



Norsk antropologisk forening

CALL FOR PAPERS, FILMS ETC.

SANT-NAF Konferens 2012

Socialantropologiska institutionen

Stockholms universitet

Aula Magna

4-6 maj 2012

tema: mediering

call for papers

Nu är det dags att skicka in abstrakt till SANT-NAF:s konferens som kommer att hållas på Stockholms universitet 4-6 maj 2012. Välj en panel och skicka titel och 200 ords abstrakt, namn, anknytning och email till 2012sant@gmail.com senast 1 april 2012. Notera dessutom en filmfestival samt en working session dit ansökan skickas direkt till organisatörerna.

Roundtable om publicering, etik och forskningssamarbete har inbjudna deltagare och finns därför inte med här.

Panelorganisatörer kommer att kontaktas av SANT i början av april.

För ytterligare information om hotell, registrering, sena paneler etc se <http://www.socant.su.se/om-oss/evenemang/sant-naf-konferens-2012>

nya avhandlingar

Om du har disputerat under året som gått så är du välkommen att presentera din avhandling. Skicka in avhandlingstitel och abstract samt namn, anknytning och email till 2012sant@gmail.com senast 1 april 2012.

bokbord

Nya böcker är som alltid mycket välkomna till konferensens bokbord!
Föranmälan behövs ej.

filmfestival

Filmer kan föreslås till Filmfestivalen som Shahram Khosravi shahram.khosravi@socant.su.se och Maple Razsa maple.razsa@socant.su.se organiserar.

handledarträff

Möjlighet för masterstudenter och doktorander att träffa en senior antropolog för informellt samtal om sin pågående forskning. Skicka max en sida som beskriver din forskning eller fråga du vill diskutera. Föreslå gärna vem du vill träffa! Vi kommer att försöka matcha ihop studenter med de föreslagna antropologerna så gott det går. Annars hittar vi någon inom samma område.

paneler

1. Aktuell antropologi

Denna panel välkomnar papers om olika teman inom aktuell antropologi.

2. Asian Mediations I: South Asia

Francis Cody, Department of Anthropology, University of Toronto

Per Ståhlberg, School of Culture and Communication, Södertörn University

This panel invites contributions from anthropologists working with a broad understanding of the term “mediation” in the South Asia context. We welcome papers with a focus on media technologies (production, consumption or content) but also presentations that deal with the production or circulation of meaning and knowledge in less media centric ways. The rapid growth and penetration of media technologies – newspapers, satellite television, mobile phones or Internet – are of course interesting subjects by themselves, but arguably even more relevant in relation to other issues of anthropological concern. In contemporary South Asia, it has become increasingly difficult to understand most social, political and cultural phenomenon without including the strong presence of mediation in various forms. Issues ranging from popular movements against corruption or social inequality to efforts of constructing new national identities are heavily dependent on mediating practices.

Panel participants will be offered funding from the Forum for Asian Studies at Stockholm University to cover up to three hotel nights and roundtrip airfare within Scandinavia.

Asian Mediations II: East and Southeast Asia

Johan Lindquist, Department of Social Anthropology, Stockholm University

Kari Telle, Christian Michelsen Institute (CMI), Bergen

This panel invites contributions from anthropologists working with a broad understanding of the term “mediation” in the context of East and Southeast Asia. Building on Benedict Anderson’s seminal work *Imagined Communities* and the importance of print capitalism to the rise of nationalism, we are particularly interested in papers that focus on how new technologies such as the cell phone and the internet generate novel forms of connections and cultural imaginaries. But we also welcome presentations that deal with other forms of mediation,

for instance of sound, speech, writing, or images in any number of cultural, economic, political, and religious contexts. Examples might include anything from the use of megaphones in public events, the enduring significance of television in everyday life, to the renewed proliferation of magazines or newspapers; as well as individual-centered forms made explicit through figures such as the broker, the religious leader, and the NGO activist, who all act as mediators between different social structures and spheres of life.

Panel participants will be offered funding from the Forum for Asian Studies at Stockholm University to cover up to three hotel nights and roundtrip airfare within Scandinavia.

3. "Borta bra men hemma bäst"? Innebörder av hus och hem

Nina Gren, Köpenhamn

Hilde Lidén, Universitetet i Oslo

Karin Norman, Stockholm

Vad förmedlar ett hus? Vad innebär det att ha ett hem, eller att vara hemlös? Huset har varit ett klassiskt tema inom antropologin – alltifrån de tidiga släktskapsstudierna, Lévi-Strauss 'house society'-analyser, Bourdieu's studie av det kabylliska huset, till senare och pågående studier av husets alla former och betydelser, både som rum, som en byggnad som kan bebos, ägas, ärvas, säljas, förstöras och förloras, och som symboliskt värde som vävs in i det materiella och rumsliga och understryker dess sammansatta och mångtydiga innebörder. Huset blir då snarare en process än en statisk konstruktion. I olika sammanhang framstår hus och hem som en mediering av t ex transnationella relationer, migranternas tillhörighet eller utanförskap, distinktioner mellan privat och offentligt, släktskap, konsumtion, egendom, arv, klass och smak. Likaså kan hus och hem förmedla moraliska och politiska ställningstaganden. Denna panel välkomnar olika analytiska och etnografiska tematiseringar av husets och hemmets plats. Vilka perspektiv och frågor ställer vi om socialt liv genom våra arbeten om hus och hem? Vilka kulturella och sociala värden förmedlar de i olika kontexter?

4. Ethnography in the 21st century: personal security, danger, uncertainty and conflict in research.

Steven Sampson, Lunds universitet

Anna Hedlund, Lunds universitet

Anna Kovasna, Lunds universitet

As anthropologists carry out research on groups who are more conscious of their own projects, who can mediate our research and methods, and in political systems that are more unstable or more complicated (many interests groups), new pressures arise on how we should do our job as ethnographers. We attempt to gather data from groups who may be hostile, conflict-ridden, or politicized. We don't just build rapport: we make contracts with each other or use each other. This panel focuses on issues of security. Not just security against physical violence in conflict situations, but the other insecurities of physical and psychological stress/harrasment, the political pressures to take sides when studying contested issues, the ability to resist manipulation by informants or local elites, or to give up "interesting" data to policymakers, and the psychological pressures brought on by informants who attempt to maintain or intensify relationships after we think we have ended our field research. These issues are not new. The fieldwork never ends, so to speak. But the emergence of new diaspora groups and communication channels, as well as our own insecure position in academia, make these issues more intense than even a few years ago. The issues of 21st century ethnography are not simply ethical, they are strategic, tactical, intellectual and personal. Are things getting just too complicated? How do we cope with ethnography in an ever more complex, and insecure, world? Presentations followed by open discussions, especially from doktorander, are welcome on these topics.

5. Fieldwork as mediation: The anthropologist as medium and mediator

Ivana Macek, Hugo Valentin Senter, Uppsala University

Nerina Weiss, Rehabilitation and Research Centre for Torture Victims, Denmark

Inspired by Crapanzano's "Hermes' Dilemma and Hamlet's Desire" (1992) this panel explores the fieldworker as medium and mediator. Moving beyond Crapanzano's Hermes, we understand the anthropologist not only as mediator but also as medium, since she uses herself as an analytical instrument, as a tool of knowledge. How is that knowledge, which is not only conceptual and verbal but even more so coming from the senses, bodily knowledge, emotions, and intuition processed and mediated? The process of mediation may be taken up in different stages of fieldwork. In the initial phase we start to learn about our interlocutors and their world(s). How is the field mediated to us and how do we process the information gathered? Knowledge is not only mediated but often "filtered" through ethnographic seduction (Robben 1996) and the active participation of our interlocutors influence the outcome of our research (Holstein and Gubrium 2004). What then is our role as mediator, and how are we to treat our relationship with other mediators ("key informants") in the field? This panel does not only raise questions of representation, what to convey to our academic and local audience, and how to do so, but also aims at exploring what happens to the anthropologist as medium?

6. Himmel eller helvete? Antropologiska perspektiv på religion och politik

Sindre Bangstad, Universitetet i Oslo

Johanna Gullberg, Stockholms universitet

Annika Rabo, Stockholms universitet

Frågor om religion/livssyn och dess politiska roll har under det senaste decenniet blivit både hett debatterade och omvärderade inom samhällsvetenskaperna. Också inom antropologi har intresset för sambanden mellan religion och politik ökat. Det är inte klart om detta intresse beror på "religionens återkomst" eller på att "religion" egentligen aldrig lämnat politiken. Däremot är det uppenbart att på många håll i världen uttrycks rädsla för att religionens (förmodade) återkomst hotar "grundläggande sekulära värden". Men vad som utgör "grundläggande sekulära värden" är dock omtvistat bland både forskare och en bredare allmänhet. Till denna panel är vi

interesserte av bidrag som diskuterer, problematiserer og belyser begrepp som religion, sekularisme samt debatterne - var de en pågående i verden - om relasjonen mellom religion og politikk.

7. Hva har produksjon av film og still-bilder å bidra med i antropologisk forskning og formidling?

Bjørn Arntsen, Universitetet i Tromsø

Ulf Johansson Dahre, Lunds Universitet

Mange har argumentert for at film har epistemologiske kvaliteter som gjør det mulig å generere og formidle andre typer kunnskaper enn gjennom en tekst-basert antropologi. Mens teksten blant annet gir mulighet for et høyt abstraksjonsnivå og mulighet for å isolere meningsbærende elementer, befinner etnografisk film seg i skjæringsfeltet mellom kunst og vitenskap. Ikke slik å forstå at forskning gjennom produksjon av film ikke inviterer til analyser, men her er form og substans nært forbundet i et medium som har sine styrker i evnen til å mane frem kropper og steder og personligheter, stemninger, følelser og atmosfære. Filmmediet kan dermed bidra til å utvide antropologifaget gjennom at nye kunnskapsfelt utforskes, men kan også som MacDougall skriver utgjøre "fundamental challenges to anthropological ways of 'speaking' and knowing" (1998,63).

Bruken av film har også relevans formetodiske tilnærminger. Arbeidet med videokameraet, jfr. de særegne egenskaper som nevnes ovenfor, og tenkning rundt bruken av kameraet, kan bidra til opptrening av øye (Grasseni 2007) og øre. Man kan altså bli seg mer bevisst spesifikke aspekter ved menneskers samhandling i deres omgivelser. Video opptak inviterer også til gjennomsyn og dermed også til nye oppdagelser og nye spørsmål. Opptakene kan vises for deltagerne i de aktuelle situasjonene som ble forsøkt fanget med kameraet, og dermed være et utgangspunkt for å innhente deres fortolkninger av situasjonene. Og når opptakene vises for andre publikum, i opprinnelig eller redigert form, kan nye fortolkninger og nye spørsmål genereres (Arntsen og Høltedahl 2005). Tilstedeværelsen

av kameraet kan virke forstyrrende i sosiale situasjoner, men kan også medvirke til at folk fatter interesse for antropologens prosjekt og ønsker å bidra i kunnskapsetableringen, for eksempel ut fra et ønske om å nå ut til andre. Som i alle forskningsprosesser blir kildekritiske vurderinger av stor viktighet. Arbeidet med film kan altså både bidra til “disiplinutvidelse” og til metodepluralitet innenfor antropologifaget. I dette panelet ønsker vi papers som legger vekt på hvordan bruken av filmmediet (og også still-bilder) på denne måten kan bidra til ny kunnskap.

8. Medieantropologi og medienes antropologi

Jo Helle-Valle, SIFO

Thomas Hylland Eriksen, Sosialantropologisk institutt, Universitetet i Oslo

Denne arbeidsgruppen ønsker å ta tak i fagets mangfoldige forhold til nye medievirkeligheter. De siste årene har verden gjennomgått en veritabel medieeksplosjon og antropologien må forholde seg til denne revolusjonen på flere måter. For det første har de digitale mediene bidratt til å forandre verden vi studerer: nye sosialiteter, nye identiteter, nye maktrelasjoner har utviklet seg og som forskere trenger vi å trekke mediefeltet inn som en sentral faktor i våre studieobjekter. Medieantropologi som fagretning har vokst voldsomt internasjonalt, men er fremdeles lite utviklet i Norge og Sverige. I tillegg påvirker den nye medievirkeligheten oss antropologer som formildere. Medieagressiviteten er økende og umiddelbarheten i vårt forhold til mediene oppleves ofte som problematisk. Dette krever nye refleksjoner rundt antropologers forhold til mediene og dermed offentligheten. Denne doble rollen til medier ønsker denne arbeidsgruppen å utforske; antropologers ofte medieeksponerte forskning på medieformet virkelighet. Må antropologien utvikle nye verktøy for å forske på en ny verden? Påvirkes våre metoder (nettbaserte intervjuer, forskning på virtuelle verdener, alltid og overalt online på feltarbeid, etc.)? Må vi forme vår forskning for å tilpasses en mediedrevet offentlighet? Er vår kunnskap egnet til å bli formidlet i nye mediegenre? Dette er bare noen av spørsmålene som er relevante for deltakere i denne arbeidsgruppen: Vi ønsker først og fremst et mangfold av perspektiver og

stemmer som kan bidra til å øke fagets bevissthet omkring medieantropologi og medienes antropologi.

9. Mediators of value and values: on the role of financial institutions

Anette Nyqvist, Department of Social Anthropology and Score, Stockholm University

This panel aims at describing and discussing who some of the mediators of money are. Banks, fund companies, insurance companies and pension funds are example of institutions that manage large sums of other people's money. We are interested in how they operate and set out to explore what, if any, values other than the strict economic such mediators of money manage. There has been a shift in ownership on the worlds financial markets, where institutions - such as mutual funds, insurance companies and, not least, pension funds - during the past three decades have emerged as major actors and now dominate corporate ownership world wide. Due to their sheer size public and private pension funds are considered to be the most important and powerful institutional actors on financial markets. Institutions are different from individual investors in that they manage economic assets *on behalf* of others and have been described as "pass-through financial intermediaries" (Gold 2010: 8-9). The fiduciary duties of an institution, - i.e. a responsibility to manage economic assets on behalf of others – sets it apart from individual investors both large and small. In their role as shareholders that manage money on behalf of others, institutional owners work to shape market actors, both corporations in which they invest and other shareholders, and consequently the financial market in a normative way. The active ownership of institutional investors opens up a space where financial actors must consider issues other than the strictly economic ones.

10. Mediering og funksjonshemning

Hilde Haualand, FAFO

Camilla Hansen, Universitetet i Oslo

Gjennom begrepet mediering ønsker vi å tematisere hvordan antropologien kan bidra til en mer nyansert og relasjonell forståelse av funksjonshemming. Mediering her forstått som refleksjon over hvordan vi beskriver virkeligheter i en verden som blir mer og mer komplisert, og kan vekke spørsmål som omhandler makt og produksjonen av mening. Globale medisinske og rettighetsbaserte forståelsesrammer tar ofte utgangspunkt i standardiserte forståelser av funksjonshemming og funksjonsdyktighet som blir gjort hegemoniske når de settes i sirkulasjon og tas i bruk av nasjonale stater, i byråkratiske praksiser, og blant forskere, i organisasjoner og institusjoner. Situasjoner hvor medisinske og byråkratiske forståelser bryter med folks opplevelse av å være funksjonsdyktig/ funksjonshemmet, viser samtidig at funksjonshemming må forstås multippelt, som flertydig og relasjonelt. *Disability Studies* har brukt begrepet mediert kommunikasjon for å tydeliggjøre kjennetegn på funksjonshemming. Funksjonshemmede og mennesker rundt dem tar i bruk en rekke ulike teknologier og medierte kommunikasjonsformer (tale, lyd, bilder, objekter) for å sikre deltagelse, interaksjon, mobilitet og kommunikasjon. Samtidig oppstår funksjonshemming ofte nettopp ved sammenbruddet eller utilgjengelighet til ulike teknologier (både medisinske og tekniske) og kommunikasjonsformer. Panelet søker kunnskap om hvordan funksjonshemninger blir erfart, oversatt, forstått og begrepsfestet, og tatt i bruk i medisinske, politiske, sosio- økonomiske og kulturelle kontekster. Videre søkes det etter komparative studier og problematiseringer av ulike praksiser og erfaringer som gir tilgang til forståelser av kontekst, brudd, motstand og kompleksitet.

11. NATUR-lig intervensjon og naturens politikk? miljøkonflikter og mediering.

Gro Ween, Universitetet i Oslo

Rune Flikke, Universitetet i Oslo

Forestillinger om krise og konflikt preger den globale miljødebatten. Alle endringsforsøk peker på viktigheten av mediering. Dette gjelder den verdensomspennende matkrisen, klimaendringer, behov for alternativ energi, kampen mot avskogning og artsutryddelse. Krisene krever tiltak som eksisterende politiske verktøy og kanaler har problemer med å håndtere. I dette panelet er vi interessert i og utforske hva antropologien kan bidra med av innsikt i forhold til pågående miljøkriser og konflikter. Vi søker bidrag som analyserer intervensjoner og forsøk på medieringen: Etnografiske beskrivelser av former for krisehåndtering, og strategier for hvordan felles forståelser skal oppnås. Vi ønsker å fokusere på hvordan lokale virkeligheter håndteres i møte med 'globale trusler' som krever handling. Samtidig, vil vi kaste lys på hvilke motstandsstrategier som fremkommer, hvordan miljøintervensjoner møtes med multiple historiske narrativer og rettighetskrav. Panelet søker etnografiske beskrivelser av hvordan forhandlinger produserer motparter som problematiske 'andre,' og mens postkolonielle motargumenter kontinuerlig vrir og vender på våre virkelighetsforståelser. Hvordan kan vi bidra til forståelsen av disse politiske praksisene? Kan for eksempel en antropologisk insistens på lokalitet og materialitet nyansere forståelser av hvor og hvordan man forhandler? Hva er forhandling? Er i det hele tatt en felles forståelse nødvendig som utgangspunkt for mediering?

12. Organizational ideoscapes: rationality, faith, and emotion

Lorenzo Canas Bottos, NTNU

Christina Garsten, Stockholms Universitet

In our contemporary world, formal organizations play a significant role as mediators of ideas, knowledge, values, emotions, and of cultural flows more generally. Whether they are corporations, state agencies, or civil society organizations, such as e.g. religious or political organizations, organizations provide platforms for the mobilization, articulation, funnelling, and translation of assemblages of ideas. Inspired by Appadurai's notions of "ideoscape" (1996) organizations may be seen as transnational distributions of correlated ideological elements whose display can be represented as landscapes.

Alternatively, they may be seen to provide “institutional sites” for the moulding and funnelling of emotions and sentiments, as well as forms of rationality and doctrines (Rose 1999). As sites, they mediate between individual desires and collective projects, and are places both of empowerment and of control and governance of identities. Recent Scandinavian anthropological studies of organizations reveal the ways in which organizations can work to foster moralities (Vike 2009), to fashion flexible work identities (Garsten 2008), to shape religious and national identity (Canas-Bottos 2008), managerial rationalities (Røyrvik 2010); transnational policy (Thedvall 2006), conceptions of market-oriented citizenship (Nyqvist 2008) or design culture (Krause-Jensen 2010). All of these works invite us to reflect on and question the role of organizations in the mediation and making-up of ideas and emotions. In this workshop, we invite papers that engage with organizations as ideoscapes, or sites, for the mediation and brokering of ideas, world-views and emotions. Ethnographic papers as well as more theoretical ones are welcome.

13. Photography as Mediation

Anna Laine, Högskolan Dalarna

Thera Mjaaland, Universitetet i Bergen

The conventional use of photography in anthropological research has been informed by ideas of “capturing evidence” and presenting an “I was there”. The actual ambiguity regarding the interpretation of photographic images - understood as subverting anthropological authority - has been handled by treating photographs as mere depictions of visual appearance presented as illustrations bounded by descriptive texts. Higher levels of abstraction that investigate unseen aspects of experience and meaning are preferably mediated through texts. However, research focused on visual, multisensuous and material aspects of everyday life increasingly explores the potential of photography as practice as well as representation.

This panel is concerned with photography’s capacity to mediate anthropological knowledge. It opens up for explorative investigations of dialogues between photographic content, form, context and effect, as well as

of how we can utilise the ambiguous relationship between reality and photographs in anthropological research. How can photographs represent invisible knowledge, such as tactile and sensory experience? Rather than regarding the camera as a mere recording device, this panel engages with photography as a practice learnt in social situations with a capacity to mediate knowledge produced during fieldwork.

14. Skyld, synd og skatt: penger som sosialitetens mediatorer

Skuld, synd och skatt: pengar som medierng för socialitet

Debt, sin and tax: money as mediator of sociality

Lotta Björklund Larsen, Tema T, Linköping universitet

Emil A. Røyrvik, SINTEF Teknologi og samfunn, Arbeidsforskning

Discussant: Benedicte Brøgger, Arbeidsforskningsinstituttet

This session explores the constitution of money and its roles as mediator of social life in our postmodern age. Money is both cross-culturally and trans-historically represented by a duality: both as the devil's poison and as a guarantor of freedom (Bloch and Parry 1989). Money might provide social stability because of its feature as a common measure uniting independent acts of exchange (Simmel 1978), yet the economic crisis illustrate the opposite. State production of money is described as transforming social obligations into monetary debt that undermine the "social contract" (Graeber 2011), also turning citizens into consumers and tax payers simultaneously (Roitman 2005). Monetary activities are thus framed in normative contexts of both condemnation and idolization, and risk being fetishized (Hart 1999). In our "post-modern" society, characterized by economic and social crises, money is central to the understanding of sociality and social change. We pose questions such as: How is money socially constructed today? In what ways do different types of money impact economic systems? How do technological developments shape our understanding of money? In what contexts are money worthless to acquire the desirable? Are there

alternative ways money can be socially shaped? How can money serve a more human economy?

15. States, Patronage and Power

Olav Eggebø, Department of Anthropology, NTNU

Jason Sumich, Department of Anthropology, NTNU

The last decades of the 20-century were largely optimistic in Africa, Latin America and elsewhere, as the “liberalisation” of politics, economics and the “empowerment of civil society” arouse great expectation. The results, however, have not been as encouraging as modernisation and development theorists have hoped. The suppositions about the transition to democracy that were fashionable 20 years ago have proven naïve. The international obsession with the holding of elections did not take into account the nature and capabilities of states, or the ways in which the state mediates between different social groups. Today, we have “free” and competitive elections in countries from “Estonia to South Africa”, but many of the problems usually associated with authoritarian regimes, nepotism, clientalism, capricious government and corruption are still present. Opposed and resistant to the state, yet intrinsic to it, there are informal structures and institutions that often better serve popular needs. Recently have we seen the “democratic” re-election of previous oligarchs and military leaders throughout the world and the rise of what has been coined “hybrid states” where patronage networks have been institutionalised.

In this panel we examine

- *How patronage networks parallel or overlap with the “formal” state.
- *How political life cannot be understood by focusing on formal structures and institutions alone.
- *How anthropological theories and methods can provide a more comprehensive understanding of the state and state apparatuses.

16. Sustainable Concepts: communicating the crises

Mark Graham, Stockholms universitet

Beppe Karlsson, Stockholms universitet

Increasingly, the scholarly concepts used to describe and analyse our environment have either entered into public awareness and debates or redefined existing terms. This panel invites contributions from anthropologists working in the field of environmental anthropology (broadly defined) to choose a concept they either find useful or problematic - egs. sustainable, system, resilience, and so on - and explore its relevance, its advantages and disadvantages, and how it is employed in different contexts. The aim of the session is to contribute to a conceptual ethnography of the terms that inform our “common sense” (long an anthropological concern) and the political and economic decisions that have an immediate impact on our lives and those of the people with whom we do our research. The session speaks indirectly to the conference theme of mediation by scrutinizing the concepts used in environmental communication between researchers, the general population and the powers that be.

17. The socioculturally mediated capacity to act

Sigrun Helmfrid, Department of social anthropology, Stockholm University

The theme of this panel is “agency”, defined as: “the socioculturally mediated capacity to act”. The definition, from Laura Ahearn’s (2001) overview article in *Annual Review of Anthropology*, is left broad on purpose and Ahearn is more explicit in specifying what agency is not, than on pinning down what it could be: agency should not be treated as “free will” or “resistance “(2001:130). Moreover, agency is not something a person can have little or much of. All human beings have agency, not in different quantities but in different, culturally constructed, ways, Ahearn states. She invites anthropologists to investigate different types of agency, while at the same time recognizing that multiple types can be exercised within any given action. Examples of types of agency that have been proposed by anthropologists are: “agency of power”

and “agency of (culturally defined) projects” by Sherry Orther (2006: 129) “encompassed agency” by Holly Wardlow (2006:13), “subsumed gency” by Rosalind Shaw (2000:45) and “negative agency” by Corinne Kratz (2000). The panel welcomes both empirical accounts demonstrating specific modes of agency and more theoretical ruminations about the agency concept.

18. Tiden, feltarbeidet og antropologisk teori: et panel til Aud Talles minne

Gudrun Dahl, Stockholms universitet

Signe Howell, Universitetet i Oslo

I dette panelet som skal hedre Aud Talles minne, ønsker vi innlegg som setter fokus på feltarbeidets plass i utviklingen av antropologisk teori. I lys av at boken *Returns to the Field: Multitemporal Research and Contemporary Anthropology* (Indiana University Press) , redigert av Signe Howell og Aud Talle har nylig blitt publisert, mener vi at dette er et høyst relevant fokus. Spesielt er vi opptatt av å utforske hva slags kunnskap som feltarbeid over lengre tid blant de samme menneskene gir opphav til, og hvordan livsløpet til både antropologen og de vi studerer affiserer vår holdning til vår analyse. Ett annet tema kan vara hur fältarbetena som begränsade tidsfönster också sätter gränser för vår förståelse, och hur vi som antropologer kan expandera förståelsen utanför denna ram. Panelet kan knytte seg til konferansens overordnede tema *Mediating* i den forstand at det handler om produksjon og formidling av mening. Vi inviterer dere som har forsket i Afrika og/eller som på en eller annen måte har erfart Auds engasjement og intellektuelle nysgjerrighet, til å sende oss et abstrakt som omhandler dette temaet.

working session

Working on the Edge: Dynamic anthropology in the making

A tribute to those who know things and have taught us wisdom

4 hour session lead by Anna Kirah (Steria) and Mona Paulsrud (Riksrevisjonen)

Our session consists of the reflections of dynamic anthropologists working on the edge. Working on the Edge is a project where anthropologists contribute their own stories. We are braiding these stories to the relevance and importance of academic literature and classical anthropology in order to create a common language. These stories connect the past, the present to the future...they are about real issues facing our lives, our work and the society we are members of. We are inviting anthropologists everywhere to partake in this process. The conclusions are in the making.

We welcome anthropologists from Sweden, Norway and anywhere else in the world to bring their own stories and explore the conclusions we are making on what dynamic anthropology is.

We would like to have a good balance between nationality, private and public sector background and academic interest.

Maximum 20 participants. Read *Shakespeare in the Bush* by Laura Bohannon and send your reflection on the article as it relates to your present life. THIS IS OBLIGATORY.

Reflections do not need to be more than one paragraph. Acceptance to session is NOT determined on quality, SO RELAX! This requirement is only to ensure the contribution of each member of the session.

DEADLINE 15 APRIL 2012 at 23:59 Send to anna.kirah@steria.no

We will have an acceptance process based on the balance of nationality and work background.

organisationskommitté

Lotta Björklund Larsen

Rune Flikke

Hege Høyer Leivestad

Ulrik Jennische
Gabriella Körling
Anna Laine
Tobias Samuelsson
Nicholas Waller
Helena Wulff