutions to conduct Asian field studies through the sharing of resources and the development of joint research programmes.

### **Marie Curie EST Programme SocAnth (2006–2010)**

Founded in 2006, the EU-funded Marie Curie Early Stage Training Programme SocAnth is now, in its third year, aiming to promote further institutionalisation of

anthropological research and teaching in Central, Eastern and South-eastern Europe. The 'SocAnth' network comprises University College London (coordinator), and Goldsmiths College London (United Kingdom), Central European University (Hungary), Babes-Bolyai University (Romania) and the MPI. Based on the complementary capacities and skills of the partner institutions, this project combines the strengths of different institutions and research traditions of anthropology in Europe in order to offer high quality training and supervision to the fellows. By providing 14 fully funded PhD fellowships and 71 months of short-term visits for 17 PhD students from or working in the target region, the network enables young researchers to conduct proper fieldwork and to present the results of their research on an international level. Each group of fellows and visitors receives training in seminars taking place twice a year. The Institute hosted fellows of the network in April 2007 for a week of stimulating discussions with MPI researchers and senior staff from the partner institutions.



*Participants of the Marie Curie SocAnth network meet in Halle for the Second Joint Activity. (Photo: MPI for Social Anthropology, 2007)*

Prior to the joint seminar in September 2007, Marie Curie SocAnth organised, in collaboration with the Foundation for Visual Anthropology in Sibiu (Romania), an international film school for fellows of the network. The aim was to offer practical and theoretical training in visual anthropology and in making documentary films. To this end SocAnth recruited the services of the Oxford Academy of Documentary Film and, as lead trainer, Michael Yorke, a filmmaker, photographer, writer and anthropologist. Further information on the programme is available at:

<http://www.ucl.ac.uk/mariecuriesocanth/>

### **International Max Planck Research School ‘Retaliation, Mediation and Punishment’ (IMPRS-REMEP)**

With the planned commencement of the International Max Planck Research School on ‘Retaliation, Mediation and Punishment’ (IMPRS-REMEP) in April 2008, the PhD training at the MPI gains another pillar of support; it also takes a further step towards the closer connection between professional education and scientific research. Initially scheduled for a period of six years, the research interest of IMPRS-REMEP goes beyond the scope of a doctoral programme and aims at establishing an interdisciplinary dialogue between social anthropological and jurisprudential research. Regular summer schools with international experts, workshops and conferences on specific topics are included in the research design.

The Research School is designed as an interdisciplinary research network connecting four Max Planck Institutes and two universities. The contributing partners include the following: the Max Planck Institute for Foreign and International Criminal Law, Freiburg i.Br., where the central administration of the Research School is based; the Max Planck Institute for Comparative Public Law and International Law, Heidelberg; the Max Planck Institute for European Legal History, Frankfurt/Main; the Max Planck Institute for Social Anthropology, Halle/Saale. The cooperating universities are the Albert-Ludwigs-University, in Freiburg i.Br. and the Martin Luther University Halle-Wittenberg.

The research activities of IMPRS-REMEP in Halle/Saale are organised in particular by Department I ‘Integration and Conflict’, headed by Günther Schlee and the Project Group Legal Pluralism, headed by Keebet and Franz von Benda-Beckmann. The university partner in Halle/Saale is the Seminar of Social Anthropology, represented by Richard Rottenburg.

IMPRS-REMEP appeals to young researchers in criminology and in disciplines of jurisprudence such as criminal law and international law, legal history, and social anthropology, especially the anthropology of law and conflict. An integral part of the interdisciplinary Research School is a PhD programme connecting dissertation projects within the framework of the research focus of REMEP. Five of these dissertation projects are affiliated with the contributing research units in Halle/Saale. The Research School offers an integrated curriculum, which provides access to the respective theories, methods and empirical approaches of all participating disciplines. The coordinator and tutor of the PhD candidates of IMPRS-REMEP in Halle/Saale is Bertram Turner, senior researcher in the Project Group Legal Pluralism. For further information, please visit the webpage of IMPRS-REMEP:

[http://www.mpicc.de/ww/de/pub/research\\_schools/imprs\\_remep.htm](http://www.mpicc.de/ww/de/pub/research_schools/imprs_remep.htm)

In addition to academic education, the MPI also offers training of administrative personnel as *Verwaltungsfachangestellte* (in the German dual system of profes-

sional education). Currently the Institute has two trainees and a third successfully completed her training in 2007.

In response to the increasing demand for work spaces, the Institute is expanding its office space in the adjacent guesthouse.

## **Library Report**

*Anja Neuner*

The library of the Max Planck Institute for Social Anthropology specialises in providing literature, electronic media, and information services in the field of social anthropology. General works from related disciplines, such as sociology, law, religion, philosophy, psychology, history, and political science are also part of the collection. This reflects the broad interdisciplinary approach of research carried out at the Institute. The library primarily serves the Institute's academic staff and guests; researchers and students from other institutions may use it as a reference library during the opening hours.

The library holdings currently comprise approximately 23,000 monographs, 167 subscribed journals, 2,700 journal volumes, 400 videos/DVDs, and 350 maps. Our holdings grow by about 2,500 media units annually.

Due to the establishment of new research groups, several new externally funded projects, and new research programmes at the MPI, the library has developed new core collections corresponding to different regions and fields.

A wide variety of full-text online materials are offered to our researchers and guests. The library subscribes to the premier online resource AnthroSource. Additionally we have access to World Development Indicators Online (WDI) from the World Bank. Various new databases financed centrally by the Max Planck Society are available and of great interest to our institute, including the Ebsco databases, WISONet and SourceOECD as well as the e-books Oxford Scholarship Online. Currently the MPI has access to full-text versions of about 20,000 electronic journals from all disciplines. Since the summer of 2007 the complete journal title list of Cambridge University Press has been added to this collection. Furthermore, our Institute has free access to several digital collections, databases, and e-books provided within the framework of the project 'National Licences' of the DFG.

A library committee gives support to the library staff in questions related to research needs and library policy. Current members are: Jutta Bakonyi, Martine Guichard, Joachim Otto Habeck, Birgit Huber, Krisztina Kehl-Bodrogi, Babette Müller-Rockstroh, Merle Schatz and Bertram Turner.

With the growth of the Seminar of Social Anthropology of the University of Halle-Wittenberg, the number of external users, particularly students, is constantly increasing. For the period of 2006/2007 we welcomed around 1,400 external users.



## IT Report

*Gordon Milligan and Armin Pippel*

The report period 2006–07 has been marked by an increase in the range and intensity of demand for IT services, due not only to the greater numbers of academic staff, but also to a growing technical awareness among new generations of researchers and guests. As a consequence, the department has been led to undergo a period of reappraisal and restructuring, culminating in a new assignment of roles to move forward into the next phase of technical developments. While maintaining good levels of everyday user support, a greater concentration and effort will now be given to middle-range projects that increase the scope and flexibility of the IT infrastructure as a whole.

A number of key development areas, tied together in an overall department strategy, have become ongoing investments for IT personnel resources:

- The already successful integration of Intranet/Internet/Extranet for both resource allocation and publication services is being redeveloped to cater to the growing organisational complexity of the Institute.
- Ever increasing amounts of primary data in various multimedia formats bring new demands on data storage and backup facilities as well as on the service functions for the transfer between different analogue and digital formats.
- A growing interest in archival/retrieval services, in fully citable online publishing, and in the research facilities made possible by digital libraries is leading the department into new projects at the cutting edge of research data management.
- The kinship-based questionnaire software that was successfully developed for the KASS project reconceived as a general software tool that can be tailored for use in a variety of projects.
- The continued miniaturisation and increasing functionality of electronic equipment requires an ongoing investment of research time into the possibilities offered by such advances. It is also important to determine how best to combine these in integrated equipment bundles suitable for use in a variety of fieldwork conditions.

Several researcher-led software workshops have already shown the increased efficacy of direct user-to-user instruction and sharing of experiences with particular products. For the future, it is hoped that by the use of carefully chosen pilot projects, the department will encourage communication on IT issues amongst the research staff in a way that promotes acceptance and use of new possibilities within the widest possible group of research users.



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## Appendix

### Professional Memberships

**Ababu Minda Yimene**

TADIA (Association of The African Diaspora in Asia)

**Olumide Abimbola**

International Society for Third-Sector Research  
Development Studies Association

**Jutta Bakonyi**

Deutsche Vereinigung für Politische Wissenschaft

**Irene Becci**

International Society of the Sociology of Religion  
European Consortium for Political Research

**Andrea Behrends**

African Studies Association  
Deutsche Gesellschaft für Völkerkunde  
European Association of Social Anthropologists

**Franz von Benda-Beckmann**

Deutsche Gesellschaft für Rechtsvergleichung  
Deutsche Gesellschaft für Völkerkunde  
Dutch Law and Society Association  
European Association of Social Anthropologists  
Commission on Legal Pluralism (Member of Executive Body)

**Keebet von Benda-Beckmann**

Law and Society Association  
Deutsche Gesellschaft für Völkerkunde  
Dutch Law and Society Association  
Commission on Legal Pluralism (Member of Executive Body and Board)

**Judith Beyer**

Deutsche Gesellschaft für Völkerkunde

**Zerrin Özlem Biner**

European Association of Social Anthropologists  
Deutsche Gesellschaft für Völkerkunde

**Luca Ciabbari**

European Association of Social Anthropologists  
Africa-Europe Group for Interdisciplinary Studies

**Andreas Dafinger**

Deutsche Gesellschaft für Völkerkunde  
Vereinigung für Afrikawissenschaften in Deutschland  
European Association of Social Anthropologists

Frobenius Gesellschaft  
 African Studies Association  
 Canadian Anthropology Society

**Dereje Feyissa**

Ethiopian Society of Sociologists, Social Workers and Anthropologists  
 Rift Valley Institute (Associate Member)

**Youssef Diallo**

Deutsche Gesellschaft für Völkerkunde  
 Groupe d'Etudes Comparative des Sociétés Peules  
 European Association of Social Anthropologists  
 African Studies Association

**Rozita Dimova**

American Anthropological Association  
 International Association of Southeast European Anthropology

**Brian Donahoe**

American Anthropological Association (Anthropology and the Environment;  
 Evolutionary Anthropology Society)  
 Society for Economic Anthropology  
 Society for Applied Anthropology  
 Soyuz – The Research Network for Postsocialist Cultural Studies  
 NECEN – Nordic and East/Central European Network for Qualitative  
 Social Research  
 International Arctic Social Sciences Association  
 American Center for Mongolian Studies

**Julia Eckert**

Sektion Sozialanthropologie/Entwicklungssoziologie der Deutschen  
 Gesellschaft für Soziologie  
 European Association of Social Anthropologists  
 Deutsche Gesellschaft für Völkerkunde  
 Deutsche Gesellschaft für Asienkunde  
 Deutsche Vereinigung für Politische Wissenschaft

**John Eidson**

American Anthropological Association  
 Deutsche Gesellschaft für Völkerkunde  
 Deutsche Gesellschaft für Volkskunde  
 Society for Economic Anthropology

**Friederike Fleischer**

Association for Asian Studies  
 American Anthropological Association

**Veronika Fuest**

Deutsche Gesellschaft für Völkerkunde  
 Vereinigung für Afrikawissenschaften in Deutschland



Liberian Studies Association

**Getinet Assefa**

Ethiopian Society of Sociologists, Social Workers and Anthropologists  
Ethiopian Economic Association

**Felix Girke**

Deutsche Gesellschaft für Völkerkunde

**Nina Glick Schiller**

European Association of Social Anthropologist  
American Anthropological Association  
American Ethnological Association  
Society of the Anthropology of North America

**Joachim Görlich**

Deutsche Gesellschaft für Soziologie (Sektion Modellbildung und Simulation)  
Deutsche Gesellschaft für Völkerkunde  
Deutscher Hochschulverband  
Deutsch-Pazifische Gesellschaft  
European Association of Social Anthropologists  
European Society for Oceanists  
Gesellschaft für Völkerkunde zur Förderung des Rautenstrauch-Joest-Museums  
Pazifik-Netzwerk  
EthnoLog – Verein für interkulturellen Dialog

**Martine Guichard**

Deutsche Gesellschaft für Völkerkunde  
Groupe de Recherches Comparatives sur les Sociétés Peules

**Joachim Otto Habeck**

Deutsche Gesellschaft für Polarforschung  
Deutsche Gesellschaft für Völkerkunde (Regionalgruppe Sibirien und zirkumpolare Gebiete)  
Soyuz – The Research Network for Postsocialist Cultural Studies  
NECEN – Nordic and East/Central European Network for Qualitative Social Research

**Agnieszka Halemba**

International Society for the Sociology of Religion  
NECEN – Nordic and East/Central European Network for Qualitative Social Research

**Chris Hann**

European Association of Social Anthropologists  
Polish Sociological Association  
Royal Anthropological Institute  
British Association for Slavonic and East European Studies  
Association of Social Anthropologists  
Hungarian Ethnographical Society (Honorary Member)

**Ida Harboe Knudsen**

European Association of Social Anthropologists  
NECEN – Nordic and East/Central European Network for Qualitative  
Social Research

**Patrick Heady**

Royal Anthropological Institute  
European Association of Social Anthropologists

**Markus V. Höhne**

Deutsche Gesellschaft für Völkerkunde  
Vereinigung für Afrikawissenschaften in Deutschland

**Birgit Huber**

Deutsche Gesellschaft für Volkskunde (Kommission Arbeitskulturen;  
Kommission für deutsche und osteuropäische Volkskunde)

**Kirill Istomin**

NECEN – Nordic and East/Central European Network for Qualitative  
Social Research

**Carolien Jacobs**

Dutch African Studies Association

**Svetlana Jacquesson**

Société Asiatique  
European Society for Central Asian Studies  
Central Eurasian Studies Society

**Deema Kaneff**

International Association of Southeast European Anthropology  
European Association of Social Anthropologists  
Europe and the Balkans International Network

**Thamar Klein**

Deutsche Gesellschaft für Völkerkunde (AG Medical Anthropology;  
AG Ethnologische Geschlechterforschung)  
European Association of Social Anthropologists  
International Lesbian and Gay Association

**Jacqueline Knörr**

Deutsche Gesellschaft für Völkerkunde (2003–2007 Board Member)  
Vereinigung für Afrikawissenschaften in Deutschland  
European Association of Social Anthropologists  
European Association for Southeast Asian Studies  
Deutscher Hochschulverband

**Christoph Kohl**

Deutsche Gesellschaft für Völkerkunde  
Vereinigung für Afrikawissenschaften in Deutschland

**Tünde Komáromi**

Hungarian Society of Ethnographers

**Agata Ladykowska**

Polish Ethnological Society

**Julie Laplante**

AMADES (Anthropologie Médicale Appliquée au Développement et à la Santé)

**Nathan Light**

American Anthropological Association  
Central Eurasian Studies Society

**Hussein A. Mahmoud**

Council for the Development of Social Science Research in Africa

**Bettina Mann**

Deutsche Gesellschaft für Völkerkunde  
Sektion Religionssoziologie der Deutschen Gesellschaft für Soziologie

**Katherine Metz**

American Anthropological Association  
Society for Applied Anthropology (Fellow)  
Society for Economic Anthropology (Board Member)  
Soyuz – The Research Network for Postsocialist Cultural Studies

**Harald Müller-Dempf**

Deutsche Gesellschaft für Völkerkunde

**Babette Müller-Rockstroh**

The Society for the Social Studies of Science  
European Association for the Study of Science and Technology  
Deutsche Gesellschaft für Völkerkunde (AG Medical Anthropology)

**Sayana Namsaraeva**

Russian Association for Mongolian Studies  
The Mongolia Society  
International Association for Mongol Studies

**Boris Nieswand**

Deutsche Gesellschaft für Völkerkunde  
European Association of Social Anthropologists

**Anja Peleikis**

Deutsche Gesellschaft für Völkerkunde  
European Association of Social Anthropologists  
Soyuz – The Research Network for Postsocialist Cultural Studies

**Mathijs Pelkmans**

American Anthropological Association  
Soyuz – The Research Network for Postsocialist Cultural Studies

**Esther Peperkamp**

European Association of Social Anthropologists  
International Society for the Sociology of Religion

**Frances Pine**

European Association of Social Anthropologists  
 Association of Social Anthropologists

**Malgorzata Rajtar**

International Society for the Sociology of Religion  
 Association of Ethnographers and Cultural Anthropologists:  
 “Anthropological Passage”

**Martin Ramstedt**

Association for Asian Studies  
 Deutsche Gesellschaft für Völkerkunde  
 Deutsche Gesellschaft für Volkskunde  
 European Association of Social Anthropologists  
 European Association of the Study of Religions  
 Society for the Scientific Study of Religion

**Stephen P. Reyna**

American Anthropological Association  
 Association for Political and Legal Anthropology  
 Council of General Anthropology  
 College of Fellows, Institute for Development Anthropology  
 Réseau International de Recherches Pluridisciplinaires sur l’Histoire  
 et la Préhistoire dans le Bassin du Lac Tchad  
 Task Force on Famine, American Anthropological Association

**Sophie Roche**

Central Eurasian Studies Society  
 Deutsche Gesellschaft für Völkerkunde

**Birgitt Röttger-Rössler**

Hanse Wissenschaftskolleg Bremen, Arbeitsgruppe “Determinanten  
 menschlichen Verhaltens”  
 Deutsche Gesellschaft für Völkerkunde

**Richard Rottenburg**

Deutsche Gesellschaft für Völkerkunde (Vice-Chairman 2003–2007)  
 Sektion Sozialanthropologie/Entwicklungssoziologie der Deutschen  
 Gesellschaft für Soziologie  
 American Anthropological Association  
 European Association for the Study of Science and Technology

**István Sántha**

NECEN – Nordic and East/Central European Network for Qualitative  
 Social Research  
 Hungarian Ethnographical Society

**Merle Schatz**

Societas Uralo-Altaica

**Sarah Schefold**

Schweizerische Ethnologische Gesellschaft

**Günther Schlee**

African Studies Association

Deutsche Gesellschaft für Völkerkunde (Chairman 2003–2007)

European Association of Social Anthropologists

Vereinigung für Afrikawissenschaften in Deutschland

Studienwerk Sudan e.V.

**Ingo Schröder**

Deutsche Gesellschaft für Völkerkunde

European Association of Social Anthropologists

American Anthropological Association

American Society for Ethnohistory

NECEN – Nordic and East/Central European Network for Qualitative

Social Research

**Anita Schroven**

Deutsche Gesellschaft für Völkerkunde

Vereinigung für Afrikawissenschaften in Deutschland

Arbeitsgemeinschaft Entwicklungsethnologie

**Tatjana Thelen**

European Association of Social Anthropologists

Deutsche Gesellschaft für Völkerkunde

Deutsche Gesellschaft für Soziologie

Sektion Sozialanthropologie/Entwicklungssoziologie der Deutschen

Gesellschaft für Soziologie

**Bertram Turner**

Commission on Legal Pluralism (Member of Board since 2003)

Deutsche Gesellschaft für Völkerkunde (Member of Advisory Board  
2005–2007)

Deutsch-Marokkanische Gesellschaft

European Association of Social Anthropologist

Sektion Sozialanthropologie/Entwicklungssoziologie der Deutschen

Gesellschaft für Soziologie

**Virginie Vaté**

Société d’Ethnologie

NECEN – Nordic and East/Central European Network for Qualitative  
Social Research

AMADES (Anthropologie Médicale Appliquée au Développement  
et à la Santé)

**Xiujie Wu**

Deutsche Vereinigung für Chinastudien

**Lale Yalçın-Heckmann**

Royal Anthropological Institute

European Association of Social Anthropologists

Deutsche Gesellschaft für Völkerkunde

Soyuz – The Research Network for Postsocialist Cultural Studies

**Olaf Zenker**

Deutsche Gesellschaft für Völkerkunde

European Association of Social Anthropologists

Association for the Study of Ethnicity and Nationalism

**Jarrett Zigon**

American Anthropological Association

East European Anthropology Group

Society for Cultural Anthropology

Society for Humanistic Anthropology

Society for Psychological Anthropology

American Ethnological Society

Soyuz – The Research Network for Postsocialist Cultural Studies

East European Anthropology Group

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## **Professorships**

### **Franz von Benda-Beckmann**

Honorary Professor, Martin Luther University Halle-Wittenberg, Germany

Honorary Professor, University of Leipzig, Germany

### **Keebet von Benda-Beckmann**

Honorary Professor, Martin Luther University Halle-Wittenberg, Germany

Honorary Professor, University of Leipzig, Germany

Professor, Erasmus University Rotterdam, The Netherlands (1998–2006)

### **Chris Hann**

Honorary Professor, Martin Luther University Halle-Wittenberg, Germany

Honorary Professor, University of Leipzig, Germany

Honorary Professor, University of Kent, Canterbury, UK

### **Richard Rottenburg**

Professor, Martin Luther University Halle-Wittenberg, Germany

### **Günther Schlee**

Honorary Professor, Martin Luther University Halle-Wittenberg, Germany

Honorary Professor, University of Leipzig, Germany

## Editorships

### **Andrea Behrends**

Sociologus (Guest Editor Issue 57(1), 2007)

### **Franz von Benda-Beckmann**

Australian Journal of Asian Law

Journal of Legal Pluralism and Unofficial Law (Associate Editor)

Focaal: European Journal of Social Anthropology (Consulting Editor)

### **Keebet von Benda-Beckmann**

Australian Journal of Asian Law (Editorial Advisory Board)

Journal of Legal Pluralism and Unofficial Law (Editorial Advisory Board)

Focaal: European Journal of Social Anthropology (Consulting Editor)

Law and Policy (Editorial Board)

### **Veronika Fuest**

Sociologus (Guest Editor Issue 56(1), 2006)

### **Joachim Otto Habeck**

Sibirica

kultura – Russian Cultural Review (Guest Editor Issue 1, 2007)

### **Chris Hann**

Archives Européennes de Sociologie

Halle Studies in the Anthropology of Eurasia

Gesellschaften und Staaten im Epochenwandel

Focaal: European Journal of Social Anthropology (Consulting Editor)

### **Deema Kaneff**

Ethnologia Balkanica

### **Malgorzata Rajtar**

Maszyna interpretacyjna

### **Stephen P. Reyna**

Anthropological Theory

Reviews in Anthropology (Editorial Board)

War & Society Series

Focaal: European Journal of Social Anthropology (Consulting Editor)

### **Birgitt Röttger-Rössler**

Zeitschrift für Ethnologie (Editorial Board)

### **Richard Rottenburg**

Culture and Organization

Qualitative Research

### **Günther Schlee**

Zeitschrift für Ethnologie

Nomadic Peoples

### **Lale Yalçın-Heckmann**

The Anthropology of East Europe Review (Guest Editor Spring Issue 2007)



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## **Awards**

### **Judith Beyer**

April 2007, Best Graduate Student Paper on Central Asia/Eurasia, Association for the Study of Nationalities, Conference “Nation, Community and the State”, New York City, USA

### **Julia Eckert**

2007, Jean Monnet Fellowship, European University Institute, Fiesole, Italy

### **Felix Girke**

November 2007, jointly with Steffen Köhn, Award for exceptional contribution to ethnological film in the Amateur Competition, XVI International Festival of Ethnological Film, Ethnographic Museum in Belgrade, Serbia

### **Nina Glick Schiller**

July 2007, Hayes Professorship, University of New Hampshire, Durham, USA

### **Julie McBrien**

October 2007, Best Graduate Student Paper, Annual Conference of the Central Eurasian Studies Society, Seattle, Washington, USA

### **Anita Schroven**

July 2006, Young Scholar’s Award for MA Thesis “Choosing between Different Realities: gender mainstreaming and self-images of women after armed conflict in Sierra Leone”, African Studies Association in Germany, Frankfurt/Main, Germany

## Cooperation

### Agreement of Cooperation

- Martin Luther University Halle-Wittenberg, Germany
- McGill University, Department of Anthropology, Montreal, Canada
- Indiana University, Bloomington, USA
- Institute of Social Sciences (ICS), University of Lisbon, Portugal
- European Consortium for Asian Field Study (ECAAF)
- South Omo Research Center, Ethiopia
- Max Planck Research Network “The Globalization of Knowledge and its Consequences”

### Training Cooperation

- Marie Curie Project (EST): “European Partnership for Qualitative Research Training (SocAnth)”
- International Max Planck Research School on Retaliation, Mediation and Punishment (REMEP)
- International Max Planck Research School on the Individual and Social Consequences and Policy Implications of Longer Lives and Population Aging (IMPRSLong)
- Graduate School Asia and Africa in World Reference Systems (GSAA)
- University Leipzig (Agreement on Internship)

### Cooperation in Third Party Funded Projects

- Kinship and Social Security “KASS” (6th EU-Framework Project)
- DFG Collaborative Research Centre SFB 586 “Difference and Integration”
- Rural Property: Contemporary Processes of Rural Transformation and Differentiation (funded by the DFG)
- Travelling Models in Conflict Management: a comparative research and network building project in six African countries (Chad, Ethiopia, Liberia, Sierra Leone, South Africa and Sudan) (funded by the Volkswagen Foundation)
- Diasporas for Peace: patterns, trends and potential of long-distance diaspora involvement in conflict settings. Case studies from the Horn of Africa “DIASPEACE” (7th EU-Framework Project)

### Further Research Cooperation

- Russian State University for the Humanities, Center for the Study of Religion, Moscow, Russia
- Xinjiang University, Humanities College and Institute of Altaic Study, Urumchi, China
- Sinnar University, Sudan
- University of Khartoum, Institute of African and Asian Studies, Sudan
- University of Ljubljana, Department of Ethnology and Cultural Anthropology, Slovenia

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- IMS – Institute for Multicultural Studies, Ljubljana, Slovenia
  - University of Zurich, Ethnological Seminar, Switzerland
  - Cornell University, Department of Science & Technology Studies, Ithaca, USA
  - Uppsala University, Department of Cultural Anthropology, Sweden
  - University of Lapland, Arctic Centre, Rovaniemi, Finland
  - University of Tromsø, Faculty of Social Sciences, Norway
  - Van Vollenhoven Institute, Leiden University, The Netherlands
  - Institute for Philosophy of Law, Siberian Branch of the Russian Academy of Sciences, Novosibirsk, Russia
  - Centre for Oriental Studies, Martin Luther University Halle-Wittenberg, Germany

## Teaching

### Jutta Bakonyi

Summer Semester 2007, jointly with Markus V. Höhne, *Staatsentstehung und Staatlichkeit in Europa und Afrika*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

### Irene Becci

Winter Semester 2007/08, *Ethnologie der "totalen Institution"*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Winter Semester 2007/08, jointly with Esther Peperkamp, Małgorzata Rajtar and Birgit Huber, *Anthropological Fieldwork Methods*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

### Andrea Behrends

Summer Semester 2006, *Staat und Gewalt in Afrika*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

### Franz von Benda-Beckmann

Summer Semester 2006, jointly with Keebet von Benda-Beckmann, *Introduction to the Anthropology of Law*, Seminar of Social Anthropology and Department of Law, Martin Luther University Halle-Wittenberg, Germany

June 24–27, 2006, *Theories and Methodologies in Legal Anthropology*, Summer School: 7th International Course on Legal Pluralism, Commission on Folk Law and Legal Pluralism, course jointly hosted by the Faculty of Law and the Centre for Women and Gender's Studies, University of Indonesia, HuMA (Association for Community- and Ecologically based Law Reform) and the Center for Irrigation, Land and Water Resources and Development Studies, Andalas University, Padang, West Sumatra

Summer Semester 2007, jointly with Keebet von Benda-Beckmann and Julia Eckert, *Introduction to the Anthropology of Law and Development*, Seminar of Social Anthropology and Department of Law, Martin Luther University Halle-Wittenberg, Germany

### Keebet von Benda-Beckmann

Summer Semester 2006, jointly with Franz von Benda-Beckmann, *Introduction to the Anthropology of Law*, Seminar of Social Anthropology and Department of Law, Martin Luther University Halle-Wittenberg, Germany

June 24–27, 2006, *Transnational, National and Local Processes and Laws*, Summer School: 7th International Course on Legal Pluralism, Commission on Folk Law and Legal Pluralism, course jointly hosted by the Faculty of Law and the Centre for Women and Gender's Studies, University of Indonesia, HuMA (Association for Community- and Ecologically based Law Reform) and the Center for Irrigation, Land and Water Resources and Development Studies, Andalas University, Padang, West Sumatra

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Summer Semester 2007, jointly with Franz von Benda-Beckmann and Julia Eckert, *Introduction to the Anthropology of Law and Development*, Seminar of Social Anthropology and Department of Law, Martin Luther University Halle-Wittenberg, Germany

**Data Dea**

Summer Semester 2006, *Political Change in Africa*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Fall Term 2006, *Comparative Cultures*, Department of Anthropology, McGill University, Montreal, Canada

**Dereje Feyissa**

Summer Semester 2006, *Introduction to Political Anthropology*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Youssef Diallo**

Summer Semester 2006, *Geschichte der französischen Ethnologie*, Institute of Ethnology, University of Leipzig, Germany

Winter Semester 2006/07, *Pastoralismus im subsaharischen Afrika*, Institute of Ethnology, University of Leipzig, Germany

Summer Semester 2007, *Islam in Westafrika*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Summer Semester 2007, *Einführung in die Ethnologie der afrikanischen Sahelzone*, Institute for Cultural and Social Anthropology, University of Göttingen, Germany

**Brian Donahoe**

Winter Semester 2006/07, jointly with Deema Kaneff and Joachim Otto Habeck, *Development and Inequalities in Postsocialist States*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Julia Eckert**

Summer Semester 2007, jointly with Franz and Keebet von Benda-Beckmann, *Introduction to the Anthropology of Law and Development*, Seminar of Social Anthropology and Department of Law, Martin Luther University Halle-Wittenberg, Germany

**John Eidson**

Winter Semester 2007/08, jointly with Joachim Görlich, *Department I Research Colloquium*, MPI for Social Anthropology, Halle/Saale, Germany

**Veronika Fuest**

Winter Semester 2006/07, *Proseminar Einführung in die politische Ethnologie*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Getinet Assefa**

September – November 2007, jointly with Mulugeta Belayhun, *Development and Institutional Governance*, Department of Economics, Addis Ababa University, Ethiopia

**Joachim Görlich**

March 28, 2007, *Philosophical-Epistemological Premises of Ethnographic Fieldwork*, MPI for Social Anthropology, Halle/Saale, Germany

Winter Semester 2007/08, jointly with John Eidson, *Department I Research Colloquium*, MPI for Social Anthropology, Halle/Saale, Germany

**Tilo Grätz**

Summer Semester 2006, *Neue und alte Medien in Afrika: Aneignungsprozesse, Akteure, Öffentlichkeiten*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Winter Semester 2007/08, *Einführung in die Wirtschaftsethnologie*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Joachim Otto Habeck**

Winter Semester 2006/07, jointly with Deema Kaneff and Brian Donahoe, *Development and Inequalities in Postsocialist States*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Patrick Heady**

Spring Term 2006 and Spring Term 2007, *Statistics and Causal Analysis for Social Anthropologists*, Department of Anthropology, University College London, UK

April 21–22, 2006, *Causal Analysis for Anthropological Researchers*, MPI for Social Anthropology, Halle/Saale, Germany

**Irene Hilgers**

Summer Semester 2007, jointly with Patrick Neveling, *Ethnografische Methoden*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Markus V. Höhne**

Winter Semester 2006/07, *Ethnologie des Kriegs und des Friedens*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Summer Semester 2007, jointly with Jutta Bakonyi, *Staatsentstehung und Staatlichkeit in Europa und Afrika*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Birgit Huber**

Summer 2006, jointly with Volker Harms, *Anthropology of Games and Play* (with exhibition), Institute for Ethnology, University of Tübingen, Germany

Winter Semester 2007/08, jointly with Irene Becci, Esther Peperkamp and Małgorzata Rajtar, *Anthropological Fieldwork Methods*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Aksana Ismailbekova**

Fall 2007, jointly with Gulnara Aitbaeva, *Introduction to Cultural Anthropology*, Department of History, Manas University, Bishkek, Kyrgyzstan

**Deema Kaneff**

Winter Semester 2006/07, jointly with Brian Donahoe and Joachim Otto Habeck, *Development and Inequalities in Postsocialist States*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

August 2006, jointly with Georgious Agelopoulos, *Anthropological Understandings of the Balkans*, Summer School, University of Ioannina, Konista, Greece

Winter Semester 2006/07, *Writing up Seminar*, MPI for Social Anthropology, Halle/Saale, Germany

**Thamar Klein**

Summer Semester 2007, jointly with Richard Rottenburg, *Zivilisierte Körper – Perverse Realitäten: Eine Einführung in Queer Theories*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Second Semester 2007, jointly with Lindsay Clowes, *Sexuality and Social Control*, Women's and Gender Studies, The University of the Western Cape, Cape Town, South Africa

**Jacqueline Knörr**

Summer Semester 2006, *Ethnologische Stadtstudien*, Seminar of Social Anthropology and Graduate School "Asia and Africa in World Reference Systems", Martin Luther University Halle-Wittenberg, Germany

Winter Semester 2006/07, *Kreolgruppen in postkolonialen Gesellschaften*, Seminar of Social Anthropology and Graduate School "Asia and Africa in World Reference Systems", Martin Luther University Halle-Wittenberg, Germany

Winter Semester 2007/08, *Atlantisches Westafrika I & II (I=Upper Guinea Coast, II=Central Guinea Coast)*, Seminar of Social Anthropology and Graduate School "Asia and Africa in World Reference Systems", Martin Luther University Halle-Wittenberg, Germany

**Julie Laplante**

Summer Semester 2007, jointly with Richard Rottenburg and Babette Müller-Rockstroh, *Tracing Medicine: guideposts from medical anthropology and science and technology studies*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Julie McBrien**

Summer Semester 2006, *Religion and Modernity*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Fall 2007, *Religion and Modernity*, Department of Sociology and Anthropology, University of Amsterdam, The Netherlands

**Florian Mühlfried**

April – May 2006, *The Social Life of Marshrutki: a case study*, Academic Fellowship Program of the Open Society Institute Europe, Department of Sociology, Georgian State University, Tbilisi, Georgia

**Boris Nieswand**

Summer Semester 2006, *Das Interview im Kontext der Feldforschung: Einführung in ethnologische Methoden*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

April and December 2006, *Qualitative Data Analysis – AtlasTI*, MPI for Social Anthropology, Halle/Saale, Germany

**Helena Obendiek**

Summer Semester 2006, *Intercultural Communication*, University of Applied Sciences Furtwangen, Germany

**Anett Christine Oelschlägel**

Winter Semester 2006/07, jointly with Serena Kniesz and Wolfgang Liedtke, *Training Course: “Conquest and Exploration of Siberia”*, Institute of Ethnology, University of Leipzig, Germany

**Anja Peleikis**

Summer Semester 2006, *Tourismus und Ethnologie*, Institute for Social Anthropology, Freie Universität Berlin, Germany

Winter Semester 2006/07, *Tourismus zwischen Verortung und Entgrenzung*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Winter Semester 2007/08, jointly with Burkhard Schnepel and Carsten Wergin, *Tourism and the “Oriental” or Exotic Other*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Mathijs Pelkmans**

Summer Semester 2006, *The Anthropology of Borders*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

May 11–22, 2006, *Fieldwork Seminar*, MPI for Social Anthropology, Halle/Saale, Germany

June 5 – July 11, 2006, *Qualitative Research Methods*, Aga Khan Humanities Project, Dushanbe, Tajikistan

**Esther Peperkamp**

Winter Semester 2007/08, *Classics in Anthropology*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Winter Semester 2007/08, jointly with Irene Becci, Małgorzata Rajtar and Birgit Huber, *Anthropological Fieldwork Methods*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Anastazja Pilichowska**

Winter Semester 2006/07, *Macrostructure*, Institute of Sociology, University of Łódź, Poland

**Frances Pine**

Spring 2006, *Introduction to Social Anthropology*, Department of Anthropology, Goldsmiths College London, UK



Autumn 2006, *Gender, Sexuality and the Body*, Department of Anthropology, Goldsmiths College London, UK

**Malgorzata Rajtar**

Winter Semester 2007/08, *The Anthropology of Ethics and Morality*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Winter Semester 2007/08, jointly with Irene Becci, Birgit Huber and Esther Peperkamp, *Anthropological Fieldwork Methods*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Birgitt Röttger-Rössler**

Summer Semester 2007, *Leben – Erinnern – Erzählen: Biographische Methode in der Ethnologie I*, Institute of Cultural and Social Anthropology, University of Cologne, Germany

**Richard Rottenburg**

Summer Semester 2006, *Einführung in die Ethnologie der Religion und des Wissens*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Summer Semester 2006, jointly with Armin Höland, *Cultural Defence II: Recht und Multikulturalismus*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Summer Semester 2006, *Wissenschaften in Kulturen, Kulturen in Wissenschaften*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Summer Semester 2006 and 2007, *Research Colloquium Law, Organisation, Science and Technology*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Winter Semester 2006/07, jointly with Thomas Kirsch, *Research Colloquium Law, Organisation, Science and Technology*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Summer Semester 2007, *Einführung in die Ethnologie der Religion und des Rechts und der Politik*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Summer Semester 2007, jointly with Thamar Klein, *Zivilisierte Körper – Perverse Realitäten: Eine Einführung in Queer Theories*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Summer Semester 2007, jointly with Babette Müller-Rockstroh and Julie Laplante, *Tracing Medicine. Guideposts from anthropology of health and science and technology*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Rita Sanders**

March 10–18, 2007, *Geschichtsworkshop zur deutschen Minderheit in Kirgistan*, German Studies, American University – Central Asia, Bishkek, Kyrgyzstan

December 11, 2007, *Training and Exchange: AtlasTI*, MPI for Social Anthropology, Halle/Saale, Germany

**Günther Schlee**

March 2006, January 2007, April 2007, *The Genealogical Method*, MPI for Social Anthropology, Halle/Saale, Germany

March 2006, January 2007, April 2007, *Micro-Census*, MPI for Social Anthropology, Halle/Saale, Germany

May 2006, January 2007, April 2007, *Fieldwork Methods – Diary*, MPI for Social Anthropology, Halle/Saale, Germany

August 27 – September 7, 2007, *Sommerakademie AG 9: Ethnizität und Religion*, Studienstiftung des deutschen Volkes, St. Johann im Ahrntal, Italy

**Ingo Schröder**

Summer Semester 2006 and 2007, *Anthropology of Religion*, Social Anthropology Center, Vytautas Magnus University, Kaunas, Lithuania

Winter Semester 2006/07, *Anthropology of Postsocialism*, Social Anthropology Center, Vytautas Magnus University, Kaunas, Lithuania

Summer Semester 2007, *Introduction to Political Anthropology*, Department of Political Science, Vytautas Magnus University, Kaunas, Lithuania

Winter Semester 2007/08, *Graduate Seminar*, Social Anthropology Center, Vytautas Magnus University, Kaunas, Lithuania

**Tatjana Thelen**

Summer Semester 2006, *Gender und Arbeit*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Summer Semester 2006, jointly with Georgia Kretsi, *Ethnographie des Sozialismus*, Institute for East European Studies, Freie Universität Berlin, Germany

Winter Semester 2007/08, *Soziale Sicherung: Eine ethnologische Annäherung an Konzepte, Ideologien und Akteure*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Bertram Turner**

Summer Semester 2007, *Recht in Afrika: Ethnologische Rechts- und Konfliktforschung in Afrika im Zeitalter der Globalisierung*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

**Lale Yalçın-Heckmann**

February 2006 – July 2006, *Pre-fieldwork Preparation Seminar*, MPI for Social Anthropology, Halle/Saale, Germany

April 2006 and February 2007, *Quantitative Data Analysis – Household Surveys*, MPI for Social Anthropology, Halle/Saale, Germany

Winter Semester 2007/08, *Department II Seminar of the Groups: ‘Citizenship’ and ‘Social Support’*, MPI for Social Anthropology, Halle/Saale, Germany

**Olaf Zenker**

Summer Semester 2006, *Ethnizitäts- und Nationalismusforschung am Beispiel des Nordirlandkonflikts*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Winter Semester 2006/07, *Einführung in ethnographische Methoden*, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

## PhD Examinations

### Franz von Benda-Beckmann

September 15, 2006, John van de Ven, *Toerbeurtijstbouw: Individuele en collectieve rechten in de landbouw van Kerinci, Sumatra, Indonesië*, Wageningen University, The Netherlands (with Han van Dijk, Frans Hüsken, Bill Watson and Leontine Visser)

March 12, 2007, Xuan Phuc To, *Property Making in the Vietnamese Uplands: ethnography of forest conflicts in three Dao villages*, Humboldt University Berlin, Germany (with Jesse Ribot, Thomas Sikor, Friedhelm Streiffler and Tatjana Thelen)

March 2007, Yonariza, *Protected area and local livelihood: a study of people-forest interaction in Barisan/nature reserve, West Sumatra – Indonesia*, Asian Institute of Technology, Klong Luang, Pathumthani, Thailand (with Ganesh P. Shivakoti)

April 12, 2007, Joris J. van de Sandt, *Behind the Mask of Recognition. Defending autonomy and communal resource management in indigenous resguardos, Colombia*, Vrije Universiteit Amsterdam, The Netherlands (with A. J. Hoekema)

December 10, 2007, Jyothi Krishnan, *Enclosed Waters: property rights, technology and ecology in the management of water resources in Palakkad, Kerala*, Wageningen University, The Netherlands (with Linden Vincent and Peter Mollinga)

### Keebet von Benda-Beckmann

October 5, 2006, Barbara Rohregger, *Shifting Boundaries: social security of an urban fringe area of Lilongwe city Malawi*, Erasmus University Rotterdam, The Netherlands (with N. J. H. Huls, Mirjam E. de Bruijn and W. M. J. van Binsbergen)

May 10, 2007, Dire David Tladi, *Towards a Nuanced Conceptualism of Sustainable Development in International Law: an analysis of key environ-economic instruments*, Erasmus University Rotterdam, The Netherlands (with N. J. Schrijver and L. C. Winkel)

July 16, 2007, Charlotte van der Schaaf, *Flowing Structures and Concrete Struggles: irrigation management and institutional change in central eastern Burkina Faso*, Johannes Gutenberg-Universität Mainz, Germany (with Thomas Bierschenk and Carola Lentz)

### Chris Hann

July 10, 2006, Juraj Buzalka, *Nation and Religion: the politics of commemorations in south-east Poland*, Martin Luther University Halle-Wittenberg, Germany (with Richard Rottenburg and Michael Müller)

November 13, 2006, Vlad Naumescu, *Modes of Religiosity in Eastern Christianity: religious processes and social change in Western Ukraine*, Martin Luther University Halle-Wittenberg, Germany (with Richard Rottenburg and Hermann Goltz)

July 5, 2007, László Foszto, *Born again in Postsocialist Romania: ritual, personhood and conversation among the Roma in a Transylvanian village*, Martin Luther University Halle-Wittenberg, Germany (with Richard Rottenburg and Michael Müller)

October 30, 2007, Mary Taylor, *The Politics of Culture: folk critique and transformation of the state in Hungary*, City University of New York, USA (with Gerald Creed and Jane Schneider)

**Deema Kaneff**

November 1, 2007, Stefan Dorondel, *Agrarian Transformation, Social Differentiation, and Land Use Change in Postsocialist Romania*, Humboldt University Berlin, Germany (with Thomas Sikor, Friedhelm Streiffeler, James C. Scott, Tatjana Thelen and Daniel Müller)

**Frances Pine**

December 5, 2006, Nicolette Makovicky, *Material Moralities: craft, networks and family cosmology in central Slovakia*, University College London, UK (with Dinah Eastop)

**Martin Ramstedt**

March 2007, Kim Knibbe, *Faith in the Familiar: continuity and change in religious practices and moral orientations in the south of Limburg*, The Netherlands, Vrije Universiteit Amsterdam, The Netherlands

June 2007, Marinka Copier, *The Raconteurs: negotiating role-play in massively multiplayer online role-playing games*, Utrecht University, The Netherlands

**Richard Rottenburg**

July 10, 2006, Christiane Falge, *The Global Nuer. Modes of transnational livelihoods*, Martin Luther University Halle-Wittenberg, Germany (with Günther Schlee)

July 10, 2006, Juraj Buzalka, *Religion and Civil Society in Poland and Slovakia: social transformations, nationalizations and Europeanization in Carpathian Greek-Catholic communities*, Martin Luther University Halle-Wittenberg, Germany (with Chris Hann)

November 13, 2006, Vlad Naumescu, *Modes of Religiosity in Eastern Christianity. Religious processes and social change in western Ukraine*, Martin Luther University Halle-Wittenberg, Germany (with Chris Hann)

July 5, 2007, László Foszto, *Born again in Postsocialist Romania: ritual, personhood, and conversion among the Roma in a Transylvanian village*, Martin Luther University Halle-Wittenberg, Germany (with Chris Hann)

**Günther Schlee**

July 10, 2006, Christiane Falge, *The Global Nuer. Modes of transnational livelihoods*, Martin Luther University Halle-Wittenberg, Germany (with Richard Rottenburg)

February 1, 2006, Mirjam Laaser, *Geschäftsfrauen im urbanen Afrika: zwischen Pflichten, Verflechtungen und Handlungsspielräumen in der Metropole Nairobi*, University of Bielefeld, Germany (with Gudrun Lachenmann)

December 12, 2006, Michaela Pelican, *Getting along the Grassfields: interethnic relations and identity politics in northwest Cameroon*, Martin Luther University Halle-Wittenberg, Germany (with Burkhard Schnepel)

September 18, 2007, Andrea Nicolas, *From Process to Procedure: Elder's mediation and formality in Eastern Shewa (Ethiopia)*, Freie Universität Berlin, Germany (with Thomas Zitelmann, Ute Luig, Hansjörg Dilger, Achim von Oppen)

**Tatjana Thelen**

March 12, 2007, Xuan Phuc To, *Property Making in the Vietnamese Uplands: ethnography of forest conflicts in three Dao villages*, Humboldt University Berlin, Germany (with Franz von Benda-Beckmann, Thomas Sikor, Friedhelm Streiffler and Jesse Ribot)

July 5, 2007, Matthias Johannes Stahl, *The Political Ecology of Postsocialist Land Use Change: case studies from three villages in southeastern Albania*, Humboldt University Berlin, Germany (with Thomas Sikor, Friedhelm Streiffler, Jeff Romm and Daniel Müller)

November 2, 2007, Stefan Dorondel, *Agrarian Transformation, Social Differentiation, and Land Use Change in Postsocialist Romania*, Humboldt University Berlin, Germany (with Thomas Sikor, Friedhelm Streiffler, James C. Scott, Deema Kaneff and Daniel Müller)

## Visiting Scholars

- ABU-MANGA, AL-AMIN (University of Khartoum, Sudan)  
July 1 – August 31, 2007
- AGADJANIAN, ALEX (Moscow State University for the Humanities, Russia)  
July 15–19, 2006
- AIVAZISHVILI, NINO (Goethe Institut Tbilisi, Georgia)  
October 1, 2007 – January 31, 2008 (funded by the DAAD)
- ANDERSON, DAVID (University of Aberdeen, UK) January 23–30, 2006
- ASKEW, KELLY (University of Michigan, USA) August 10, 2006 – July 31, 2007
- AZHINOV, ALEKSEI (Herzen State Pedagogical University, St. Petersburg, Russia)  
January 21 – March 1, 2007
- BAROVA, VIHRA (Bulgarian Academy of Sciences, Sofia, Bulgaria)  
October 16, 2006 – January 16, 2007
- BORANTO ORRE, BURJI (Marsabit, Kenia) January 1 – July 1, 2007
- BOŠKOVIĆ, ALEKSANDAR (Belgrade University, Serbia) April 15 – June 15, 2006
- BOZZINI, DAVID (University of Neuchâtel, Switzerland) March 31 – August 31,  
2007 (funded by the Swiss National Science Foundation) and October 1,  
2007 – February 29, 2008 (funded by the DAAD)
- BRUNNEGGER, SANDRA (University of Oslo, Norway)  
February 1 – May 18, 2007 (funded by the DAAD)
- BUCHOWSKI, MICHAŁ (University of Poznań, Poland)  
February 15 – March 31, 2006
- BULGAKOVA, TATIANA (Herzen State Pedagogical University, St. Petersburg,  
Russia) January 4 – March 31 and September 23 – December 22, 2007
- CALDWELL, MELISSA (University of California, Santa Cruz, USA)  
August 28 – September 18, 2006 and December 13, 2007 – January 6, 2008
- CRUIKSHANK, JULIE (University of British Columbia, Vancouver, Canada)  
March 21–29 and April 4–10, 2006
- DALINGHAUS, URSULA (Indianapolis, USA) October 17, 2007 – August 30, 2008
- DAVIDHEISER, MARK (Nova Southeastern University, Fort Lauderdale, USA)  
July 19 – August 7, 2007
- DYACHKOVA, GALINA (Heritage Centre Anadyr, Russia)  
August 15 – September 30, 2007
- ERDEMİR, AYKAN (Middle East Technical University, Ankara, Turkey)  
July 31 – August 3, 2006
- EYOEL, MULUGETA (Ethiopia) April 21 – November 4, 2006
- FINKE, PETER (University of Zurich, Switzerland)  
September 21 – October 3, 2006 and February 20 – 22, 2007
- FUNK, DIMITRIJ (Russian Academy of Sciences, Russia) November 19–25, 2007
- GALATY, JOHN (McGill University, Montreal, Canada)  
April 16–21 and October 2–19, 2007

- GINNO BALLO, GINNO (South Omo Research Centre, Ethiopia)  
April 16 – August 8, 2007
- GIORDANO, CHRISTIAN (Université de Fribourg, Switzerland) June 9–26, 2006
- GOINA, CALIN (Babes-Bolyai University Cluj-Napoca, Romania)  
April 16–30, 2007 (funded by the Marie Curie EST-Programme “SocAnth”)
- GRIFFITHS, ANNE (University of Edinburgh, UK)  
March 13 – April 11, 2006 and April 8 – May 10, 2007
- GÜLLÜPINAR, FUAT (Middle East Technical University Ankara, Turkey)  
December 10, 2005–May 15, 2006
- GUO, YUHUA (Tsinghua University, China) June 26 – July 9, 2006
- HAUKANES, HALDIS (University of Bergen, Norway) January 23–26, 2007
- IKEYA, KAZUNOBU (National Museum of Ethnology, Japan) January 24–26, 2007
- ILIEV, ILIA (University of Sofia, Bulgaria) April 11–30, 2007
- ILYINA, VALENTINA ALEKSANDROVNA (Kamchatka State University,  
Petropavlovsk, Russia) July 7–31, 2006
- KHARITONOVA, VALENTINA (Russian Academy of Sciences, Russia)  
November 19–25, 2007
- KHILKHANOVA, ERZHEN (Eastern Siberian State Academy of Culture and Arts,  
Ulan-Ude, Russia) July 2 – August 31, 2007 (funded by the DAAD)
- KODIROVA, NIGORA (Urganch Daulat University, Uzbekistan)  
June 7 – July 31, 2007 (funded by the DAAD)
- KÖHN, STEFFEN (Deutsche Film- und Fernsehakademie Berlin, Germany)  
June 12–13, 2007
- KOMEY, GUMA (University of Juba, Sudan) April 1–30, 2007
- KORMINA, JEANNE (Higher School of Economics, St. Petersburg, Russia)  
October 10 – December 8, 2007 (funded by the Gerda Henkel Foundation)
- KRISHNAN, JYOTHI (University of Wageningen, The Netherlands) June 7–9, 2006
- KUMOLL, KARSTEN (University of Freiburg, Germany)  
June 23–24, 2006; July 13–15, 2007 and September 6–9, 2007
- KURBANOV, KHAN DURDY (Turkmen State University, Ashgabat, Turkmenistan)  
October 7 – December 31, 2006 (funded by the DAAD)
- KUSHKO, NADJA (Toronto University, Canada) May 1 – June 20, 2006
- LANGENHAN, DAGMAR (Center for Research on Contemporary History, Potsdam,  
Germany) July 31 – September 22, 2006
- LEUTLOFF-GRANDITS, CAROLIN (University of Graz, Austria)  
June 1 – July 31, 2006
- LIGHT, NATHAN (Miami University, Oxford, USA) May 7–July 14, 2007
- LUBAS, MARCIN (Jagiellonian University, Cracow, Poland) August 15–31, 2006
- LUGALLA, JOE (University of New Hampshire, USA) November 17–19, 2006
- LULING, VIRGINIA (London, UK) October 2–27, 2007
- MAGOCSI, PAUL ROBERT (Toronto University, Canada) May 3 – June 20, 2006
- MAHIEU, STÉPHANIE (Université Libre de Bruxelles, Belgium) June 15–27, 2006



- MALIKOV, AZIM (Samarkand State University, Uzbekistan)  
August 3 – October 15, 2006
- MEEKER, MICHAEL (University of California, San Diego, USA) May 2–22, 2007
- MIHĂILESCU, VINTILĂ (University of Bucharest, Romania)  
June 20–25, 2006 and April 10–30, 2007
- MULLER, LAUREN (Stellenbosch University, South Africa) April 1–June 30, 2007
- NALETOVA, INNA (University of Vienna, Austria)  
July 14 – September 14, 2006 and July 28 – August 18, 2007
- NAUMOVIC, SLOBODAN (University of Belgrade, Serbia) April 12–30, 2007
- NIEZEN, RON (McGill University, Montreal, Canada) May 9 – June 24, 2007
- NIMA, YANG (International Mongolian Studies Association, Peking, China)  
March 17 – May 17, 2007
- OSMAN, EL HADI IBRAHIM (University of Sinnar, Sudan)  
May 15 – August 15, 2007
- OSMOND, JONATHAN (University of Cardiff, UK) July 14 – August 1, 2007  
(funded by the Alexander von Humboldt Foundation)
- OTOIU, DAMIANA GABRIELA (University of Bucharest, Romania) March 1 –  
May 31, 2007 (funded by the Marie Curie EST-Programme “SocAnth”)
- PIEKE, FRANK (University of Oxford, UK) April 25–28, 2006
- POMPE, SEBASTIAAN (University of Leiden, The Netherlands)  
February 1 – June 30, 2007
- POVOROZNYUK, OLGA (IEA Russian Academy, Moscow, Russia)  
January 15 – February 14, 2007
- RÉGI, TAMÁS (African Research Center of the Geopolitical Council, Budapest,  
Hungary) October 16–30, 2006
- RIBOT, JESSE C. (World Resources Institute, Washington, USA)  
March 1 – April 30, 2007
- ROBBEN, TONY (Utrecht University, The Netherlands) October 4–5, 2007
- RUBIC, TIHANA (University of Zagreb, Croatia) October 1 – December 31, 2007  
(funded by the Marie Curie EST-Programme “SocAnth”)
- SABEV, DESSISLAV (Université Laval, Quebec, Canada)  
September 4 – December 4, 2007
- SAFONOVA, TATIANA (Centre for Independent Social Research, St. Petersburg,  
Russia) October 28 – December 22, 2006 and September 7–17, 2007
- SAGASTER, KLAUS (University of Bonn, Germany), June 8–9, 2006
- SALEMINK, OSKAR (Vrije Universiteit Amsterdam, The Netherlands)  
July 3–7, 2006
- SARIASLAN, KÜBRA ZEYNEP (Ankara University, Turkey)  
January 6 – February 5, 2006
- SÁRKÁNY, MIHÁLY (Hungarian Academy of Sciences, Hungary) June 5–26, 2006
- SEBA, HAILEYESUS (Addis Abeba, Ethiopia) April 24 – June 30, 2006
- SEKERDEJ, KINGA (Jagiellonian University, Poland) January 19–31, 2006

- SHENGMIN, YANG (Central University for Nationalities, Beijing, China)  
June 11 – August 1, 2006
- SHONGOLO, ABDULLAHI (Moyale, Kenia) September 6–27, 2006
- STOKHOF, MALTE (Vrije Universiteit Amsterdam, The Netherlands)  
July 3–7, 2006
- STRASSER, SABINE (University of Vienna, Austria) July 31 – August 3, 2006
- THURSTON, ANDREW J. (University College London, UK)  
September 25 – December 23, 2006 (funded by the ESRC)
- TITZE, ANJA (Technische Universität Dresden, Germany)  
November 10, 2005 – June 30, 2008
- TOMOVA, ILONA (Bulgarian Academy of Sciences, Bulgaria)  
October 16, 2006 – March 16, 2007
- TONAH, STEVE (University of Ghana, Ghana) June 26 – July 5, 2006  
and October 4 – November 30, 2007
- TOSIĆ, JELENA (Austrian Academy of Sciences, Austria) April 2 – May 31, 2006
- VALTCHINOVA, GALIA (Bulgarian Academy of Sciences, Sofia, Bulgaria)  
January 10–February 12 and June 7–26, 2006
- VARGA, ZSUZSANNA (University of Budapest, Hungary) August 3–31, 2006  
(funded by the Alexander von Humboldt Foundation)
- VASILE, MONICA (University of Bucharest, Romania) March 30 – June 30, 2006  
and November 28, 2006 – February 27, 2007 (funded by Marie Curie EST-  
Programme “SocAnth”)
- VERMEULEN, HAN F. (Leiden, The Netherlands)  
September 1, 2006 – March 31, 2008
- VESELIČ, MAJA (University of Ljubljana, Slovenia) April 1–June 30, 2007  
(funded by the Marie Curie EST-Programme “SocAnth”)
- VOUTIRA, EFTIHIA (University of Macedonia, Thessaloniki, Greece)  
June 16–20, 2006
- WEILENMANN, MARKUS (Office for Conflict Research in Developing Countries,  
Rüschlikon, Switzerland) April 13–16, 2007
- WELCH, CAMERON (McGill University, Montreal, Canada) April 16–28, 2007
- WHITE, ROBERT (University of Wisconsin, Madison, USA) June 11–15, 2007
- WIBER, MELANIE (University of New Brunswick, Canada) July 8–24, 2007
- ZARDYKHAN, ZARMUKHAMED (Ankara University, Turkey)  
August 1 – September 30, 2006

## Conferences and Workshops

### **Workshop in Anthropology and Cultural History “Caucasus Paradigms”, March 16–17, 2006**

*Convenors: Lale Yalçın-Heckmann (MPI for Social Anthropology) and Bruce Grant (New York University, USA)*

Papers presented by: LEVON ABRAHAMIAN (National Academy of Sciences of Armenia, Yerevan, Armenia), GEORGI DERLUGIAN (Northwestern University, Evanston, USA), BRUCE GRANT (New York University, USA), CHRIS HANN (MPI for Social Anthropology), ERIN KOCH (Middlebury College, Vermont, USA), PAUL MANNING (Trent University, Ontario, Canada), SHAHIN MUSTAFAYEV (Azerbaijan Academy of Sciences, Baku, Azerbaijan), MATHIJS PELKMANS (MPI for Social Anthropology), ANTON POPOV (University of Warwick, Coventry, UK), NONA SHAHNAZARIAN (Centre for Pontic and Caucasian Studies, Krasnodar, Russia), LALE YALÇIN-HECKMANN (MPI for Social Anthropology)

### **Rural Property Network – Workshop III: Paradoxical Conjunctions: access to rural resources in a transnational environment** (funded by the German Research Foundation), **March 31 – April 1, 2006**

*Convenor: Bertram Turner (MPI for Social Anthropology)*

Papers presented by: FRANZ VON BENDA-BECKMANN (MPI for Social Anthropology), DAVID LORENZO (Roskilde University, Denmark), MONIQUE NUIJTEN (Wageningen University, The Netherlands), BERTRAM TURNER (MPI for Social Anthropology), MARKUS WEILENMANN (Office for Conflict Research in Developing Countries, Rüşchlikon, Switzerland), MELANIE WIBER (University of New Brunswick, Canada), EDWIN WILMSEN (University of Texas, Austin, USA)

Discussants: KEEBET VON BENDA-BECKMANN (MPI for Social Anthropology), KARL MARTIN BORN (Free University Berlin, Germany), BERNHARD GILL (University Munich, Germany), LUTZ LASCHEWSKI (University of Rostock, Germany), MARIANNE PENKER (University for Soil Sciences, Vienna, Austria), THOMAS SIKOR (Humboldt University Berlin, Germany)

### **Inequality: a Bulgaria-Poland comparison, Lublin, Poland** (funded by the Volkswagen Foundation), **April 11–12, 2006**

*Convenors: Deema Kaneff and Frances Pine (MPI for Social Anthropology)*

Papers presented by: VIHRA BAROVA (Bulgaria), MICHAŁ BUCHOWSKI (Poland), KINGA SEKERDEJ (Poland), ELZBIETA TARKOWSKA (Poland), ISKRA VELINOVA (Bulgaria), ANNA WITESKA (Poland), GRZEGORZ ZABLOCKI (Poland), MEGLENA ZLATKOVA (Bulgaria)

**New Religiosity and Inter-generational Conflict in Northeast Africa,  
April 26–28, 2006**

*Convenors: Günther Schlee (MPI for Social Anthropology), Data Dea (MPI for Social Anthropology) and Christiane Falge (University of Bremen)*

Papers presented by: OSMAN MOHAMED OSMAN ALI (University of Khartoum, Sudan), HUSSEIN AHMED (Addis Ababa University, Ethiopia), TADESSE BERISSO (Addis Ababa University, Ethiopia), DATA DEA (MPI for Social Anthropology), CHRISTIANE FALGE (University of Bremen, Germany), DENA FREEMAN (London School of Economics and Political Science, UK), RANNVEIG HAGA (Uppsala University, Sweden), TRICIA REDEKER HEPNER (University of California, Los Angeles, USA), LEIF MANGER (University of Bergen, Norway), AKIRA OKAZAKI (Hitotsubashi University, Tokyo, Japan), RICHARD ROTTENBURG (Martin Luther University Halle-Wittenberg, Germany), GÜNTER SCHLEE (MPI for Social Anthropology), HAILEYESUS SEBA (Unity University, Addis Ababa, Ethiopia), MAGNUS TREIBER (University of Munich, Germany)

Discussant: DONALD DONHAM (University of California, Davis, USA)

**Migration and City Scale, May 19–20, 2006**

*Convenors: Nina Glick Schiller (University of New Hampshire, USA and MPI for Social Anthropology) and Ayşe Çağlar (Central European University, Hungary)*

Papers presented by: NEIL BRENNER (New York University, New York, USA), CAROLINE B. BRETTELL (Southern Methodist University, Dallas, USA), AYŞE ÇAĞLAR (Central European University, Budapest, Hungary), RIJK VAN DIJK (African Studies Centre, Leiden, The Netherlands), BELA FELDMAN-BIANCO (UNICAMP, São Paulo, Brazil), NINA GLICK SCHILLER (University of New Hampshire, USA and MPI for Social Anthropology), JUDITH GOODE (Temple University, Philadelphia, USA), BRUNO RICCIO (University of Bologna, Italy), RUBA SALIH (University of Bologna, Italy), MICHAEL SAMERS (University of Nottingham, UK), GÜNTER SCHLEE (MPI for Social Anthropology), PNINA WEBNER (University of Keele, UK)

Discussants: BETTINA MANN (MPI for Social Anthropology), JAN RATH (University of Amsterdam, The Netherlands)

**Doing Anthropology in Communist Times. The case of Southeast Europe,  
June 8–9, 2006**

*Convenors: Chris Hann (MPI for Social Anthropology) and Vintilă Mihăilescu (University of Bucharest, Romania)*

Papers presented by: MILENA BENOVSKA (New Bulgarian University, Sofia, Bulgaria), ALEKSANDAR BOŠKOVIĆ (Belgrade University, Serbia), CONSTANTIN ERETESCU (USA), VASSIL GARNIZOV (New Bulgarian University, Sofia, Bulgaria), GORDANA GORUNOVIC (University of Belgrade, Serbia), CHRIS HANN (MPI for Social Anthropology), OTILIA HEDESAN (West University, Timisoara, Romania), ILIYA ILIEV (University of Sofia, Bulgaria), CORINA IOSIF (Romania), ANELIA KASSABOVA

(Bulgaria), SLOBODAN NAUMOVIC (University of Belgrade, Serbia), MLADENA PRELIC (Serbian Academy of Sciences and Arts, Belgrade, Serbia), IVANA SPASIC (University of Belgrade, Serbia)

### **Anthropological Approaches to ‘The Economy’, June 21–24, 2006**

*Convenors: Chris Hann (MPI for Social Anthropology) and Keith Hart (Goldsmiths College London, UK)*

Papers presented by: CATHERINE ALEXANDER (Goldsmiths College London, UK), JAMES G. CARRIER (Oxford Brookes University, UK), DAVID GRAEBER (Yale University, USA), CHRIS GREGORY (The Australian National University, Canberra, Australia), STEPHEN GUDEMAN (University of Minnesota, USA), JANE GUYER (The John Hopkins University, Baltimore, USA), CHRIS HANN (MPI for Social Anthropology), KEITH HART (Goldsmiths College London, UK), JONATHAN PARRY (London School of Economics, UK), JEAN-MICHEL SERVET (Institut universitaire d'études du développement, Geneva, Switzerland), GERD SPITTLER (University of Bayreuth, Germany), PHILLIPPE STEINER (Université Charles de Gaulle, Lille, France)

Discussants: JENS BECKERT (MPI for the Study of Societies, Cologne, Germany), FRANCES PINE (Goldsmiths College London, UK), MIHÁLY SÁRKÁNY (Hungarian Academy of Sciences, Hungary)

### **Social Support and Kinship in China, June 29, 2006**

*Convenors: Chris Hann and the ‘East Asia Group’ (MPI for Social Anthropology)*

Papers presented by: AYXEM ELI, FRIEDERIKE FLEISCHER, CHRIS HANN, HELENA OBENDIEK, SAWUT PAWAN, SARAH SCHEFOLD, MARKUS SCHLECKER, XIUJIE WU  
Discussants: ILDIKÓ BELLÉR-HANN (Martin Luther University Halle-Wittenberg, Germany), ANNA BOERMEL (University of Oxford, UK), MAREILE FLITSCH (Technical University Berlin, Germany), FRANK PIEKE (University of Oxford, UK), YANG SHENGMIN (Central Nationalities University, Beijing, China), GUO YUHUA (Tsinghua University, Beijing, China)

### **Conference of the KASS Team, Graz, Austria, June 27–30, 2006**

*Convenors: Patrick Heady (MPI for Social Anthropology), Hannes Grandits (University of Graz, Austria), Heiko Kastner (MPI for Social Anthropology)*

42 scientists from 9 countries reviewed fieldwork and historical findings prior to the final year of analysis and report writing at Karl Franzens University Graz.

### **Global Connections and Emerging Inequalities in Europe, July 6–7, 2006**

*Convenors: Deema Kaneff and Frances Pine (MPI for Social Anthropology)*

Papers presented by: TUNC AYBAK (Middlesex University, UK), MELISSA CALDWELL (University of California, Santa Cruz, USA), JAN GRILL (University of St. Andrews, UK), ANGELA JANCIUS (Youngstown State University, USA), STEF JANSEN (University of Manchester, UK), DEEMA KANEFF (MPI for Social Anthropology), DAVID

KIDECKEL (Central Connecticut State University, USA), KATALIN KOVÁCS (Hungarian Academy of Sciences, Hungary), MATTHIAS LÜCKE (The Kiel Institute for the World Economy, Kiel, Germany), FRANCES PINE (MPI for Social Anthropology), NIGEL SWAIN (University of Liverpool, UK), KAROLINA SZMAGALSKA (New School for Social Research, New York, USA), ELZBIETA TARKOWSKA (Polish Academy of Sciences, Warsaw, Poland), ILONA TOMOVA (Bulgarian Academy of Sciences, Bulgaria), MIRIAM TORRENS ARNAL (Universitat Autònoma de Barcelona, Spain) Discussants: REINHARD KRECKEL (Martin Luther University Halle-Wittenberg, Germany), JOHN EIDSON (MPI for Social Anthropology), LALE YALÇIN-HECKMANN (MPI for Social Anthropology)

**Religious and Secular Sources of Moralities in Eastern Germany,  
July 17, 2006**

*Convenors: Chris Hann and Irene Becci, Birgit Huber, Esther Peperkamp, Malgorzata Rajtar (MPI for Social Anthropology)*

Papers presented by: IRENE BECCI (MPI for Social Anthropology), JOSÉ CASANOVA (New School for Social Research, New York, USA), ANSELMA GALLINAT (Newcastle University, UK), CHRIS HANN (MPI for Social Anthropology), KLAUS HARTMANN (University of Bonn, Germany), BIRGIT HUBER (MPI for Social Anthropology), DAVID MARTIN (London, UK), OLAF MÜLLER (Viadrina University, Frankfurt/Oder), ESTHER PEPERKAMP (MPI for Social Anthropology), MALGORZATA RAJTAR (MPI for Social Anthropology)

**The Artifices of Government. On the appropriation, the use and the  
formation of states, July 20–21, 2006**

*Convenors: Julia Eckert (MPI for Social Anthropology), Dietrich Jung (Danish Institute for International Studies, Denmark) and Klaus Schlichte (Humboldt University Berlin, Germany)*

Papers presented by: THOMAS BIERSCHENK (Johannes Gutenberg University of Mainz, Germany), BERIT BLIESEMANN-DE GUEVARA (Helmut Schmidt University, Hamburg, Germany), BARBARA CHRISTOPHE (Viadrina University, Frankfurt/Oder, Germany), WOLFGANG GABBERT (University of Hannover, Germany), BARBARA HARRISS-WHITE (University of Oxford, UK), ABDULHAMIT KIRMIZI (Bogazici University, Istanbul, Turkey), JOEL MIGDAL (University of Washington, Seattle, USA), MICHAEL ROLL (Friedrich-Ebert-Stiftung, South Africa Office), ANGELA SANTAMARIA (University Externado de Colombia; EHESS, Paris, France), REGINE SCHÖNENBERG (Freie Universität Berlin, Germany), OLE THERKILDSEN (Danish Institute for International Studies, Copenhagen, Denmark)

Discussants: JULIA ECKERT (MPI for Social Anthropology), DIETRICH JUNG (Danish Institute for International Studies, Denmark), KLAUS SCHLICHT (Humboldt University Berlin, Germany)

**Annual Workshop “Biomedicine in Africa I”, August 22–25, 2006**

*Convenors: Richard Rottenburg (Martin Luther University Halle-Wittenberg and MPI for Social Anthropology) and Tamar Klein (MPI for Social Anthropology)*

*Participants: WENZEL GEISSLER (London School of Hygiene & Tropical Medicine, UK), THAMAR KLEIN (MPI for Social Anthropology), STACEY LANGWICK (Cornell University, Ithaca, USA), JULIE LAPLANTE (MPI for Social Anthropology), BABETTE MÜLLER-ROCKSTROH (MPI for Social Anthropology), VINH-KIM NGUYEN (Université de Montréal, Canada), RICHARD ROTTENBURG (Martin Luther University Halle-Wittenberg and MPI for Social Anthropology), VIRGINIE TALLIO (MPI for Social Anthropology)*

**Divided They Stand: the affordance of state borders in the Horn of Africa  
September 7–8, 2006,**

*Convenors: Dereje Feyissa and Markus V. Höhne (MPI for Social Anthropology)*

*Papers presented by: ASILI ABDI ADAN (Office of Telecommunication, Nairobi, Kenya), LEE CASSANELLI (University of Pennsylvania, USA), FRANCESCA DECLICH (University of Urbino, Italy), DEREJE FEYISSA (MPI for Social Anthropology), MARKUS V. HÖHNE (MPI for Social Anthropology), SUZANNE LILIUS (Independent Researcher, Finland), JOHN MARKAKIS (University of Crete, Rethymnon, Greece), YASIN MOHAMMED (Lucy Pastoral Development Initiative, Addis Ababa, Ethiopia), GÜNTHER SCHLEE (MPI for Social Anthropology), ABDULLAHI A. SHONGOLO (HSC, Independent Scholar, Moyale, Kenya), PETER WAFULA WEKESA (Kenyatta University, Nairobi, Kenya), WOLBERT G. C. SMIDT (University of Hamburg, Germany)  
Discussant: CHRISTOPHER CLAPHAM (University of Cambridge, UK)*

**Beyond Writing Culture. Current intersections of epistemologies and  
practices of representation, September 28–29, 2006**

*Convenors: Olaf Zenker (MPI for Social Anthropology) and Karsten Kumoll (University of Freiburg, Germany)*

*Papers presented by: VINCENT CRAPANZANO (The City University of New York, USA), CHRISTOPHE HEINTZ (EHESS, Paris, France), THOMAS G. KIRSCH (Martin Luther University Halle-Wittenberg, Germany), KARSTEN KUMOLL (University of Freiburg, Germany), BOIKE REHBEIN (University of Freiburg, Germany), STEPHEN P. REYNA (University of New Hampshire, Durham, USA), GÜNTHER SCHLEE (MPI for Social Anthropology), STEFFEN STROHMENGER (Martin Luther University Halle-Wittenberg, Germany), JOHN H. ZAMMITO (Rice University, Houston, USA), OLAF ZENKER (MPI for Social Anthropology)*

*Discussants: ROZITA DIMOVA (MPI for Social Anthropology), RICHARD ROTTENBURG (Martin Luther University Halle-Wittenberg, Germany)*

**The Powerful Presence of the Past: historical dimensions of integration and conflict in the Upper Guinea Coast, October 19–21, 2006**

*Convenors: Jacqueline Knörr and the Research Group "Integration and Conflict in the Upper Guinea Coast" (MPI for Social Anthropology)*

Papers presented by: GERHARD ANDERS (University of Zurich, Switzerland), ALICE BELLAGAMBA (University of Milan, Italy), DAVID BERLINER (Central European University, Budapest, Hungary), MARK DAVIDHEISER (Nova Southeastern University, Ft. Lauderdale, USA), SAMUEL DUWORKO II (University of Liberia, Monrovia, Liberia), REBEKKA EHRET (University of Basel, Switzerland), STEPHEN ELLIS (African Studies Centre, Leiden, the Netherlands), JAMES FAIRHEAD (University of Sussex, UK), RICHARD FANTHORPE (University of Sussex, UK), VERONIKA FUEST (MPI for Social Anthropology), CHRISTIAN HØJBJERG (University of Copenhagen, Denmark), SVEND HOLSOE (University of Delaware, Newark, USA), JACQUELINE KNÖRR (MPI for Social Anthropology), PETER MARK (Wesleyan University, Middletown, USA), BRUCE MOUSER (University of Wisconsin, La Crosse, USA), WILLIAM P. MURPHY (Northwestern University, Evanston, USA), KRIJN PETERS (University of Swansea, UK), RAMON SARRÓ (University of Lisbon, Portugal), ELIZABETH SCHMIDT (Loyola College in Maryland, Baltimore, USA), ROSALIND H. SHAW (Tufts University Medford, USA), SUSAN SHEPLER (American University, Washington DC, USA), MARINA TEMUDO (Institute of Tropical Scientific Research, Lisbon, Portugal), ELIZABETH TONKIN (Queen's University of Belfast, Northern Ireland), WILSON TRAJANO FILHO (University of Brasilia, Brasil), NATHALIE WŁODARCZYK (Kings College, London, UK), ALFRED ZULU (University of Liberia, Monrovia, Liberia)

**Law and Governance, November 9–11, 2006**

*Convenors: Franz von Benda-Beckmann, Keebet von Benda-Beckmann and Julia Eckert (MPI for Social Anthropology)*

Papers presented by: KEEBET VON BENDA-BECKMANN (MPI for Social Anthropology), FRANZ VON BENDA-BECKMANN (MPI for Social Anthropology), JEAN COMAROFF (University of Chicago, USA), JOHN L. COMAROFF (University of Chicago, USA), BILL DERMAN (Michigan State University, USA), JULIA ECKERT (MPI for Social Anthropology), MARIE-CLAIRE FOBLETS (Catholic University Leuven, Belgium), ANNE GRIFFITHS (University of Edinburgh, UK), ANNE HELLMUM (University of Oslo, Norway), SUSAN F. HIRSCH (George Mason University, Fairfax, USA), TOBIAS KELLY (University of Edinburgh, UK), BILL MAURER (University of California, Irvine, USA), SALLY E. MERRY (New York University, USA), MARTHA MUNDY (London School of Economics, UK), TANIA MURRAY LI (University of Toronto, Canada), DAVID NELKEN (University of Macerata, Italy; Cardiff University, UK), MONIQUE NUIJTEN (Wageningen University, The Netherlands), HANNE PETERSEN (University of Copenhagen, Denmark), RICHARD ROTTENBURG (Martin Luther University Halle-Wittenberg, Germany), REETTA TOIVANEN (Humboldt University Berlin, Germany), BERTRAM TURNER (MPI for Social Anthropology),



MELANIE G. WIBER (University of New Brunswick, Canada), WERNER ZIPS (University of Vienna, Austria)

Chairs: THOMAS BIRSCHENK (University of Mainz, Germany), CAROL GREENHOUSE (University of Princeton, USA), JAN MICHIEL OTTO (Leiden University, The Netherlands), FERNANDA PIRIE (University of Oxford, UK), SHALINI RANDERIA (University of Zurich, Switzerland), SIMON ROBERTS (London School of Economics, UK), GÜNTHER SCHLEE (MPI for Social Anthropology), GORDON R. WOODMAN (University of Birmingham; UK), LALE YALÇIN-HECKMANN (MPI for Social Anthropology)

**Deutsch-Russische Begegnungen 2006: Naturhistorische und ethnologische Sammlungen aus Sibirien (18.–20. Jahrhundert), Frankesche Stiftungen zu Halle, November 16–18, 2006**

*Convenors: Wieland Hintzsche (Frankesche Stiftungen, Halle/Saale, Germany) and Joachim Otto Habeck (MPI for Social Anthropology)*

Papers presented by: JOZIEN J. DRIESSEN VAN HET REVE (Amsterdam, The Netherlands), ALEKSANDR C. ÉLERT (Novosibirsk, Russia), JOACHIM OTTO HABECK (MPI for Social Anthropology), WIELAND HINTZSCHE (Frankesche Stiftungen zu Halle) PETER HOFFMANN (Nassenheide, Germany), ALEKSANDR P. JARKOV (Tjumen', Russia), RENÉE KISTEMAKER (Amsterdam, The Netherlands), ÉDUARD I. KOLČINSKIJ (St. Petersburg, Russia), ANNA N. KOPANEVA (St. Petersburg, Russia), NATALIJA P. KOPANEVA (St. Petersburg, Russia), ALETTA LEIPOLD (Halle/Saale, Germany), NATASHA O. LIND (Aarhus, Denmark), THOMAS MÜLLER-BAHLKE (Frankesche Stiftungen zu Halle), JOACHIM RUF (Pfungstadt, Germany), ROLF SIEMON (Hannoversch Münden, Germany), VLADIMIR V. SOBOLEV (St. Petersburg, Russia), ALEKSEJ SOLOPOV (Moscow, Russia), IRINA V. TUNKINA (St. Petersburg, Russia), ULLRICH WANNHOFF (Berlin, Germany)

**Transformations of Law in Poli-cultural Contexts (Study Day of the Graduate School Asia and Africa in World Reference Systems), November 29, 2006**

*Convenors: Franz and Keebet von Benda-Beckmann (MPI for Social Anthropology) and Katharina Schramm (Martin Luther University Halle-Wittenberg, Germany)*

Papers presented by: FRANZ VON BENDA-BECKMANN (MPI for Social Anthropology) KEEBET VON BENDA-BECKMANN (MPI for Social Anthropology), LUTZ GREISINGER (Martin Luther University Halle-Wittenberg, Germany), MARKUS V. HÖHNE (MPI for Social Anthropology), KAI PORWOLL (Martin Luther University Halle-Wittenberg, Germany), KATHARINA SCHRAMM (Martin Luther University Halle-Wittenberg, Germany),

**Reassessing Religion in Siberia and Neighbouring Regions,  
December 6–8, 2006**

*Convenors: Virginie Vaté, Agnieszka Halemba and Joachim Otto Habeck  
(MPI for Social Anthropology)*

Papers presented by: OL'GA BALALAEVA (New Mexico State University, USA), ANYA BERNSTEIN (New York University, USA), LUDEK BROZ (University of Cambridge, UK), GUDRUN BUCHER (Johann Wolfgang Goethe University Frankfurt, Germany), JUSTINE BUCK QUIJADA (University of Chicago, USA), ELENA EROKHINA (Russian Academy of Sciences, Novosibirsk, Russia), ELENA FURSOVA (Russian Academy of Sciences, Novosibirsk, Russia), ELENA GOLOVNEVA (Omsk State Technical University, Russia), ROBERTE HAMAYON (Ecole Pratique des Hautes Etudes, Paris, France), JUDITH HANGARTNER (University of Bern, Switzerland), JAANIKA JAANITS (University of Tartu, Estonia), ZELJKO JOKIC (La Trobe University, Melbourne, Australia), VALENTINA KHARITONOVA (Russian Academy of Sciences, Moscow, Russia), BENEDIKTE KRISTENSEN (University of Copenhagen, Denmark), PIET KOOSA (University of Tartu, Estonia), JULIA KOVAL'CHUK (Russian Academy of Sciences, Novosibirsk, Russia), ART LEETE (University of Tartu, Estonia), TATIANA SAFONOVA (Centre for Independent Sociological Research, St. Petersburg, Russia), ISTVÁN SÁNTHA (Hungarian Academy of Sciences, Budapest, Hungary), ANDREI VINOGRADOV (University of Saskatchewan, Saskatoon, Canada), ANDREW WIGET (New Mexico State University, Las Cruces, USA), LIA ZOLA (University of Bergamo, Italy)

Discussants: GIOVANNI DA COL (University of Cambridge, UK), KRISZTINA KEHL-BODROGI (MPI for Social Anthropology), PIERS VITEBSKY (University of Cambridge, UK)

**Disciplining Anthropology: a transatlantic dialogue, February 22–23, 2007**

*Convenors: Rozita Dimova (MPI for Social Anthropology) and Sylvia Yanagisako (Stanford University, USA)*

Papers presented by: FRANZ VON BENDA-BECKMANN (MPI for Social Anthropology), DIMITRA GEFOU-MADIANOU (Panteion University of Social and Political Sciences, Athens, Greece), SARAH GREEN (University of Manchester, UK), IAN HODDER (Stanford University, USA), WENDY JAMES (University of Oxford, UK), ORVAR LÖFGREN (University of Lund, Sweden), GEORGE MARCUS (University of California, USA), MICHEL NAEPELS (CNRS GTMS, Paris, France), CESARE POPPI (Università di Bologna, Italy), GÜNTHER SCHLEE (MPI for Social Anthropology), DAN SEGAL (Pitzer College, Claremont, USA), MICHAEL SILVERSTEIN (University of Chicago, USA), SERGEI SOKOLOVSKI (Russian Academy of Sciences, Moscow, Russia), HAN F. VERMEULEN (MPI for Social Anthropology), SYLVIA YANAGISAKO (Stanford University, USA)

**Annual Workshop “Biomedicine in Africa II”, March 20–23, 2007**

*Convenors: Richard Rottenburg (Martin Luther University Halle-Wittenberg and MPI for Social Anthropology) and Julie Laplante (MPI for Social Anthropology)*

*Participants: WENZEL GEISSLER (London School of Hygiene & Tropical Medicine, UK), THAMAR KLEIN (MPI for Social Anthropology), STACEY LANGWICK (Cornell University, Ithaca, USA), JULIE LAPLANTE (MPI for Social Anthropology), BABBETTE MÜLLER-ROCKSTROH (MPI for Social Anthropology), VINH-KIM NGUYEN (Université de Montréal, Canada), RUTH PRINCE, RICHARD ROTTENBURG (Martin Luther University Halle-Wittenberg and MPI for Social Anthropology), VIRGINIE TALLIO (MPI for Social Anthropology), JULIA ZENKER (Martin Luther University Halle-Wittenberg, Germany)*

**Islamworkshop of the Humanities Section of the Max Planck Society, March 27, 2007**

*Convenors: Günther Schlee (MPI for Social Anthropology) and Reinhard Zimmermann (MPI for Comparative and International Private Law, Hamburg)*

*Participants: MUSTAFA ABDELBAQI (MPI for Foreign and International Criminal Law, Freiburg), HANS-JÖRG ALBRECHT (MPI for Foreign and International Criminal Law, Freiburg), FRANZ VON BENDA-BECKMANN (MPI for Social Anthropology), KEEBET VON BENDA-BECKMANN (MPI for Social Anthropology), CLEMENS FEINÄUGLE (MPI for Comparative Public Law and International Law, Heidelberg), ULRIKE FREITAG (Centre for Modern Oriental Studies, Berlin), IMEN GALLALA (MPI for Comparative and International Private Law, Hamburg), GHASSEM GHASSEMI (MPI for Foreign and International Criminal Law, Freiburg), KRISZTINA KEHL-BODROGI (MPI for Social Anthropology), JANI KIROV (MPI for European Legal History, Frankfurt/Main), NADIA LAGDALI (MPI for Intellectual Property, Competition and Tax Law, München), STEFAN LEDER (Centre for Oriental Studies, Martin Luther University Halle-Wittenberg), SIMONE MALZ (MPI for Comparative Public Law and International Law, Heidelberg), CARLO POHLHAUSEN (MPI for Intellectual Property, Competition and Tax Law, München), ZORAN POKROVAC (MPI for European Legal History, Frankfurt/Main), HASSAN REZAEI (MPI for Foreign and International Criminal Law, Freiburg), MOHAMMED SADR (MPI for Foreign and International Criminal Law, Freiburg), GÜNTHER SCHLEE (MPI for Social Anthropology), BURKHARD SCHNEPEL (Centre for Oriental Studies, Martin Luther University Halle-Wittenberg), AVINOAM SHALEM (Kunsthistorisches Institut in Florence – Max Planck Institute, Italy), SILVIA TELLENBACH (MPI for Foreign and International Criminal Law, Freiburg), BERTRAM TURNER (MPI for Social Anthropology), NADJMA YASSARI (MPI for Comparative and International Private Law, Hamburg), REINHARD ZIMMERMANN (MPI for Comparative and International Private Law, Hamburg)*

**Second Joint Activity of the Marie Curie PhD Programme SocAnth** (funded by the European Commission), **April 17–21, 2007**

*Convenors: Bettina Mann (MPI for Social Anthropology) and Michael Stewart (University College London, UK)*

Papers presented by: VIOREL ANASTASOAI (University College London, UK), MAGDA CRACIUN (University College London, UK), TAMÁS DOMBOS (Central European University, Budapest, Hungary), RAZVAN DUMITRU (University College London, UK), OLENA FEDYUK (Central European University, Budapest, Hungary), IDA HARBOE KNUDSEN (MPI for Social Anthropology), EVA ZSUZSANNA KATONA (Goldsmiths College London, UK), ALEKSANDRA ŁOJEK-MAGDZIARZ (Jagiellonian University, Krakow, Poland), DAMIANA OTOIU (Free University of Brussels, Belgium and University of Bucharest, Romania), RALUCA PERNES (Babes-Bolyai University, Cluj-Napoca, Romania), ELISABETH SCHOBER (Central European University, Budapest, Hungary), MICHAL ŠÍPOŠ (Goldsmiths College London, UK), MONICA VASILE (University of Bucharest, Romania), MAJA VESELIČ (University of Ljubljana, Slovenia), LARISSA VETTERS (German University of Administrative Sciences, Speyer, Germany)

Discussants: FRANZ VON BENDA-BECKMANN (MPI for Social Anthropology), KEEBET VON BENDA-BECKMANN (MPI for Social Anthropology), DAVID BERLINER (Central European University, Budapest, Hungary), SOPHIE DAY (Goldsmiths College London, UK), JULIA ECKERT (MPI for Social Anthropology), JOHN GALATY (McGill University, Montreal, Canada), CALIN GOINA (Babes-Bolyai University, Cluj-Napoca, Romania), DON KALB (Central European University, Budapest, Hungary), MARIUS LAZAR (Babes-Bolyai University, Cluj-Napoca, Romania), FRANCES PINE (Goldsmiths College London, UK), GÜNTHER SCHLEE (MPI for Social Anthropology), MICHAEL STEWART (University College London, UK), BERTRAM TURNER (MPI for Social Anthropology), LALE YALÇIN-HECKMANN (MPI for Social Anthropology)

**Science and Technology, June 7, 2007**

*Convenors: Richard Rottenburg (Martin Luther University Halle-Wittenberg and MPI for Social Anthropology) and Virginie Tallio (MPI for Social Anthropology)*

Participants: RENÉ GERRETS (New York University, USA), VIOLA HÖRBST (Ludwig Maximilians University, Munich, Germany), THAMAR KLEIN (MPI for Social Anthropology), JULIE LAPLANTE (MPI for Social Anthropology), JESSICA MESMAN (Maastricht University, The Netherlands), BABETTE MÜLLER-ROCKSTROH (MPI for Social Anthropology), LAUREN MULLER (Stellenbosch University, South Africa), TOBIAS REES (University of California, Berkeley, USA), STEVEN ROBINS (Stellenbosch University, South Africa), RICHARD ROTTENBURG (Martin Luther University Halle-Wittenberg and MPI for Social Anthropology), VIRGINIE TALLIO (MPI for Social Anthropology), JULIA ZENKER (Martin Luther University Halle-Wittenberg, Germany)

**Follow up Workshop of the Annual Workshop “Biomedicine in Africa II”, July 3–4, 2007**

*Convenors: Richard Rottenburg (Martin Luther University Halle-Wittenberg and MPI for Social Anthropology) and Julie Laplante (MPI for Social Anthropology)*

*Participants: SHEILA JASANOFF (Harvard University, USA), THAMAR KLEIN (MPI for Social Anthropology), JULIE LAPLANTE (MPI for Social Anthropology), BABETTE MÜLLER-ROCKSTROH (MPI for Social Anthropology), LAUREN MULLER (Stellenbosch University, South Africa), TREVOR PINCH (Cornell University, Ithaca, USA), STEVEN ROBINS (Stellenbosch University, South Africa), SUSAN REYNOLDS WHYTE (University of Copenhagen, Denmark), RICHARD ROTTENBURG (Martin Luther University Halle-Wittenberg and MPI for Social Anthropology), VIRGINIE TALLIO (MPI for Social Anthropology), JULIA ZENKER (Martin Luther University Halle-Wittenberg, Germany)*

**Race, Ethnicity, Genetics: re/creating categories of difference and belonging (Study Day of the Graduate School Asia and Africa in World Reference Systems), July 11–12, 2007**

*Convenors: Richard Rottenburg (Martin Luther University Halle-Wittenberg and MPI for Social Anthropology) and Katharina Schramm (Martin Luther University Halle-Wittenberg, Germany)*

*Papers presented by: INA KERNER (Technical University of Berlin, Germany), MICH KNECHT (Humboldt University Berlin, Germany), STEFAN PALMIÉ (University of Chicago, USA), RICHARD ROTTENBURG (Martin Luther University Halle-Wittenberg and MPI for Social Anthropology), KATHARINA SCHRAMM (Martin Luther University Halle-Wittenberg, Germany), SUMAN SETH (Cornell University, Ithaca, USA), DAVID SKINNER (Anglia Ruskin University, Cambridge, UK), PETER WADE (University of Manchester, UK)*

**Reconstructing the House of Culture, September 13–14, 2007**

*Convenors: Joachim Otto Habeck, Brian Donahoe, Virginie Vaté, István Sántha, Agnieszka Halemba and Kirill Istomin (MPI for Social Anthropology)*

*Papers presented by: GALINA DIACHKOVA (“Heritage of Chukotka” Museum Centre, Anadyr’, Russia), BRIAN DONAHOE (MPI for Social Anthropology), BRUCE GRANT (New York University, USA), JOACHIM OTTO HABECK (MPI for Social Anthropology), AGNIESZKA HALEMBA (GWZO at Leipzig University, Germany and MPI for Social Anthropology), CHRIS HANN (MPI for Social Anthropology), BIRGIT HUBER (MPI for Social Anthropology), ALI IGMEN (California State University, Long Beach, USA), KIRILL ISTOMIN (MPI for Social Anthropology), ALEXANDER D. KING (University of Aberdeen, UK), AIVITA PUTNINA (University of Latvia, Riga, Latvia), TATIANA SAFONOVA (Centre for Independent Sociological Research, St. Petersburg, Russia), ISTVÁN SÁNTHA (Hungarian Academy of Sciences, Budapest, Hungary and*

MPI for Social Anthropology), NADEZHDA D. SAVOVA (Princeton University, USA), VIRGINIE VATÉ (MPI for Social Anthropology)  
 Discussants: JOHN EIDSON (MPI for Social Anthropology), DEEMA KANEFF (Birmingham University, UK)

**Kinship and Social Security in Europe** (funded by the European Commission)  
**November 1–3, 2007**

*Convenors: Patrick Heady (MPI for Social Anthropology), Hannes Grandits (University of Graz, Austria), Heiko Kastner (MPI for Social Anthropology), Martin Kohli (European University Institute, Florence, Italy) and Laura Bernardi (MPI for Demographic Research, Rostock, Germany)*

Papers presented by: ANDRÉS BARRERA GONZÁLEZ (University of Madrid, Spain), LAURA BERNARDI (MPI for Demographic Research, Rostock, Germany), CARLO CAPELLO (Università degli Studi di Udine, Italy), SOPHIE CHEVALIER (Université de Franche-Comté Besançon, France), NEVILL COLCLOUGH (University of Kent, UK), HEIDI COLLERAN (University College London, UK), CAROL EMBER (Yale University, USA), MELVIN EMBER (Yale University, USA), GEORG FERTIG (University of Münster, Germany), SIMONE GHEZZI (University of Milano-Bicocca, Italy), HANNES GRANDITS (University of Graz, Austria), PATRICK HEADY (MPI for Social Anthropology), MARTIN KOHLI (European University Institute Florence, Italy), CAROLIN LEUTLOFF-GRANDITS (University of Graz, Austria), CLAUDIO LORENZINI (Università degli Studi di Udine, Italy), RUTH MACE (University College London, UK), HANS MARKS (Radboud Universiteit Nijmegen, The Netherlands), GORDON MILLIGAN (MPI for Social Anthropology), ALEXANDER NIKULIN (Moscow School of Social and Economic Sciences, Russia), CONSTANTIN POLESHUK (Moscow School of Social and Economic Sciences, Russia), CHIARA SARACENO (University of Turin, Italy), PETER SCHWEITZER (University of Fairbanks, Alaska), GERTRAUD SEISER (University of Vienna, Austria), ELISABETH STRASSER (University of Vienna, Austria), PAOLO VIAZZO (University of Torino, Italy), RICHARD WALL (University of Essex, UK), FRANCESCO ZANOTELLI (University of Siena, Italy)

Discussants: KEEBET VON BENDA-BECKMANN (MPI for Social Anthropology), CAROLINE BLEDSOE (Northwestern University, Evanston, USA), ANDREW CHERLIN (Johns Hopkins University, Baltimore, USA), THEO ENGELEN (Radboud Universiteit Nijmegen, Netherlands), STEPHEN GUDEMAN (University of Minnesota, USA), CHRIS HANN (MPI for Social Anthropology), DAVID SABEAN (University of California, Los Angeles, USA), JOHAN SURKYN (Free University Brussels, Belgium)

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**Integration and Conflict among the African Diaspora in Asia,  
November 8–9, 2007**

*Convenor: Ababu Minda Yimene (MPI for Social Anthropology)*

Papers presented by: ABABU MINDA YIMENE (MPI for Social Anthropology), JEAN-PIERRE ANGENOT (Federal University of Rondônia, Porto Velho, Brazil), HELENE BASU (Westfälische Wilhelms Universität, Münster, Germany), ANURADHA BHATTACHARJEE (Mudra Institute of Communications, Ahmedabad, India), JOAO CONSTANCE BILKIKAR (TADIA Society, Bangalore, India), ESMA DURUGÖNÜL (Akdeniz University, Antalya, Turkey), DEVLEENA GHOSH (University of Technology, Sydney, Australia), INEKE VAN KESSEL (Leiden University, The Netherlands), CHARLES MOORE WEDDERBURN (University of the West Indies, Jamaica), DANIELLA POLICE-MICHEL (University of Mauritius, Mauritius), KIRAN KAMAL PRASAD (TADIA Society, Bangalore, India), EHUD R. TOLEDANO (Tel Aviv University, Israel), GALIA SABAR (Tel Aviv University, Israel), GÜNTHER SCHLEE (MPI for Social Anthropology), BEHEROZE SHROFF (University of California, Irvine, USA),

**Conferences and Meetings  
in the Context of the German Anthropological Association**

**Meeting of Working Groups and Regional Sections within the German Anthropological Association, April 7, 2006**

Convenor: Bertram Turner (MPI for Social Anthropology)

**Wissen um Veränderung: Entwicklung, Geschichte, sozialer Wandel,  
October 1–2, 2007**

Convenor: Sektion Entwicklungssoziologie und Sozialanthropologie (ESSA) der Deutschen Gesellschaft für Soziologie, Julia Eckert (MPI for Social Anthropology), Erdmute Alber (University of Bayreuth Germany), Patrick Neveling (Martin Luther University Halle-Wittenberg, Germany)

**Streitfragen – zum Verhältnis von empirischer Forschung und  
ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts,  
October 1–4, 2007**

Convenor: Deutsche Gesellschaft für Völkerkunde (German Anthropological Association), Thomas Kirsch (Martin Luther University Halle-Wittenberg, Germany), Jacqueline Knörr (MPI for Social Anthropology), Richard Rottenburg (Martin Luther University Halle-Wittenberg, Germany and MPI for Social Anthropology), Günther Schlee (MPI for Social Anthropology), Bertram Turner (MPI for Social Anthropology)

**Contemporary Conflict in Anthropological Perspective, October 5, 2007**

Convenor: PACSA (Peace and Conflict Studies in Anthropology), Alexander Hostmann (University of Münster, Germany) and Ronald Stade (Malmö University, Sweden)



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## Joint Institutes Colloquia

*Organisers: Max Planck Institute for Social Anthropology and Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg*

January 10, 2006, HEINZPETER ZNOJ (University of Bern, Switzerland) Deep Corruption in Indonesia. Histories, discourses, practices

January 24, 2006, GERD ANTOS (Martin Luther University Halle-Wittenberg, Germany) "Das Flugzeug ist ein moderner Falke" oder: Kann sich Technik verständlich machen? Anmerkungen zu kommunikativen Barrieren in und zwischen Kulturen

April 11, 2006, MICHAEL WILLIS (The British Museum, London, UK) The Archaeology of Ritual Kingship in Early Hindu India

April 25, 2006, GEORG BREIDENSTEIN (Martin Luther University Halle-Wittenberg, Germany) Ethnographie als Befremdung der eigenen Kultur: Methodologische Anmerkungen

May 9, 2006, BILL WATSON (The University of Kent, Canterbury, UK) Understanding Contemporary Muslim Political Culture in Indonesia

May 23, 2006, JOHN HUTNYK (Goldsmiths College, London, UK) The Dialectics of Euro-Asian Hip-Hop: hybridity, creativity, and nations at war

June 13, 2006, MICHAEL CASIMIR (University of Cologne, Germany) Honour and Dishonour: connotations of a socio-symbolic category and the quest for emotional equivalents

June 27, 2006, THOMAS HAUSCHILD (University of Tübingen, Germany) The Return of Space: untimely coincidences and the relevance of anthropological field data for the theory of culture

July 11, 2006, STEFAN EISENHOFER (Munich State Museum of Ethnology, Germany) Football and Globalisation – from its roots to the FIFA World Cup 2006

November 7, 2006, SUZETTE HEALD (London School of Economics and Political Science, UK) Making Law in Rural Kenya

November 21, 2006, KELLY M. ASKEW (The University of Michigan, Ann Arbor, USA) Laments for a Neoliberalized Nation? Music and popular discourse in post-socialist Tanzania

December 5, 2006, BRIGITTA HAUSER-SCHÄUBLIN (University of Göttingen, Germany) Religion, Wirtschaft und Politik: Geertz' Theaterstaat als Imagination

January 16, 2007, JAN MICHIEL OTTO (Van Vollenhoven Institute, Leiden University, The Netherlands) Sharia and National Law in the Muslim World. Conflicting approaches, and the outcome of a recent survey of twelve Muslim countries

January 30, 2007, JÜRIG HELBLING (University of Zurich, Switzerland) Determinants of Tribal Warfare

April 17, 2007, JESSE C. RIBOT (Institutions and Governance Program, World Resources Institute, Washington, USA) Institutional Choice and Recognition: effects on the formation and consolidation of local democracy

May 8, 2007, MELISSA DEMIAN (University of Kent, Canterbury, UK) Irreconcilable Differences: culture and community in the "cultural defense"

May 22, 2007, HAN F. VERMEULEN (MPI for Social Anthropology) Early German Anthropology: ethnography and ethnology in the eighteenth century

June 5, 2007, JULIA PAULI (University of Cologne, Germany) Celebrating Distinctions: marriage and class formation in Namibia

June 19, 2007, MICHAEL LAMBEK (University of Toronto, Canada) Gendered Pioneers in the Western Indian Ocean: reflections on travel from and to Mayotte

July 3, 2007, SUSAN REYNOLD WHYTE (University of Copenhagen, Denmark) Revealing the Hidden: HIV testing and divination compared

October 16, 2007, ALA AL-HAMARNEH (University of Mainz, Germany) Gazing the Stereotyped Other: tourism and post-modernity in the Arab world

November 6, 2007, ERDMUTE ALBER (University of Bayreuth, Germany) Child Trafficking in West Africa? Global anti-child trafficking discourses and the scope of action for teenage maids in Benin

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November 20, 2007, THOMAS ZITELMANN (Martin Luther University Halle-Wittenberg, Germany) Violence, Rumours, Travelling Texts – a processual view on political alliances in Ethiopia

December 4, 2007, DETLEF POLLACK (European University Viadrina, Frankfurt/Oder, Germany) Tendenzen des religiös-kirchlichen Wandels in Ostdeutschland nach dem politischen Umbruch von 1989/90

## **Talks 2006/2007 at the Institute**

January 12, 2006, PETER SCHWEITZER (University of Alaska Fairbanks, USA) Die Jesup North Pacific Expedition

January 17, 2006, JOACHIM GÖRLICH (University of Cologne, Germany) Kinship and Landscape as a Relational Field among the Kobon, Papua New Guinea

January 18, 2006, ROSIE READ (Glasgow University, UK) Understanding "Care": social security and caring arrangements in postsocialist contexts

January 19, 2006, GERHARD SEIBERT (Instituto de Investigação Científica Tropical, Lissabon, Portugal) Cape Verde and São Tomé e Príncipe: communalities and differences of two small African Creole societies

January 23, 2006, ALEXANDER LODEN (United Nations Mission in Liberia, Human Rights and Protection Section) Transitional Justice in West Africa: problems and processes

January 26, 2006, VERONIKA SIMONOVA and VLADIMIR DAVYDOV (St. Petersburg State University, Russia) Siberian Indigenous Groups in the City: self-presentation, adaptation and cultural authenticity

February 8, 2006, PATRICK HEADY (MPI for Social Anthropology) KASS-Methodology and Social Security Research in China

February 14, 2006, FRANZ AND KEEBET VON BENDA-BECKMANN (MPI for Social Anthropology) Perspectives on Social Security

February 21, 2006, MILENA BENOVSKA (New Bulgarian University, Sofia, Bulgaria) The Russian Eastern Orthodox Church and the Challenges of Post-socialist Religious Pluralism in Russia

February 28, 2006, MICHAŁ BUCHOWSKI (Adam Mickiewicz University of Poznań, Poland) The Specter of Orientalism in Europe: from exotic other to stigmatized brother

March 6, 2006, GEORGE COLLIER (Stanford University, USA) The Zapatista Rebellion in Chiapas, Mexico: background and current prospects

March 7, 2006, JANE COLLIER (Stanford University, USA) Indigenous Justice and Human Rights in Chiapas

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March 20, 2006, HELENA RUOTSALA (University of Turku, Finland) Gendered Spaces and Places: women's spheres of action in rural communities in Russia (Mari El and Kola Peninsula)

March 20, 2006, KIRILL ISTOMIN (MPI for Social Anthropology), Tasu Yawa – our land of Taz

March 21, 2006, LEVON ABRAHAMIAN (National Academy of Sciences, Yerevan, Armenia) Four Approaches to History and Identity in Transcaucasia

March 23, 2006, JULIE CRUIKSHANK (University of British Columbia, Vancouver, Canada) Melting Glaciers and Emerging Histories in America's Far Northwest

March 27, 2006, RAMON SARRÓ (University of Lissabon, Portugal) Landlords, Citizens, and Iconoclasts: political and religious transformations in the Upper Guinea Coast

March 28, 2006, GERHARD ANDERS (University of Zurich, Switzerland) Local Production of International Criminal Law: the case of the special court for Sierra Leone

March 30, 2006, MARINA PADRAO TEMUDO (Centro de Estudos de Produção e Tecnologia, Lissabon, Portugal) The Entanglement of Peace and Conflict in Guinea-Bissau: an ethnographic account

May 11, 2006, STEPHEN ELLIS (Africa Study Centre, Leiden University, The Netherlands) States and Crimes: some reflections on West Africa

May 15, 2006, ALEKSANDAR BOŠKOVIĆ (Institute of Social Sciences, Belgrade, Serbia) Political Actors, Anthropologists and NGOs Representing former Yugoslavia: telling it like it "is"

May 30, 2006, AARON DENHAM (University of Alberta, Canada) "Real Indians" and "Tipi Dogs": constructing identity and difference through historical trauma narratives

July 24, 2006, MARTIN RAMSTEDT (Meertens Institute, Royal Netherlands Academy of Arts, Amsterdam, The Netherlands) Politics of Religion and the Indonesian Constitution: the case of Hindu Dharma Indonesia

July 25, 2006, IRINA ILYINA (State University of Kamchatka, Petropavlovsk, Russia) Zhensovet – instrument ukrepleniia gosudarstva ili predtecha grazhdanskogo obshchestva? (Na primere zhensovetov Bystrinskogo raiona Tsentral'noi Kamchatki) [The Women's Council – an instrument of state reinforcement or a precursor of civil society? (On the example of the women's councils of Bistrinskii District, Central Kamchatka)]

July 31, 2006, DESSISLAV SABEV (McGill University, Montreal, Canada) Ethnicity, Identity and Environmental Perception: tundra-village liaison agents in the Kola Peninsula

August 29, 2006, ANA DEVIC (University of Aarhus, Denmark) What's There to Tie Together? International intervention in civil society-rebuilding in post-violence zones (Kosovo/a and Bosnia-Herzegovina as case studies)

November 2, 2006, ANNETT FLEISCHER (MPI for Demographic Research, Rostock, Germany) Marriage and Birth over Space and Time: the case of Cameroonian migrants in Germany

January 24, 2007, OLGA POVOROZNYUK (Russian Academy of Sciences, Moscow, Russia) Anthropologies of Post-Soviet Transformations in Northern Russia: a case study of Evenki of the Transbaikal Region

February 5, 2007, ILONA TOMOVA (Bulgarian Academy of Sciences, Sofia, Bulgaria) "We Are the Best People." The changes in the self-representations of Bulgarian Pomaks during post-communism

February 19, 2007, FRANÇOIS ÖMER AKAKÇA (Humboldt University Berlin, Germany) Pastoral Economy, Nature Use and Social Bonds among the Kirghiz of the Pamir (Tajikistan)

February 20, 2007, MONICA VASILE (University of Bucharest, Romania) Sense of Property and Sense of Deprivation in the Case of Forest Commons in Vrancea Montains, Romania

April 19, 2007, HASSAN RACHIK (Morocco) Morocco – perspectives of a changing society

April 26, 2007, SEBASTIAAN POMPE (University of Leiden, The Netherlands) The International Monetary Fund, the World Bank and Legal Reform: lessons from the economic crisis in Indonesia

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May 31, 2007, DAVID BOZZINI (University of Neuchâtel, Switzerland) Customs as a Device: revitalization of customary judicial practices around Eritrean state's courts

June 6, 2007, RON NIEZEN (McGill University, Montreal, Canada) Digital Identity: indigenous activism and the information revolution

June 13, 2007, STEVEN ROBINS (University of Stellenbosch, South Africa) From "Rights" to "Ritual": AIDS activism in South Africa

July 4, 2007, NATHAN LIGHT (Miami University of Ohio, Oxford, USA) How to Marry in Kyrgyzstan: strategies and agency in creating affinal ties

July 11, 2007, HEIDI DAHLES (Vrije Universiteit Amsterdam, The Netherlands) In Pursuit of Capital. The charismatic turn among the Chinese managerial and professional class in Malaysia

July 24, 2007, MARK DAVIDHEISER (Nova Southeastern University, Fort Lauderdale, USA) Sons of The Gambia: Manjaco migrants, autochthony discourses, and social conflict

October 24, 2007, VIRGINIA LULING (London, UK) "This is What I Am"; affirming one's roots in the Somali diaspora

November 26, 2007, RALF MICHAELS (Duke University School of Law, Durham, USA) Global Legal Pluralism

December 4, 2007, IGOR L. NABOK (Herzen Pedagogical State University St. Petersburg, Russia) Aborigennye narody Severa v Sankt-Peterburge: obrazovanie kak faktor etno-kul'turnoi adaptatsii (na primere Instituta severnykh narodov) [Aboriginal Peoples of Siberia in St. Petersburg: education as a factor of ethno-cultural identification and adaptation (the Institute of the Peoples of the North)]

December 12, 2007, OLGA ULTURGASHEVA (University of Cambridge, UK) Person, Space and Time in Children's Cosmologies of the Future in an Eveny Community (Northeast Siberia)

December 13, 2007, ANJA PELEIKIS (MPI for Social Anthropology) Exhibiting "homelandChange": roots tourism and the ethnographic encounter

December 20, 2007, MADELEINE REEVES (University of Cambridge, UK) Separating States: thinking eventfully about borders in Central Asia

## **Anthropological Workshop/Werkstatt Ethnologie**

*Organisers: Bettina Mann (MPI for Social Anthropology) jointly with the Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg*

February 14, 2006, KRISZTINA KEHL-BODROGI, The Living and the Dead: images of the afterlife and commemoration rituals among Khorezm Uzbeks

April 4, 2006, ROZITA DIMOVA, Duldungstrauma: Bosnian Refugees in Berlin

June 6, 2006, JARRETT ZIGON, Moral Breakdown and the Ethical Demand: an outline for an anthropological approach to the study of moralities

June 20, 2006, HUSSAIN MAHMOUD, The Construction and Contested Ownership of Pastoral Property in Northern Kenya

July 18, 2006, PATRICK NEVELING, Spirits of Capitalism and the De-alienation of Workers: producing shirts, surplus, and social relations in a Mauritian garment factory

October 24, 2006, HAN F. VERMEULEN, The German Invention of Völkerkunde and Ethnographie (1740–1798)

November 14, 2006, ABABU MINDA YIMENE, Identity Dynamics among the Siddi of Hyderabad

November 28, 2006, AIMAR VENTSEL, Punx and Skins United: the political economy of a subculture

December 12, 2006, BRIAN DONAHOE, Selective Implementation of Laws as a Source of Environmental Injustice in the Russian Federation

January 9, 2007, JOACHIM GÖRLICH, Rethinking Kinship from a Melanesian Perspective

January 23, 2007, RANO TURAEVA, Bound Without Ropes: interdependence in Khorezmian migrant communities in Tashkent

February 6, 2007, PATRICK HEADY, Local and General Perspectives on European Kinship – some issues raised by results from the KASS project (Kinship and Social Security)



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April 24, 2007, BIRGITT RÖTTGER-RÖSSLER, Gravestones for Butterflies: social feeling rules and individual experiences of loss

May 15, 2007, SVETLANA JACQUESSON, Whom do They Join? Do They Split? On kinship and descent among the Kyrgyz

May 29, 2007, KATHERINE METZO, Formation of Tunka National Park, Russia

June 12, 2007, FELIX GIRKE, The Sesso of Dammo Lale. Deviance in Kara social relations

June 26, 2007, MARKUS V. HÖHNE, Identity and State: conceptual and theoretical considerations

July 10, 2007, INGO SCHRÖDER, Approaches to “Cultural Heritage” in Contemporary Lithuania

October 9, 2007, CHRIS HANN, Community, Religion and Ritual among the Uyghurs of Rural Eastern Xinjiang

October 23, 2007, JOACHIM OTTO HABECK, Conditions and Limitations of Lifestyle Pluralism in Siberia (a research programme)

November 13, 2007, HARALD MÜLLER-DEMPF, Toposa Generation-sets in Challenge: new findings and a research programme in South-Eastern Sudan

November 27, 2007, RANO TURAEVA, Politics of “Belonging”: migrant identities in Tashkent

December 11, 2007, FLORIAN MÜHLFRIED, About Hidden Treasures in the Mountains and a State, that Comes and Goes

## Lectures

### Jutta Bakonyi

November 21, 2007, *Khat in Somalia*, Guest Lecture in the Seminar “Drogen und Krieg”, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

### Franz von Benda-Beckmann

March 7, 2007, *Comparing Law: an anthropological perspective*, Law-Anthropology Dialogues, Kent Law School, Canterbury, UK

May 25, 2007, *Legal Pluralism in Malawi Revisited*, Legal Pluralism Book Launch Ceremony, Chancellor College, Zomba, Malawi

November 9–11, 2007, “*Law and Development im Wandel*” – *Entstehung und Entwicklung eines rechtlichen Ansatzes gegen Unterentwicklung*, Interdisciplinary Seminar “Rolle des Rechts als Ressource und Hemmnis von Entwicklung”, European Law Students’ Association (ELSA), Passau, Germany

### Keebet von Benda-Beckmann

January 19, 2006, *Laudatio, Ehrenpromotion Prof. Gordon R. Woodman*, Rechts- und Wirtschaftswissenschaftliche Fakultät, Universität Bayreuth, Germany

May 31, 2006, *Moluccan Families in Transnational Settings*, Ringvorlesung: Familie(n) zwischen Recht und Kultur, University of Zurich, Switzerland

March 6, 2007, *Destined for Each Other: Islam, adat and the state in West Sumatra*, Law-Anthropology Dialogues, Kent Law School, Canterbury, UK

March 21, 2007, *Legal Pluralism and Citizenship*, Faculty of Law, Erasmus University Rotterdam, The Netherlands

### Judith Beyer

December 2006, *Verfassungen und Verfassungswirklichkeiten: Ergebnisse einer einjährigen Feldforschung in Zentralasien*, After-Dinner Speech at the Seminar “Verfassungstheorie: Verfassungs-, europa- und völkerrechtliche Aspekte”, Lehrstuhl für Öffentliches Recht, Universität Tübingen, Germany

April 2007, *Imagining the State: how perceptions of the state influence customary law in the Kyrgyz aksakal courts*, Central Asia and the Caucasus Seminar Series, Central Asian and Caucasus Program, Harvard University, Boston, USA

### Luca Ciabbarri

November 2006, *The Nexus of State Collapse and International Migration: asylum seekers from the Horn of Africa in Milano*, Research Group “Becoming citizens. Inclusion and Exclusion in Africa and Diaspora”, Facoltà di Scienze della Formazione – Dipartimento di Scienze Umane, Università di Milano-Bicocca, Italy

### Andreas Dafinger

January 2006, *Farmers, Herders, and the State*, Department of Anthropology, University College London, UK

May 2006, *Changing Market Landscapes in Africa*, Department of Sociology, Middle East Technical University, Ankara, Turkey

November 2006, *The Herders' Dilemma*, Department of Anthropology, London School of Economics, UK

May 2007, *Orte sozialer Erinnerung. Architektur als Modell sozialer Ordnung*, Institute of Social Anthropology, University of Zurich, Switzerland

### **Dereje Feyissa**

May 1, 2006, *Seeking Refuge and Finding Identity: Southern Sudanese in Ethiopia and Minnesota*, Department of Anthropology, University of New Hampshire, Durham, USA

June 14, 2006, *Framing Local Struggles in Global Terms: the identity politics of the Anywaa diaspora in North America*, Immigrant and Refugee Support Day, Martin Luther University Halle-Wittenberg, Germany

### **Youssef Diallo**

November 8, 2007, *Music and Globalisation in West Africa*, Department of Ethnology, University of Strasbourg, France

### **Brian Donahoe**

January 17, 2007, *Situated Bounded Rationality and Games in the Wild: linking institutional analysis to cognitive, processual, and phenomenological approaches in anthropology*, Ethnology Colloquium, Institute of Social Anthropology, University of Zurich, Switzerland

January 18, 2007, *Falling between the Cracks: the Altai-Saian region at the crossroads of area studies*, Central Asia Seminar, Institute of Social Anthropology, University of Zurich, Switzerland

### **Julia Eckert**

November 2006, *Gerüchte vom Recht*, University of Lucerne, Switzerland

July 2007, *Das Gericht als Ort der Utopie*, Institute for Social Anthropology, Freie Universität Berlin, Germany

October 28, 2007, *Zur kulturellen Konstruktion von Verantwortung*, University of Konstanz, Germany

### **Friederike Fleischer**

September 2007, *Anthropological Research in Urban China*, Department of Anthropology, Sun Yat-sen University, Guangzhou, China

### **Veronika Fuest**

February 13, 2006, *Probleme interdisziplinärer Kooperation – Binnensichten aus der Umweltforschung*, Institute for Technology Assessment and System Analyses, Karlsruhe, Germany

November 20, 2006, *Women in Post-war Liberia. Opportunities and constraints in a historical perspective*, Institute of African Studies, University of Leipzig, Germany

**Nina Glick Schiller**

April 15, 2006, *Laying Claim to all Lands: locality and migration in the age of global fundamental Christianity*, Willy Brandt Public Lecture, Malmö University, Sweden

May 2, 2006, *Ethnic Lens and Methodological Nationalism in Migration Studies*, Department of Sociology and Anthropology, University of Lund, Sweden

November 21, 2007, *City Scale and Cosmopolitan Cultures: Singapore and Manchester*, FASS Migration Cluster and FASS Global Cities Cluster, Singapore National University, Singapore

November 26, 2007, *The Racialization of Cultures and the Cultures of Racialization: putting African villages in the Zoo*, Manchester Museum Program "Out of Africa", Department of Social Anthropology and Centre for Museology, University of Manchester, UK

**Agnieszka Halemba**

December 13, 2007, *Land Worship and Land Ownership. Nature protection initiatives in the Republic of Altai*, Colloquium, Institute for Social Anthropology, Freie Universität Berlin, Germany

**Chris Hann**

April 20, 2006, *Eurasian Comparisons: is the People's Republic of China better compared with the European Union or with the Habsburg Empire?*, Seminar Series, Department of Anthropology, University of Aberdeen, UK

October 10, 2007, *Ritual Regulation in Eastern Xinjiang: why rainmaking has revived and spring fertility is not what or when it used to be*, Wednesday Social Anthropology Series, Department of Social Anthropology, University College London, UK

**Ida Harboe Knudsen**

October 17, 2006, *Life Was Better During Soviet Times*, Department for Sociology, Vytautas Magnus University, Kaunas, Lithuania

November 15, 2006, *Economy and Exchange in Rural Lithuania*, Department for Sociology, Vytautas Magnus University, Kaunas, Lithuania

**Markus V. Höhne**

June 2, 2007, *Somaliland und Puntland*, "krisenspiel 2007: somalia", Otto Suhr Institute for Political Science, Freie Universität Berlin, Germany

**Kirill Istomin**

May 26, 2006, *Reindeer Herding Migrations and the Market: preliminary thoughts on the effects of trade on the migration routes in north-eastern Europe and western Siberia*, Plenum of the DFG Collaborative Research Centre SFB "Difference and Integration", Leipzig, Germany

March 9, 2007, *Who Decides Where to Migrate? The choice of pasturelands and migration routes among Taz Nenets*, AG 2 Meeting of the DFG Collaborative Research Centre SFB "Difference and Integration", Halle/Saale, Germany

**Deema Kaneff**

December 12, 2007, *A Place in the Sun: neoliberalism and property ownership in Bulgaria and Britain*, Current Affairs Seminar, European Research Institute, University of Birmingham, UK

**Krisztina Kehl-Bodrogi**

May 15, 2006, jointly with Mathijs Pelkmans, *The Poetry of Dictatorship: nationalism, personality cult, and state surveillance in Turkmenistan*, Central Asia Colloquium, Centre for Oriental Studies and MPI for Social Anthropology, Halle/Saale, Germany

May 11, 2007, *Dealing with the Dead: memorial rituals among Khorezmian Uzbeks*, Central Asian Study Group Halle, Centre for Oriental Studies (OWZ), Halle/Saale, Germany

**Nathaniel King**

October 17, 2007, jointly with Mammo Muchie, *War as Integration: Sierra Leone's marginalised youth aspiration to citizenship through civil war*, Department of History, International and Social Studies, University of Aalborg, Denmark

November 6, 2007, *Women and the Sierra Leone Civil War*, Education and Africa Day, Kvinna till Kvinna [Women for Women], Stockholm, Sweden

November 13, 2007, jointly with Jonathon Moses, *Sierra Leone's Elections 2007: the politics of integration, reconciliation and remobilization*, Department of Sociology and Political Science, Norwegian University of Science and Technology, Trondheim, Norway

**Thamar Klein**

June 30, 2007, *Medical Anthropological Research in Benin and South Africa*, Medical Anthropology Seminar, Institute of Social and Cultural Anthropology, University of Cologne, Germany

**Jacqueline Knörr**

January 2006, *Zur sozialen Bedeutung weiblicher Geheimbünde in Freetown, Sierra Leone*, Öffentlicher Vortrag im Rahmen des Habilitationsverfahrens, Martin Luther University Halle-Wittenberg, Germany

March 2006, *Social and Political Dynamics of Creole Concepts of Culture and Identity*, Department of Sociology and Social Anthropology, University of Stellenbosch, South Africa

November 2006, *Creolization as (Neo-)ethnogenesis*, Institute of Social Sciences (ICS), University of Lisbon, Portugal

December 2006, *Die modernen Bedeutungen traditioneller Geheimgesellschaften in Sierra Leone*, Geschichts- und Kulturwissenschaftliches Kolloquium, Institute of African Studies, University of Leipzig, Germany

October 2007, *Creole Identity and Postcolonial Nation-building. Examples from Indonesia and Sierra Leone*, Departamento Antropologia, Universidade Brasilia (DAN), Brasilia

**Yulian Konstantinov**

February 9, 2007, *Why Kola Peninsula Reindeer Herders Do Not Want to Go Private*, Faculty of Social Sciences, Institute for Social Anthropology, University of Tromsø, Norway

**Julie Laplante**

January 26, 2007, *“Truth” about the Efficacy of Medicines: insights from anthropology of health*, Seminar Programme, South African Herbal Science and Medicine Institute, University of the Western Cape, Cape Town, South Africa

February 8, 2007, *“Truth” about the Efficacy of Medicines: insights from anthropology of health*, New Social Forms Seminar, Sociology and Social Anthropology, Stellenbosch University, South Africa

September 26, October 12 and October 19, 2007, jointly with Diana Gibson, *Anthropology and Medicines*, Joint Post-graduate Seminars, Anthropology/Sociology and South African Herbal Science and Medicine Institute, University of the Western Cape, Cape Town, South Africa

**Elena Liarskaya**

January 15, 2007, *O sovremennom polozhenii dvukh grupp netsev Yamala* [About the Current Situation of Two Groups of Yamal Nenets], Russian Museum of Ethnography, St. Petersburg, Russia

June 7, 2007, *O chem mozhet rasskazat 'sviashchennaia narta roda Khudi* [What the Sacred Sledge of the Khudi Clan Can Tell Us], Field Seminar, Department of Ethnology, European University at St. Petersburg, Russia

June 18, 2007, *Sovremennyi Yamal: uroven' rozhdaemosti, sviashchennye narty i protestantizm* [Contemporary Yamal: birth-rate, sacred sledges and Protestants], Russian Museum of Ethnography, St. Petersburg, Russia

**Julie McBrien**

April 24, 2007, *Islam in Central Asia*, ISIM Lecture Series on Islam, Dutch Ministry for Foreign Affairs, The Hague, The Netherlands

**Florian Mühlfried**

April 3, 2007, *Citizenship in Highland Georgia – fieldwork in progress*, Institute for Political Science, Georgian Academy of Science, Tbilisi, Georgia

**Boris Nieswand**

May 2006, *Die Stabilisierung transnationaler Beziehungen. Ghanaische Migranten in Deutschland*, GTZ Lecture Series, Eschborn, Germany

**Anja Peleikis**

January 4, 2006, *Kleinlitauen: Land der vielen Himmel zwischen Ostsee, Haff und Memel*, Litauen-Abend, Europäische Akademie, Berlin, Germany

August 8, 2007, *Ethnologische Perspektiven zur Ausstellung “heimatWechsel”*, Nida-Kulturwoche, Thomas-Mann-Kulturzentrum, Nida, Lithuania

**Mathijs Pelkmans**

February 14, 2006, *Beyond Corruption: everyday bureaucracy, “clan” politics, and neoliberal fantasies in Central Asia*, Humanities Section of the Max Planck Society, Berlin, Germany

May 15, 2006, jointly with Krisztina Kehl-Bodrogi, *The Poetry of Dictatorship: nationalism, personality cult, and state surveillance in Turkmenistan*, Central Asia Colloquium, Centre for Oriental Studies and MPI for Social Anthropology, Halle/Saale, Germany

**Regine Penitsch**

April 18, 2007, *Die Rolle der Ethnizität im Darfur-Konflikt*, Institute’s Colloquium, Institute of Ethnology, University of Leipzig, Germany

**Frances Pine**

February 7, 2007, *Lost Generations: work, migration and disruption in the life course in eastern Poland*, Peter Forster Memorial Lecture, Criminology and Sociological Studies, University of Hull, UK

**Martin Ramstedt**

January 19, 2007, *The Spiritual Capital Debate: towards an anthropological critique*, Afdeling Cultuur, Organisatie en Management, Vrije Universiteit Amsterdam, The Netherlands

**Stephen P. Reyna**

December 3, 2007, *Developing Dystopia: oil, imperialism, and patrimonialism in Chad*, Walter Rodney Seminar, African Studies Center, Boston University, MA, USA

**Sophie Roche**

December 17, 2007, jointly with Jeanine Dageyeli, *For the fear of afterlife – Islamic videos in Tajikistan*, Department of Social Anthropology and African Studies, University of Munich, Germany

**Birgitt Röttger-Rössler**

December 3, 2006, *Liebe – ein zeitloses, universales Gefühl?*, Ringvorlesung “Zeit: Vergangenheit – Sorgenkind – Zukunft”, Zoological Museum, University of Heidelberg, Germany

**Richard Rottenburg**

January 29, 2007, *Far-fetched Facts. An allegory of development aid*, Colloquium Series, Department of Science & Technology Studies, Cornell University, Ithaca, NY, USA

October 12, 2007, *Far-fetched Facts. A parable of development and humanitarian aid*, Centre Canadien d’Etudes Allemandes et Européennes, Université de Montréal, Canada

**István Sántha**

August 11, 2006, jointly with Tatiana Safonova, *U menia zdes ’net prava! Tazhnyie strategii evenkov v stepi* [“I have no right here”: taiga strategies of Evenki people

in the steppe], Fieldwork Seminar, Centre for Independent Social Research, St. Petersburg, Russia

October 5, 2006, *Szocializáció, nemzedékek, specialisták* [Socialization, Generations, Specialist], Ethnological Seminar, Institute of Ethnography, Hungarian Academy of Sciences, Budapest, Hungary

October 5, 2007, jointly with Tatiana Safonova, *Stories about Evenki People and Their Dogs – communication through sharing of contexts*, The Magic Circle, Scott Polar Research Institute, University of Cambridge, UK

December 13, 2007, jointly with Tatiana Safonova, *Evenki Walking: secrets, emotions and nomadism*. Seminar Series, Department of Anthropology, University of Aberdeen, UK

### **Markus Schlecker**

March 1, 2006, *Action or Reflection? The “industrial style” of the modern body in Vietnam*, SOAS Anthropology Seminar Series, The School of Oriental and African Studies, University of London, UK

### **Günther Schlee**

June 14, 2006, *Wie Feindbilder entstehen – eine Theorie religiöser und ethnischer Konflikte*, Vorlesungszyklus: Rückkehr der Wahrheitsfrage? – Pluralismus und kulturelle Identität heute, Carl von Linde-Akademie der TU München, Germany

January 22, 2007, *Freundschaft und Verwandtschaft: Transfers zwischen den Beziehungssystemen*, Ringvorlesung “Freundschaft und Patronage”, Course of Lectures of the DFG Graduiertenkolleg 1288 “Freunde, Gönner, Getreue”, Albert Ludwig University, Freiburg, Germany

July 29, 2007, *Ethnologische Forschung an einem Max-Planck-Institut*, Forschungskolloquium, Institute of Ethnology, University of Hamburg, Germany

### **Ingo Schröder**

April 2006, *Anthropological Perspectives on Trust and Faith in Postsocialist Eastern Europe*, Social Anthropology Center, Vytautas Magnus University, Kaunas, Lithuania

### **Philipp Schröder**

December 5, 2007, jointly with Gulzat Baialieva, *Politics, Power and Exchange*, Guest Lecture in the Seminar “Introduction to Social and Cultural Anthropology: from hunter gatherings to globalization”, European Civilizations Department, Bishkek Humanities University, Bishkek, Kyrgyzstan

### **Christian Strümpell**

June 19, 2007, *Modernity and Periphery: the social life of Indian industrial workers*, Südasienskolloquium, Institute for Social Anthropology, Freie Universität Berlin, Germany

### **Virginie Tallio**

June 13, 2007, *Biomedicine in Humanitarian Context: ethics and methodology*, Guest Lecture in the Seminar “Tracing Medicine”, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany



**Detelina Tocheva**

February 28, 2007, *Distance between the Researcher and the Informant: strategies of maintaining and strategies of overcoming. Based on research material on an orthodox parish in Gatchina*, Fieldwork Seminar, European University at St. Petersburg, Russia

**Bertram Turner**

Spring 2006, *Legal Pluralism and Transnational Law*, Guest Lecture, in the Seminar “Introduction to the Anthropology of Law”, Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

January 10, 2007, *Islamic Activism and Anti-terrorism Law in Rural Morocco*, Research Colloquium “Belonging, Politics, Rhetoric, Ritualisation”, Faculty of Sociology, University of Bielefeld, Germany

July 5, 2007, *La société civile et la transnationalisation du droit au Maroc – réflexions sur ‘la vie associative au Souss’*, Summer School: La Société Civile au Maroc, Seminar für Arabistik/Islamwissenschaft, University of Göttingen, Germany

**Virginie Vaté**

May 22, 2006, *La conversion aux protestantismes en Tchoukotka* [Conversion to Protestantisms in Chukotka], Religions du monde russe et russisé (seminar organised by Jean-Luc Lambert), Religious Sciences (Vth Section), Ecole Pratique des Hautes Etudes, Paris, France

April 18, 2007, *L'élevage de rennes en Tchoukotka (Russie): gestion centralisée et savoirs autochtones* [Reindeer Herding in Chukotka (Russia): centralised management and indigenous knowledge, in French translated into Spanish and Basque], Series of lectures “la Mirada indígena”, Koldo Mitxelena Kulturanea (Cultural Centre), San Sebastian, Spain

**Vladislava Vladimirova**

February 9, 2007, *The Sami Obshchina: ideas and practices*, Faculty of Social Sciences, Institute for Social Anthropology, University of Tromsø, Norway

## Presentations at Conferences and Workshops

### Ababu Minda Yimene

August 20–23, 2007, *African Cavalry Guards in Hyderabad*, Eyes Across the Water: navigating the Indian Ocean, University of the Witwatersrand, Johannesburg, South Africa

November 1, 2007, *Indians of African Origin in Diu*, The African Diaspora in Brazil, Federal University of Rondonia, Porto Velho, Brazil

November 8–9, 2007, *Malik Ambar and other Siddi Nobles*, Integration and Conflict among the African Diaspora in Asia, MPI for Social Anthropology, Halle/Saale, Germany

### Christiane Adamczyk

July 11–14, 2007, *Claiming a Different View: the debate on autochthony in present-day Rwanda*, AEGIS European Conference of African Studies, Panel: Autochthony, Citizenship and Exclusion – struggles over resources and belonging, African Studies Centre, Leiden, The Netherlands

### Jutta Bakonyi

October 13–14, 2006, *Gewaltordnungen jenseits des Staates: Somalia und Angola im Vergleich*, Legitimität und Funktionsweise politischer Herrschaft im synchronen und diachronen Vergleich, AG Transformation politischer Ordnungen, University of Cologne, Germany

February 9, 2007, *Dynamiken der Gewaltorganisation. Die Somalia National Movement (SNM)*, Was passiert im Krieg? Arbeitskreis Gewaltordnungen, Deutsche Vereinigung für Politische Wissenschaft (DVPW), Humboldt University Berlin, Germany

February 23–25, 2007, *Neue Kriege und Entwicklungspolitik: Konsequenzen der Verknüpfung von Entwicklungshilfe und Sicherheit*, Normativität versus Wertneutralität. Ambivalenzen der Friedens- und Konfliktforschung, Arbeitsgemeinschaft für Friedens- und Konfliktforschung (AFK), Iserlohn, Germany

### Irene Becci

February 23–25, 2006, *Penser le pouvoir pastoral en prison*, 30 ans après Surveiller et Punir de Michel Foucault: repenser le droit de punir, Faculté des Lettres, Département d'Histoire Générale, University of Geneva, Switzerland

July 17, 2006, *The Social Rehabilitation of Ex-offenders in Eastern Germany: a religious, secular or moral value?*, Religious and Secular Sources of Moralities in Eastern Germany, MPI for Social Anthropology, Halle/Saale, Germany

July 23–27, 2007, *Can Religion be Used or Abused in the Context of Prisons? Secular and religious perspectives on this question in Eastern Germany*, Secularity and Religious Vitality: 29th Conference of the International Society for the Sociology of Religion, Panel: Prisons and Religion, Leipzig, Germany

September 6–8, 2007, *Modes of Regulation of Religion in Europe: distinctions and historical trajectories. The case of Eastern Germany*, 4th General Confer-

ence of the European Consortium for Political Research (ECPR), Panel: Law and Religion: towards a new European model? University of Pisa, Italy

**Franz von Benda-Beckmann**

January 13–15, 2006, *Public and Private in Scholarly Analysis, Political Debate, and Everyday Practice*, Public and Private in Resource Governance: mutations and transformations, Department of Agricultural Economics and Social Sciences, Humboldt University Berlin, Germany

January 27–28, 2006, jointly with Keebet von Benda-Beckmann, *Propertization in Drittweiltändern. Parallele und gegenläufige Entwicklungen, Eigentum und Handlungsrechte im Zeitalter der Propertization*. Rechts-, sozial- und kulturwissenschaftliche Perspektiven auf die Entgrenzung des Eigentums, Centre for Advanced Study, University of Leipzig, Germany

May 4–5, 2006, jointly with Keebet von Benda-Beckmann, *The Social Life of Living Law in Indonesia*, Living Law: rediscovering Eugen Ehrlich, Panel: Ehrlich and Contemporary Socio-legal Studies, International Institute for the Sociology of Law, Oñati, Spain

September 28 – October 1, 2006, jointly with Keebet von Benda-Beckmann, *Unity and Diversity in Indonesian Law*, Francqui Colloquium 2006 – the response of state law to the expression of cultural diversity, Francqui Foundation, Brussels, Belgium

November 9–11, 2006, *Introduction to the Conference*, Law and Governance, MPI for Social Anthropology, Halle/Saale, Germany

November 29, 2006, jointly with Keebet von Benda-Beckmann, *Introduction to the Session; Problems and Objectives of the Session*, Study Day “Transformations of Law in Poli-cultural Contexts”, Graduate School Africa and Asia in Global Reference Systems, MPI for Social Anthropology, Germany

February 22–23, 2007, *Riding or Killing the Centaur? Reflections on the identities of legal anthropology*, Disciplining Anthropology: a transatlantic dialogue, MPI for Social Anthropology, Halle/Saale, Germany

March 27, 2007, jointly with Keebet von Benda-Beckmann, *Islam als Forschungsgegenstand in den Projekten der Projektgruppe ‘Rechtspluralismus’*, Islamworkshop, MPI for Social Anthropology, Halle/Saale, Germany

July 25–28, 2007, *On the Transnationalisation of Ideas about Law: legal anthropology and legal pluralism as globalising discourses*, Law and Society in the 21st Century: transformations, resistances, futures, International Conference of the Law and Society Association, Humboldt University, Berlin, Germany

September 12–15, 2007, jointly with Keebet von Benda-Beckmann, *Multiple Embeddedness and Systemic Implications: struggles over natural resources in Minangkabau since Reformasi*, 5th EuroSEAS Conference, Panel: Localities of Value: ambiguous strategies of access to land and natural resources in Southeast Asia, University of Naples ‘The Oriental’, Naples, Italy

September 26, 2007, jointly with Keebet von Benda-Beckmann, *Beyond the Law and Religion Divide: law and religion in West Sumatra*, Research on Islam in the Max Planck Society, Second Workshop, Max Planck Institute for Foreign and International Criminal Law, Freiburg, Germany

October 26–27, 2007, *Comment on James Midgley, Developing Appropriate Approaches for Social Welfare in Developing Countries*, Law and Social Security/Welfare in Developing Countries, Max Planck Institute for Foreign and International Social Law, Munich, Germany

### **Keebet von Benda-Beckmann**

April 7–8, 2006, *Rapporteur: Comments on Day 1–2 of the Conference*, Cultural Foundations of Tort Law, Sturm College of Law, University of Denver, USA

May 4–5, 2006, jointly with Franz von Benda-Beckmann, *The Social Life of Living Law in Indonesia*, Living Law: rediscovering Eugen Ehrlich, Panel: Ehrlich and Contemporary Socio-legal Studies, International Institute for the Sociology of Law, Oñati, Spain

September, 8–10, 2006, *Human Rights as a Source of Legal Pluralism in Southeast Asia*, Norwegian Conference for Asian Studies, NORASIA IV, University of Oslo, Norway

September 28 – October 1, 2006, jointly with Franz von Benda-Beckmann, *Unity and Diversity in Indonesian Law*, Francqui Colloquium 2006 – the response of state law to the expression of cultural diversity, Francqui Foundation, Brussels, Belgium

November 9–11, 2006, *State Courts and their Religious Alternatives*, Law and Governance, MPI for Social Anthropology, Halle/Saale, Germany

November 29, 2006, jointly with Franz von Benda-Beckmann, *Introduction to the Session; Problems and Objectives of the Session*, Study Day “Transformations of Law in Poli-cultural Contexts”, Graduate School Africa and Asia in Global Reference Systems, MPI for Social Anthropology, Germany

March 27, 2007, jointly with Franz von Benda-Beckmann, *Islam als Forschungsgegenstand in den Projekten der Projektgruppe ‘Rechtspluralismus’*, Islamworkshop, MPI for Social Anthropology, Halle/Saale, Germany

July 25–28, 2007, *Religion, Juridification and Dispute Management*, Law and Society in the 21st Century: transformations, resistances, futures, International Conference of the Law and Society Association, Panel: Disputing ‘Religious Law’ in the 21st Century, Humboldt University, Berlin, Germany

September 12–15, 2007, jointly with Franz von Benda-Beckmann, *Multiple Embeddedness and Systemic Implications: struggles over natural resources in Minangkabau since Reformasi*, 5th EuroSEAS Conference, Panel: Localities of Value: ambiguous strategies of access to land and natural resources in Southeast Asia, University of Naples ‘The Oriental’, Naples, Italy

September 26, 2007, jointly with Franz von Benda-Beckmann, *Beyond the Law and Religion Divide: law and religion in West Sumatra*, Research on Islam in the

Max Planck Society, Second Workshop, Max Planck Institute for Foreign and International Criminal Law, Freiburg, Germany  
 October 26–27, 2007, *Law, Development and Social Security*, Law and Social Security/Welfare in Developing Countries, Max Planck Institute for Foreign and International Social Law, Munich, Germany

### **Judith Beyer**

November 29 – December 1, 2006, *Lineage-Älteste und Ältestengerichte in Kirgistan: Instanzen lokaler Konfliktschlichtung und – prävention*, Zwischen Europa und Orient: Mittelasien – Kaukasus im Fokus der Wissenschaft, International Symposium, Panel: Geschichte – Kulturen – Mentalitäten: Mittelasien, Volkswagen Foundation, Humboldt University Berlin, Germany

March 22–23, 2007, *The Politics of Customary Law: courts of elders (aksakal) in Kyrgyzstan*, Symposium for PhD Students and PostDocs, Volkswagen Foundation, Hannover, Germany

April 12–14, 2007, *Imagining the State: how perceptions of the state influence customary law in the Kyrgyz aksakal courts*, Nation, Community and the State, Panel: State and Society in Central Asia, Association for the Study of Nationalities (ASN), Harriman Institute, Columbia University, New York, USA

July 25–28, 2007, *Imagining the State: how perceptions of the state influence customary law in the Kyrgyz aksakal courts*, Law and Society in the 21st Century: transformations, resistances, futures, International Conference of the Law and Society Association, Humboldt University, Berlin, Germany

October 1–2, 2007, *Rhetoric of Transformation: the case of the Kyrgyz constitutional reform*, Wissen um Veränderung: Entwicklung, Geschichte, sozialer Wandel, Sektion Entwicklungssoziologie und Sozialanthropologie der Deutschen Gesellschaft für Soziologie (ESSA), MPI for Social Anthropology, Halle/Saale, Germany

### **Zerrin Özlem Biner**

October 1–4, 2007, *The Ghostly Effects of the 1915 Massacres: acts of defacement and memory of loss in a cosmopolitan border city, Mardin, South-eastern Turkey*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Re-thinking History, Memory and Accountability in the Anthropology of Middle East, Halle/Saale, Germany

### **Luca Ciabbari**

September 18–21, 2006, *Capturing Democratic Standards: the 2005 Somaliland parliamentary elections between plural authorities and claims for recognition*, Europe and the World, EASA Biennial Conference, Panel: Cultures of Voting: ethnographies of the secret ballot, Bristol, UK

December 16, 2006, *The Semiotics and Micro-politics of Violence: cases from the conflict in Somalia*, Campi di battaglia e “campo” dell’etnografo. Etnografia,

conflitti e violenza, Roundtable with C. Nordstrom, G. Monsutti, F. Dei, M. Van Aken, Università di Milano-Bicocca, Italy

July 11–14, 2007, *Genealogies of Diasporic Practices and Transformations at Home: the Somaliland/Gulf States connection*, African Alternatives: initiative and creativity beyond current constraints, AEGIS European Conference of African Studies, Panel: Memories of Own Country: maintaining social networks across boundaries, African Studies Centre, Leiden, The Netherlands

### **Andreas Dafinger**

June 12–13, 2006, *Pitfalls and Potentialities of Geographic Representation in Social Anthropology*, Geographic Visualisation in the Social Sciences, University of Manchester, UK

May 8–12, 2007, *The House and Embodied Memory. Defining and remembering kinship through spatial order and bodily practice*, Indigeneities & Cosmopolitanism, CASCA-EAS Conference, University of Toronto, Canada

### **Data Dea**

April 26–28, 2006, *The Generations: new religiosity and 'societal peace' in Dawro, southern Ethiopia*, New Religiosity and Inter-generational Conflict in Northeast Africa, MPI for Social Anthropology, Halle/Saale, Germany

April 26–28, 2006, jointly with Christiane Falge and Günther Schlee, *Introduction to the Workshop*, New Religiosity and Inter-Generational Conflict in Northeast Africa, MPI for Social Anthropology, Halle/Saale, Germany

### **Dereje Feyissa**

September 7–8, 2006, *Introduction*, Divided They Stand: the affordance of state borders in the Horn of Africa, MPI for Social Anthropology, Halle/Saale, Germany

May 22–24, 2007, *The Ethnic Self and the National Other: the identity politics of the Anywaa in reference to the Ethiopian state system*, Society, State and Identity in African History, Panel: Conceptions of the Nation-state and Identity, Forum for Social Studies, Association of African Historians, Addis Ababa, Ethiopia

July 2–6, 2007, *Making Sense of the Conflict Situation in the Gambella Region in National Terms*, 16th International Conference of Ethiopian Studies, Panel: Politics and Development, Norwegian University of Science and Technology, Trondheim, Norway

### **Rozita Dimova**

March 31, 2007, *Consuming Nationalism: class, ethnicity and gender in Macedonia*, Rethinking Crossroads: Macedonia in Global Context. Centre for East European and Russian/Eurasian Studies, University of Chicago, USA

May 24–27, 2007, *Balkan Beats Berlin: Culture Recycling*, Region, Regional Identity and Regionalism in Southeastern Europe. 4th InASEA (International Association for Southeastern Anthropology) Conference, Western University, Timisoara, Romania

**Brian Donahoe**

September 5–8, 2006, *Olenevodstvo Tuvintsev-Todzhintsev Segodnia* [Reindeer Herding among the Tozhu Today], Voprosy izucheniia istorii i kul'tury narodov tsentralnoi azii i copredel'nykh regionov, posviashchennoi 80-letiiu izvestnogo uchenogo-tuvinoveda S. I. Vainshteina [Questions in the Study of the History and Culture of the Peoples of Central Asia and Neighbouring Regions, in honour of the 80th birthday of S. I. Vainshtein], Aldan Maadyr National Museum of Tyva, Kyzyl, Russia

September 13–14, 2007, *In the Face of Adversity*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

September 13–14, 2007, jointly with Kirill Istomin, Joachim Otto Habeck, Agnieszka Halemba, István Sántha and Virginie Vaté, *Research Design and Methodology of the Comparative Research Project Social Significance of the House of Culture*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

**Julia Eckert**

July 20–21, 2006, jointly with Klaus Schlichte and Dietrich Jung, *The Artifice of Government*, Artifices of Government, MPI for Social Anthropology, Halle/Saale, Germany

November 9–11, 2006, *Law against the State*, Law and Governance, MPI for Social Anthropology, Halle/Saale, Germany

October 1–2, 2007, jointly with Patrick Neveling, *Wissen um Veränderung: Geschichte, Entwicklung, sozialer Wandel*, Wissen um Veränderung: Geschichte, Entwicklung, sozialer Wandel, Sektion Entwicklungssoziologie und Sozialanthropologie der Deutschen Gesellschaft für Soziologie (ESSA), MPI for Social Anthropology, Halle/Saale, Germany

**Ayxem Eli**

June 29, 2006, *Social Support and Community in Urban Kashgar*, Social Support and Kinship in China, MPI for Social Anthropology, Halle/Saale, Germany

**Fekadu Adugna**

July 2–6, 2007, *Macro-politics and the Challenge of Ethnic Identification around Oromo-Somali Political Border in Ethiopia*, 16th International Conference of Ethiopian Studies, Panel: Anthropology, Norwegian University of Science and Technology, Trondheim, Norway

**Friederike Fleischer**

April 6–9, 2006, *Settling into Uncertainty. Migrants in suburban Beijing*, Annual Meeting of the Association of Asian Studies, Panel: Encounters between City and Countryside: migration in the People's Republic of China, 1960–2005, San Francisco, USA

June 29, 2006, *From 'Danwei' to 'Shequ': kinship, social support and the transformations of urban life in China*, Social Support and Kinship in China, MPI for Social Anthropology, Halle/Saale, Germany

July 13–16, 2006, *Orchids in the 'Burbs. Suburbanization as a social practice*, East Asian Anthropology/Anthropology in East Asia, Society for East Asian Anthropology and American Anthropological Association, Panel: Transformation of Urban Life and Its Discontents, The Chinese University of Hong Kong, China  
 August 2–5, 2007, *Social Support between Kinship and the Market*, Sharing a Future in Asia, International Convention of Asia Scholars, ICAS 5, Panel: The City Elevator: urban dilemmas in Asia, Institute of Occidental Studies, Institute of the Malay World and Civilisation, Universiti Kebangsaan Malaysia (UKM), Kuala Lumpur, Malaysia

### **László Fosztó**

December 11, 2007, jointly with Stefánia Toma, *Problems with the Desegregation in the Education for the Roma in Romania*, The Roma and the Education: (multiple) disadvantages or the “gypsy fate”, Central European University and Institute for Sociology of the Hungarian Academy of Sciences, Budapest, Hungary

### **Veronika Fuest**

February 19–21, 2006, *The 'New Women' of Liberia – history, present and prospects of diversity*, The Powerful Presence of the Past. Historical dimensions of integration and conflict in the Upper Guinea Coast, West Africa, MPI for Social Anthropology, Halle/Saale, Germany

July 24–27, 2006, *Partnership – Patronage – Paternalism? Research cooperation between German and African universities*, Wissen und Wissenschaft in Afrika, Conference of the African Studies Association in Germany, Panel: Roundtable Discussion on Development Policies, University of Frankfurt/Main, Germany

March 23–25, 2007, *Women in Postwar Liberia. Identities, opportunities and constraints in a historical perspective*, Liberian Studies Association 39th Annual Conference, University of Indiana, Bloomington, USA

July 11–14, 2007, *Contested Inclusions: reflections on participatory approaches to 'peace building' in Liberia*, African Alternatives: initiative and creativity beyond current constraints, AEGIS European Conference of African Studies, Panel: The Politics of Healing and Justice in Post-conflict Societies: global discourses and local realities, African Studies Centre, Leiden, The Netherlands

October 5, 2007, *Fuelling Conflict with Peace-building Projects? Reflections on the reinvigoration of traditional institutions in post-war Liberia*, Contemporary Conflict in Anthropological Perspective, PACSA (Peace and Conflict Studies in Anthropology), Halle/Saale, Germany

### **Christina Gabbert**

July 2–6, 2007, jointly with Ginno Ballo, *“How We Let Go War” – women's perspectives on war and peace in Arbore – Southern Ethiopia*, 16th International Conference of Ethiopian Studies, Panel: Anthropology, Norwegian University of Science and Technology, Trondheim, Norway



**Getinet Assefa**

July 2–6, 2007, *Legal Institutional Development and Social Order in Gurage Area of Ethiopia*, 16th International Conference of Ethiopian Studies, Panel: Politics and Development, Norwegian University of Science and Technology, Trondheim, Norway

**Felix Girke**

October 1–4, 2007, *Feld – Forscher. Wer stellt die Fragen?*, Streitfragen – Zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Neo-klassische Feldforschung, Halle/Saale, Germany

**Nina Glick Schiller**

May 19–20, 2006, jointly with Ayşe Çağlar, *Migrant Incorporation and City Scale: theory in the balance*, Migration and City Scale, MPI for Social Anthropology, Halle/Saale, Germany

May 19–20, 2006, *Small Scale City in Global Society*, Migration and City Scale, MPI for Social Anthropology, Halle/Saale, Germany

July 5–7, 2006, *International Migration and Cities*, Colloque International de MIGRINTER, 1985–2005: 20 ans de recherche sur les migrations internationales, University of Poitiers, France

October 26–28, 2006, *Global Perspectives on Migration*, Migration, Transnationalism and Social Transformation, Second International Colloquium on Migration and Development, Cocoyoc, Morelos, Mexico

February 22–23, 2007, *Beyond the Nation-state and its Units of Analysis: towards a new research agenda for migration studies*, Migration, Integration and the Impact of Education, VW Study Group on Migration and Integration, University of Hamburg, Germany

March 26–27, 2007, *Christian Fundamentalism, Neo-liberalism, and Migration*, Governing Cultures? Neoliberalism, democracy, and the question of diversity, Centre for the Study of Socio-cultural Change (CRESC), University of Manchester, UK

May 22–25, 2007, *Essentials of Migration Studies*, Les nouveaux essentialismes, Unité de recherche “Constructions Identitaires et Mondialisation”, IRD, Panel: Communautés, territoires et nouvelles formes de la politique, Paris, France

May 31 – June 1, 2007, *Beyond the Nation-state and Its Units of Analysis: towards a new research agenda for migration studies*, Transnational Migration and Development, Center for Interdisciplinary Research (ZiF), University of Bielefeld, Germany

September 6–8, 2007, *Global Perspectives on Gender, Nation, and Transnational Migration: beyond methodological nationalism*, Gender in Trans-it, 12th Swiss Gender History Conference, University of Basel, Swiss National Science Foundation, Basel, Switzerland

November 28 – December 2, 2007, *Global Perspectives on Migration: neoliberal locality and migration scholarship*, Difference, (In)equality & Justice, 106th Annual Meeting of the American Anthropological Association, Panel: Global Perspectives on Neo-liberalism and Transnational Migration: beyond methodological nationalism, Washington, DC, USA

### **Joachim Görlich**

October 1–4, 2007, *Transformationen von Subjekt-Objekt-Beziehungen in Melanesien*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Zur Ozeanistik im deutschsprachigen Raum heute: Versuch einer ersten Bestandsaufnahme, Halle/Saale, Germany

October 1–4, 2007, *Verwandtschaft und Land als ein relationales Feld bei den Kobon, Papua-Neuguinea*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Verwandtschaft Heute, Halle/Saale, Germany

### **Joachim Otto Habeck**

November 3–4, 2006, *Relaxation – Edification – Self-expression: leisure-time of young people in Siberia*, NECEN Uncertainty and Freedom Project Workshop “Theorizing Second Generation Change”, NECEN, Budapest, Hungary

January 26–27, 2007, *Auf der Suche nach dem “neuen Mann” in Sibirien*, Männlichkeit(en) erforschen: Geschlechterverhältnisse in Osteuropa, Stiftung Universität Hildesheim, Germany

June 29–30, 2007, *Translatsiia etnichnosti v uchrezhdeniiax kul'tury* [Translation of Ethnicity in Cultural Institutions], 9th International Seminar “Ethno-social Processes in Siberia”, Siberian Branch of the Russian Academy of Sciences/Russian-German Centre Novosibirsk, Russia

September 13–14, 2007, *Community Coherence and Self-representation: on functional aspects of houses of culture (in the city and region of Novosibirsk)*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

September 13–14, 2007, jointly with Brian Donahoe, Kirill Istomin, Agnieszka Halemba, István Sántha and Virginie Vaté, *Research Design and Methodology of the Comparative Research Project Social Significance of the House of Culture*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

November 30 – December 2, 2007, jointly with Kirill Istomin, *Spatial Cognition and Orientation among Nomadic and Settled Groups in the Tundras of Northern Russia*, Paradigms of a Nomadic Mode of Living: tenets and perils of coexistence, Symposium of the DFG Collaborative Research Centre SFB 586 “Difference and Integration”, Stiftung Leucorea, Wittenberg, Germany

**Agnieszka Halemba**

January 21–22, 2006, *Whom Shall We Trust? Religion and conflict in the Republic of Altai, Russian Federation*, NECEN Uncertainty and Freedom Project Workshop “Freedom/Comparative Ethnographies”, Copenhagen, Denmark

November 15–19, 2006, *The Spatial Life of Spirits*, Critical Intersections/Dangerous Issues, 105th Annual Meeting of the American Anthropological Association, Panel: Sacred Landscapes and Shamans in North Asia, San José, California, USA

June 1–2, 2007, *Debating the Church: Virgin Mary apparitions on the Slovak-Ukrainian borderland*, Encountering Europeanization in Everyday Life, Institute of Cultural Studies, Faculty of Social and Economic Sciences, Comenius University, Bratislava, Slovakia

July 23–27, 2007, *Identity Politics of the Greek Catholic Church on both Sites of the Ukrainian/Slovakian Border*, Secularity and Religious Vitality: 29th Conference of the International Society for the Sociology of Religion, Panel: Catholic-Orthodox Relations in an Uncertain and Secular World: current interrogations, future perspectives and lessons from the past, Leipzig, Germany

July 25–27, 2007, *Virgin Mary, Ukraine and the Underground Greek Catholic Church*, “Maria in der Krise” – Gesellschaftspolitische Instrumentalisierung einer religiösen Symbolfigur zur Zeit der Konfessionalisierung und im Postkommunistischen Transformationsprozess in Ostmitteleuropa, Panel: Pilgrimages in Post-Socialism, Ludwig-Maximilians-Universität, Munich, Germany

September 13–14, 2007, *House of Culture within the Structures of Power*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

September 13–14, 2007, jointly with Brian Donahoe, Kirill Istomin, Joachim Otto Habeck, István Sántha and Virginie Vaté, *Research Design and Methodology of the Comparative Research Project Social Significance of the House of Culture*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

**Chris Hann**

January 27–28, 2006, *Ethnologie des Eigentums im östlichen Europa, Eigentum und Handlungsrechte im Zeitalter der Propertization*, Rechts-, sozial- und kulturwissenschaftliche Perspektiven auf die Entgrenzung des Eigentums, Centre for Advanced Study, University of Leipzig, Germany

February 23–25, 2006, *The National Question and the Minorities Question: East-Central Europe and East-Central Asia compared*, Reminiscence of the “National Question” in Contemporary Europe: anthropological approaches, Panel: The Conflicts of National Loyalties, Collegium Budapest and Andrew W. Mellon Foundation, Budapest, Hungary

April 10–13, 2006, *Cosmopolitanism and (Post)Socialism: Malinowski, Gellner and the Anthropologist's Dilemma*, ASA conference 2006: Cosmopolitanism and Anthropology, Panel: Rooted Cosmopolitanism, Keele, UK

May 29–30, 2006, *Forging the Volksgeist: Herder in Hungary, then and now*, Herder and Anthropology, University of Oslo, Norway

June 21–24, 2006, jointly with Keith Hart, *A Short History of Economic Anthropology*, Anthropological Approaches to 'The Economy', MPI for Social Anthropology, Halle/Saale, Germany

September 13–14, 2007, *As the Rose Opens*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

October 1–4, 2007, *Identity Quandaries in Qumul (Xinjiang, China)*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Political and Ethical Dilemmas in the Analysis of Identity Politics, Halle/Saale, Germany

November 8–10, 2007, *Commentary: The Darker Side of Civil Society*, Strategien der Geschichtspolitik in Europa seit 1989: Deutschland, Frankreich und Polen im internationalen Vergleich, Panel: Zivilgesellschaftliche "Gegenerinnerung", Zentrum für Historische Forschung Berlin der Polnischen Akademie der Wissenschaften, Berlin, Germany

#### **Ida Harboe Knudsen**

September 18–21, 2006, *Life Was Better During Soviet Times*, Europe and the World, EASA Biennial Conference, Panel: Changing Economies and Changing Identities in Postsocialist Eastern Europe, Bristol, UK

#### **Patrick Heady**

June 27–30, 2006, *Initial Results from the Kinship Network Questionnaire*, Meeting of KASS Research Team, University of Graz, Austria

September 18–21, 2006, *The Roles of Kin: practical help, social contact and ritual*, Europe and the World, EASA Biennial Conference, Panel: The Theory and Practice of European Kinship, Bristol, UK

November 23–24, 2006, *Local and General Models: identifying and explaining implicational invariants in a comparative project*, Comparison and Social Anthropology, Social Anthropology Research Unit, Austrian Academy of Sciences, Vienna, Austria

November 27–28, 2006, *Analisi dei KNQ: primi risultati*, Famiglia, parentela e assistenza in Italia: prospettive storico-antropologiche, Italian KASS Team and Università degli Studi di Udine, Manzano, Italy

March 30–31, 2007, *Informal Labour Exchange in Contemporary European Agriculture: some results from the EU 6th Framework project KASS*, Social Networks and Institutional Change: pathways and limits of state intervention in rural societies, University of Münster, Germany

November 1–3, 2007, *Kinship, Care and Context – theory, ethnography and quantification*, Kinship and Social Security in Europe, MPI for Social Anthropology, Halle/Saale, Germany

November 1–3, 2007, *Presentations of Results from Analysis of Kinship Network Questionnaire, regarding (i) Data-quality, (ii) Households, Network and Communities (iii) Reciprocity*, Kinship and Social Security in Europe, MPI for Social Anthropology, Halle/Saale, Germany

**Irene Hilgers**

September 13–15, 2007, *Contested Spaces – the developments within the religious sphere of Kokand, Uzbekistan*, Central Asia: sharing experiences and prospects, European Society for Central Asian Studies 10th Conference, Panel: Kinship, Ethnicity and the State in Central Asia: mechanisms of integration and differentiation, Center for Black Sea and Central Asia, Middle East Technical University, Ankara, Turkey

**Markus V. Höhne**

June 11–14, 2006, *Daily Newspapers in Hargeysa (Somaliland): use and abuse of freedom of speech*, A Double Heritage of Democracy: diaspora and state formation in the Horn of Africa, University of Helsinki, Finland

July 24–27, 2006, *Clan and State in Somaliland: in clan we trust?* Wissen und Wissenschaft in Afrika, Conference of the African Studies Association in Germany, University of Frankfurt/Main, Germany

June 13–14, 2007, *Borders in the Horn of Africa: preliminary report on some advantages and disadvantages of being divided*, African Borderlands Research: emerging agendas and critical reflections, Centre of African Studies, University of Edinburgh, UK

June 23, 2007, *Staatszerfall und gewaltsame Konflikte in Afrika – am Beispiel Somalia*, VIII. Gummersbacher Sicherheitsgespräche: AFRIKA 22. bis 24. Juni 2007, Friedrich Naumann Stiftung, Transatlantische Gesellschaft, Gummersbach, Germany

July 11–14, 2007, *In Clan We Trust: social trust after civil war in northern Somalia*, African Alternatives: initiative and creativity beyond current constraints, AEGIS European Conference of African Studies, African Studies Centre, Leiden, The Netherlands

September 7–8, 2006, *The Political Advantages of the ‘Bush Border’: crossing Somaliland, Puntland and Somalia*, Divided They Stand: the affordances of state borders in the Horn of Africa, MPI for Social Anthropology, Halle/Saale, Germany

**Birgit Huber**

July 17, 2006, *Justice for the Jobless? Religious and socialist community related values as resources for claiming social inclusion*, Religious and Secular Sources of Moralities in Eastern Germany, MPI for Social Anthropology, Halle/Saale, Germany

October 21, 2006, *Die Praxis von Kirche als soziale Institution in der DDR und nach der Wende. Das Beispiel Wallfahrt als religiöses Feiern*, Feiern und Feiertage in Europa, Magdeburg, Germany

March 29–31, 2007, “*Income mixes*” alt, “*income mixes*” neu. *Inklusion-/Exklusionszwänge und -Bestrebungen und der Wandel von Legitimitätsvorstellungen am Ende der Vollbeschäftigungsgesellschaft*, Arbeit und Nicht-Arbeit – Entgrenzungen und Begrenzungen von Lebensbereichen und Praxen, Arbeitstagung der Kommission Arbeitskulturen innerhalb der Deutschen Gesellschaft für Volkskunde, University of Hamburg, Germany

September 13–14, 2007, *From Self-education to Guidance for Self-improvement. Cultural dimensions in religious educational work in the GDR and after the “Wende”*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

September 23–26, 2007, *Translokale Multimediaproduktion auf Basis neuer Kommunikations- und Distributionsmedien. Eine Ethnographie postfordistischen Arbeitens freiberuflicher Kulturarbeiter*, Bilder – Bücher – Bytes. Zur Medialität des Alltags, 36. Kongress der Deutschen Gesellschaft für Volkskunde, Panel: ProdUser, Johannes Gutenberg University, Mainz, Germany

#### **Aksana Ismailbekova**

September 12–15, 2007, *Patron-Client Relationships within the Kyrgyz Context*, Central Asia: sharing experiences and prospects, European Society for Central Asian Studies 10th Conference, Panel: Integration – Social Network – Kinship, Center for Black Sea and Central Asia, Middle East Technical University, Ankara, Turkey

#### **Kirill Istomin**

September 13–14, 2007, jointly with Brian Donahoe, Joachim Otto Habeck, Agnieszka Halemba, István Sántha and Virginie Vaté, *Research Design and Methodology of the Comparative Research Project Social Significance of the House of Culture*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

November 30 – December 2, 2007, jointly with Joachim Otto Habeck, *Spatial Cognition and Orientation among Nomadic and Settled Groups in the Tundras of Northern Russia*, Paradigms of a Nomadic Mode of Living: tenets and perils of coexistence, Symposium of the DFG Collaborative Research Centre SFB 586 “Difference and Integration”, Stiftung Leucorea, Wittenberg, Germany

#### **Carolien Jacobs**

July 11–14, 2007, *Access to Land in Rural Angola: law and the customary*, AEGIS European Conference of African Studies, Panel: Between Customs and State Law: the dynamics of local law in sub-Saharan Africa, African Studies Centre, Leiden, The Netherlands

**Svetlana Jacquesson**

October 24–31, 2006, *Hommes, espaces et réseaux*, Nomadisme, identité, ethnicité: espaces et pouvoirs locaux (Russie, Kirghizistan, Niger, Mauritanie), CNRS, Niamey/Timbia, Niger

September 12–15, 2007, *Integration among Northern Kirghiz: kinship and descent in practice*, Central Asia: sharing experiences and prospects, European Society for Central Asian Studies 10th Conference, Panel: State, Identity and Kinship in Central Asia, Center for Black Sea and Central Asia, Middle East Technical University, Ankara, Turkey

October 18–21, 2007, *Descent in Northern Kirghizstan: processes of identification, collective action and integration*, 8th Annual Meeting of the Central Eurasian Studies Society, Panel: Identity in Kirghizstan, University of Washington, Seattle, USA

December 12–14, 2007, jointly with Evelyne Heyer and François Jacquesson, *Genetic and Linguistic Diversity in Central Asia*, The Origin of Man, Language and Languages, Final Conference, European Science Foundation, Rome, Italy

**Deema Kaneff**

July 6–7, 2006, *Globalising Neoliberalism: foreign property ownership and emerging inequalities in provincial Bulgaria*, Global Connections and Emerging Inequalities, MPI for Social Anthropology, Halle/Saale, Germany

November 3–4, 2006, *Generations, Work and Exclusion in Urban Bulgaria*, Bulgarien vor dem EU-Beitritt: Ökonomische, soziale und räumliche Disparitäten, Leibniz Institute for Regional Geography, Leipzig, Germany

**Krisztina Kehl-Bodrogi**

March 27, 2007, Islam im post-sowjetischen Kontext: Forschungen über Islam in der Abteilung II, Islamworkshop, MPI for Social Anthropology, Halle/Saale, Germany

**Nathaniel King**

October 5–7, 2007, jointly with Mats Utas, *Lyrical Bullets: rap and pop music, new revolt vent for Sierra Leone's youth*, Nordic Africa Days, Nordic Africa Institute, Panel: Youth(e)scape – Sierra Leone, Uppsala, Sweden

**Thamar Klein**

July 28–30, 2006, *Nutzer/innen – Perspektiven auf therapeutische Möglichkeiten in Benin*, Workshop AG Medical Anthropology, Institute of Medicine, Justus Liebig University Giessen, Germany

August 22–26, 2006, *Globalising Body Perceptions: medicine, law, inter-, and transsexuality in South Africa*, First Annual Workshop “Biomedicine in Africa I”, MPI for Social Anthropology, Halle/Saale, Germany

March 18–25, 2007, *Globalising Body Perceptions: legal, medical and political discourses on gender in South Africa*, Second Annual Workshop “Biomedicine in Africa II”, MPI for Social Anthropology, Halle/Saale, Germany

June 7, 2007, *Que(e)rying Bodies in South Africa*, Science and Technology, MPI for Social Anthropology, Halle/Saale, Germany

July 2–5, 2007, *Que(e)rying Bodies in South Africa*, Follow up to the Second Annual Workshop “Biomedicine in Africa II”, MPI for Social Anthropology, Halle/Saale, Germany

October 19–20, 2007, *Medical, Legal and Political Discourses on Trans- and Intersexuality in South Africa*, Interdisciplinary Explorations of Gender, Culture and Identity, Women’s and Gender Studies Programme, University of the Western Cape and Zentrum Gender Studies, University of Basel, Cape Town, South Africa

### **Jacqueline Knörr**

March 22–25, 2006, *Experiences of (Re-)migration to Germany and some Remarks about the “TCK”-Issue*, European Social Science History Conference (ESSHC), Amsterdam, The Netherlands

September 18–21, 2006, *From ‘Expat Brat’ in Africa to ‘Third Culture Kid’ in Germany: about children’s ‘return’ to a foreign home*, Europe and the World, EASA Biennial Conference, Bristol, UK

October 19–21, 2006, *Introduction to the Conference*, The Powerful Presence of the Past. Historical dimensions of integration and conflict in the Upper Guinea Coast, MPI for Social Anthropology, Halle/Saale, Germany

November 15–19, 2006, *Comparing the Role of Settlers in Postcolonial Nation-building: the cases of the Betawi (Indonesia) and the Krio (Sierra Leone)*, Critical Intersections/Dangerous Issues, 105th Annual Meeting of the American Anthropological Association, San José, California, USA

December 3–7, 2006, *Creole Populations’ Roles in the Creation of Transethnic and National Identity: the cases of the Krio (Sierra Leone) and the Betawi (Indonesia)*, Transcending Postcolonial Conditions: towards alternative modernities, Intercongress of the International Union of Anthropological and Ethnological Sciences (IUAES), the Pan-African Association of Anthropologists (PAAA) and Anthropology Southern Africa (ASA), University of Cape Town, South Africa

June 1–3, 2007, *‘Out of Africa’ or ‘Back Home’? Expat children in Germany*, Topologien des Reisens, University of Trier, Germany

### **Christoph Kohl**

October 1–4, 2007, *Postcolonial Processes of Nation-building in Guinea-Bissau*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Comparative Perspectives on Postcolonial Nation-building and Concepts of Nationhood in Africa, Halle/Saale, Germany

### **Tünde Komáromi**

April 14–18, 2006, *Crossing Boundaries in Times of Personal Crisis: seeking help from orthodox clergy in Transylvania*, Religion on the Boundary and the Politics of Divine Interventions, Centre for Advanced Study (CAS). Sofia, Bulgaria



May 12–14, 2006, *Contemporary Orthodox Demonologies in Romania*, Angels, Demons, Seers and Saints, Hungarian Society of Ethnographers, Hungarian Academy of Sciences and the University of Pecs, Panel: Jewish, Muslim, Christian Demonologies, Révfülöp, Hungary

**Julie Laplante**

August 22–26, 2006, “Anonymous” *Beholders of Truth about the Efficacy of Medicines*, First Annual Workshop “Biomedicine in Africa I”, MPI for Social Anthropology, Halle/Saale, Germany

November 15–19, 2006, *Biopolitics of Vaccination. Immunity for humanity*, Critical Intersections/Dangerous Issues, 105th Annual Meeting of the American Anthropological Association, Panel: Health and Disease at the Intersection of Science and Culture, San José, California, USA

March 18–25, 2007, *Medicines, Science and Tradition. The trial of an herbal remedy in South Africa*, Second Annual Workshop “Biomedicine in Africa II”, MPI for Social Anthropology, Halle/Saale, Germany

July 2–5, 2007, *South African Roots towards Global Knowledge*, Follow up to the Second Annual Workshop “Biomedicine in Africa II”, MPI for Social Anthropology, Halle/Saale, Germany

**Elena Liarskaya**

September 11–14, 2007, *Round Table Participant*, Sotsial’naia antropologiya v Rossii kak issledovatel’skaia i universitetskaja distsiplina: poiski proshlogo i budushchego [Social Anthropology in Russia as a Discipline of Research and University Teaching: searching the past and the future], Higher School of Economics, Pushkin, Russia

**Hussein A. Mahmoud**

January 6–8, 2006, *Conflicts and Pastoral Livelihoods in the Kenya-Ethiopia-Somalia Borderlands*, Workshop on “Comparative Research on Cross-border Pastoral Conflicts in East African Region: phase I research findings on case studies from Ethiopia, Kenya, Sudan and Uganda”, Development Policy Management Forum (DPMF), Addis Ababa, Ethiopia

April 27–29, 2006, *Challenges, Innovations, and the Growth of Livestock Marketing in Northern Kenya*, Pastoralists and the World Market – problems and perspectives, Colloquium of the DFG Collaborative Research Centre SFB 586 “Difference and Integration”, University of Leipzig, Germany

June 22–24, 2007, *Conflicts and Constraints to Peace in Northern Kenya*, Understanding Obstacles to Peace (UOP) in the Great Lakes Region – actors, interests and strategies, Concern for Development Initiatives in Africa (ForDia) and Department of Political Science and Public Administration, University of Dar es Salaam, Tanzania

**Julie McBrien**

July 16–30, 2006, *Constructing Mosques, Connecting Modern Histories*, International Summer Academy “Islam and the Repositioning of Religion”, Institute for the Advanced Study of the Humanities, Essen, Germany

October 1–4, 2007, “*Where are the Terrorists?*” *Modernity and Central Asian religious landscapes*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Plenary Panel – Theoretical Perspectives from Halle, Halle/Saale, Germany

October 18–21, 2007, *Mukadas’ Dilemma*, 8th Annual Meeting of the Central Eurasian Studies Society, Panel: Expressions of Dendered and Religious Identity, University of Washington, Seattle, USA

**Katherine Metz**

March 28–31, 2007, *Cultural Consensus on Housing Preferences: comparing focus group and free list data*, Global Insecurities, Global Solutions, and Applied Anthropology in the 21st Century, Society for Applied Anthropology, Panel: Extreme Makeover: ethnographic edition, Tampa, FL, USA

July 27–31, 2007, *The Study and Preservation of Sacred Landscapes Abroad: experiences from ethnography*, Sacred Landscapes of the Sayan Mountains: ecological, economic, sociocultural and historic aspects, Central Buddhist Organization “Maidar”, Geological Institute of the Siberian Branch of the Russian Academy of Sciences, Arshan, Republic of Buryatia, Russia

November 28 – December 2, 2007, jointly with Erjen Khamaganova, *The Threat of World Heritage: tourism, indigeneity and the sacred in Russia’s Baikal region*, Difference, (In)equality & Justice, 106th Annual Meeting of the American Anthropological Association, Panel: Sacred Ecologies and Inequalities: globalizing conflict(s) in local landscape, Washington, DC, USA

**Sayana Namsaraeva**

June 27 – July 1, 2007, *Kharakteristike mongol’skoi elity XVIII veka* [General Characteristics of the Mongolian Elite in the XVIIIth Century], Mir Tsentral’noi Azii [The World of Central Asia], Institute of Mongol, Buddhist and Tibetan Studies, Siberian Branch of the Russian Academy of Sciences (IMBiT), Panel: Tsentral’naia Aziia: istoriia i sovremennost’ [The World of Central Asia: history and the present], Ulan-Ude, Russia

October 11–12, 2007, *Kontseptsiiia ‘edinoi kitaiskoi natsii’ (zhonghua mingzu) i shenekhenskie buriaty kak ee komponent* [The Chinese Concept of the ‘United Chinese Nation’ (zhonghua mingzu) and the Buryats as its component], Diaspory v sovremenom mire [Diasporas in a Modern World], Buryat State University, Hailar Pedagogical Institute, China

**Boris Nieswand**

September 18–21, 2006, *Methodological Transnationalism and the Paradox of Migration*, Europe and the World, EASA Biennial Conference, Panel: Younger

Scholars' Forum "Transnationalism, Diaspora and the Crisis of Multiculturalism in Europe", Bristol, UK

September 16–18, 2007, *Enacted Destiny. West African charismatic Christians in Berlin and the immanence of God*, Travelling Spirits, Migrants, Markets, and Moralities, Department for European Anthropology, Humboldt University Berlin, Germany

October 1–4, 2007, *Multi-sited ethnography und die Ethnologie sozialer Ungleichheit*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Grenzüberschreitungen – die Implikationen der multi-sited ethnography für die Ethnologie und ihre Gegenstände, Halle/Saale, Germany

### **Helena Obendiek**

June 29, 2006, *Educational Migration and Social Support in Rural China*, Social Support and Kinship in China, MPI for Social Anthropology, Halle/Saale, Germany

### **Sawut Pawan**

June 29, 2006, *Kinship and Cooperation among Uighur in Xinjiang (1950–1980)*, Social Support and Kinship in China, MPI for Social Anthropology, Halle/Saale, Germany

### **Anja Peleikis**

September 18–21, 2006, *The Making of Emotional Landscapes: German World War II refugees and their changing relations to "places of memory"*, Europe and the World, EASA Biennial Conference, Panel: Emotional Attachments in a World of Movement, Bristol, UK

September 26–28, 2006, *Localising, Globalising and Nationalising Heritage – a case study from the Curonian Spit (Lithuania)*, Translocality: an approach to globalising phenomena? 10th Anniversary Conference, Centre for Modern Oriental Studies (ZMO), Panel: Localising the Global – Globalising the Local, Berlin, Germany

January 25–27, 2007, *Deutsche "Heimwehtouristen" in Litauen und die Inszenierung der Vergangenheit*, Soziale und kulturelle Praktiken im Tourismus, Center for Research on Contemporary History, Potsdam, Germany

April 10–13, 2007, *Performing the Past: German "roots tourists" in Lithuania*, Thinking Through Tourism, ASA Conference 2007, Panel: Roots Tourism, London, UK

### **Mathijs Pelkmans**

March 16–17, 2006, *Powerful Documents: passports, passages, and dilemmas of identification on the Georgian-Turkish border*, Caucasus Paradigms, MPI for Social Anthropology, Halle/Saale, Germany

March 31 – April 1, 2006, *Establishing Credibility: secular legacies and new spiritual realities in post-Soviet Kyrgyzstan*, The Social Dimensions of Under-

standing Illness and Healing: Islamic societies from Africa to Central Asia, Centre for Oriental Studies (OWZ), Halle/Saale, Germany

May 2–3, 2006, *The Intricate Bonds of Nature and Love in the Poetry of Karacaoğlan*, The Sacred Rukhnama and the Literary Heritage of Garajyoglan in the System of Universal Spiritual Values of the Humanity, Ashgabat, Turkmenistan

### **Esther Peperkamp**

July 17, 2006, *Money and Gospel in Eastern Germany, a research proposal*, Religious and Secular Sources of Morality in Eastern Germany, MPI for Social Anthropology, Halle/Saale, Germany

July 23–27, 2007, *Money and Gospel in Eastern Germany*, Secularity and Religious Vitality: 29th Conference of the International Society for the Sociology of Religion, Panel: Religion and the Secular in Eastern Germany, Leipzig, Germany

### **Anastazja Pilichowska**

July 2–6, 2007, *Polish Farmers in the EU – a case study from eastern Poland*, 4th EU-CONSENT PhD Summer School, Foundation for European Studies, European Institute Lodz, Hellenic University Association for European Studies (ECSA-Greece), Greek Center for European Studies (EKEME) and Corvinus University of Budapest, Spetses, Greece

### **Frances Pine**

April 11–12, 2006, *Presentation of the VW Project “Exclusion and Inclusion”*, Inequality: a Bulgaria-Poland comparison, Lublin, Poland

September 18–21, 2006, *Panel Summary*, Europe and the World, EASA Biennial Conference, Panel: Transitions: movement in time and space, Bristol, UK

July 6–7, 2006, *Lost Generations and the Problem of Reproduction: emerging inequalities in kinship in Poland*, Global Connections and Emerging Inequalities, MPI for Social Anthropology, Halle/Saale, Germany

March 30–31, 2007, *Forming and Reforming Kinship and the Household: domestic service, migration and the workings of the household in highland Poland*, Gender, Work and the Household: comparative perspectives, University of the Aegean, Mytilene, Greece

May 31 – June 2 2007, *Conference Summary*, Encountering Europeanisation in Everyday life, Faculty of Economics and Social Sciences, Comenius University, Bratislava, Slovakia

November 30– December 2, 2007, *Shaping the Past: migration remembered and lived in contemporary Poland*, Gendered Aspects of Migration in South Eastern Europe, University of Thessaly, Volos, Greece

### **Malgorzata Rajtar**

July 17, 2006, *“Heaven on Earth”*: conversion and morality in Eastern Germany, Religious and Secular Sources of Morality in Eastern Germany, MPI for Social Anthropology, Halle/Saale, Germany

July 23–27, 2007, *Socialization or Conversion. Two ways of gaining new recruits in Eastern Germany*, Secularity and Religious Vitality: 29th Conference of the International Society for the Sociology of Religion, Panel: Religion and the Secular in Eastern Germany, Leipzig, Germany

September 13–15, 2007, *Wiara: wiedza a afekty. Emocje w służbie wiary* [Belief: knowledge and emotions. Emotions in the service of religion], Co nas łączy, co nas dzieli? [What unites us, what divides us?], 13th Polish Congress of Sociology, Panel: Emocja a kultura i życie społeczne [Emotions vs. Culture and Social Life], Zielona Gora, Poland

### **Martin Ramstedt**

July 25–28, 2007, *Entangled Notions of Religion, Governance and Law: the call for Hindu judicature in contemporary Bali*, Law and Society in the 21st Century: transformations, resistances, futures, International Conference of the Law and Society Association, Humboldt University, Berlin, Germany

### **Stephen P. Reyna**

September 28–29, 2006, *Hard Truths: addressing the “crises” in anthropology*, Beyond Writing Culture: current intersections of epistemologies and practices of representation, MPI for Social Anthropology, Halle/Saale, Germany

November 15–19, 2006, *Global Warring Today: “Maybe somebody needs to explain.”*, Critical Intersections/Dangerous Issues, 105th Annual Meeting of the American Anthropological Association, Panel: Presidential Session, San José, California, USA

October 18–21, 2007, *Muddles in the ‘Model’ Model: oil, conflict, and the World Bank in Chad*, African Studies Association 50th Annual Meeting, New York, USA

November 28 – December 2, 2007, *Thinking About Domination at the Margins, Difference, (In)equality & Justice*, 106th Annual Meeting of the American Anthropological Association, Washington, DC, USA

### **Andrea Riester**

July 11–14, 2007, *The Migration-Development Nexus in Burkina Faso*, AEGIS European Conference of African Studies, Panel: Migration Reshaping the Landscape of African Development: bridging theory-practice and sending-receiving gaps, African Studies Centre, Leiden, The Netherlands

### **Sophie Roche**

October 1–4, 2007, jointly with Jeanine Dagyeli, *For the fear of afterlife – Islamic videos in Tajikistan*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Zwischen Vereinheitlichung und Fragmentierung der Welt? Lokale Medienkulturen und die Konstitution von Wissen und Wissenschaft, Halle/Saale, Germany

**Birgitt Röttger-Rössler**

October 1–4, 2007, *Ethnologie und Neurobiologie: Ein sinnvoller Dialog?*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Kognitive Ethnologie: Quo vadis?, Halle/Saale, Germany

**Edyta Roszko**

September 16–18, 2007, “*The Goddess is Dead, Long Live the Goddess*”: *Human anxiety, divine power and socio-economic change as reflected in the worship of the Vietnamese goddess Thiên YA Na*, Travelling Spirits, Migrants, Markets, and Moralities, Department of European Ethnology, Humboldt University Berlin, Germany

**Richard Rottenburg**

April 26–28, 2006, *New Religiosity in the Nuba Mountains after the Jihad against the Nuba*, New Religiosity and Inter-generational Conflict in Northeast Africa, MPI for Social Anthropology, Halle/Saale, Germany

August 22–26, 2006, *Introduction to the Topic*, First Annual Workshop “Biomedicine in Africa I”, MPI for Social Anthropology, Halle/Saale, Germany

November 9–11, 2006, *Changing Laws in Times of Policy Based Lending*, Law and Governance, MPI for Social Anthropology, Halle/Saale, Germany

March 18–25, 2007, *Introduction to the Topic*, Second Annual Workshop “Biomedicine in Africa II”, MPI for Social Anthropology, Halle/Saale, Germany

July 25–28, 2007, *Development and Trust in Numbers*, Law and Society in the 21st Century: transformations, resistances, futures, International Conference of the Law and Society Association, Humboldt University, Berlin, Germany

July 11–12, 2007, *Anthropology and Science & Technology Studies*, Study Day “Race, Ethnicity, Genetics: re/creating categories of difference and belonging”, Graduate School Africa and Asia in Global Reference Systems, MPI for Social Anthropology, Halle/Saale, Germany

October 1–4, 2007, *Introduction to Plenary Session: Perspektiven auf die deutsche Ethnologie*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Halle/Saale, Germany

October 1–2, 2007, *Von der politischen Unverzichtbarkeit antizipativen Wissens*, Wissen um Veränderung: Entwicklung, Geschichte, sozialer Wandel, Sektion Entwicklungssoziologie und Sozialanthropologie der Deutschen Gesellschaft für Soziologie (ESSA), MPI for Social Anthropology, Halle/Saale, Germany

October 11–13, 2007, *Rule-following, Technologies and Data Case Construction in a Development Project in Tanzania*, Ways of Knowing, Annual Meeting of the Society for Social Studies of Science, Panel: STS in Development and on location: data, products, practice, Montreal, Canada

October 18–21, 2007, *Mapping South Kordofan (Sudan)*, African Studies Association 50th Annual Meeting, Panel: Traveling Models in Conflict Management – perspectives from Africa, New York, USA

#### **Arskal Salim**

February 24–27, 2007, *Dynamic Legal Pluralism in Modern Indonesia: the state and the sharia (court) in the changing constellations of Aceh*, First International Conference of Aceh and Indian Ocean Studies, Panel: Law and Society, Asia Research Institute Singapore and Board of Rehabilitation and Reconstruction for Aceh and Nias, Banda Aceh, Indonesia

July 25–28, 2007, *The Sharia Bylaws and Human Rights of Individuals, Women and Non-Muslim Minorities*, Law and Society in the 21st Century: transformations, resistances, futures, International Conference of the Law and Society Association, Panel: Disputing Religion in the 21st Century: Islamic law, Humboldt University, Berlin, Germany

#### **Rita Sanders**

September 13–15, 2007, *Identity and Integration of Germans in Kazakhstan*, Central Asia: sharing experiences and prospects, European Society for Central Asian Studies 10th Conference, Panel: Kinship, Ethnicity and the State in Central Asia: mechanisms of integration and differentiation, Center for Black Sea and Central Asia Middle East Technical University, Ankara, Turkey

#### **István Sántha**

August 1–17, 2006, *Mistakes in the Field. Camera as instrument during anthropological fieldwork*, The CBT Field Methods Course: a cross-cultural and practical summer school on qualitative social science methodology, Circum-Baltic Teaching Network (CBT), NECEN, Centre for Independent Social Research, St. Petersburg, Russia

November 3–4, 2006, *Schismogenesis, Pokazukha and Existence of Authorities among the Evenki People in Eastern Buryatia: the case of Baunt*, NECEN Uncertainty and Freedom Project Workshop “Theorizing Second Generation Change”, Budapest, Hungary

December 6–8, 2006, jointly with Tatiana Safonova, *Bear and Big Water as Devices of External Control for Evenki People in Eastern Buryatia*, Reassessing Religion in Siberia and Neighbouring Regions, MPI for Social Anthropology, Halle/Saale, Germany

April 11, 2007, jointly with Tatiana Safonova, *Non-illustrative Photos. The Evenki Character*, Conference “Ethno-Photo-Graphy”, Dialektus Film Festival, Budapest, Hungary

June 2–9, 2007, jointly with Tatiana Safonova, *Emotionally Involvement among the Evenki of Eastern Buryatia*, 8th Conference of the International Society for Shamanistic Research, Dobogókő, Hungary

September 3–6, 2007, jointly with Tatiana Safonova, *The Biography of a Buryat Shaman: risks as resources of reputation for authority among hunters*, 8th An-

nual Conference of the European Sociological Association, Panel: Biography and Risk, Glasgow, UK

September 13–14, 2007, jointly with Tatiana Safonova, *Pokazuha in the House of Culture – the pattern of behaviour in Kurumkan of Eastern Buryatia*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

September 13–14, 2007, jointly with Brian Donahoe, Joachim Otto Habeck, Agnieszka Halemba, Kirill Istomin and Virginie Vaté, *Research Design and Methodology of the Comparative Research Project Social Significance of the House of Culture*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

November 27, 2007, jointly with Tatiana Safonova, *Forgetting as a Technique to Reach Emotional Involvement*, Forgetting to Mark and Marking to Forget – empty spaces and absent things in Mongol land, MIASU, Department of Social Anthropology, University of Cambridge, UK

### **Sarah Schefold**

June 29, 2006, *The (Re-)building of Residential Community and Social Support Networks in Middle Scale and Small Cities in China*, Social Support and Kinship in China, MPI for Social Anthropology, Halle/Saale, Germany

### **Markus Schlecker**

June 29, 2006, *Introduction of the Social Support in East Asia Group*, Social Support and Kinship in China, MPI for Social Anthropology, Halle/Saale, Germany

December 15–18, 2007, *Welfare and Well-being: towards an anthropology of social support*, Modernities and Dynamics of Tradition in Vietnam: anthropological approaches, University of Social Sciences & Humanities, National University of Vietnam in Ho Chi Minh City, Vietnam and University of Toronto, Canada, Panel: Social Structure and Social Welfare, Binh Chau Resort, Vietnam

### **Günther Schlee**

April 26–28, 2006, jointly with Data Dea and Christiane Falge, *Introduction to the Workshop*, New Religiosity and Inter-Generational Conflict in Northeast Africa, MPI for Social Anthropology, Halle/Saale, Germany

May 19–20, 2006, *Size, Scale and Social Horizons*, Migration and City Scale, MPI for Social Anthropology, Halle/Saale, Germany

August 17–19, 2006, *Some Paradoxes of the World Order*, 1st interdisciplinary Max Planck PhDnet Workshop “Global Changes”, Cologne, Germany

September 18–21, 2006, *Being “Experts”: conflict studies at Halle and their involvement in peace processes*, Europe and the World, EASA Biennial Conference, Panel: Peace and Conflict Studies in Anthropology, Bristol, UK

March 27, 2007, *Islam, Integration und Konflikt: Islam und islamische Länder in der ethnologischen Forschung der Abteilung I*, Islamworkshop, MPI for Social Anthropology, Halle/Saale, Germany



October 1–4, 2007, *Introduction to Plenary Session: Perspektiven der Ethnologie, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts*, Biennial Conference of the German Anthropological Association, Halle/Saale, Germany

### **Ingo Schröder**

January 21–22, 2006, jointly with Ida Harboe Knudsen, *Freedom, Uncertainty, and Trust in the Religious Field of Present-day Lithuania*, NECEN Uncertainty and Freedom Project Workshop “Freedom/Comparative Ethnographies”, Copenhagen, Denmark

September 18–21, 2006, *Ethnographies of Capitalism, Class, and Identities: perspectives on Eastern Europe*, Europe and the World, EASA Biennial Conference, Panel: Changing Economies and Changing Identities in Postsocialist Eastern Europe, Bristol, UK

October 2006, *Anthropological Perspectives on National and Other Identities*, Lithuanian National Identity and the Impact of Globalization, Social Anthropology Center, Vytautas Magnus University, Kaunas, Lithuania

### **Anita Schroven**

July 25, 2006, *Choosing between Different Realities: gender mainstreaming and self-images of women after armed conflict in Sierra Leone*, Wissen und Wissenschaft in Afrika, Conference of the African Studies Association in Germany, Prize Winners Panel, University of Frankfurt/Main, Germany

October 1–4, 2007, *Guinea: a nation confronts the state*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Comparative Perspectives on Postcolonial Nation-building and Concepts of Nationhood in Africa, Halle/Saale, Germany

### **Christian Strümpell**

June 8, 2007, *Gesundheitsverständnisse und -interpretationen im dörflichen und industriellen Indien*, Health Inequalities II, Panel: AG 2 Migration und die Effekte ethnischer Normierung, University of Bielefeld and Landesvereinigung für Gesundheit Niedersachsen e.V., Bielefeld, Germany

### **Virginie Tallio**

November 1–3, 2006, *Governing Bodies in Post-war Angola*, Changing States of Science: ethnographic and historical perspectives on medical research in contemporary Africa, Danish Research Network for International Health, Copenhagen, Denmark

### **Tatjana Thelen**

May 11–13, 2006, jointly with Astrid Baerwolf, *Traditionalisierung in der Flexibilisierung. Familiäre Geschlechterrollen in Ostdeutschland*, Flexibilisierung – Folgen für Familie und Sozialstruktur, Gemeinsame Tagung der Sektionen Familiensoziologie und Sozialstrukturanalyse der Deutschen Gesellschaft für

Soziologie, Panel: Flexibilisierung – Traditionalisierung? University of Zurich, Switzerland

September 18–21, 2006, *The Teachers Left the Kids Alone: discourse and conflict between teachers and parents in eastern Germany after unification*, Europe and the World, EASA Biennial Conference, Panel: Childhood between Kinship and the State, Bristol, UK

October 1–2, 2007, *Können postsozialistische Staaten modern werden? Oder: Vom Scheitern der Antizipation sozialen Wandels*, Wissen um Veränderung: Entwicklung, Geschichte, sozialer Wandel, Sektion Entwicklungssoziologie und Sozialanthropologie der Deutschen Gesellschaft für Soziologie (ESSA), MPI for Social Anthropology, Halle/Saale, Germany

October 1–4, 2007, *Staat, Markt und Familie: Rekonfigurationen sozialer Sicherung nach dem Sozialismus*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Ethnologische Forschungsperspektiven aus Halle, Halle/Saale, Germany

October 1–4, 2007, jointly with Astrid Baerwolf, *Befreundete Nähe, verwandte Pflege? – Dimensionen gegenseitiger Hilfe*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Verwandtschaft heute, Halle/Saale, Germany

#### **Fadjar I. Thufail**

July 18–20, 2007, *Transaction in the Reconciliatory Forum: Islam and the legacy of state violence in Indonesia*, In Search of Reconciliation in Indonesia and East Timor, Asia Research Institute, National University of Singapore, Singapore

#### **Wilson Trajano Filho**

September 27–30, 2006, *O trabalho da criouliização: os nomes pessoais na Guiné colonial*, Simpósio Nomes e Pessoas: gênero, classe e etnicidade na complexidade identitária, Institute for Social Sciences, University of Lisbon, Portugal

October 19–21, 2006, *Some Problems with the Creole Project for the Nation: the case of Guinea-Bissau*, The Powerful Presence of the Past. Historical dimensions of integration and conflict in the Upper Guinea Coast, MPI for Social Anthropology, Halle/Saale, Germany

2006, *Mimese e resistência nos estudos pós-colônias: uma crítica etnográfica*, Ciclo de Conferências de Antropologia, University of Coimbra, Portugal

#### **Rano Turaeva**

June 19–20, 2006, *Continuities and Discontinuities in Post-socialist Uzbekistan*, New Directions in Post/Socialist Research, Panel: Politics, States & Civil Society, Department of Anthropology, University College London, UK

November 10–11, 2006, *First Insights from Fieldwork during 2005–2006 in Uzbekistan*, Central Asia and the Caucasus: explorations from the field, Panel: Coping with Insecurity – socio-economic strategies in post-socialist societies, The

Central Asia Research Network (CARN), the UK Central Asia Graduate Students Network and The Institute of Middle East, Central Asia and the Caucasus Studies (MECACS) at the University of St. Andrews, UK

May 3–5, 2007, *The Cultural Baggage of Khorezmian Identity: Halfas and Bahshis in Khorezm*, History, Politics and Culture of Identities in Central Asia, French Institute for Central Asian Studies, Bishkek, Kyrgyzstan

September 13–15, 2007, *Integration Through Practical Kinship and Ethnicity*, Sharing Experiences and Prospects, Central Asia: sharing experiences and prospects, European Society for Central Asian Studies 10th Conference, Panel: Kinship, Ethnicity and the State in Central Asia: mechanisms of integration and differentiation, Center for Black Sea and Central Asia, Middle East Technical University, Ankara, Turkey

December 14–16, 2007, *Language and Identity in Horezm Region of Uzbekistan*, Central Asian Studies: history, politics and society, Panel: Linguistic Policy and Its Implications, University of Tsukuba, Stockholm University, University of Tokyo and University of Cambridge, Tsukuba, Japan

### **Bertram Turner**

March 30 – April 1, 2006, *Rural Property Regimes and the Moral Framing of Transnational Religion: Islamic activism in Southwest Morocco*, Paradoxical Conjunctions: access to rural resources in a transnational environment, International Network on Rural Property: Contemporary Processes of Rural Transformation and Differentiation, MPI for Social Anthropology, Halle/Saale, Germany

May 12–14, 2006, *Persistence and Reconsideration of Customary Law in Southwest Morocco: collective values, local institutions and the legal arena*, Customary Law in the Middle East and North Africa, Princeton University, USA

November 9–11, 2006, *From Narrative to Legislation: law, governance and ideology from pre-protectorate to neo-liberal Morocco*, Law and Governance, MPI for Social Anthropology, Halle/Saale, Germany

January 26, 2007, *Reconceptualizing Tradition on a Global Scale*, Study Day “Tradition Within and Beyond the Framework of Invention”, Graduate School Asia and Africa in World Reference Systems, Martin Luther University Halle-Wittenberg, MPI for Social Anthropology, Halle/Saale, Germany

May 3–4, 2007, *Zwischen Komplementarität und Konfrontation: Religiöse und juristische Interdependenzen zwischen Nomaden und Bauern in Marokko*, Recht und Religion. Übergänge und Wirkungen, Colloquium of the DFG Collaborative Research Centre SFB 586 “Difference and Integration”, Martin Luther University Halle-Wittenberg, Germany

July 25–28, 2007, *Faith-based Dispute Management in Transnational Communities: the debate on the sharia law dispute in Ontario among Muslim migrants in Canada and in their countries of origin*, Law and Society in the 21st Century: transformations, resistances, futures, International Conference of the Law and

Society Association, Panel: Disputing “Religious Law” in the 21st Century, Humboldt University, Berlin, Germany

September 26, 2007, *Sharia Law Dispute in Ontario and the Transnational Discourse on Sharia*, Research on Islam in the Max Planck Society, Second Workshop, Max Planck Institute for Foreign and International Criminal Law, Freiburg, Germany

October 1–4, 2007, *Introduction: Zukunftsweisende Tendenzen der Ethnologie im deutschsprachigen Raum*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Plenary Session: Ethnologische Forschungsperspektiven aus Halle, Halle/Saale, Germany

October 5, 2007, *The New International Max Planck Research School on Retaliation, Mediation and Punishment (IMPRS-REMPEP)*, Contemporary Conflict in Anthropological Perspective, PACSA (Peace and Conflict Studies in Anthropology), Halle/Saale, Germany

### Virginie Vaté

September 14–16, 2006, *Conversion (on the example of Chukotka)*, First Internal Workshop of the project NEWREL “New Religious Movements in the Russian North” (under the framework of the ESF-funded Programme BOREAS), Tartu, Estonia

October 19–21, 2006, jointly with Sylvie Beyries, *Le feu: usages et symbolisme chez les éleveurs de rennes du nord-est sibérien* [Uses and Symbolism of Fire among the Reindeer Herders of North-Eastern Siberia], Reindeer Civilizations in the Past and Today: ethno-historical, archeological and anthropological perspectives, XXVIIth International Meeting of Archeology and History in Antibes, Antibes-Juan-les-Pins, France

October 25–28, 2006, *Mynergav! (Let’s Compete, Let’s Show Ourselves!) Some aspects of games and competition among the Chukchis*, XVth Inuit Studies Conference, Panel: Communicating Through Play, Interacting Through Games, Paris, France

July 23–27, 2007, *Des rituels d’élevage de rennes aux expériences de conversion en Sibérie: différentes approches du terrain* [From Reindeer Herding Rituals to Conversion Experiences in Siberia: different approaches to fieldwork], Secularity and Religious Vitality: 29th Conference of the International Society for the Sociology of Religion, Panel: The Ethnography of religious Facts: stakes, methods, limits of implication, Leipzig, Germany

September 13–14, 2007, jointly with Galina D’iachkova, *From Collective Enthusiasm to Individual Self-realisation: history and life experiences of the House of Culture of Anadyr (Chukotka)*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

September 13–14, 2007, jointly with Brian Donahoe, Joachim Otto Habeck, Agnieszka Halemba, Kirill Istomin and István Sántha, *Research Design and Meth-*

*odology of the Comparative Research Project Social Significance of the House of Culture*, Reconstructing the House of Culture, MPI for Social Anthropology, Halle/Saale, Germany

September 26–28, 2007, *Le rôle des femmes dans les rituels d'élevage et la conversion aux protestantismes chez les Tchoukches* [Women's Role in Reindeer Herding Rituals and in Conversion to Protestantisms among Chukchis], 3rd Congress of the Asian Network (Réseau Asie), Panel: Femmes et pouvoir en Asie, Paris, France

November 22–24, 2007, *Engaging with Evangelical Christianity in Chukotka*, Second Internal Workshop of the project NEWREL “New Religious Movements in the Russian North” (under the framework of the ESF-funded Programme BOREAS), European University at St. Petersburg, Russia

November 28 – December 2, 2007, *The Rise of Protestant Denominations in Chukotka after Socialism, Difference, (In)equality & Justice*, 106th Annual Meeting of the American Anthropological Association, Panel: New Religions, Heterogeneous Traditions and Competing Strategies for Social Power and Justice in the Russian North, Washington, DC, USA

#### **Aimar Ventsel**

October 19–21, 2006, jointly with Patty Gray, Florian Stammler, John Ziker, Alexander King, *Reindeer Herding and Globalisation*, Reindeer Civilizations in the Past and Today: ethno-historical, archeological and anthropological perspectives, XXVIIth International Meeting of Archeology and History in Antibes, Antibes-Juan-les-Pins, France

April 27–29, 2007, *Sakha Pop Music: selling the “exotic”, i.e. European in Asia and Asian in Europe*, Locating “Eurasia” in Postsocialist Studies: the geopolitics of naming, Annual SOYUZ Symposium, Princeton University, USA

July 25–28, 2007, *Punks and Skins United: one law for us, another for them*, Law and Society in the 21st Century: transformations, resistances, futures, International Conference of the Law and Society Association, Humboldt University, Berlin, Germany

September 11–13, 2007, *Eurasianism in the Eastern Europe Anthropology*, Soyuz Russian Conference, Central European University, St. Petersburg, Russia

November 20–25, 2007, *Sakha and New Religions*, BOREAS Meeting, Central European University, St. Petersburg, Russia

December 13–14, 2007, *Me oleme üks pere. Punkrock Saksamaal: ideoloogia, solidaarsus ja kogukond* [We are One Family. Punkrock in Germany: ideology, solidarity and community], 51. Kreutzwaldi päevade teaduslik konverents, Eesti Kirjandusmuuseum (Estonian Literary Museum), Tartu, Estonia

#### **Xijie Wu**

June 29, 2006, *In Search of Social Security beyond Kinship: elderly support, medical care and education in rural China*, Social Support and Kinship in China, MPI for Social Anthropology, Halle/Saale, Germany

**Lale Yalçın-Heckmann**

March 16–17, 2006, *Citizenship Regimes and Borders in the Caucasus: Postsocialist Closures or Openings?*, Caucasus Paradigms, MPI for Social Anthropology, Halle/Saale, Germany

September 22–24, 2006, *Access to Agricultural Land and Markets as a Key to Understanding Postsocialist Property: the case of rural Azerbaijan*, Property and Access to Resources: fuzzy concepts, fuzzy realities? Network Rural Property and Roskilde University, Bornholm, Denmark

October 1–4, 2007, *Märkte, Grenzen und Staatsbürgerschaft im Südkaukasus*, Streitfragen – zum Verhältnis von empirischer Forschung und ethnologischer Theoriebildung am Anfang des 21. Jahrhunderts, Biennial Conference of the German Anthropological Association, Panel: Offene Gemeinschaften und geschlossene Grenzen: Die Grenze als Herausforderung an die Ethnologie, Halle/Saale, Germany

**Olaf Zenker**

September 28–29, 2006, *Language Matters: reflexive notes on representing the Irish language revival in Catholic West Belfast*, Beyond Writing Culture: current intersections of epistemologies and practices of representation, MPI for Social Anthropology, Halle/Saale, Germany

**Jarrett Zigon**

April 2006, *Aleksandra Vladimirovna: moral narratives of a Russian orthodox woman*, Workshop on Religion in Post-Soviet Societies, Kennan Institute, Washington, DC, USA

December 15–17, 2006, *Life-history and Moral Experience: reflections on a method*, Biographical Research on Post-socialist Space, Centre for Independent Social Research, St. Petersburg, Russia

November 28 – December 2, 2007, *Moral Responses to an HIV/AIDS Epidemic: a comparison of Russian Orthodox Church and secular NGO discourse and practice*, Difference, (In)equality & Justice, 106th Annual Meeting of the American Anthropological Association, Washington, DC, USA

## Public Talks and Outreach

### Jutta Bakonyi

January 5, 2007, *Europa sollte sich in Somalia raushalten*, Interview, tagesschau.de, Germany

January 24, 2007, jointly with Ulf Terlinden and Wim Dorenbusch, *Eine neue Front gegen den Terrorismus. Der Stellvertreterkrieg in Somalia*, Radio Talk, SWR2 Forum, Germany

February 18, 2007, *Somalia – Islamismus, Warlords, Internationales Kriegsspiel-feld*, Radio Interview, RBB, Berlin, Germany

July 25, 2007, *Warlords sind ja auch keine Chorknaben*, Interview, derStandard.at, Austria

July 25, 2007, *Hintergrund: Verwaltung, Steuern, Schulen, Müll-Entsorgung: Keine*, derStandard.at, Austria

October 23, 2007, *Somalia: interne und externe Akteure und ihre Interessen im Kriegsgeschehen*, Informationsveranstaltung, Die Linke, Bundestagsfraktion Berlin, Arbeitskreis Internationale Politik, Berlin, Germany

November 15, 2007, *Warlordfiguration gegen Zentralregierung. Welche Chance hat die neue Regierung in Somalia?* Eine Welt Tage und Friedenswochen Nürtingen, Arbeitskreis Asyl Nürtingen, Germany

### Irene Becci

July 2007, *Portrait Irene Becci*, Brilliant Minds/Kluge Köpfe: Forschen in Deutschland, Deutsche Welle, Berlin, Germany

### Franz von Benda-Beckmann

May 3, 2007, *Pluralismus von Recht und Ordnung*, Vortragsreihe “Riskante Ordnungen”, University of Leipzig, Germany

### Dereje Feyissa

March 15, 2007, *The Centre-Periphery Dynamics in the Ethiopian State System: the case of the Gambella region*, Debriefing on the Ongoing Conflict in the Gambella Region, American Embassy in Ethiopia, Addis Ababa, Ethiopia

October 12, 2007, *The Relevance of the Anywaa Diaspora in Peace Promotion in the Gambella Region*, Identifying Conflict and Peace Actors in the Gambella Region, Pact Ethiopia, Addis Ababa, Ethiopia

### Brian Donahoe

August – September 2006, *Vstrechi na Todzhe* [Encounters in Tozhu], Photo Exhibition, Aldan Maadyr National Museum of Tyva, Kyzyl, Republic of Tyva, Russia

August 2006, *Priamoi efir*, Call-in Television Show, Tyvan Television, Kyzyl, Republic of Tyva, Russia

Spring 2006, *Die Tradition der Flexibilität*, Interview in the Journal of the Society for Threatened Peoples, pogrom – bedrohte völker 235(1):17–19

**Katharina Gernet**

October 25, 2007, *Mit den Bären im Wald: Das Leben einer Korjakin aus Mittel-Kamtschatka im russischen Fernen Osten*, Reading from book by the same title, Georg-Wilhelm-Steller-Gesellschaft, Halle/Saale, Germany

November 6 – December 29, 2007, *Kamtschatka: Bilder aus dem Alltag von Jägern, Rentierhirten und Lachsfischern*, Photo Exhibition, Antiquariat-Galeria Buch und Kunst, Braunschweig, Germany

November 20, 2007, *Mit den Bären im Wald: Das Leben einer Korjakin aus Mittel-Kamtschatka im russischen Fernen Osten*, Reading from book by the same title, Antiquariat-Galeria Buch und Kunst, Braunschweig, Germany

December 2, 2007, *Unter Rentierhirten und Lachsfischern*, Live Interview, Radio Okerwelle, Pandoora Spezial – Kultur am Sonntag mit Kurt Volland, Braunschweig, Germany

**Felix Girke**

November 8, 2007, jointly with Steffen Köhn, *Morokapel's Feast (film)*, 10. Ethno-Filmfest 2007, filmbuehne-museum, Ethnologisches Museum, Berlin-Dahlem, Germany

**Tilo Grätz**

2006/07, *Der rastlose Kontinent*, Max Planck Forschung 4/2006: 38–43 [*The Restless Continent*, Max Planck Research 1/2007: 38–43], Max Planck Society, Germany

April 2007, jointly with Lutz Scharf, *Fußball zwischen Bolzplatz und Stadion – Beobachtungen aus Parakou, Benin*, Cargo – Zeitschrift für Ethnologie April 2007: 15–20.

**Joachim Otto Habeck**

July 14, 2006, *Diskotheiken und Kulturhäuser: Forschungen über die Kulturszene in Sibirien*, Lange Nacht der Wissenschaften, MPI for Social Anthropology and Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany

Winter 2006/07, *Öl – Quelle für Konflikte: Russlands Weg zwischen Tradition und Moderne*, GEOMAX 12, Max Planck Society, Germany

January 10, 2007, *Aufs Rentier gekommen – die Auswirkungen sozioökonomischer und klimatischer Veränderungen im Hohen Norden als Gegenstand einer nomadischen Forschungsstation*, Press Release and Presentation, Media symposium on German activities in the framework of the International Polar Year (IPY) 2007–2008, Senckenbergmuseum, Frankfurt/Main, Germany

March 16, 2007, *Von Halle nach Murmansk: Max-Planck-Forscher auf Spuren der Rentiere*, dpa press release (author Sophia-Caroline Kosel) was published in various German newspapers, including *Mitteldeutsche Zeitung* on March 26, 2007 “Hallenser unter Rentieren: Max-Planck-Forscher bauen mobile Station in Sibirien – Wandern mit der Herde”, Germany



December 6, 2007, *Reindeer Herding in the Russian North*, Radio Interview, Studiozeit Wissenschaft, Deutschlandfunk, Germany

**Chris Hann**

June 18, 2006, jointly with Ulrich Blum and Reinhard Kreckel, *Marktwirtschaft und Kultur*, Disputationsreihe “Wissenschaft verändert – im Pro und Contra”, Martin Luther University Halle-Wittenberg and German Academy of Sciences Leopoldina, Halle/Saale, Germany

**Ida Harboe Knudsen**

October 26, 2006, *Danų antropologė: Lietuvos kaimo žmones charakterizuoja kančia ir skundas, kad sovietmečiu buvo geriau*, Interview, delfi.lt, Lithuania  
 March 21, 2007, *Lietuvos dvasia geriausiai pasireiškia kaime*, Interview, Savaitė, Sūduvos Regiono Savairastis, Lithuania

**Patrick Heady**

November 6, 2007, *Radio broadcast about KASS*, “Dimensionen – die Welt der Wissenschaften”, Station Ö1, Austria

**Markus V. Höhne**

July 14, 2006, *Kalashnikovs statt Milch: Die konfliktgeladenen Krönungen von Klanführern in Somalia*, Lange Nacht der Wissenschaften, MPI for Social Anthropology and Seminar of Social Anthropology, Martin Luther University Halle-Wittenberg, Germany  
 March 2006, *Teilnahme an Diskussion zu Somaliland*, 2. Informelles Strategieggespräch zu Somaliland, Auswärtiges Amt, Berlin, Germany

**Birgit Huber**

June 29 – October 15, 2006, jointly with Volker Harms, *Spiel und Spielzeug ethnologisch*, Exhibition, Völkerkunde-Abteilung des Museum Schloss Hohentübingen, Institute for Ethnology, University of Tübingen, Germany

**Kirill Istomin**

March 23, 2007, *Sidzi vidzam mi kōrnum* [So we keep our reindeer – in Komi language], Radio broadcast, State Television and Radio Company “Komi Gor”, Syktyvkar, Russia  
 May 18, 2007, jointly with Mark James Dwyer, *Interview broadcasted in a Tazovsky Regional News program*, State Television and Radio Company “Studiya Fakt”, Tazovsky, Russia  
 May 20, 2007, jointly with Mark James Dwyer, *Kak pasti oleney?* [How to pasture reindeer], Interview in a Tazovsky regional newspaper “Zapolar’ye”, Russia

**Christoph Kohl**

February 8, 2007, *Pesquisa científica sobre os Kristons de Gêba*, Radio Interview, Rádio Comunitária de Bafatá, Guinea-Bissau

**Elena Liarskaya**

March 2007, *Media Interview* (interviewer Ludmila Lipatova), Series “Dorogami kochevij”, VGTRK “Yamal”, Salechard, Russia

March 2007, *Media Interview* (interviewer Pavel Rasuvaev), Newspaper “Krasnyj Sever”, Salechard, Russia

### **Jolanda Lindenberg**

December 15, 2007, *Périphérie: une étude inquiétante*, Newspaper Article, La Capitale, (number 341, p.1, 4, 5), Brussels, Belgium

December 17, 2007, *Antropologe bestudeert Belgische ‘stammentwisten’*, Newspaper Article, Het Laatste Nieuws (p. 3), Wemmel, Belgium

December 17, 2007, *Nederlandse antropologe onderzoekt faciliteitengemeenten in politieke crisis*, Newspaper Article, De Morgen (p.3, journalist: Jeroen Verelst), Brussel, Belgium

December 17, 2007, *Avondpost ‘antropologe logeert in Wemmels gezin’*, Radio Interview, Channel: Radio 2, Brussels, Belgium

December 17, 2007, *Wim Oosterlinck showtime*, Radio Interview, Channel: Q-music, Wemmel/Vilvoorde, Belgium

December 17, 2007, *Actua: de faciliteitengemeenten onderzocht*, Radio Interview, Channel: FM Brussel, Wemmel/Brussel, Belgium

December 17, 2007, *De goeiemiddag show*, Radio Interview, Channel: studio Brussel, Wemmel/Brussel, Belgium

December 18, 2007, *Antropologisch onderzoek naar Vlamingen en Walen*, Newspaper Article, Gazet van Antwerpen (p. 6), Wemmel/Antwerpen, Belgium

December 18, 2007, *Antropologisch onderzoek naar Vlamingen en Walen*, Newspaper Article, Het Belang van Limburg (p. 6), Wemmel, Belgium

December 19, 2007, *Journal (News)*, Television Interview, Channel: Ring tv, Wemmel/Vilvoorde, Belgium

December 20, 2007, *Communes à facilités ou zone de conflit? Périphérie: une anthropologue étudie l’impact de la crise sur les relations entre Flamands et Francophones*, Newspaper Article, Le Soir (p. 10), Brussels, Belgium

December 20, 2007, *Spanningen lopen op na BHV*, Newspaper Article, Het Nieuwsblad, Bussels, Belgium

2007, *Of the National Identity and Vacillating National Affinities of Filipino Migrants in Spain*, Review for magazine: Kasarinlan Philippine journal for third world studies, 2007 issue ‘Culture and Identity’, University of the Philippines, Third World Studies Center, Quezon City, Philippines

### **Bettina Mann**

April 2007, *Das Max-Planck-Institut für ethnologische Forschung, Halle/Saale*, Cargo – Zeitschrift für Ethnologie, pp. 49–50.

### **Katherine Metz**

March 8, 2007, jointly with Erjen Khamaganova, *Interview on the TV morning show “Sutra polezno”*, International Women’s Day, “Arig Us” Television Station, Ulan-Ude, Buryat Republic, Russia

August 1, 2007, *Interview on Local Radio about Consultation at Mankhai, Ust’-Orda*, Ust’-Orda Buriat Autonomous Okrug, Russia

**Florian Mühlfried**

December 2, 2007, *TV-interview on Georgia and Fieldwork*, Telecast “In 24 Stunden um die Welt”, 3sat, recorded in the “Völklinger Hütte”, Germany  
 November 2006, jointly with Dato Kvachadze (director), Zurab Inashvili (co-producer), *Alaverdoba 2006* (film), Documentary on a Georgian Folk Festival, Footage November 2006, Postproduction 2007, Georgia/Germany

**Sayana Namsaraeva**

October 16, 2007, *Participation in the Roundtable Mongolisch-Deutsches Forum*, Konrad Adenauer Stiftung and Vertretung des Landes Sachsen-Anhalt, Berlin, Germany

**Anett Christine Oelschlägel**

January 4–10, 2007, jointly with Serena Kniesz and Wolfgang Liedtke, *Conquest and Exploration of Siberia*, Exhibition with accompanying colloquium, Institute of Ethnology, University of Leipzig, Germany

January 6, 2007, “*Der Taigajäger – Dersu Uzala*” (*Akira Kurosawa, Russia 1974/75*), Film Presentation, *Conquest and Exploration of Siberia*, University of Leipzig, Germany

January 9, 2007, “*Taiga*” (*Ulrike Ottinger, Germany 1991/92*), Film Presentation, *Conquest and Exploration of Siberia*, University of Leipzig, Germany

**Regine Penitsch**

September 10, 2007, *Feldforschung im Sudan*, Newspaper Article, *Die Welt*, Germany

**Frances Pine**

October 2006, *Jury Member*, Astra International Film Festival of Documentary Film and Visual Anthropology, Astra Film Institute Sibiu, Romania

**Anja Peleikis**

August 2007, jointly with Birgit Piramovsky, *heimatWechsel. Kurisch-deutsch-russisch-litauische Bewohner im Niddener Fischerhaus*, Permanent Exhibition, Historical Museum, Nida, Neringa, Lithuania

**Martin Ramstedt**

June 3, 2007, *Arti Persaudaraan antara Bali dan India dalam Rangka Ajeg Bali*, Seminar Umum, Bali-India Foundation, Denpasar-Bali, Indonesia

June 3, 2007, *Agama Hindu di Indonesia*, World Hindu Youth Organisation, Universitas Mahendradatta, Denpasar-Bali, Indonesia

**Merle Schatz**

July 2007, *Interview on my work at the University in Inner Mongolia*, Hohhot Radio Station, China

**Günther Schlee**

January 2006, *Sagen Sie mal: Warum führen Menschen immer noch Kriege?* Interview, P. M. Magazin, Germany

March 7, 2006, jointly with Najma Yasari, Wolfgang Streeck and Rüdiger Wolfrum, *Nationalstaat, Einwanderungsland, Parallelgesellschaften – eine neue deutsche Frage?*, Max Planck Forum, Max Planck Society, Berlin, Germany

September 4, 2006, jointly with Frank Schirrmacher and Uta Meier-Gräwe, *Zukunft ohne Kinder? Über das Drama der Kinderarmut und die Rolle der Familien*, delta. das denkmagazin, ZDF/3sat, Mainz, Germany

2007, “Ethnische Pluralität löst keine Kriege aus”, Max Planck Forschung 1/2007: 38–43 [*How Enemies Are Made*, Max Planck Research 2/2007: 38–43], Max Planck Society, Germany

October 30, 2007, “*Ethnien und Religion sind keine Kriegsursachen*”, Interview, sueddeutsche.de, Germany

### **Anita Schroven**

February 28, 2007, *Talking History and Drawing Boundaries: local authorities in Guinea's current upheavals*, Talk for Special Court Members, UN Special Court for Sierra Leone, Freetown, Sierra Leone

### **Bertram Turner**

April 21, 2006, *Die Bärtigen und der Schnapsbrenner: Alltagswelt und Konflikt-austragung im ländlichen Marokko zwischen islamischem Aktivismus und lokaler Rechtspraxis*, Staatliches Museum für Völkerkunde, Munich, Germany

September 9, 2006, *Transnationaler Islam im ländlichen Marokko*, Deutsch-Marokkanische Gesellschaft, Technische Universität, Munich, Germany

October 29, 2006, jointly with Jutta Turner, *Leben in der Großfamilie: Forschungen in Südwest-Marokko*, Der Ethnologische Salon, Staatliches Museum für Völkerkunde, Munich, Germany

June 25, 2007, *Mudawwana – the new family code in Morocco*, Lecture for the delegation of judges from the High Shari'a Court of Aceh, Indonesia, MPI for Social Anthropology, Halle/Saale, Germany

### **Virginie Vaté**

April 2006, *Photo Exhibition in Anadyr (Chukotka, Russia)*, in collaboration with the Anadyr Museum “Heritage of Chukotka”, Russia

Autumn 2006 – Spring 2008, Participation in the Photo Exhibition “*Vivre avec les rennes*” [Living with Reindeer], presented in different places: Russian Museum of Ethnography, St. Petersburg, Russia, Autumn 2006; Different headquarters of the CNRS, Paris, France from Spring to Winter 2007, in Montpellier, France from Autumn 2007 to Spring 2008, in Nice, France from Autumn to Winter 2007 (in the framework of International Polar Year).

Autumn and Winter 2007, Participation in the Elaboration of the Exhibition “*Biodiversité en terres sibériennes: des images et des hommes*”, presented in the Region Midi-Pyrénées, France

October 12–13, 2007, Animation “*Humans and Reindeer Relation among the Chukchis*”, Fête de la Science [Science Celebration], CNRS, Paris, France

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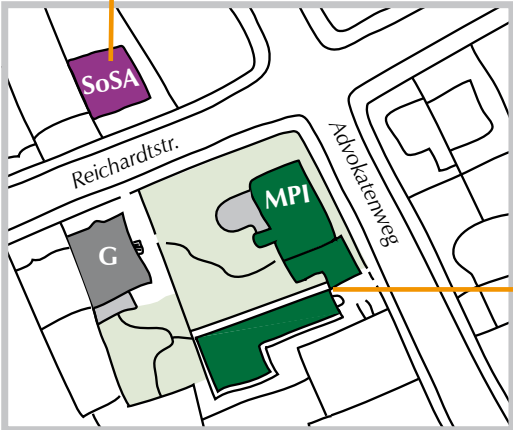




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