

Association of Social Anthropologists of the UK and Commonwealth
Annual Conference

Anthropological and archaeological imaginations: past, present and future

University of Bristol, 6th - 9th April 2009

Conference programme and book of abstracts

Convenor: David Shankland

NomadIT: Rohan Jackson, Megan Caine, Darren Hatherley, Eli Bugler.

ASA09 conference committee: Fiona Bowie, Mark Horton, Josh Pollard, David Shankland, Dimitrios Theodossopoulos.

With thanks to the University of Bristol for hosting the event and to the Wenner-Gren Fund, for their most generous grant.

Publishers

The following publishers have given this event their support by either advertising in this programme, or in presenting a range of titles at the conference. Do please take time to browse their stalls and talk to their representatives. The publishers' stalls are located in the Reception Room in the Wills Building, near the Firth Cafe – ask our conference team if you cannot find them.

Archaeopress

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Welcome

From the Chair of the ASA

For historical reasons, archaeology and social anthropology have largely gone their separate ways in Britain. Even under the four-field definition of anthropology that prevails in the United States, relations between archaeologists and cultural anthropologists are not always as close and constructive as they might be. Nevertheless, even in the UK efforts to build constructive new interfaces between the disciplines now have some history behind them, and the potential for major advances in knowledge emerging from such interfaces remains great. The ASA Committee was pleased to receive Bristol's bid to mount a conference dedicated to advancing that project in an institution in which there are close synergies between the disciplines, and we eagerly embraced this opportunity to take the Association's contribution into what is, for us, new territory. The response to the call for papers has been impressive in scale and scope, with forty-one separate panels on our agenda, not counting the film programme and the postgraduate forum that the organisers have introduced to accommodate the growing numbers of research students who wish to present their work at ASA conferences. Three plenary sessions featuring outstanding scholars from both disciplines are complemented by an equally well-balanced combination of opening keynote lecture by Michael Herzfeld on Monday and Ian Hodder's H.H. Young lecture on Tuesday. ASA is honoured to be able to add Professor Tapati Guha-Thakurta's Firth Lecture to the proceedings on Wednesday and grateful to RAI for contributing Roy Ellen's Presidential Address to round off the event. This is going to be a full but richly rewarding four days and it gives me great pleasure to welcome all delegates to a conference that has clearly captured the imagination of anthropologists and archaeologists internationally.

John Gledhill, March 2009

From the conference convenor

Social anthropology has always had an uneasy relationship with archaeology, and it might be argued that the founding of the Association was at least in part an attempt to define the discipline in contradistinction to many of the pre-occupations of archaeology at that time. Rather than an open discussion, however, the two disciplines by and large quietly separated. This eventually gave rise to the paradoxical situation that, even though four-field anthropology still survives in some respects (for instance in the Royal Anthropological Institute's intellectual charter, in the British Association for the Advancement of Science Section H, or in the occasional combined course or loose institutional link), the relationship between social anthropology and archaeology has never quite been discussed in a public forum, and it has never been the subject of one of the ASA's official conferences.

We believe that the time has come to reconsider this reticence. Archaeology has transformed itself repeatedly throughout the twentieth century, drawing extensively on the ideas of social anthropology as it does so. Today, there is a growing number of practising archaeologists who regard themselves as fluent, or at least learned, in both disciplines. Ian Hodder, who is to give the E. H. Young lecture on ‘Archaeology and Anthropology: the state of the relationship’ at the conference is one of these. Social Anthropologists have been slow to repay the compliment twice over: even though there are certainly individual exceptions, social anthropologists have not routinely studied contemporary archaeology, nor worked as a matter of course with archaeologists, resulting in a marked asymmetry in the flow of intellectual knowledge and arguably stuttering communication between the two groups at the national level. Why this may be the case is difficult to pin-point exactly: it may be to do with the levels of analysis that social anthropologists usually choose for their ethnographic description; or perhaps to theoretical differences (particular with regard to questions of history and causality) or it may be simply practical, to do with different methodologies, resources and institutional arrangements, or even a form of self-censorship.

However we decide ultimately to explain these difficulties, there are a host of fascinating questions that come to mind when archaeology is considered more explicitly from the point of view of social anthropology. Historically, we may ask, how did the division of intellectual labour pan-out in the UK after social anthropology separated from archaeology? How does this experience differ from those anthropological communities (notably North America) which did not move away from the four-field model? How may our current pre-occupations change if we take into account more explicitly the remains of the past within our fieldwork? What general mutual prospects: epistemological, methodological, and theoretical would a rapprochement offer for the future as the disciplines transform and change?

We do not look for definite answers, but it does appear that the following may be amongst the areas that would be fruitful to explore further:

1. Social Anthropology and Archaeology. We would argue that the exploration of the contrasts and complementarities between the two disciplines is potentially one of the most significant tasks facing contemporary social anthropology, profoundly relevant in terms of our history, theory, methodology and practice. Amongst the questions that may be asked in more detail here, is how has social anthropology been shaped, both in the UK and abroad, by its self-consciously distancing itself from archaeology? How has it affected our understanding of the past? Has this led to a division of intellectual labour? If so, how might this be categorized in epistemological terms, particularly from the point of view of differing attitudes toward causality?

2. It is clear that the disciplines possess very different methodologies. In practice, how often do these differences become relevant? Is there any obvious reason why the flow between the two disciplines has been seemingly one-way: that is, archaeology affected by social anthropology, but social anthropology seemingly much less influenced by archaeology? Does the current resurgence of biological anthropology potentially change the dynamics between the two disciplines? How do these wider dynamics appear in international contexts?

3. Ruins, history and the past or the ethnographic exploration of multiple interactions with the past. Societies all over the world are by definition engaged in a continuous engagement or negotiation with the remains of the past that are found within their community. Yet, still comparatively rarely is such local interaction written into the ethnographic record. It is a major weakness that social anthropology, whilst it has increasingly been ready to explore local indigenous knowledge in terms of ethno-botany, or subsistence farming, has almost entirely ignored this parallel dynamic with past remains.

4. Anthropologists have been sensitive to the way that heritage may become pressed into service by nationalist movements all over the world. Yet, they have rather ignored the fact that such knowledge is produced through an interaction between foreign archaeologists and local communities that is profoundly asymmetrical yet extremely interesting. For instance, we have studied missionaries extensively but the number of archaeologists in the field far outnumbers the number of missionaries, and their impact is as great, or even potentially greater. In spite of this, the number of social anthropologists who have studied the archaeological encounter is extremely small.

5. World systems, diffusion and the transformation of culture. Though we do not usually use the word 'diffusion' in social anthropology today it is increasingly clear that we need to reconsider specific models as to how very major shifts in culture take place over time at a global level. Is it possible to reincorporate the study of diffusion into social anthropology, perhaps through studying the lead that has been provided by archaeological models? Will this contrast between the two disciplines help anthropology in its need to develop comparative theory?

6. Material culture remains the stuff of archaeology, and the study of material culture is in itself going through a renaissance in social anthropology. Yet social anthropology's techniques of recording, presenting and discussing material culture appear to be very different certainly less stringent than those of archaeology. Does this differing approach to material culture in turn affect the way that anthropology approaches its consideration of human societies? Does an awareness of this difference potentially lead us to a better understanding of the way that we obtain, define and decide what to use as evidence for our analysis of social phenomena within anthropology?

These are just some preliminary thoughts. It is clear from the plethora of panels, and the great variety of papers which have been offered, that there are many other ways that the relationship between archaeology and anthropology may be considered and reconsidered. We thank all participants for their kindness in coming to join us at Bristol, and look forward with impatience to the start of this exciting event.

*David Shankland, Convenor, ASA09
Department of Archaeology and Anthropology
University of Bristol*



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Practical information

Using this programme

The overall timetable and the panel timetable are on the inside cover of this book and give times of the plenaries, panels, and other main events. Correlate the panel numbers with the *List of Panels* which follows the *Plenaries* section, to obtain panel titles, convenors, timing and location. This is followed by a more detailed list of panels and their abstracts, in numerical order. There is also a set of day-by-day timetables which shows what is happening at any given moment. Finally at the end of the book there is the *List of Speakers* to help you identify the panels in which particular colleagues will present papers.

If you need any help interpreting the information in the conference book, do ask one of the conference team at the reception desk.

Please note:

Each 90 minute session ordinarily accommodates four papers. This can be used as a rough guide in establishing which papers will be presented when, within multi-session panels. However convenors have a degree of flexibility in structuring multi-session panels, so we cannot guarantee the success of panel-hopping!

Venue

The conference will take place in three buildings: the Wills Building, the Department of Archaeology and Anthropology (just up the hill from the Wills Building), and the Victoria Rooms (along the high street from Wills). These are all within ten minutes walk of each other, and are clearly indicated on the map on the inside cover of this book.

The centre of the conference will be the first floor of the Wills Building. The Plenaries and main lectures will take place in the Great Hall; tea/coffee will be served twice a day in the back of the Great Hall; and the reception desk will be just outside the Hall. To the right is the Council Chamber where the Film programme will take place. To the left is the Reception Room where the Publishers and Firth café will be located (see below).

There will be conference signage giving directions to all rooms. The events section, panel lists and panel details all indicate the locations being used. If you have any problems finding your way around, please ask a member of the conference team for assistance.

Food

Registration includes refreshments (tea and coffee) which will be served twice a day in the Great Hall of the Wills Building. Please ensure that your conference badge is visible to assist catering staff. Food and drinks will also be available for sale throughout the day at the Firth Café, located in the Reception Room, on the same floor of the Wills Building (see below). Otherwise, lunch can also be purchased from the many cafes and shops in the local area. The conference team can point you in the right direction.

Firth Cafe and Publisher stalls, Reception Room

The 'Firth Cafe' will be open throughout the conference in the Reception Room, serving a wide range of sandwiches, healthy snacks and beverages. Where possible they will be serving Fair Trade products. Delegates are invited to come and relax and network, or alternatively browse the many publisher stalls which will be in the same space.

Conference team

There is a team of helpful staff, familiar with the programme, university and surrounding area, to whom you can turn when in need of assistance. Team members can be identified by their University of Bristol t-shirts. If you cannot see a team member, then please ask for help at the reception desk on the first floor of the Wills Building. Any financial arrangements must be dealt with at the reception desk with the conference organisers.

Contact address

During the conference, emergency messages should be sent to conference@theasa.org. There will be a message board for delegates in the Firth Café.

Internet

Delegates may purchase wireless access, which is valid for the duration of the conference, from the Reception desk, for £3 cash. There will be several power sockets available for delegates to plug their laptops into, in the Firth Café. (Please note we do not have adaptors for non-UK plugs.) Delegates who have not brought their own computer to the conference may use computers and the internet in the Department of Archaeology and Anthropology. Ask at the conference reception desk for more information.

Conference badges and dinner tickets

On arrival at the reception desk you will be given this book and your conference badge. Inserted in your plastic badge holder will be your banquet ticket, if you have booked one. This ticket must be presented to gain entry to the conference dinner on the Wednesday night – please do not lose it.

The ASA recycles the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desk (or to a member of the conference team) when leaving the conference for the final time. This not only saves resources, but helps keep registration costs to a minimum.

Local travel

Both Burwalls and the Full Moon Hostel accommodation are within 20 minutes walk of the main venue.

Taxis can be booked from the following firms:

Swift Line 0117 225 2626; Streamline Black & White Taxis 0117 926 4001

Buses 8/8A or 9/9A travel from the train station and the city centre via Clifton or Redland to the University precinct, stopping opposite the Wills Memorial Building.

Full travel information with maps and useful links are provided on the conference website, but below is a quick summary.

Train

Rail services connect Bristol both north and south. There are regular direct trains to London. There are two stations in Bristol, and Temple Meads is preferable for our venue. Use www.nationalrail.co.uk/planmyjourney or telephone 08457 484950 to query the national train timetable and to find numbers for specific rail operators.

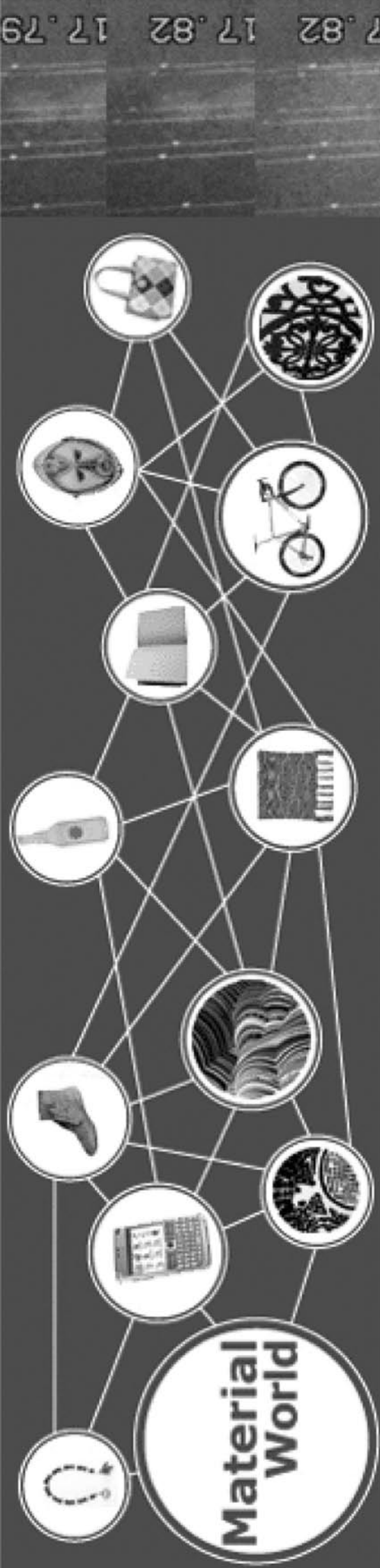
Coach

There are several express coach services daily from most major cities; use www.nationalexpress.com, the National Express coach website.

By air

Taxis to Bristol airport from the University cost around £20 (and it is usual too to give £2 to the driver as a tip). We suggest you use Airportcarz, T: 01275 474888.

There is an airport bus to/from the bus & rail station for £9 return, taking 30 minutes.



Material World

The Weblog for Material and Visual Culture

www.materialworldblog.com

Events

Apart from the plenaries and panels, the annual conference is an opportunity for the ASA to hold its Firth lecture, for the ASA networks to meet, and for other things to happen.

Monday 6th April

Welcome reception

18:15-19:30
Wills Great Hall

The University of Bristol and the ASA invite all conference delegates to linger in the Great Hall after the first plenary, for informal drinks and snacks: a chance to catch up with colleagues over a convivial glass of wine, before heading into the city for dinner.

Apply network meeting

19:00-20:00
Arch & Anth M1

At the network meeting of Apply (Network of Applied Anthropologists) there will be the chance to meet other anthropologists working in applied fields as well as to propose and discuss ideas for future network activities. We shall adjourn to a nearby pub after the meeting to carry on discussions.

Tuesday 7th April

Honorary Lecture and Degree

11:15-12:45
Wills Great Hall

The University will confer an Honorary DSc upon Professor Ian Hodder. This will be preceded by the H.H. Young Lecture, given by Professor Hodder, with the provisional title Archaeology and Anthropology: the state of the relationship.

ASA AGM

13:00-14:15

Wills 3.31

All members of the ASA are invited to attend the association's AGM, where a sandwich lunch will be provided.

Wednesday 8th April

ASA's 2009 Firth Lecture

13:15-14:30

Wills Great Hall

Careers of the copy: simulating sites and monuments in colonial and post-colonial India

Professor Tapati Guha-Thakurta (Professor in History, Centre for Studies in Social Sciences, Calcutta)

It is an aphorism of our times that we are living in the age of the copy. The notion of this age stretches backwards in time to different nodal points in modernity when new technologies of reproduction invested the duplicate and double with the full powers of substituting the original, and allowed it a mobility and circulation that gave it a life far in excess of its authorizing source. But it also keeps hurtling towards a present that is connoted by the unruliness and ungovernability of the copy, in the way it tends to completely extricate itself from its referent, subvert its authority and become a sign only of itself. A capacity for limitless proliferation, ingenious improvisations and transplantation in different settings becomes the contemporary hallmarks of the copy. In this paper, I will be focusing on architectural replicas and recreations, and on the kinds of travels they embark on in India's colonial and contemporary histories. In keeping with the theme of this conference, I will treat the monumental replica as a central entity that has sustained, over time, the popular imaginaries of the disciplines of archaeology and anthropology, and has served as the grounds on which professional knowledges came to be configured within new public domains of display and spectatorship. I will also use the divergent forms, claims and aspirations of these fabrications as a way of marking out their post-colonial careers from their colonial pasts – and as a way of distinguishing the popular from the official, the regional from the national, the local from the global trends of replications.

Anthropology of Britain network meeting

14:30-16:00

Wills 3.33

The meeting will start with a short talk and Q&A session by Professor Catherine Nash (Queen Mary, University of London) about her recently published book, 'Of Irish Descent: Origin Stories, Genealogy, and the Politics of Belonging', Syracuse University Press, 2008 (tbc). The meeting will then open for any other business.

ESRC: Undergraduate methods teaching in Social Anthropology

14:30-16:00

Arch & Anth Seminar Room A

The ESRC has launched an initiative aimed at improving the teaching of quantitative methods at undergraduate level across the social sciences. The aim is both to improve such methods teaching generally and also to improve the supply of graduates coming forward who have the basic skills necessary to take advantage of the improvements the ESRC has made to such training at postgraduate level.

This session is aimed at those who are involved in teaching methods to social anthropology undergraduates. As well as outlining the initiatives the ESRC is considering in this area I wish to explore how far anthropology undergraduates are exposed to quantitative methods, how far such methods are seen as relevant or desirable, and what kinds of resources might best support undergraduate methods teaching in social anthropology.

The session will be run by John MacInnes (University of Edinburgh), who is the ESRC strategic advisor on undergraduate quantitative methods teaching.

Conference banquet

19:30-21:00

Victoria Rooms

This will be a three-course meal served with wine and tea/coffee. Tickets for the conference dinner had to be booked in advance when registering, and entry will be by ticket only.

Conference party

21:00-midnight
Victoria Rooms

All delegates, whether they attend the conference dinner or not, are invited to attend the conference party, which will begin as the dinner ends. With only one day of the conference to run, come and let your hair down: there will be live music by a local band, and a cash bar.

Thursday 9th April

RAI Presidential address

13:15-14:30
Wills Great Hall

Theories in anthropology and anthropological theory

Professor Roy Ellen (University of Kent)

What is it that makes a theory ‘anthropological’ beyond being a theory that anthropologists use? Assuming a framework that understands anthropology in its broadest sense, the address invites us to remind ourselves what theories are actually supposed to do. Distinguishing theories in terms of the scale of presumption in their claims, it argues for a pyramid of nested levels of explanation. As we move from the base to the tip of the pyramid, so our explanations and the interpretation of our data must become increasingly simple to accommodate the forms of measurement that each level demands. Given such a model, how can we reconcile evolutionary theories based on individual behaviour geared to immediate survival and reproduction, with theories that best explain the uncertainties of ‘emergent systems’, or which consider how individual actions are in turn constrained by the systems of which they are part? Anthropology, we must conclude, has always acquired its vitality by being critically ‘conjunctural’, and must be ultimately and necessarily a strategic cross-disciplinary theoretical compromise.

HoDs Meeting

16:00-18:30
Arch & Anth LT1

The agenda for the meeting of the Heads of Anthropology Departments has been circulated, but key points are:

- Results of RAE 2009 and the future of research assessment
- ESRC new strategic plan and new PGR training regime
- Effects of AHRC block grant system on anthropology rpg funding

Daily timetables

Monday 6th April

12:00-14:30

Reception desk opens and distributes badges and programmes (Wills)

14:30-14:40

Conference opens (Wills Great Hall)

14:40-15:45

Keynote lecture (Wills Great Hall)

16:15-18:00

Plenary One: Divorce and partial reconciliation: twentieth century disciplinary trajectories in social anthropology and archaeology (Wills Great Hall)

18:15-19:30

Drinks reception (Wills Great Hall)

19:00-20:00

Apply network meeting (Arch & Anth M1)

Tuesday 7th April

09:15-10:45 (Session 1)

P01: Thinking, acting and knowing through religious ‘things’: artefacts in the making of cosmology (Arch & Anth LT2)

P10: Emergent novelty and the evolutionary dynamics of organic and cultural life-forms (Wills 3.32)

P13: Encounters with the past: the emotive materiality and affective presence of human remains (Wills G27)

P14: Exploring the dangers and virtues of ancient things (Wills G32)

P15: Humans and other animals (Wills 3.30)

P30: Space, place, architecture: a major meeting point between social anthropology and archaeology? (Wills G25)

P36: Anthropology and self-representation (Wills 3.33)

P40: Professionalisation and institutionalisation (Arch & Anth LT1)

Film (Wills Old Council Chamber)

11:15-12:15

Ian Hodder lecture (Wills Great Hall)

12:15-12:45

Ian Hodder degree ceremony (Wills Great Hall)

13:00-14:15 (Lunch)

ASA AGM (Wills 3.31)

14:30-16:00 (Session 2)

P01 (2nd session): Thinking, acting and knowing through religious ‘things’: artefacts in the making of cosmology (Arch & Anth LT2)

P06: Appropriating authenticity: anthropological and archaeological enquiries on a shared theme (Arch & Anth LT1)

P10 (2nd session): Emergent novelty and the evolutionary dynamics of organic and cultural life-forms (Wills 3.32)

P13 (2nd session): Encounters with the past: the emotive materiality and affective presence of human remains (Wills G27)

P14 (2nd session): Exploring the dangers and virtues of ancient things (Wills G32)

P15 (2nd session): Humans and other animals (Wills 3.30)

P19: Ruins: perception, reception and reality (Arch & Anth M1)

P20: Anthropology, archaeology and human origins: returning to ‘big questions’ (Wills 3.31)

P25: What can archaeological data tell us about anthropological realities? (Wills 1.5)

P30 (2nd session): Space, place, architecture: a major meeting point between social anthropology and archaeology? (Wills G25)

P33: Heritage and art between state ideology and grassroots activism (Victoria Rooms Recital Rm)

P35: Inner landscapes: ethnographies of interior dialogue, mood and imagination (Victoria Rooms G12)

P36 (2nd session): Anthropology and self-representation (Wills 3.33)

P44: Postgraduate forum (Wills 5.68)

Film (Wills Old Council Chamber)

16:30-18:00 (Session 3)

P01 (3rd session): Thinking, acting and knowing through religious ‘things’: artefacts in the making of cosmology (Arch & Anth LT2)

P06 (2nd session): Appropriating authenticity: anthropological and archaeological enquiries on a shared theme (Arch & Anth LT1)

P10 (3rd session): Emergent novelty and the evolutionary dynamics of organic and cultural life-forms (Wills 3.32)

P13 (3rd session): Encounters with the past: the emotive materiality and affective presence of human remains (Wills G27)

P14 (3rd session): Exploring the dangers and virtues of ancient things (Wills G32)

P15 (3rd session): Humans and other animals (Wills 3.30)

P19 (2nd session): Ruins: perception, reception and reality (Arch & Anth M1)

P20 (2nd session): Anthropology, archaeology and human origins: returning to ‘big questions’ (Wills 3.31)

P25 (2nd session): What can archaeological data tell us about anthropological realities? (Wills 1.5)

P30 (3rd session): Space, place, architecture: a major meeting point between social anthropology and archaeology? (Wills G25)

P32: Imagining past and present landscapes (Wills 3.33)

P33 (2nd session): Heritage and art between state ideology and grassroots activism (Victoria Rooms Recital Rm)

P35 (2nd session): Inner landscapes: ethnographies of interior dialogue, mood and imagination (Victoria Rooms G12)

P44: Postgraduate forum (Wills 5.68)

Film (Wills Old Council Chamber)

Wednesday 8th April

09:00-10:30 (Session 4)

P04: The material culture of dance (Victoria Rooms Recital Rm)

P05: The archaeology of family and kinship (Arch & Anth LT2)

P08: Civilisation: a reintroduction (Wills G25)

P11: Engaging anthropology and archaeology: theory, practice and publics (Victoria Rooms G12)

P12: Something borrowed, something new? Practices and politics of imitation (Wills G32)

P18: Monumentalising the past, archaeologies of the future (Wills 3.32)

P22: Remembering and re-envisioning the past (Wills 3.31)

P27: Seascape: anthropological and archaeological approaches to the human habitation of the sea (Wills G27)

P28: Cultural negotiation: the dialogue between rituals and globalisation (Arch & Anth LT1)

P29: Sacred architecture: archaeological and anthropological perspectives (Arch & Anth M1)

P32 (2nd session): Imagining past and present landscapes (Wills 3.33)

P44: Postgraduate forum (Wills 5.68)

Film (Wills Old Council Chamber)

11:00-12:45

Plenary Two: Cultural authenticity (Wills Great Hall)

13:15-14:30

ASA 2009 Firth Lecture (Wills Great Hall)

14:30-16:00 (Session 5)

ESRC session: Undergraduate Methods Teaching in Social Anthropology (Arch & Anth Seminar Rm A)

Anthropology of Britain network meeting (Wills 3.33)

P02: Imagineering the past: the (mis)uses of anthropology and archaeology in tourism (Wills 3.30)

P05 (2nd session): The archaeology of family and kinship (Arch & Anth LT2)

P08 (2nd session): Civilisation: a reintroduction (Wills G25)

P18 (2nd session): Monumentalising the past, archaeologies of the future (Wills 3.32)

P22 (2nd session): Remembering and re-envisioning the past (Wills 3.31)

P26: Interdisciplinary interfaces: third dialogical spaces where archaeology and anthropology meet (Wills 1.5)

P27 (2nd session): Seascape: anthropological and archaeological approaches to the human habitation of the sea (Wills G27)

P28 (2nd session): Cultural negotiation: the dialogue between rituals and globalisation (Arch & Anth LT1)

P29 (2nd session): Sacred architecture: archaeological and anthropological perspectives (Arch & Anth M1)

P34: The ambiguous objects of hospitality: material ethics, houses and dangerous guests (Wills G32)

P44: Postgraduate forum (Wills 5.68)

Film (Wills Old Council Chamber)

16:30-18:00

P02 (2nd session): Imagineering the past: the (mis)uses of anthropology and archaeology in tourism (Wills 3.30)

P04 (2nd session): The material culture of dance (Victoria Rooms Recital Rm)

P08 (3rd session): Civilisation: a reintroduction (Wills G25)

P09: Historical ecologies of tropical landscapes: new engagements between anthropologists and archaeologists (Wills 3.31)

P11 (2nd session): Engaging anthropology and archaeology: theory, practice and publics (Victoria Rooms G12)

P12 (2nd session): Something borrowed, something new? Practices and politics of imitation (Wills G32)

P16: Genes and culture, past and present (Arch & Anth LT1)

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P27 (3rd session): Seascape: anthropological and archaeological approaches to the human habitation of the sea (Wills G27)

P32 (3rd session): Imagining past and present landscapes (Wills 3.33)

P34 (2nd session): The ambiguous objects of hospitality: material ethics, houses and dangerous guests (Arch & Anth LT2)

P44: Postgraduate forum (Wills 5.68)

Film (Wills Old Council Chamber)

19:30-21:00

Conference banquet (Victoria Rooms)

21:00-midnight

Conference party (Victoria Rooms)

Thursday 9th April

09:30-11:00 (Session 7)

P09 (2nd session): Historical ecologies of tropical landscapes: new engagements between anthropologists and archaeologists (Wills 3.31)

P12 (3rd session): Something borrowed, something new? Practices and politics of imitation (Wills G32)

P16 (2nd session): Genes and culture, past and present (Arch & Anth LT1)

P23: Diffusion: a reappraisal of the concept (Arch & Anth LT2)

P24: If anthropologists had digs (Wills 3.32)

P31: The archaeology and anthropology of the imaginative and imagined self (Wills G27)

P37: Healing wounds, working together: archaeologists and social anthropologists in the study of traumatic events of the past (Arch & Anth M1)

P41: When is contemporary archaeology anthropology? (Wills 3.30)

P44: Postgraduate forum (Wills 5.68)

Film (Wills Old Council Chamber)

11:30-13:15

Plenary Three: Epistemologies and models of explanation (Wills Great Hall)

13:15-14:30 (Lunch)

RAI Presidential Address (Wills Great Hall)

14:30-15:30

Summing up and close of conference (Wills Great Hall)

16:00-18:30

HoDs Meeting (Arch & Anth LT1)

Plenaries

Keynote

Mon 6th Apr, 14:40-15:45

Great Hall

Whose rights to which past? Archaeologists, anthropologists, and the ethics of heritage in the global hierarchy of value

Professor Michael Herzfeld (Harvard)

As the irony of a globalized vision of 'heritage' becomes increasingly apparent, with UNESCO listings and nationalistic forms of exceptionalism driving up the economic power of the concept of 'site,' professionals in both disciplines find themselves confronted as never before with wrenching decisions about what to reify, what to preserve, and what to select for whose vision of history. Drawing on his work in Greece, Italy, and Thailand, and on related researches by other scholars in China, the Middle East, and Latin America, the speaker will outline these dilemmas and frame them in terms of the aftermath of colonialism -- a global cultural hierarchy that has been invested with an often under-appreciated force, and that will, unless subjected to extensive analysis and criticism, result in the massive confirmation of existing structures of power and exclusion. He will make the argument that it is only through ethnographic investigations of archaeological practice, conservation policy implementation, and heritage politics that we can apprehend the damage that current global forces such as neoliberalism bring to local cultural formations; appreciate how these formations resist annihilation; and perceive the costs to them of so doing.

Plenary One

Divorce and partial reconciliation: twentieth century disciplinary trajectories in social anthropology and archaeology

Convenor: Dr David Shankland (Bristol University)

Mon 6th Apr, 16:15-18:00

Great Hall

We begin our discussion in the first plenary deliberately in broad terms, by considering the dialogue between archaeology and anthropology over the last century, and how it may manifest itself in the future. Tim Ingold looks forward to a time when the disciplinary boundary simply may no longer be relevant. Chris Hann looks at the way archaeology and anthropology together may be used in the study of the past, and Rosemary Joyce at the way that the debate concerning materiality may affect the interplay between the two disciplines. Between them, these opening case studies cover much of the thematic ground that we will explore in detail in the coming three days.

Life with things: archaeology and materiality

Prof Rosemary Joyce (University of California, Berkeley)

Archaeologists claim an expert position on materiality, even as the status of materiality as grounding is called into question. This presentation rethinks the language of archaeological materiality in order to reframe the understandings that archaeology provides of life with things.

Big revolutions, two small disciplines and socialism

Prof Chris Hann (Max Planck Institute for Social Anthropology)

Given new challenges, e.g. from cognitive science, it is again imperative that social anthropologists work more closely with historians and archaeologists. The argument will be illustrated with reference to the rise and demise of Marxist-Leninist-Maoist socialism.

No more ancient; no more human: the future past of archaeology and anthropology

Prof Tim Ingold (Aberdeen University)

Imagine an archaeology-cum-anthropology of the future, which has put aside the ideas of an ancient past and of the human as a duplicitous state of being in nature while knowing out of it. Together, these disciplines have the potential to lay the foundations for a new, post-human science.

Plenary Two

Cultural authenticity

Convenor: Dr Dimitrios Theodossopoulos (Bristol University)

Wed 8th Apr, 11:00-12:45

Great Hall

Plenary Two examines the elusive concept of cultural authenticity, its visual dimension, its reliance on the awareness of the past, its potential to deny or encourage cultural creativity. We examine the consequences of claiming authentic identities, the 'pastness' of heritage, the realisation of authenticity in inauthenticity.

Chair: Jacqueline Waldren

Post-authenticity: dilemmas of identity in the 21st century

Prof Marcus Banks (Oxford University)

The condition of modernity is thought to allow or indeed demand that anyone and everyone to make themselves and thus determine their own authenticity. This paper explores the dilemmas for anthropology when the identity claims of some appear to conflict with the identity claims of others.

Experiencing ‘pastness’: material culture, heritage and the notion of authenticity

Dr Cornelius Holtorf (Linnaeus University Kalmar)

Authentic heritage is commonly defined as heritage that is genuinely old. I am proposing an alternative definition of authentic heritage focusing on ‘pastness’, the experience of the quality or condition of being past. Under which circumstances and on which occasions do humans experience ‘pastness’?

Inauthenticity as cultural creativity unleashed

Dr Dimitrios Theodossopoulos (Bristol University)

In this plenary presentation I explore the usefulness of the notion of inauthenticity for encouraging an appreciation of hybridity, innovation, adaptation and social change. I examine this through the example of an indigenous group striving to access modernity but in an authentic manner.

Plenary Three

Epistemologies and models of explanation

Convenor: Prof Julian Thomas (Manchester University)

Thu 9th Apr, 11:30-13:15

Great Hall

Chair: John Gledhill

Archaeology, anthropology and material things

Prof Julian Thomas (Manchester University)

Traditionally, it has been held that archaeology studies the past through the medium of material things, while anthropology studies social relations through testimony and observation. In this contribution, I suggest that both of these views need to be reassessed.

Archaeological ethnography: materiality, heritage and hybrid methodologies

Prof Lynn Meskell (Stanford University)

British and American archaeologies reflect different histories of connection with anthropology. Shared literatures and shared concerns between the two disciplines have resulted in compelling theoretical and ethical engagements. Here I outline hybrid field methodologies that have recently developed and underscore why such transformations have critically re-shaped archaeological practice in the United States. An archaeological ethnography conducted over several years in South Africa serves as a case study.

Science and a bridge between Archaeology and Anthropology

Dr Alistair Pike (University of Bristol)

The traditional view that the division between Anthropology and Archaeology can be characterized as the study of the living vs the dead, or of social relations vs material culture is being challenged in a number of ways. One such way is afforded by recent developments in scientific archaeology. I will discuss how biomolecular and isotopic methods can now being used on archaeological human remains to reconstruct past life histories and the genetic and social relationships of past societies. These methods may be the first small steps towards a change from bone as an artefact category to bones as informants.

List of panels

Ref	Panel title	Convenors	Start time	Location
P01	Thinking, acting and knowing through religious ‘things’: artefacts in the making of cosmology	Nico Tassi, Diana Espirito Santo	Tue 09:15	Arch & Anth LT2
P02	Imagineering the past: the (mis)uses of anthropology and archaeology in tourism	Noel B. Salazar	Wed 14:30	Wills 3.30
P04	The material culture of dance	Jonathan Skinner, Andree Grau	Wed 09:00	Victoria Rooms Recital Rm
P05	The archaeology of family and kinship	Duncan Sayer	Wed 09:00	Arch & Anth LT2
P06	Appropriating authenticity: anthropological and archaeological enquiries on a shared theme	Michaela Benson, Joshua Pollard	Tue 14:30	Arch & Anth LT1
P08	Civilisation: a reintroduction	David Wengrow, Michael Rowlands	Wed 09:00	Wills G25
P09	Historical ecologies of tropical landscapes: new engagements between anthropologists and archaeologists	Pauline von Hellermann, James Fairhead	Wed 16:30	Wills 3.31
P10	Emergent novelty and the evolutionary dynamics of organic and cultural life-forms	Stephanie Koerner	Wed 09:15	Wills 3.32
P11	Engaging anthropology and archaeology: theory, practice and publics	Katy Fox, Caroline Gatt	Wed 09:00	Victoria Rooms G12
P12	Something borrowed, something new? Practices and politics of imitation	Andrew Whitehouse, Petra Tjitske Kalshoven	Wed 09:00	Wills G32
P13	Encounters with the past: the emotive materiality and affective presence of human remains	Cara Krmpotich, Joost Fontein, John Harries	Tue 09:00	Wills G27
P14	Exploring the dangers and virtues of ancient things	Istvan Praet, Paolo Fortis	Tue 09:15	Wills G32

Ref	Panel title	Convenors	Start time	Location
P15	Humans and other animals	Samantha Hurn, Piers Locke	Tue 09:15	Wills 3.30
P16	Genes and culture, past and present	Robert Layton, Katherine Smith	Wed 16:30	Arch & Anth LT1
P18	Monumentalising the past, archaeologies of the future	Felicia Hughes-Freeland, Penelope Dransart	Wed 09:00	Wills 3.32
P19	Ruins: perception, reception and reality	Stuart Prior, David Shankland	Tue 14:30	Arch & Anth M1
P20	Anthropology, archaeology and human origins: returning to 'big questions'	Camilla Power, Hilary Callan	Tue 14:30	Wills 3.31
P22	Remembering and re-envisioning the past	Michael Harris, Nancy Lipkin Stein	Wed 09:00	Wills 3.31
P23	Diffusion: a reappraisal of the concept	Maxime Brami	Thu 09:30	Arch & Anth LT2
P24	If anthropologists had digs	James Leach, Dawn Nafus, Thomas Yarrow	Thu 09:30	Wills 3.32
P25	What can archaeological data tell us about anthropological realities?	Aleksandar Boskovic	Tue 14:30	Wills 1.5
P26	Interdisciplinary interfaces: third dialogical spaces where archaeology and anthropology meet	Claudine Reynolds	Wed 14:30	Wills 1.5
P27	Seascape: anthropological and archaeological approaches to the human habitation of the sea	Penny McCall Howard, Caroline Wickham-Jones	Wed 09:00	Wills G27
P28	Cultural negotiation: the dialogue between rituals and globalisation	Maria Alcantara	Wed 09:00	Arch & Anth LT1

Ref	Panel title	Convenors	Start time	Location
P29	Sacred architecture: archaeological and anthropological perspectives	Richard Irvine	Wed 09:00	Arch & Anth M1
P30	Space, place, architecture: a major meeting point between social anthropology and archaeology?	Stella Souvatzi, Demetra Papaconstantinou	Tue 09:15	Wills G25
P31	The archaeology and anthropology of the imaginative and imagined self	Iain Edgar	Thu 09:30	Wills G27
P32	Imagining past and present landscapes	Monica Janowski, Tim Ingold	Tue 16:30	Wills 3.33
P33	Heritage and art between state ideology and grassroots activism	Chiara De Cesari, Rozita Dimova	Tue 14:30	Victoria Rooms Recital Rm
P34	The ambiguous objects of hospitality: material ethics, houses and dangerous guests	Giovanni Da Col, Matei Candea	Wed 14:30	Wills G32; Arch & Anth LT2
P35	Inner landscapes: ethnographies of interior dialogue, mood and imagination	Andrew Irving, Nigel Rapport	Tue 14:30	Victoria Rooms G12
P36	Anthropology and self-representation	Antonella Passani, Giulia Grechi, Ana Maria Forero Angel	Tue 09:15	Wills 3.33
P37	Healing wounds, working together: archaeologists and social anthropologists in the study of traumatic events of the past	Aitzpea Leizaola	Thu 09:30	Arch & Anth M1
P40	Professionalisation and institutionalisation	Sue Giles, Chris Wingfield, Mark Elliott	Wed 09:15	Arch & Anth LT1
P41	When is contemporary archaeology anthropology?	Mark Horton, Stephanie Wynne-Jones, Cassie Newland	Thu 09:30	Wills 3.30
P44	Postgraduate forum	Emily Pierini, Alexis Karkotis	Tue 09:15	Wills 5.68



**Sociology,
Anthropology,
Politics (C-SAP)**

RIGHTS, ROLES AND RESPONSIBILITIES IN LEARNING AND TEACHING: THE FUTURE OF SOCIAL SCIENCES IN THE UNIVERSITY

***C-SAP 6TH Annual Conference
Wednesday 25 to Friday 27 November
2009, Jurys Inn Hotel,
Broad Street, Birmingham***

The conference brings together people engaging in learning, teaching and assessment in the social sciences and those wanting to enhance the staff and student experience within higher education today.

The central theme of the conference is the recognition that the provision of higher education, and the institutions through which it takes place, as well as the students it serves, are changing rapidly, offering new demands and opportunities for us all. Social scientists are, perhaps, uniquely well placed to research, understand and respond to these changing roles, relationships and responsibilities. At this conference we will examine:

1. The roles of students, the University, of academics, and social scientists in particular in the present era.
2. The rights and responsibilities of teachers, students, Higher Education Institutions and the sector as a whole.
3. The relationships that create learning communities within the sector and determine the engagements of social scientists with both wider politics and our publics.

Papers will address the following themes:

Roles

- The changing role of the academic - how we can manage the role of the traditional researcher with the new opportunities and challenges of teaching in HE today:
- The development of new roles to shape teaching – are social science academics really changing or are our perceptions just shifting?
- The roles social scientists play in Universities - Are we limiting the academics of the future with a model of the past?
- How do we reflect on and respond to recent innovations in learning and teaching?

Rights & Responsibilities

- What are the responsibilities of the student and teacher to each other?
- What responsibilities do students and teachers have in encouraging good learning practice?
- How should social scientists use their critical voice in debates around the changes taking place in HE?
- Do HEI's have a responsibility for developing the critical thinkers of the future?

Relationships

- How do social science academics respond to government and public agendas around HE?
- What are the relationships between the HE sector and the world beyond?
- How do social science teachers respond to the 'personalization of the student experience' agenda?
- What does personalization mean for the student-staff relationship?
- How do we balance the growing recognition of the need for research on student learning and our own teaching with other discipline based research activities?
- How do we create learning communities across the range of students that learn in modern universities?

Audience

The conference welcomes participation from academic and academic related colleagues in further and higher education, both nationally and internationally. We especially encourage social science students to consider presenting and attending this conference. We are particularly keen to encourage staff to use the conference as an opportunity to disseminate developments in their learning, teaching and assessment practice in the social sciences, and to share and discuss ideas, evidence and learning about pedagogy.

Keynote speakers and featured presentations

We are delighted to announce that Professor Kevin Bonnett, Deputy Vice Chancellor of the Student Experience at Manchester Metropolitan University, will offer one of the keynote presentations.

Contact Us

Further information is available through the C-SAP website:

<http://www.c-sap.bham.ac.uk>.

To register an interest in this conference at this stage, please email Frances Worrall, f.l.worrall@bham.ac.uk.

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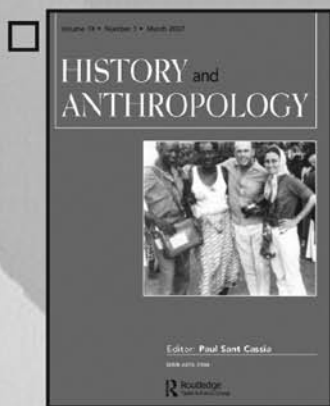
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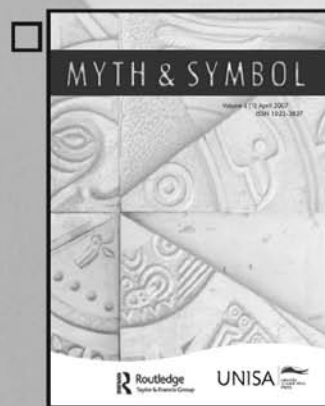
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Panel and paper abstracts

P01

Thinking, acting and knowing through religious ‘things’: artefacts in the making of cosmology

Convenors: Dr Nico Tassi (UCL); Dr Diana Espirito Santo (University College London)

Tue 7th Apr, 09:15-10:45, 14:30-16:00, 16:30-18:00

Arch & Anth LT2

This panel aims to further the debate on the material culture of religion. We will explore artifacts as intrinsic to the creation, articulation and experience of cosmology and propose alternative ontological approaches to classic dualistic distinctions, such as material/immaterial.

Palaeolithic ‘Venus’ figurines: persons as objects or objects as persons?

Mr Andrew Needham (the University of York)

An introduction to the idea of individual personhood will be delivered and then used to develop new insights into Palaeolithic ‘Venus’ figurines. It will be suggested that, to those people making and using them, ‘Venus’ figurines may not have represented but could have been a person in their own right.

The Berimbau: ritual agency of a musical instrument in Afro-Brazilian capoeira

Dr Sergio Varela (University College London)

The *berimbau* is the most important musical instrument in the Afro-Brazilian martial art called *capoeira*. It guides the actions of the participants and is considered sacred. It is not only an object but also a being that has human attributes. This paper explores how the *berimbau* becomes ‘a person’, and the effects it has over the actions of the participants.

Bringing down Orula: objects that speak for themselves

Mr Anastasios Panagiotopoulos (University of Edinburgh)

This paper draws attention to a ‘religious object’ used as an oracle - what is explored is the oracle’s role in creating a particular kind of being, a being permeated by a very particular understanding of destiny.

Knowing what has been done: technology of ritual ‘objects’ amongst the Abelam (East Sepik Province, Papua New Guinea)

Dr Ludovic Coupaye (University of East Anglia)

Analysing the processes of Abelam ceremonial yams cultivation offers an opportunity to discuss the term “technology”, and to show how the power of ritual objects stems from the concretion of complex interactions merging technical actions and spiritual agencies, material and immaterial.

Objects, bodies and gods: analysis of an ontological process in the Xangô Cult in Recife (Brazil)

Dr Arnaud Halloy (Université de Nice Sophia Antipolis)

Drawing on my ethnography of the Xangô Cult in Recife (Brazil), I set out a cognitive and pragmatic theoretical framework for understanding why and how some objects become intimate and powerful mediators between worshippers and their deities.

Divinity and experiment: conversion in a Japanese jam jar

Mr Philip Swift

The paper considers the efficacy of experiment in a Japanese new religion, Mahikari. It argues for a more experimental method in anthropology, through an ethnographic focus on a particular artefact: the jam jar, an instrument in Mahikari experimental practice. I argue that the jam jar encapsulates a very different concept of religious conversion.

‘The birth of the word’: Mapuche ritual power and the metalinguistic imagination

Dr Magnus Course (University of Edinburgh)

This paper explores the peculiar artefactual qualities of a non-referential speech act as the primary constituent of ritual hierarchy among rural Mapuche people of southern Chile. I suggest that we need to come to terms with a semiotic ideology in which certain kinds of speech have an agency above and beyond the persons through whom they are transmitted.

Materiality, cosmogony and presence in Cuban espiritismo

Dr Diana Espirito Santo (University College London)

This paper will seek to conceptualize the role of materiality in the production of spirits in the Afro-Cuban practice of *espiritismo cruzado*, a popular spirit-mediumship cult in Havana, namely, through an examination of specific notions of knowledge and self.

Material abundance as a spiritual principle: insights on a cholo cosmology

Dr Nico Tassi (UCL)

In this paper I explore the religious/economic cosmology of urbanised indigenous highlanders (*cholo*) in Bolivia's capital city La Paz. I focus on *cholo*'s principle of material abundance in economic and religious practices and its capacity to activate an intersection of and exchange between spiritual power and material means.

The potlatch in Kinshasa: dispersal of material goods, sounds and dances in Kinshasa

Mr Joseph Trapido (UCL)

Kinshasa is obsessed by the idea of a *bon viveur* who travels to Europe and engages in potlatch-like events. As in earlier central african cosmologies the flow of material goods is seen as part of a power which the individual acquires from the dead in exchange for the lives of relatives

P02

Imagineering the past: the (mis)uses of anthropology and archaeology in tourism

Convenor: Dr Noel B. Salazar (University of Leuven)

Wed 8th Apr, 14:30-16:00, 16:30-18:00

Wills 3.30

This panel presents empirical case studies that critically analyze how often outdated anthropological and archaeological knowledge is used or misused by tourism stakeholders to create easily sellable interpretations of heritage and, in the process, transforming local peoples' lives.

Chair: Jackie Waldren (University of Oxford)

Discussant: Nelson Graburn (University of California, Berkeley)

Disciplinary anthropology? Amateur ethnography and the invention of local 'heritage'

Dr Matthew Hodges (University of Exeter)

This paper analyzes projects from a coastal village in Mediterranean France that have borrowed discursive forms from anthropology, and historiography, in part to convert intangible local cultural heritages into disciplined archives and booklets with a view to their use in heritage tourism practices.

The ghost of anthropologists past: the exotic and the uncanny in Salvador da Bahia (Brazil)

Dr Marta De Magalhaes (Cambridge University)

This paper proposes to address the multiple ways in which the tourist industry's appropriation of past ethnographic representations of Salvador da Bahia bear on Bahians' everyday perceptions of and discourses on their city and themselves.

Revisiting Time and the Other (Fabian 1983)

Dr Stephanie Koerner (Manchester University)

This presentation illustrates the relevance to this session's concerns of temporalising devices that deny the coevalness of cultural differences (Fabian 1983), with examples from the history of circumstances summarised by the expression 'iconoclash' (Latour and Weibel 2002).

Recycling 'old' anthropology and archaeology in 'new' tourism

Dr Noel B. Salazar (University of Leuven)

Drawing on multi-sited fieldwork, this paper analyzes how local tour guides utilize anthropology and archaeology. The prevalence of outdated ideas points to the lack of popularization of newer theorizing and begs the question of scholarly responsibility regarding the use of academic knowledge.

Challenges associated with interpreting gold rush archaeology for visitors: a case study of the Bendigo Chinese Heritage Precinct

Dr Jennifer Laing (Tourism Research Unit, Monash University); Dr Keir Reeves (Monash University)

The discovery of a mid-nineteenth century Chinese kiln in Bendigo, Australia provides an opportunity to present the lives of the Chinese to visitors. This paper examines numerous challenges faced in developing the archaeological site into a tourist experience and advocates an approach to heritage interpretation based on ethnography of place.

'Sharing in the life of Sami reindeer herders': how the ethnographically created image of Sami reindeer herding becomes a tourist attraction in the Russian North

Dr Vladislava Vladimirova (Max-Planck Institute for Social Anthropology)

This paper presents contemporary ethnography from tourist businesses in Northwest Russia. It investigates the patterns and practices of reproduction and economic exploitation of the academically constructed concept of Sami reindeer herding, and the social tensions that such practices create.

La belle creole: heritage, tourism and the politics of representation in St Lucia

Ms Jennifer Lutton (CUNY Graduate Center)

This paper examines how anthropological and archaeological knowledge is engaged in St. Lucian heritage tourism. It looks at debates over representations of creole culture and histories of slavery and resistance and how these reflect contemporary issues of nation building and identity construction.

P04

The material culture of dance

Convenors: Dr Jonathan Skinner (Queen's University, Belfast); Dr Andree Grau (Roehampton University, London)

Wed 8th Apr, 09:00-10:30, 16:30-18:00

Victoria Rooms Recital Rm

This panel will look at the material culture of dance. We are interested in papers which look at dance artifacts from pre-antiquity to the present.

Pop video clips of Mbalakh: learning to dance in Dakar, Senegal

Miss Eleni Bizas (University of St Andrews)

This paper explores the dynamic and processual relationship between 'static' dance as it is recorded in popular music videos featured on TV and dance as performed in the public sphere of Dakar, Senegal.

Digging and dancing: the archaeology of performance: a case-study from the American southwest

Ms Claire Halley (University of Cambridge)

Using multiple lines of archaeological evidence from the pre-Chacoan (AD 500-850) and Chacoan (AD 850-1150) period in the American southwest, together with modern ethnographic accounts, this paper demonstrates the key role community dance activities had in forming and transforming Chacoan culture.

A pair of dancing trousers: multiple meanings attached to a piece of garment in a Rio de Janeiro funk ball

Ms Mylene Mizrahi (UCL)

The paper reflects on trousers used in Rio's funk balls, marked by eroticism. The garment, due to its materiality, acts as an agent of seduction, a vehicle for marking gender borders, a way of overcoming a "taste of necessity", gives freedom to dancing movements and epitomizes the feminine attire.

Berimbau, body and play of Brazilian Capoeira's performance

Mr Joao Passos (Universidade Estadual de Campinas)

This paper intends to demonstrate some aspects of the musical bow (*berimbau*) which conduct and represent all corporal performances of Brazilian's *Capoeira*.

Constraint, the concha and the Concheros' dance

Dr Susanna Rostas (Cambridge University)

The paper looks at how the Concheros dance is shaped in part by the artefacts that it deploys, in particular the stringed *concha*, but how too it has recently been constrained by older depictions such as those of the Aztecs dancing.

Circular dance performances in the prehistoric Aegean

Dr Kathryn Soar (University of Nottingham)

This paper examines the development of circular dance representations in the iconography of the prehistoric Aegean, from the Early Bronze Age (c.2900BC) through to the Geometric period (c.900-700BC). The aim is to contextualise these representations in order to argue that they proliferate during times of socio-political fluidity and change.

P05

The archaeology of family and kinship

Convenor: Dr Duncan Sayer (Univeristy of Bath)

Wed 8th Apr, 09:00-10:30, 14:30-16:00

Arch & Anth LT2

This panel welcomes papers from scholars who are attempting to develop original archaeological and anthropological approaches to the study of family, kinship and relationships. Interdisciplinary, and new theoretical models are welcome!

An archaeology of kinship, family and household

Dr Duncan Sayer (University of Bath)

Archaeological studies of kinship have been scarce in recent scholarship. This is at least in part due to the uncomfortable relationship between archaeological data and anthropological terminology. This Introductory paper will outline the history of this relationship.

Kinship as process in archaeology: examples from Neolithic Greece

Dr Stella Souvatzi (Hellenic Open University/Open University of Cyprus)

It is widely acknowledged that kinship is a significant organizing principle of human grouping and often the basic matter of social categories in archaeological and anthropological societies. This paper argues that the role of diverse kin grouping in the organisation of social networks may contribute to the reproduction of individual social units and may provide a framework for social relationships.

Arenas of skill: learning strategies, family, kinship and specialisation in the Early to Late Middle Bronze Age in Hungary

Dr Sandy Budden (University of Southampton)

Using a newly formed skills methodology it has been possible to suggest that during the Early to Late Middle Bronze Age in Hungary, skill associated with pottery manufacture was acquired and deployed through two contrasting social arenas; one related to the household, family and kinship and one related to craft specialisation and the perpetuation of a highly stratified society.

‘When I grow up, I want to peel potatoes’. Learning as imitation: children in Apiao, Chiloé, Chile

Dr Giovanna Bacchiddu (St. Andrews University)

This paper explores the notion of personhood in Apiao, Chiloé and looks at the ways children learn to be proper adults in everyday life. Silent observation and imitation are the children’s tools to reproduce their parents’ skills to be allowed into the adults’ world.

Constructing kinship: social and familial identities in the built environment of Gaelic Ireland 1400-1650

Dr Andrew Tierney

Thousands of tower houses and hundreds of churches were built across Gaelic Ireland from 1400 onwards. This paper will argue that the relative character, quality and geographical distribution of castles and churches can say much about the workings of kinship and social status within and between lineages in each native lordship.

P06

Appropriating authenticity: anthropological and archaeological enquiries on a shared theme

Convenors: Dr Michaela Benson (University of Bristol/Keele University); Dr Joshua Pollard (University of Bristol)

Tue 7th Apr, 14:30-16:00, 16:30-18:00

Arch & Anth LT1

This panel investigates the role authenticity plays in anthropology and archaeology, questioning how identities are constructed and authenticated by the appropriation of material remains, cultures and histories; and how claims to authenticity are contested within contemporary and past worlds.

Discussant: Cornelius Holtorf

‘These rude implements’: competing claims for authenticity in the Eolithic controversy

Prof Roy Ellen (University of Kent)

Why were eoliths accepted so quickly as authentic human tools? I argue that scientific innovation involves an imaginative impulse that can lead easily to overoptimistic interpretation, and that eoliths were invented in part because they satisfied a requirement for a particular way of thinking.

Lost in translation: authenticity academic vs. ancestral

Dr Stefanie Belharte (Ludwig-Maximilians-University Munich)

I will present a vignette from Papua New Guinea, which illustrates how processes of authentication are epistemologically contingent, and thereby highlights both an ideological challenge and an ethical dilemma for archaeological research.

Changing conceptions of authenticity in the evolution of UNESCO World Heritage

Dr Christoph Brumann (University of Cologne)

Authenticity criteria have increasingly been relaxed and relativised in the evolution of UNESCO World Heritage, sometimes contradicting the WH Convention's insistence on universal value. Controversies over recent inscriptions on the WH List show that intangible values are taken to replace the material fabric as locus of authenticity.

Imitative representations of the cultures of otherness among the Cologne Tribes

Ms Anja Dreschke (University of Siegen)

My paper deals with the imitation practices of the Cologne Tribes (Koelner Staemme) a particular kind of hobbyist clubs which originate from the carnival and whose members re-enact the history and lifestyle of the Huns and Mongolians.

Made in Tonga: authenticity and the commoditisation of identity in modern Pacific woodcarving

Dr Andy Mills (University of East Anglia)

How do identity and authenticity operate in the modern material culture of a post-colonial, media-globalised, economically peripheral social context? This paper will examine these issues in the case of modern wood-carving in Tonga, Western Polynesia.

The huipil metaphor: authenticity as a tool in the international artisan craft market in Chiapas

Miss Erendira Quintana Morales (University of Bristol)

When a culturally identified object becomes a trade commodity in the tourism industry, authenticity serves as a sales pitch. The *huipil*, a Maya garment, exemplifies the malleability of authenticity, as participants in the trade view and transform the *huipil* in different ways.

P08

Civilisation: a reintroduction

Convenors: Dr David Wengrow (UCL); Prof Michael Rowlands (University College, London)

Wed 8th Apr, 09:00-10:30, 14:30-16:00, 16:30-18:00

Wills G25

This panel brings together archaeologists and anthropologists to debate the concept of civilisation with particular—but not exclusive—reference to the revitalisation of Marcel Mauss's work on techniques and technology. We welcome concrete case studies as well as more general discussion.

On the trail of blue-haired gods: cultural mixing and borrowing in the ‘cradle of civilisation’

Dr David Wengrow (UCL) It was through their gods that the societies of Egypt and Mesopotamia expressed their attachment to land, locality, and place. Yet the earthly bodies of the Egyptian and Mesopotamian gods were made of similar materials--exotic to both regions--and were nourished in common ways. This paper explores these mixtures of culture through the lens of a single substance--the iridescent blue stone, lapis lazuli--which formed a common medium in constructing the very different cosmologies of these two regions.

Pacific connections: from civilisation to technology with André Leroi-Gourhan

Dr Nathan Schlanger (Institut national de recherches archéologiques préventives)

Relating André Leroi-Gourhan's early works in the Pacific to evolutionist and culture historical paradigms help us grasp his subsequent shift from civilisation to technology: from traits to be localised in time and space to techniques as constituent elements of the social and natural ‘milieu’.

Cuisine from the Nile Valley to the Indus. Core areas and crossroads

Dr Randi Haaland (University of Bergen)

An important feature characterizing Africa and Middle Asia as different culture areas is the contrast between two cuisines: bread/oven and pot/porridge. This difference that emerged about 10.000 years ago has had far-reaching socio-cultural consequences until the present.

How civilisation conquered the Mediterranean

Dr Susan Sherratt (University of Sheffield)

This paper compares the nature of a civilisation to that of a world-system, taking as a case study the ramifying effects in the Mediterranean, over 4000 years, of the initial use of silver in Mesopotamia in the 4th millennium

Civilising the uncivilised: examining the origins of Indian Ocean civilisation

Dr Nicole Boivin

Certain biases, a number of them centred around ideas about ‘civilisation’, currently hamper understanding of the origins of Indian Ocean prehistory. A shift from the still common 18th century conception of ‘Civilisation’ to civilisation in the Maussian/Durkheimian sense holds interesting implications for reconsidering the earliest long-distance seafaring in the Indian Ocean, and suggests new avenues of investigation.

Civilisations as contrasting cosmocracies: West Africa and China compared

Prof Michael Rowlands (University College, London); Prof Stephan Feuchtwang (London School of Economics)

A Maussian argument is used to explore the spread of civilisations as cosmocracies from a comparative perspective

Revisiting the Mande: technology, efficacy and transformation

Dr Laurence Douny (University College, London)

In this paper we revisit the concept of Dogon material identities and how technical action and material culture allow a critique of historical and geographical construction of Mande ‘civilisation’

The technologies of identification as traditional and efficacious actions

Prof Jean-Pierre Warnier (Ecole des Hautes Etudes en Sciences Sociales)

This presentation will explore the notion of ‘identification’ as a mediation of technology when applied to the subject. Identification, in that context, is taken as being the capacity of people to adopt the characteristics of another person or a material object.

Civilisation unbound: relational ramifications in Africa

Dr Knut Myhre (Nordic Africa Institute)

In combination, Marcel Mauss and Ludwig Wittgenstein enable a conception of society and culture as intersubjective phenomena that consist of complex and multifarious relational ramifications that extend in both space and time to retool the relationship between anthropology, history, and archaeology.

Civilisation and culture: untangling Tylorian roots

Mr Chris Wingfield (University of Oxford)

Widely credited as the originator of the “culture” concept, E.B. Tylor nevertheless occupies a distant ancestral position in anthropology. Less well known is that his book was almost called Primitive Civilisation and that he used the terms civilisation and culture synonymously and interchangeably.

P09

Historical ecologies of tropical landscapes: new engagements between anthropologists and archaeologists

Convenors: Dr Pauline von Hellermann (University of York); Prof James Fairhead (Sussex University)

Wed 8th Apr, 16:30-18:00; Thurs 9th Apr, 09:30-11:00

Wills 3.31

This panel brings together anthropologists and archaeologists researching the historical ecology of tropical landscapes, and reflects upon the new insights, opportunities and problems such new engagements between the disciplines generate.

Discussant: Michael Heckenburger

Time lags: the slow march of archaeological revisionism in lowland Amazonia

Prof Stephen Nugent (Goldsmiths)

In this paper it is suggested that the dominance of holistic, ethnographic accounts – including those that invoke historical ecology – continues, against considerable evidence from the pre-historical and historical records, to set the agenda for Amazonian anthropology.

Domestication in a changing landscape: a historical ecological approach to the emergence of Amazonian anthropogenic dark earths

Dr Manuel Arroyo-Kalin

The paper will examine the formation of *anthropogenic* dark earths of the central Amazon region from a geo-archaeological perspective in order to highlight some of their wider implications for historical ecology and landscape history.

Dark earths and the domestication of landscape on the Middle Madeira River, Amazonas State, Brazil

Mr James Fraser

This paper looks at home gardens in three ecotones (Terra Preta, Oxisols, Floodplain) in Central Amazonia as forms of landscape domestication. We find significant differences in species assemblages and distribution of species at four levels of domestication and relate these to use values, viz. human agency

Creating sites: shaping and re-shaping domestic areas in Caviana Island

Mrs Juliana Machado (Museu Nacional - UFRJ)

Ethnoarchaeological research developed in Caviana Island, Amazon Region, revealed that riverine dwellers search for previously managed areas for household construction, and a correlation between the vegetal species found in these areas and those found on archaeological sites.

Continuity, change and the ownership of persons in native ecologies of Guianese Amazonia

Dr Marc Brightman (Oxford Brookes University); Mr Jimmy Mans (Leiden University)

The landscape management practices of Trio horticulturalists and Akuriyo foragers have played an important role in these native Amazonians' recent history of vast social change. This role is considered here in terms of native concepts of personhood and ownership.

People, rice and the landscape in highland Borneo: emerging understandings from the Cultured Rainforest project

Dr Monica Janowski (Sussex University); Miss Samantha Jones (Queen's University); Prof Chris Gosden (University of Oxford)

This paper presents and interrogates emerging anthropological and archaeological./ environmental science data on rice cultivation in the Kelabit Highlands, Sarawak, derived from the AHRC-funded Cultured Rainforest project. Because of the cultural centrality of rice here, the range of cultivation methods and the possible antiquity of cultivation, this area provides exciting potential for interdisciplinary collaboration and insights.

'But how false a view is this!' Historical ecology, climate change and anthropologies of East African pastoralism

Dr Paul Lane (University of York)

This paper outlines the analytical potential of adopting the key precepts of historical ecology and in particular the notion of 'domesticating landscape' so as to develop a new historical anthropology of East African pastoralism that is informed by an understanding of the dialectical relationships between history, culture and ecology.

The archaeology and anthropology of conservation in Pare, Tanzania

Dr Daryl Stump (University of York); Dr Pauline von Hellermann (University of York)

This paper presents a summary of the historical assumptions employed within developmental and conservationist narratives in the Pare mountains, Tanzania, and argues that the intention of producing data of direct relevance to these debates serves to highlight the strengths and weaknesses of both archaeology and social anthropology.

P10

Emergent novelty and the evolutionary dynamics of organic and cultural life-forms

Convenor: Dr Stephanie Koerner (Manchester University)

Tue 7th Apr, 09:15-10:45, 14:30-16:00, 16:30-18:00

Wills 3.32

Growing recognition of the novelty and complexity of life-forms has challenged the foundations of 20th century evolutionary science. This session will consider the implications of this challenge for archaeological and anthropological approaches to the long-term evolutionary dynamics of organic and cultural life.

Chair: Tim Ingold

Discussant: Julian Thomas

Nature/culture between complexity and simplicity

Dr Maria Kronfeldner (Bielefeld University)

The talk analyses why the dichotomy between nature and culture, structuring the conceptual, causal, as well as disciplinary spaces of sciences, has been maintained in particular contexts of the life sciences in the name of simplicity, despite apparent complexity.

Multi-level structure in human evolution

Dr Dietrich Stout (UCL)

Human evolution proceeds on multiple interacting levels of spatiotemporal organization, from unfolding actions to developing individuals and evolving species. This paper presents empirical evidence of the increasingly complex hierarchical behaviour organization evident in Palaeolithic tool making and explores its possible relationships with evolving neural structures and social contexts.

The evolution of complexity in lithic production and use

Dr Natalie Uomini

This paper will present a model of complexity that draws on stone tool production and use throughout prehistory.

Boats, bottles, masters and memes: exploring technological practice and cultural change

Ms Frances Liardet (Cardiff University)

The cultural-evolutionary explanation for technological (as an instance of cultural) change has been widely used to study and interpret archaeological artefact typologies. However, the key concepts of this explanation tend to thwart enquiries into how technological practice is carried out and consequently make it difficult to understand how cultural change actually happens.

Emergent novelty: cultural transmission, adaptation and innovation among hunter-gatherers of the Mesolithic

Prof Marek Zvelebil (Sheffield University)

This paper considers themes of cultural transmission, adaptation and innovation in light of research on Post-glacial hunter-gatherers.

Breaking the sound barrier: complexity and transformation in experimental Neolithic archaeoacoustics

Miss Claire Marshall (Manchester)

This paper seeks to consider how experimental archaeology, specifically the archaeology of sound within its prehistoric context can embody novelty & reflexivity through reconstructive techniques in the present day.

Making permanent statements and creating long-term rock-art histories

Dr George Nash (University of Bristol)

This paper explores anthropological and archaeological evidence relating to questions about variability respecting concerns with permanency of rock art.

A tale of two tropical cities (Brazil): irrational complexity, traffic and virtual reality - an archaeology of sub-human bodies

Prof Michael Heckenberger (University of Florida)

This paper examines two contrasting cases of tropical urbanism: the “garden cities” of southern Amazonia and downtown Sao Paulo, to explore alternative rationalities, marginal bodies, and virtual realities that are overlooked by mainstream cultural evolution and complexity theory.

The archaeology of personhood: genes, names and identities

Prof Gisli Palsson (University of Iceland)

This paper discusses the implications of genomic studies for anthropology. Partly framed within the context of my own research in Nunavut (Canada) and Greenland on human migration and history, my discussion emphasizes the similarities and differences of modern gene talk about the constitution of the individual with the vertical transfer of substance and what I refer to as Inuit epigenetics--local notions of naming, subjectivity, and relatedness.

P11

Engaging anthropology and archaeology: theory, practice and publics

Convenors: Ms Katy Fox (Aberdeen University); Miss Caroline Gatt (Aberdeen University)

Wed 8th Apr, 09:00-10:30, 16:30-18:00

Victoria Rooms G12

We welcome papers that evaluate the different engagements Anthropology and Archaeology have had with different publics so far, focusing especially on the theoretical impediments that may exist to these and the creative strategies one could resort to for achieving public engagements in practice.

Keeping friends close, but enemies closer: theoretical and methodological negotiations of dominant invisibility within fieldwork at a city farmers' market

Miss Clare Perkins (University of Wales, Lampeter)

This paper is an exploration of the active, creative, methodological repercussions of the uncloaking of anthropology's public invisibility in the field

Anthropology and public debate: a call for engagement

Dr Jonathan Mair (Cambridge University)

Why do anthropologists, unlike colleagues in other social sciences, remain 'invisible' in public debates when their research, especially comparative/theoretical work, is so closely focused on matters of popular concern? The paper hazards an answer, reviews some exceptions and introduces the Thames Group, a new anthropology and policy initiative.

Public engagement and theoretical paradigms: a focus on methods

Miss Caroline Gatt (Aberdeen University)

Here I review the argument that certain theoretical paradigms prejudice anthropologists' engagement with public matters, I explore why alternatives (eg. ecological phenomenology) have not been widely adopted in anthropological research projects and propose 'serial closure' as a strategic way out.

Visual methods, environmental impact assessments and public involvement: a proposal

Mr Steven Vella (University of Malta)

I propose that certain methods used in participatory/ collaborative ethnographic filmmaking, Participatory GIS and 3-D visual modelling adopted in some cross-disciplinary research can improve professional communication within EIA's as well as involve the public more actively.

Grounded structuralism, gender, and weighting: lessons from the Massim

Patrick Glass (Pestalozzi International Village Trust)

The Trobriands and Sewa are puzzles. Binary oppositions are weighted (+/-) and encoded in artefacts. etc. Ideology raises the F and stigmatises elsewhere: underestimated and different to Weiner's accounts. GS explicates tacit ground rules and ties them to experience; and enhances theorising at home.

The anthropologist's lived/shared field presence brings unique grounded knowledge for all forms of engagement across space and time

Prof Judith Okely (Oxford University/University of Hull)

Instead of daredevilry for ratings, anthropologists bring experiential knowledge through grounded engagement. Lived, not vicarious fieldwork, brings interpretation beyond the local, including material culture, with potential and proven policy implications, both for the powerful and the dispossessed

Full-term breastfeeding: archaeology, anthropology and advocating 'natural' styles of parenting

Ms Charlotte Faircloth (Cambridge University)

This paper profiles research with mothers in London who breastfeed their children 'to full term' as part of a philosophy of 'attachment parenting'. Many women refer to this process – which can last anything between one and eight years – as evolutionarily 'most natural', drawing on studies of 'primitives' and 'primates'. The paper explores the relationship between archaeology, anthropology and advocacy.

P12

Something borrowed, something new? Practices and politics of imitation

Convenors: Dr Andrew Whitehouse (Aberdeen University); Dr Petra Tjitske Kalshoven (Aberdeen University)

Wed 8th Apr, 09:00-10:30, 16:30-18:00; Thurs 9th Apr, 09:30-11:00

Wills G32

This panel investigates practices and politics of imitation, focussing on its role in exploring different worlds, the contestations and ambiguities of imitation, its role in cultural transmission and transformation and its significance in anthropological and archaeological methods.

Why bother about Plato, when discussing Mimesis?

Dr Jan Söffner (ZfL Berlin)

In this paper – against the common understanding of Plato’s hostility towards matter – sports and embodied interaction shall be discussed as major paradigms of his thought. The main issue will be, that Plato discusses Mimesis not as representation (as does Aristotle), but along a broader concept of participation (*methexis*).

Distinguishing between ‘imitation’, ‘appropriation’ and ‘derivation’: a discussion on Indian arts

Ms Aurogeeta Das (University of Westminster)

This paper attempts to debunk the notion that so-called folk and tribal arts in India lack creativity and originality, by exploring the differences between terms used erroneously as synonyms of ‘imitation’.

Capitalism as camp: strategic imitation and Melanesian futures

Dr Will Rollason (University of St Andrews)

This paper investigates ‘imitations’ of capitalist economies performed by Panapompom people from Papua New Guinea. It employs these practices as a critique of political ideologies of ‘governance’ and explores their implications as very serious strategies for accessing an all-too-real global economy.

Improving imitations: missionaries, ‘conversions’ and mimetic exchanges in the Ecuadorian Andes

Ms Annabel Pinker (Cambridge University)

This paper explores imitation in Salesian ‘conversion’ practices in Ecuador, arguing that missionaries became worthy of emulation in imitating those they sought to transform. Both ‘converters’ and ‘converted’ engaged in mimesis, problematising the distinction between what is lent and borrowed.

Rites to knowledge: the intriguing tale of the Pitt Rivers War God

Dr Gwyneira Isaac (Arizona State University)

This paper considers Zuni concerns about controlling the reproduction of knowledge and the imitation of esoteric rites, as explored through the history of replicas of Zuni paraphernalia made in the 19th century by anthropologists.

Artefacts, replicas and tactile memory, or why some snowshoes just feel right

Dr John Harries (University of Edinburgh)

Replicas of Beothuk artefacts have proliferated in Newfoundland, Canada, partially in the absence of the “real” thing. So, for example, we have replica snowshoes yet no “real” Beothuk snowshoes have survived. This paper develops the argument that these objects, while recognised as not the “real” thing, nonetheless produce an uncanny affective communion with the past.

Things in the making: playing with imitation

Dr Petra Tjitske Kalshoven (Aberdeen University)

Drawing on the imitative practice of ‘Indianism’, an amateur pursuit in Europe involving replica-making and reenactment, and on theories of play, I argue that play’s low ontological status in the modern Western world is due to its intricate relationship with imitation.

The beast that killed the chief: remembering the past and affirming the future through imitation

Miss Eileadh Swan (University of St Andrews)

This paper considers three different types of knowledge that are generated through a series of imitations and re-enactments of past events during Funeral Rites for a Chief in Ho, Ghana; historical knowledge of the past, embodied knowledge of the Great Oath of Asogli and anthropological knowledge.

Enactive copying: a first person methodology for investigating thinking processes and the nature of knowledge gained from practice

Dr Patricia Cain (University of Glasgow)

Investigating the time-honoured method of copying used by artists has enabled one practitioner to consider drawing as an enactive practice that invokes inherent reflexive thinking and makes visible to us how we make sense of what we do.

Original copies? Imitative dwelling practices and housing forms in a squatter settlement

Mrs Peter Kellett (University of Newcastle)

Self-build squatters construct their homes following predictable design patterns which appear to be copies of middle class dwellings. Drawing on Bourdieu, the paper explores competitive display and distinction in these housing practices and concludes that both imitation and originality are valued.

Partial artefacts: imitation and performance in MIT robotics labs

Dr Kathleen Richardson (Cambridge University)

This paper will explore the theme of imitation in the making of human-like robots and examine how robotic scientists use their own bodies when planning and designing these robots.

P13

Encounters with the past: the emotive materiality and affective presence of human remains

Convenors: Dr Cara Krmpotich (University of Oxford); Dr Joost Fontein (Edinburgh University); Dr John Harries (University of Edinburgh)

Tue 7th Apr, 09:00-10:30, 14:30-16:00, 16:30-18:00

Wills G27

This panel explores the encounters people have with human remains and asks what it is about remains that gives them an affective presence and an emotive materiality. What factors influence these affective or emotive qualities? And how do the demands of the dead influence these encounters?

Chair and discussant: John Harries

Between tortured bodies and resurfacing bones: the politics of the dead in Zimbabwe

Dr Joost Fontein (Edinburgh University)

Zimbabwe's postcolonial milieu is haunted by the resurfacing bones and unsettled spirits of past violence, as well as by the fleshy materiality of recently tortured bodies. This paper explores the affective presence and emotive materiality of bones and bodies in Zimbabwe.

The role of human remains, portrait photographs and possessions of the dead in the scientific and 'affective identification' of Republican civilian victims from the Spanish Civil War

Dr Layla Renshaw (Kingston University)

This paper considers processes of forensic identification and 'affective identification', the reconstruction of locally meaningful identities and familial bonds in the excavation of mass graves of the Spanish Civil War, and how bodies, objects and photographs mediate these forms of identification.

'Mute witnesses': the ruins of the battlefield and the reality of war on the former Western Front

Dr Paola Filippucci (Cambridge University)

The paper focuses on Western Front battlefield remains to examine the idea they give privileged access to the 'reality' of war. It interrogates the notion that material remains mediate affective knowledge that can transcend the limitations of language and imagination in the face of violence.

The continued presence of ancestors: the affective presence of ancestral remains

Dr Cara Krmpotich (University of Oxford)

The Haida First Nation in British Columbia, Canada, has been repatriating their ancestral remains for over a decade. Drawing upon narratives of repatriation experiences, I consider how on-going interactions with ancestors enhances the affective presence and emotive materiality of human remains.

The strength of the land are its legs and arms

Dr Christel Mattheeuws (Aberdeen University)

Some people in Madagascar call a human skeleton 'the eight bones'. Taking the entanglements of the living, the dead and the sky-land as example, I explain the perception of organisms, phenomena, places and things, as being dynamic open systems shaping a relational world.

The social afterlife of Swahili tombs on the Mrima coast, Tanzania

Dr Mark Lamont (Goldsmiths, UL)

The ethnography of the social afterlife of Swahili tombs is about struggles for the custodianship of the past within the present, and the effects this has in reconfiguring the relationships between genealogy, power, and ecumenical Islam.

When the dead have fun: haunting in the Brazilian Northeast Semi-arid Region

Dr Flávia Pires (Federal University of Paraíba)

This is an ethnographic paper that focuses on the problematic of the souls of dead people haunting the living in general (their relatives or not), drawn from fieldwork carried out in the Brazilian Northeast semi-arid region.

Dead persons: British animism and the experience of ancestral remains

Ms Emma Restall Orr (Honouring the Ancient Dead)

Animism is a fast growing spirituality in modern Britain, yet still little understood. This paper looks at how British animistic beliefs form perceptions and relationships, heightening sensitivities and experience of connection, in particular with the ancestral dead and their physical remains.

From respect to reburial: examining contemporary pagan interest in prehistoric human remains in Britain

Dr Robert Wallis (Richmond University); Dr Jenny Blain (Sheffield Hallam University)

Following the Avebury Reburial Consultation, we examine pagan and heritage discourses of the British prehistoric dead and competing worldviews from which emotive calls for the reburial of prehistoric pagan human remains, versus their retention for scientific study, are articulated.

The ice maiden: appropriation and contestation of an ancient mummy found in the mountains of the Altai, southern Siberia

Dr Kenneth Lymer (Wessex Archaeology)

An ancient female mummy in the Altai Republic has become embroiled in a multi-faceted dispute to her ownership and custodianship that has pitted archaeologists against indigenous views of heritage and the rights of the dead. Her body is not only important to archaeological studies but plays an important part in the renegotiation of Altaian people's identity in post-Soviet times.

P14

Exploring the dangers and virtues of ancient things

Convenors: Dr Istvan Praet (Cambridge University); Dr Paolo Fortis (University of St Andrews)

Tue 7th Apr, 09:15-10:45, 14:30-16:00, 16:30-18:00

Wills G32

This panel investigates the ‘archaeological encounter’ from the perspective of so-called indigenous people. We examine the apparent paradox that Amerindians often envisage ancient things - not unlike contemporary shamans and archaeologists - as inherently dangerous but also as potentially helpful.

Contemporary indigenous perspectives on ancient cities in Amazonia

Prof Peter Gow (University of St Andrews)

The present paper seeks to show how the potential links between myth, as a body of ethnographic data and as an object of analysis, can be brought into alignment with archaeological materials in the elucidation of the past of Peruvian Amazonia.

Is the past another time? Ancient objects in Tsachila cosmology

Dr Montserrat Ventura Oller (Universitat Autònoma de Barcelona)

Taking into account how Tsachila people from the western lowlands of Ecuador conceptualize the past, this paper will discuss the place of ancient objects for the Tsachila in the light of their cosmology.

The archaeologist as man-eater. Chachi fears concerning ancient things (Esmeraldas, Ecuador)

Dr Istvan Praet (Cambridge University)

The ‘archaeological encounter’ is investigated from the perspective of the Chachi, Amerindians of NW Ecuador.

Like scars on the body’s skin: the display of ancient things in Trio houses, northeastern Amazonia

Dr Vanessa Elisa Grotti (University of Oxford)

This paper is an analysis of the strategic display of ancient things in Trio houses, and how in indigenous northeastern Amazonia, this visible accumulation of old and useless things dispersed in a seemingly erratic manner around Amerindian households can be related to notions of personhood and the making of the body.

Palm trees in Amazonian history and thinking

Dr Pirjo Kristiina Virtanen (University of Helsinki)

This paper examines how the Manchineri, an Arawakan group of Brazilian Amazonia, envisage the relation between specific ancient materials and certain forest spirits.

Nuchu and Kwaríp. Images of the past in Central and South America

Dr Paolo Fortis (University of St Andrews)

This paper compares sculptural forms in the Lowlands of Central and South America as instantiations of the past

Spirits, genes and Walt Disney: modes of creativity in identity and archaeology disputes (Altai, Siberia)

Dr Ludek Broz (Max Planck Institute for Social Anthropology)

There has been a moratorium on virtually all archaeological work in the Altai republic since 1996. Focusing on local perceptions of excavated artefacts I shall explore this case not just with the aim of understanding identity politics in Siberia, but also in order to theorise about creativity.

‘Imanarstvo’: concepts of antiquity among Muslim minorities in Bulgaria

Dr Lenka Nahodilova

This paper looks at the phenomenon of *imanartsvo*, ‘gold-digging’, among the Pomaks, a Muslim minority in Bulgaria. It investigates how *imanarstvo* and the ‘antique’ objects it generates influence the constitution of the Pomaks’ ethnic, religious and political identities.

Dangerous encounters and intimate meanings: alternative pasts in western Greece

Miss Ioanna Antoniadou (University of Southampton)

This paper explores how unofficial encounters with the material past in western Greece instil alternative meanings upon ancient remains.

Bones and skulls among the Aztecs

Dr Elizabeth Baquedano (University College London)

This paper looks at bones as trophies and as symbols of victory and prestige in Aztec Mexico. It examines the relation between captors and captives in the aftermath of warfare and pays specific attention to the use of skull racks *tzompantli*.

The memory of objects. ‘Artifact teachers’ in the Zapara production of knowledge

Dr Anne-Gael Bilhaut (Centre EREA/Lesc/CNRS)

Zapara dreamers of Amazonian Ecuador envisage archaeological objects as ‘artefact teachers’ which should be cherished because they increase one’s knowledge; in addition, the ancestors use them to provide advice and help in personal and collective affairs.

P15

Humans and other animals

Convenors: Dr Samantha Hurn (University of Wales, Lampeter); Dr Piers Locke (University of Wales, Lampeter)

Tue 7th Apr, 09:15-10:45, 14:30-16:00, 16:30-18:00

Wills 3.30

Human interactions with non-human animals are of interest to archaeologists & anthropologists. This panel will allow for a discussion of the roles of non-human animals in human societies past & present, & consider the benefits of interdisciplinary dialogue to the emerging subfield of Anthrozoology.

Discussant: Penny Dransart

The multiple understandings between deer, sheep and Central Asian pastoralists

Dr Stephanie Bunn (University of St Andrews)

In this paper, I explore the different ways that Central Asian pastoralists know and have known deer and sheep, through herding them, hunting them, eating them, exploring their social and status relationships through them, creating imagery of them, and negotiating with them for future food and life.

The language of sound: exploring interaction between people and birds

Dr Andrew Whitehouse (Aberdeen University)

This paper considers what happens when people and birds interact, particularly through sound. How are the actions of birds in response to people interpreted and explained? What assumptions about birds and their relations to humans do these reveal?

Taming and training in the human use of elephants: the case of Nepal - past, present and future

Dr Piers Locke (University of Wales, Lampeter)

Humans have used elephants as mounted vehicles for various purposes for millennia. Such practices require training elephants to cooperate with humans, previously initiated through capture from the wild but more recently in Nepal via captive breeding.

Gifts of war and death: the elephants of Pyrrhus at Capena

Dr Carrie Roth-Murray (University of Wales, Lampeter)

Animals were sometimes used as symbols for conveying power through acts of gift giving and public display in antiquity. Before Rome held animal hunts in amphitheatres, or Hannibal marched through the Alps, Pyrrhus of Epirus introduced Rome to his army of elephants when he sailed to Italy in 280 BC.

Never look a gift horse in the mouth? The trouble with nonhuman animals in human ceremonial exchanges

Dr Samantha Hurn (University of Wales, Lampeter)

Gift-giving in human societies is well-documented. However, gifting live animals brings additional dimensions to exchanges. This paper considers how donors and recipients of 'animal gifts' think about themselves and each other through the perceived and actual characteristics of the animals involved.

De-objectifying animal others: considering animals 'as such' in past and traditional communities

Ms Gala Argent

I here apply a human-animal studies approach to Iron Age human-horse burials by first exploring horses, themselves. Acknowledging that particular human societies may have viewed animal others as participants in joint projects and shared worlds can enrich archaeological and anthropological studies.

Horses and their caretakers in east and central Asia

Dr Rebecca Cassidy; Dr Mim Bower (University of Cambridge)

Our paper will explore the possibilities of combining ethnographic with ancient and modern DNA data in order to understand the changing role of the horse in central and east Asia. We will compare findings from recent trips to Kyrgyzstan and Georgia, and reflect on the theoretical and methodological practices that enable and challenge our multidisciplinary perspective.

Finnish horse culture and the changing human-horse relationship

Mrs Riitta-Marja Leinonen (University of Oulu)

The human-horse relationship has changed considerably in Finland since the 1930s as the native horse used for work and military is now used for recreation and sports.

‘Animals are sensible and people are animals’: wildlife rehabilitation workers, empathic engagement, and directed and reflexive perception

Mr Stuart Greenfield (Queens University Belfast)

Influenced by the work of Milton and Ingold on perception, interaction and emotional engagement, and drawing on fieldwork with RSPCA wildlife rehabilitation officers, this paper explores how experiences with non-human animals can influence an individual’s approach to interactions with other humans.

Apes and hominids, humans and shamans: a heuristic journey of humaneness, humanness and humanity

Mr Tony Knight (University of Wales, Lampeter)

In an age of climate change and nationalistic division, this paper explores personhood across species, examining Early Humans and modern Great Apes from the perspective of humaneness, arguing that human survival depends on the inclusion of non-human animals within future conceptions of personhood.

P16

Genes and culture, past and present

Convenors: Prof Robert Layton (Durham University); Dr Katherine Smith (University of Surrey)

Wed 8th Apr, 16:30-18:00; Thu 9th Apr, 09:30-11:00

Arch & Anth LT1

This panel will explore the co-evolution of genes and culture from a number of different angles. It will explore the interactions between human genetic and cultural diversity and the influence that genetic variation has on the selection of cultural variants in the past, present and future.

Introductory overview on the co-evolution of genes and culture

Prof Robert Layton (Durham University)

On the interpretation of cultural and linguistic phylogenies

Dr James Steele (UCL)

In what contexts is it reasonable to infer, when a tree-building approach has been taken to a set of cultures or languages, that the resulting tree is also representative of a bifurcating population history?

Does the world not move to the beat of just one drum? Autism, different minds and the emergence of modern human behaviour

Dr Penny Spikins (University of York)

This paper illustrates the potential significance of the rise of social mechanisms for including those with cognitive differences into palaeolithic societies, using autism as a case study.

Ethnic absolutism and the re-working of charged 'symbols' in a North Manchester town

Dr Katherine Smith (University of Surrey)

This paper is based on twelve months of ethnographic fieldwork in North Manchester. It will explore the use of terms in the objectifications and reifications of other and the relationships between 'ethnicity', 'ethnic absolutism' and forms of 'racisms'.

Sickle cell gene and the slave trade in West Africa - a new interpretation

Dr Paul Richards (Wageningen University)

It has been proposed that the human sickle cell mutation co-evolved with intensive agriculture in Upper West Africa. Re-analysis of sickle cell S patterns, and new findings relating to the fitness of the sickle cell C allele suggests a different interpretation. West African sickle cell gene frequencies, it will be argued, are better understood in relation to differential patterns of involvement in the intra-regional slave trade.

P18

Monumentalising the past, archaeologies of the future

Convenors: Dr Felicia Hughes-Freeland (Swansea University); Dr Penelope Dransart (University of Wales)

Wed 8th Apr, 09:00-10:30, 14:30-16:00

Wills 3.32

This panel explores the use of archaeological sites and materials in nationalist, ethnic and regional discourses about the past from perspectives focusing on a local or state-wide scale. How do protagonists monumentalize the past and appropriate its power for future action?

Monuments to prehispanic and colonial pasts in the southwest of Potosí

Dr Maggie Bolton (University of Aberdeen)

In the southwest of Potosí department, Bolivia, traces of the pre-Hispanic past are monumentalised or preserved in museums, while traces of colonial silver mining are ignored or erased. How does this shape regional discourses about the past and how is the power of such discourses appropriated?

Identity and the past: ancient Saguntum in the local imagination

Ms Alessandra Sulzer (University of Oxford)

The eighteenth-century excavations of the Roman monuments at the site of ancient Saguntum in Spain show how the town developed a local identity based on a national concept of classical material culture and provide insight into the modern meaning of the monuments in the local imagination and political structure.

(Re)cycled warriors and the monumentalisation of ancient Lusitania

Dr Ana Cristina Martins (Tropical Research Institute - IICT)

We will analyze the agenda(s) supporting the preference for ‘Lusitanian warriors’ (iron age stone statues) accordingly to the Portuguese leading political system, from the end of the 19th century onwards, highlighting their position within the vision and visibility of contemporary culture.

A case study: the mausoleum of Atatürk (Anitkabir) in Ankara, Turkey

Dr Gwendolyn Leick (University of the Arts, London)

The site of Atatürk’s mausoleum provides an interesting case for the monumentalisation of biographical memory enscribed into the national collective. The architectural and artistic formal language of the monument alludes to multiple references, from archaeology and topography to ideological subtexts.

Monumentalising the past, appropriating power for future action

Dr Penelope Dransart (University of Wales)

Historically constituted conceptions of ruins create sites which have now become the focus of local activism which challenges progressivist notions of linear development. The sharing of photographic images on internet sites makes volunteers and visitors purveyors of visual knowledge.

The seduction of stones: monuments as narratives of nationhood

Dr Felicia Hughes-Freeland (Swansea University)

This paper explores the use of archaeological sites in the construction of nationalist narratives in postcolonial Indonesia. It shows that dance spectacles which are presented in their vicinity generate a sense of historical depth which is both seductive and illusory.

The ‘agency’ of monuments: revisiting the concepts of ‘monument’ and ‘monumentality’

Dr Eleana Yalouri (Pandeion University of Social and Political Sciences, Athens)

In this paper I will discuss some theoretical developments in the field of material culture studies which, I believe, may introduce some new and interesting ways of approaching ‘monuments’ and ‘monumental sites’ allowing us to reflect not on their ability to represent a ‘History’ isolated in the past, but on their capacity to act upon and be part of ‘histories’ and present stories.

P19

Ruins: perception, reception and reality

Convenors: Dr Stuart Prior (University of Bristol); Dr David Shankland (Bristol University)

Tue 7th Apr, 14:30-16:00, 16:30-18:00

Arch & Anth M1

This panel will explore the meaning of ruins & continuous engagement with remains of the past. It will examine how ruins are perceived, how interaction with monuments impacts upon the present, why ruins still hold meaning & significance, and the reality behind conservation/preservation issues.

Discussant: Giovanni Salmeri

How long ago is ‘the past’? Local perceptions of prehistoric monuments in Mallorca

Dr Jacqueline Waldren (Oxford University)

Archaeological excavations have uncovered numerous megalithic monuments and settlements on Mallorca. Most are on large private estates that only permit access to the archaeological team. An anthropological study of social dynamics and local responses to these monuments will reveal diverse perspectives of the past.

Representations of ‘Aphrodite’ in the margins of Europe: mapping the ancient Goddess on the cultural map of Cyprus

Miss Nicoletta Paphitou (Bristol University)

I examine the ideologies and practices involved in the promotion of cultural tourism in Cyprus.

Knowledge production and local communities: socio-politics and alternative accounts of the past

Miss Tera Pruitt (University of Cambridge)

The production of knowledge is a particularly contested space when local community needs mix with standards of archaeological practice. This paper presents an unusual and very contested case of archaeological practice: the Bosnian Pyramids.

The Body as a place of remembering and re-envisioning the past under Estado Novo dictatorship (Portugal)

Mr Sergio Gomes

In this paper I aim to focus on the representation of the body as a place of memory under the Portuguese dictatorship *Estado Novo*. Such discussion intends to present how the idea of race created by scholars was used by politicians in order to create a National Identity adequate to the regime's projects.

Desert oases and deserted villages: changing perceptions of ruins in the Libyan Fazzan

Ms Stefania Merlo (University of Botswana); Dr Susanne Hakenbeck

This paper focuses on abandoned historic settlements in the Fazzan region of southern Libya and the multiple perceptions of their ruins by the tourists, archaeologists and local population

Summer in ruins: An archaeological journey, May 2004

Dr John Schofield (English Heritage)

A study of Strait Street, Malta, and the stories and experiences of those that worked there and live there still, with the ruined bars and music halls central to this unusual archaeological investigation.

After the storm: The potential for an archaeology of Hurricane Katrina destruction and reconstruction

Miss Margaret Bagwell (University of Bristol)

Hurricane Katrina's destruction of the US Gulf Coast in 2005 represents a recordable, archaeological landscape of contemporary history. This paper will discuss the significance of modern ruins, the material record of the reclamation process, and the guidance needed to preserve the historic record.

P20

Anthropology, archaeology and human origins: returning to ‘big questions’

Convenors: Dr Camilla Power (University of East London); Ms Hilary Callan (Royal Anthropological Institute)

Tue 7th Apr, 14:30-16:00, 16:30-18:00

Wills 3.31

Can social anthropologists usefully address the big questions about the origins of language, ritual and symbolic culture while respecting tried and tested principles of Darwinism? This panel asks how archaeologists might deploy theory and data from both wings of anthropology.

Homo erectus social structure: how did females provision their offspring?

Mr Kit Opie (Oxford University)

To investigate human kinship we need some idea of how the species that evolved into us might have organised themselves. How *Homo erectus* females provisioned their offspring would have been a major determinant of their social system. I test two theories of provisioning and suggest an alternative.

The myth of patriarchy

Prof Chris Knight (University of East London)

Twentieth century anthropology and human origins research was predicated on a myth: patriarchy in the form of patrilocal bands, paternity certainty and patrilineal descent. Should these assumptions be reversed?

Bridging the divide? Questions from social anthropology on current ideas in human evolution

Prof Wendy James (Oxford University)

The social anthropology/evolutionary sciences gap is wide. However, some current approaches to the human past do allow ‘space’ for the growth of a shared cultural domain, including the production of artifacts. I refer to the project ‘From Lucy to Language’.

To what extent and with what qualifications can we make analogies that compare modern hunter-gatherers with our hunter-gathering ancestors to better understand human evolution?

Dr Jerome Lewis

By examining some of the premises underpinning popular archaeological models of hunter-gatherer societies this paper will critique the dominance of Optimal Foraging Strategy and related explanations of hunter-gatherer motivations and behaviour with evidence from recent ethnography and anthropological theory.

A 'bloody brilliant' species

Dr Ian Watts

Red ochre use figures prominently in current debates on the origin of symbolic culture, it also appears to be centrally implicated in the behavioural adaptations that resulted in our speciation. To understand the phenomenon, archaeologists need both evolutionary and social anthropology.

Menstruation: nature or culture?

Dr Camilla Power (University of East London)

Why should the biological and behavioural facts of, and the cultural ideals surrounding, menstruation be a critical interface for interpretation of early modern human cultural artefacts?

Entering, and returning from, the underworld: ethnographically reconstituting Silbury Hill by combining a quantified landscape phenomenology with archaeoastronomy

Dr Lionel Sims (University of East London)

This paper attempts to transcend the nominalist impasse in post-processual archaeology by showing that the emergent properties revealed when combining it with the archaeoastronomy of Silbury Hill, Avebury operate at the level of ethnographic meaning.

P22

Remembering and re-envisioning the past

Convenors: Dr Michael Harris (Florida Atlantic University); Dr Nancy Lipkin Stein (Florida Atlantic University)

Wed 8th Apr, 09:00-10:30, 14:30-16:00

Wills 3.31

While some cultural and physical artifacts retain meaning, others do not. The panel asks, when and how are local, historical (and prehistoric) events and stories brought into the present and tied to the physical environment.

Native appropriations: ethnogenesis and the politics of anthropology in coastal Ecuador

Dr Michael Harris (Florida Atlantic University)

The long-term presence of anthropological and archaeological projects, faculty, and students in coastal Ecuador has profoundly affected the local self-definition or self-creation of the native as a continuous trajectory from prehistory to the present. This ethnogenesis has been forged as a strategic political utility by the people themselves in their struggles against powerful outside landholders and government authorities, from the regional to the national.

‘I come from those ruins...’ The archaeological construction of the community in the ‘Pueblo Manta’ (Manabí, Ecuador)

Prof Macarena Hernandez (UPO); Dr Esteban Ruiz-Ballesteros

Remains and archaeological ruins may become the main support of symbolic, political and economic positioning of an entire community. What is the process that makes it possible? Why works in some cases and not others? Two Ecuadorian communities illustrate these questions.

Wood, trails and cabins: Gwich’in narratives of events

Mr Jan Peter Laurens Loovers (University of Aberdeen)

Through focusing on the “mundane” themes of wood, trails and cabins, this paper discusses the weaving together of past, present and future. Elaborating on fifteen months of fieldwork with northern Dene in Canada, the Gwich’in Dene contest particular “development” initiatives by the Government and industries whilst incorporating others. Narrating and making, then, become expressions and understandings placed within a rich field of manifold relations or multiplicities (see Deleuze and Guattari 1987 and Ingold 2000)

Rotting ruins in the coconut groves: remainders of handloom in Kerala

Dr Lucy Norris (University College, London)

The paper focuses upon the disintegrating material culture of a dying weaving industry in south India. Investigating the strategies of local actors to make the rotting ruins (in)visible, it asks whether their abandonment to the fecund tropical landscape permits a new form of productivity to emerge?

Landscapes of memory in Laos - between trauma, heroism and entertainment

Dr Oliver Tappe (Max Planck Institute for Social Anthropology (Halle/Germany))

In contemporary Laos, landscapes of war memory are exploited for both ideological and economic reasons. Focusing on two war-torn Lao provinces, this paper examines discursive tensions between revolutionary glorification, tourist entertainment and individual traumatic memory.

The social power of public memory through presence and absence

Dr Nancy Lipkin Stein (Florida Atlantic University)

Why are certain types of public memory not circulated? This work considers the ways that a physical presence does not necessarily provide a way to make meaningful connections with the past.

Remembering and re-invisioning the past in ecology, environment and sustainable development in India

Dr Durgadas Mukhopadhyay

Concern for natural ecology and development was expressed in the ancient Indian thoughts and rituals, encompassing all the five traditional elements of natural environment ,e.g. land (ksiti), water (ap), radiation or energy (tejas), wind (marut) and cosmic space (vyoman) and human activities.

e-paper

P23

Diffusion: a reappraisal of the concept

Convenor: Mr Maxime Brami (University College London)

Thu 9th Apr, 09:30-11:00

Arch & Anth LT2

This panel aims to spark off a discussion about the concept of diffusion and its potential for cross-disciplinary dialogue between anthropology and archaeology. Participants should consider the historical background of diffusion in the two disciplines, as well as more theoretical issues.

Discussant: Chris Hann

The ‘fiesta del tumini’. The power of money and cattle within the traditional life of the Huichol Mexican Indians

Prof Frédéric Saumade (Université de Provence)

The ethnography of the patronal feast of a Huichol community highlights the process of appropriation of western civilization – as represented by Mestizos neighbors, cattle and money – which allows the local culture to maintain its particularism.

Hotspots of transmission: Selimpaşa, Kanlıgeçit, Gulubovo and the lifting of complexity in Early Bronze Age Southeast Europe

Dr Volker Heyd

While the first half of the 3rd millennium BC in the southeast of Europe is still characterised by a - comparatively - low level of social and economic complexity and the dominance of pastoral tribes of a north-Pontic origin, the period between 2500 and 2200 BCE sees a real explosion in complexity and the inclusion of the Balkans and the Eastern and Central Mediterranean in a much wider network now dominated by exchange, trade, colonies, urbanism, and new forms of prestige and status expression.

Models of export-led development and diffusion: the case of the export processing zone

Mr Patrick Neveling (University of Bern)

The Capitalist World Economy represents one of the major arenas of diffusion in past and present times. Models of economic practice travel within this world system but whether they are implemented or not depends on the unequal distribution of power and knowledge within the system. Export Processing Zones are one of the most powerful of these travelling models and thus a promising starting point for a reappraisal of the concept of diffusion.

The spread of farming as a major ‘episode’ of diffusion: a case study from Southeast Europe

Mr Maxime Brami (University College London)

This paper deals with the spread of farming as a major episode of diffusion using a case-study in Southeast Europe.

P24

If anthropologists had digs

Convenors: Dr James Leach (Aberdeen University); Dr Dawn Nafus (Intel); Dr Thomas Yarrow (Bangor University)

Thu 9th Apr, 09:30-11:00

Wills 3.32

Anthropology has traditionally been a single investigator affair, while archaeology thrives on many co-ordinated small scale data collecting projects. For anthropology, are there questions that are better answered using many co-ordinated, smaller efforts? What are the potentials and constraints?

Discussant: Robin Osborne

Introduction

Dr James Leach (Aberdeen University)

Different kinds of material and evidence seem to naturally suggest a different position for the analyst, for their interpretation, and for their authorship. How do notions of the person and their relation to their material influence analysis?

Digging outside the academy

Dr Dawn Nafus (Intel)

This paper will reflect on the methodological, epistemological and indeed political challenges and opportunities associated with a project on technology infrastructure recently begun by a team of anthropologists working within the technology industry. Working outside of the academy requires extensive collaborations that push broader issues of authorship and contextualization at stake for both archaeology and anthropology.

Interpretive artefacts: what can anthropologists learn from archaeologists about social relations in the field?

Dr Thomas Yarrow (Bangor University)

Understanding how archaeological fieldwork enjoins a collection of people in the production of common interpretive artefacts shows us how anthropological fieldwork can become more collaborative without sacrificing a reflexive and integrated understanding of the social relations of others.

P25

What can archaeological data tell us about anthropological realities?

Convenor: Prof Aleksandar Boskovic (Institute of Social Sciences, Belgrade)

Tue 7th Apr, 14:30-16:00, 16:30-18:00

Wills 1.5

In recent years, archeology and anthropology are again connecting with each other, after decades of separation. As we strive more towards interdisciplinarity, it becomes obvious that combining these field can benefit any attempt to understand societies that we try to study.

The uses of archaeology and the Serbian Neolithic

Prof Aleksandar Boskovic (Institute of Social Sciences, Belgrade)

The Neolithic sites of Lepenski Vir and Vinca in the present-day Serbia (and the “cultures” assumed to have flourished in them) provide examples for tendencies to project ethnographic ideas and interpretations from the present far into the past, and then try to justify conclusions not actually supported by archaeological data.

The anthropological imagination and British Iron Age society

Prof Paul Sillitoe (Durham University)

What can anthropological experience bring to the understanding of British Iron Age society?

The question of territorial distribution of Illyrians in archaeological debate and in Serbo-Albanian cultural and political relations

Prof Igor Bogdanovic (Universitat Autònoma de Barcelona)

This paper discusses implication of Serbian archaeologists and institutions in the political debate raised from complicated serbo-albanian relations. The case of ethnic and territorial determination of Glasinac culture in Balkans Bronze and Iron Ages will be analysed as a key study.

From archaeology and anthropology of antiquity to contemporary archaeology

Dr Lada Stevanovic (The Institute of Ethnography, SASA)

This paper deals with the importance that archaeology has in the discipline of anthropology of antiquity, the method based on reading ancient texts from the perspective gained in other ancient texts. I am going to focus on several examples to illustrate how anthropology of antiquity and archaeology might contribute to the anthropological researches of some contemporary phenomena.

Stone forts and shell middens: archaeological and anthropological investigations in East Timor

Dr Sally Brockwell (Australian National University); Dr Andrew McWilliam (Australian National University); Ms Sue O'Connor (ANU)

Fortified structures abound in hilltop locations in the contemporary landscape of East Timor. Dating suggests construction from 1300AD. Archaeologists have linked fort-building with rapid climate change leading to resource scarcity and inter-group conflict. Anthropologists have suggested otherwise.

Crossing boundaries: the importance of a multi-disciplinary approach to archaeological material

Ms Dana Millson (University of Durham)

This paper combines aspects of methodology used in both the processualist and post-processualist traditions to create a new way to look at the prehistoric past. In a three-step process, experimental archaeology is used to test established theories, the resulting data becomes an analogy to the archaeological material under consideration, and a new interpretation is developed. It is argued that science has an integral place in archaeology, equal to social theory, and by carefully combining these two, a fresh perspective of the material can be developed.

P26

Interdisciplinary interfaces: third dialogical spaces where archaeology and anthropology meet

Convenor: Ms Claudine Reynolds (Aberystwyth University)

Wed 8th Apr, 14:30-16:00, 16:30-18:00

Wills 1.5

In acknowledgement of contemporary processes of genre blurring and the increasing shattering of disciplinary boundaries more widely, this panel hopes to examine how other disciplines are providing third dialogical spaces in which archaeological and anthropological knowledge meet.

First space: on ‘being’ a researcher

Ms Alex Franklin (Bath School of Art & Design, Bath Spa University)

This paper employs a Heideggerian analysis of the phenomenology of ‘being’ to explore the impact of the ‘being’ of the anthropological and archaeological researcher on their engagement with the material and cultural practices of others.

The protection of cultural property: archaeology, anthropology or another way?

Miss Shea Esterling (Aberystwyth University)

This paper explores how the discipline of law and in particular cultural property law serves as a third dialogical space where and the theoretical and practical consequences that flow from this interaction for all three disciplines.

Textual ethnography: theological ethics as a dialogical locus for anthropology and archaeology

Ms Kristel Clayville (University of Chicago)

This paper explores one of the many ways in which the study of religion draws on anthropology and archaeology. Within religion, this paper focuses on the field of Theological Ethics, and seeks to demonstrate how anthropology and archaeology are indispensable to this field. Through an analysis of Theological Ethics’s use of material culture and anthropological methods, this paper will suggest that Theological Ethics is a third space in which these two disciplines meet and are interdependent.

Development studies and local histories

Mr Nick White (University of Sussex)

As a discipline focused on directing the present to achieve a particular future, development studies has traditionally favoured linear and generalisable narratives. While forays into anthropology and archaeology have been made, local understandings of time and space remain inadequately understood.

The social and ideological significance of sky lore in prehistoric societies

Dr Emilia Pásztor (Matrica Museum)

To reveal the social and ideological significance relating to the celestial bodies in the prehistory of the Carpathian Basin a complex investigation has been accomplished which shows complex rather different pictures of cognitive levels of Bronze Age archaeological cultures.

Criminology and archaeological and anthropological imaginations

Ms Claudine Reynolds (Aberystwyth University)

This paper simply looks at how the disciplines of anthropology and archaeology have had, and are having an impact on criminology.

P27

Seascape: anthropological and archaeological approaches to the human habitation of the sea

Convenors: Ms Penny McCall Howard (University of Aberdeen); Ms Caroline Wickham-Jones (University of Aberdeen)

Wed 8th Apr, 09:00-10:30, 14:30-16:00, 16:30-18:00

Wills G27

This panel is broken into 3 sessions which will discuss, first, modes of human habitation of seascapes, second, communication in and across seascapes, and finally, the continuities between landscapes and seascapes. Each session will include two archaeologists and two anthropologists who will consider how we understand the human seascape and what contribution new seascape research can make to existing landscape studies.

Discussants: Tim Ingold and Arnar Arnason

‘Working the ground’: a labour-centred approach to seascape

Ms Penny McCall Howard (University of Aberdeen)

I propose a labour-centred approach to the human habitation of the sea that examines how people, environments, and machines are drawn into intimate but often tense working relations.

Seascapes and archaeology: the evidence

Ms Caroline Wickham-Jones (University of Aberdeen)

This paper will look at the types of evidence available from which to infer past human inhabitation of a seascape, and at a case study carried out around the waters and islands of north-west Scotland from 1998-2002. Finally, consideration will be given to the varied nature of seascapes.

“Take care lad... it’s ganka weather!” - the role of an ambiguous Bass Strait sea-monster in socialising seascapes and landscapes

Dr Tanya King (Deakin University)

The *ganka* of Bass Strait, Australia, is a creature recognised by fishermen and employed to socialise novice deckhands into their seascape. This paper uses the *ganka* to explore the ambiguous relationships of fishermen on land and sea, emphasising the overlapping sociality of these domains.

Somewhere beyond the sea: modelling contact across the Irish Sea in the late Mesolithic and early Neolithic

Dr Vicki Cummings; Dr Gary Robinson (Bangor University)

This paper will consider contact between Kintyre and the rest of the Irish Sea zone in the Mesolithic and Neolithic, thinking critically about the ways in which people moved around and engaged with landscapes and seascapes.

Places and practices on the prehistoric Scillonian seascape

Dr Gary Robinson (Bangor University)

In this paper I will argue that prehistoric coastal, and specifically island communities did not just gaze across the sea, but physically engaged with it on a daily basis. Firstly I will discuss how the anthropological record suggests the sea might be engrained with meaning. I will then use the example of the Isles of Scilly, off the Cornish coast, to discuss how we might begin to rethink the concept of the ancient seascape.

Wayfinding, following and learning: navigating the frozen seascape in East Greenland

Ms Sophie C. Elixhauser (University of Aberdeen / University of Munich)

This presentation will show how wayfinding is related to learning, following and non-verbal communication among Inuit boat drivers and passengers in and across the frozen seascape of East Greenland. It draws on ethnographic fieldwork conducted in Sermiligaaq and Tasiilaq.

Creolised seascapes: Afro-Caribbean maritime culture

Mr Patrick Dresch

This paper looks at the development of Afro-Caribbean maritime traditions during the 18th and 19th centuries. This includes looking the activities which form mariculture in the region as well as considering their origins. Developing maricultures are considered as a process of creolisation.

Drawing gestures: body movement in perceiving and communicating the underwater landscape

Mr Cristián Simonetti (University of Aberdeen)

Underwater archaeology is an interesting case for understanding perception and communication. This paper shows how archaeologists use gestures to draw the underwater landscape once they have resurfaced. The idea of gestures as drawing challenges any representational notions of meaning.

Moving beyond the ‘scape’ to being in the (watery) world, wherever

Dr Hannah Cobb (University of Manchester)

In this paper, through examples from present day Kerala, southern India, and from the island archipelagos of Mesolithic western Scotland, we demonstrate how in daily life, in being in the world, land and sea are always intermingled and always connected in a way that defies the simple notion of seascape or landscape.

Seascapes of the far, far, far... West, technologies of seamanship and environmental modification

Mr Cesar Enrique Giraldo-Herrera (University of Aberdeen)

The skills of seamanship among inhabitants of the south-western littoral of Colombia, in handling apparently fragile craft, confer a mobility that allows them to maintain dense social networks. These networks help them to retain their autonomy in the face of exogenous pressures of development.

Investigating the submerged prehistory of Europe: ethnographic methods

Dr Jonathan Benjamin (University of Edinburgh); Dr Catriona Pickard (University of Edinburgh)

This paper re-examines an existing model for the discovery of submerged prehistoric archaeological sites on an international scale. Analysis and interpretation of physical and cultural characteristics are described and a specific focus is placed ethnography and human interaction with the sea.

Between land and sea: Kalaallit Inuit subsistence harvest on coastal sea ice in West Greenland

Mr Pelle Tejsner (University of Aberdeen)

This paper examines Kalaallit Inuit environmental perception of sea ice conditions and weather change and how relations between people, marine resources and the sea shape a common sense of belonging through learning and sharing practices related to subsistence habitation of arctic seascapes.

P28

Cultural negotiation: the dialogue between rituals and globalisation

Convenor: Prof Maria Alcantara (University of Sao Paulo)

Wed 8th Apr, 09:00-10:30, 14:30-16:00

Arch & Anth LT1

This panel has a interdisciplinary approach: we are studying the way that ethnic religion is dialoguing with the globalization process, our focus being ritual process and its transformation.

Appearances can be captive

Ms Guilherme Falleiros (University of São Paulo)

This is about a field experience of Central Brazil's Xavante performance to Japanese visitors involving the participation of this researcher. Tradition and "tradition" were put together by the Xavante to act as others would expect, and to capture them, making other "others".

(Neo)-shamanic dialogues: encounters between the Guarani and ayahuasca

Miss Isabel De Rose (Universidade Federal de Santa Catarina)

This work is a reflection about the appropriation of the Amazonian beverage *ayahuasca* by a Guarani indigenous group from southern Brazil and the dialogues between these indigenous people, an international neo-shamanic group, the Brazilian *ayahuasca* religion Santo Daime and the Federal Government.

Identity, well-being, external forces and internal dynamics in indigenous communities of the Region Bio-Bio, Chile

Dr Claudio Gonzalez (Universidad de Concepcion); Dr Jeanne Simon (Univ. of Concepcion)

This study seeks better to understand the impact of globalization on traditional practices and values in Lafkenche and Pehuenche communities in southern Chile. Specifically, we applied a questionnaire to members from a representative sample of communities in the Biobio region, Chile in order to have standardized information at the individual and community level with respect to identity, well-being, external intervention, and community dynamics.

Religious hybridism: the process of glocalisation in the Vale do Amanhecer

Miss Emily Pierini (University of Bristol)

Focussing on the ethnographic example of the Brazilian religion of Vale do Amanhecer, this paper explores religious hybridism as the product of an ongoing negotiation between the global and the local.

Vamos a bailar la murga? la murga de Panamá.....: Panamanian carnival and the changing nature of carnival know how and belonging

Dr Rodney Reynolds (University College, London)

Over the twentieth century, changes to how Panamanians constitute and practice carnival know-how have helped to refigure understandings of belonging and the proper way to carnival.

Islam and its Mystical Realm: Redefining the Ritual Dichotomy

Miss Saba Khan (University of Oxford)

This study analyzes Sufi rituals and their existence in a less indigenous more hybridized form in the era of modern religiosity. They provide space for cultural dialogue between ‘us’ and ‘them’ through a peaceful expression of Islam, in an era stricken by a strong stigma against the Muslim world.

Tuesday, the day of the creation of the Earth, evil spirit and Holy Saint

Dr Gabriela-Mariana Luca (Victor Babes University of Medicine and Pharmacy); Dr Liliana Eleonora Vasile (Victor Babes University of Medicine and Pharmacy)

This paper follows many metamorphosis of one pre-Christian goddess, a Holy Hag, the personification of the third day of the week, after the liturgical calendar, feria tertia, Tuesday, it's cult in the Romanian traditions and it's permanent re-adaptation to the orthodox Christian ritual which dedicated it to the prophets or to the catholic one, which dedicated it to Saint Anton.

P29

Sacred architecture: archaeological and anthropological perspectives

Convenor: Mr Richard Irvine (University of Cambridge)

Wed 8th Apr, 09:00-10:30, 14:30-16:00

Arch & Anth M1

This panel seeks to find points of connection between scholars in Archaeology and Anthropology who have examined in detail the religious buildings that people have constructed and inhabited.

Discussant: Caroline Humphrey

Doorways to the divine: the use of space in contemporary religious buildings

Mr Nick Hanks (English Heritage)

A study of buildings adapted for use by eight different religions which explores how the space within was used to mediate the interaction of strangers, visitors and inhabitants.

Meeting at Atagartis. Ancient Syrian sanctuaries as places of cult, resting and meeting in multifunctional rooms

Mr Julian Buchmann (Rostock University)

In many ancient Syrian sanctuaries, especially out of the 2nd and 3rd century AD, a special architectural type of rooms appears, often called banqueting rooms for ritual dining. But not all of them fulfilled the same function.

The architecture of stability: the case of an English Benedictine monastery

Mr Richard Irvine (University of Cambridge)

This paper examines the architecture of a contemporary English Benedictine monastery. I look at the ways in which the buildings contain and express the social life of the monastic community, and how the architecture of the monastery makes this social life visible to the world beyond the cloister walls.

The normative order of space: the palatial settings as theatres for a sacred language and social production and reproduction.

Mr Noach Vander Beken (Heidelberg University (Germany))

The Minoan Palaces will be investigated in order to derive as much evidence as possible that speaks in favour that the architectural layout of the Palaces forms the sacred language that enhances the normative structures in Minoan society.

The ritual coming of age and its social implications in the Bronze Age society of Thera: a case study on building Xesté 3, Akrotiri

Mrs Ute Güntel-Maschek (University of Heidelberg)

The paper will present the ceremonial building Xesté 3 from Bronze Age Thera as a case study on the interaction between architecture and iconography. It will focus on the social implications that can be derived from the spatial arrangement and the iconographic programme of mural paintings.

Making sense of emperor worship: the sensory experience of sacrifice at the temple of Domitian in Ephesus

Ms Candace Weddle (University of Southern California; Koc University Research Center for Anatolian Civilizations)

In this paper, I analyze my experience of the slaughter of cattle at Islamic Kurban Bayram sacrifices to make suggestions concerning the sensory impact of ancient sacrifice within an urban space, using as a case study the rites of emperor worship carried out at the temple of Domitian in Ephesus.

The role of a pilgrimage site's spatial structures in the construction of the sacred: the case of Padre Pio and the shrine of Santa Maria delle Grazie

Dr Evgenia Mesaritou (University of Cyprus)

Drawing from social theories of pilgrimage and space and based on fieldwork (2004-2005) at the shrine of Santa Maria delle Grazie in Puglia, Italy, where the tomb of Padre Pio is located, this paper illustrates the important role of spatial structures in the construction of the sacred.

P30

Space, place, architecture: a major meeting point between social anthropology and archaeology?

Convenors: Dr Stella Souvatzi (Hellenic Open University/Open University of Cyprus); Dr Demetra Papaconstantinou (Benaki Museum)

Tue 7th Apr, 09:15-10:45, 14:30-16:00, 16:30-18:00

Wills G25

This panel explores whether space and architecture can provide a framework for an effective interaction between social anthropology and archaeology, and whether, despite their different methodologies, the two disciplines can complement each other towards a fuller understanding of human societies.

Addressing the neglect of architecture: an exploration of what an interdisciplinary approach to architecture might reveal about the processes of building and dwelling

Ms Rachel Harkness (University of Aberdeen)

Both disciplines in question could contribute much to an understanding of architecture as a process through which people create world and self. Emphases upon the temporal, experiential and the material, from both anthropology and archaeology, might be able to lend to such understandings.

Human spaces - the built environment as a social landscape

Dr Christopher TenWolde (Helsinki University of Art and Design)

The ongoing history of our built environment is one in which material and social processes have been inextricably interwoven over the millennia, thus making an approach merging archaeology and anthropology a necessity for creating a comprehensive understanding of both past and future urban culture.

The production of space: Henri Lefebvre and the potential of his work on space for archaeology

Prof Athena Hadji (University of Patras)

The paper aims at an introduction of the work of French philosopher Henri Lefebvre to archaeology. A critical assessment of the work of Henri Lefebvre on space is proposed, with regard to its potential contribution to an anthropologically oriented archaeological exploration of spatial issues.

Building, dwelling and ‘associations that matter’: reconsidering domestic space in the Early Bronze Age mainland Greece

Dr Olympia Peperaki

This paper attempts to remedy the considerable confusion which continues to surround the analysis of domestic space in archaeology. Bringing together sociological and anthropological insights, it highlights the production of particular configurations of space as integral to the promotion of domestic relationships as ‘associations that matter’. The insights afforded by this shift of emphasis are discussed with reference to the Early Bronze Age of mainland Greece.

Dwelling spaces. Some remarks on the prehistoric architecture of the 3rd Millennium BC in the Iberian Peninsula

Miss Ana Vale (University of Porto)

This paper aims to move within several different concepts and areas in order to study the prehistoric architecture of the 3rd Millennium BC

Negotiating spatial geographies: interdisciplinary approaches to the city

Dr Ellen Adams (King's College London)

Close interaction between anthropology and archaeology is undoubtedly beneficial, and this paper explores the potential contribution of geography to anthropological archaeology. The focus will be on cities, and the role of central buildings within cities.

Space, place and architecture in the identity of the ancient Greek colonial world: archaeological realities and anthropological answers

Miss Lieve Donnellan (Ghent University)

Greek colonists in Sicily (8th-5th century B.C) create a colonial polis society and express identity by transforming the territory. Architecture is a powerful tool for the appropriation of space. Transformed spaces may testify to the re-shaping of a society.

The phenomenological study of architectural spaces: an anthropological account of archaeological remains

Dr Clarissa Rahmeier (University College London)

Through a phenomenological analysis of the domestic architecture of a 19th-century estancia (cattle ranch) in South Brazil, this paper explores the links and juxtapositions of archaeology and anthropology in material culture studies.

Settlement plan and cultural change in the Western Himalayas

Dr Peter Alford Andrews (Univ. of Bristol)

In the valley of Sazin there are two wholly different forms of settlement: one, perched on a spur above the valley, being a ruin that has been deserted for centuries; the other, amid the fields in the valley floor, is still inhabited. The deserted form is echoed by a settlement on a hilltop in the neighbouring valley of Harban. The contrast can be set in the context of what the Sazinis know about their past, and their present settlement related to their social organisation.

The study of domestic spaces in contemporary Botswana: inter-disciplinary experiences of teaching and learning

Ms Stefania Merlo (University of Botswana); Mr Mompoloki Rodgers (University of Botswana); Miss Malebogo Seone (University)

This paper intends to offer an African perspective to the exploration of interactions between social anthropology and archaeology for the understanding of past and present human societies. The authors discuss the challenges of teaching and learning interdisciplinary approaches for studying domestic spaces in contemporary Botswana

Asmara: architecture, memory and the making of a nation

Ms Caterina Borelli (Anonymous Productions)

Using the city of Asmara as an example, my film “Asmara, Eritrea” analyzes the process of building meaning into the existing environment, to understand the way societies define themselves and their heritage.

P31

The archaeology and anthropology of the imaginative and imagined self

Convenor: Dr Iain Edgar (Durham University)

Thu 9th Apr, 09:30-11:00

Wills G27

This workshop intends to develop a shared approach to the imaginative inner worlds of people(s) living and deceased. The two disciplines perhaps intersect, at least symbolically, in the study of what I tentatively describe as the anthropology and archaeology of the imaginative and intuitive self.

Hypothesising an archaeology and anthropology of the imagined self

Dr Iain Edgar (Durham University)

This paper hypothesises a possible shared archaeological and anthropological approach to the imaginative inner worlds of people(s) living and deceased, based partly on the work of Jung Materialising religious experience in Roman Britain

Dr Zena Kamash (Oxford University)

This paper will explore ways of thinking about the experiences of using and depositing objects, both mundane as well as explicitly ‘votive’ objects, at religious sites in Roman Britain.

Ethnographic archaeology of the South Asian self in a Pakistani Muslim village

Dr Stephen Lyon (Durham University)

Using archeology as inspiration rather than method, the paper examines religious pasts as revealed in contemporary rituals practiced by Muslims in Pakistan. This is illustrative not only of syncretic Islam, but also of the cultural systems underlying the construction of identities and the development of Punjabi notions of the self.

‘We are distant lands’: the anthropology of lyric poetry among Afghan refugees in Iran

Ms Zuzanna Olszewska (University of Oxford)

This paper deals with the challenges posed by an anthropological study of representations of the self in literature, with a focus on the lyric poetry and poetic practices of Persian-speaking Afghan refugee intellectuals in Iran.

P32

Imagining past and present landscapes

Convenors: Dr Monica Janowski (Sussex University); Prof Tim Ingold (Aberdeen University)

Tue 7th Apr, 16:30-18:00; Wed 8th Apr, 09:00-10:30, 16:30-18:00

Wills 3.33

This panel explores the points of interaction and intersection between the imagined landscapes of archaeologists, anthropologists and local people, based on the premise that these are sites of productive tension.

Imagining aridity: an ethnoarchaeology of the Kel Tadrart (Southwest Libya)

Dr Jasper Chalcraft (Istituto Carlo Cattaneo (Bologna, Italy)); Mr Stefano Biagetti

This paper explores the lived world of Kel Tadrart, semi-nomadic and settled pastoralists living in the Libyan Sahara. Understanding this unique landscape lies in the cultural ideals and embedded social memory that continue to underscore Kel Tadrart life, something in contrast with the environmental determinism that underlies many anthropological and archaeological imaginings of the central Sahara.

Ambivalent frontiers: spatial and political imaginaries in southern Belize

Miss Sophie Haines (University College, London)

Land is dynamic and ambivalent in social, political and economic relations in southern Belize. Ancient, colonial and post-colonial histories and geographies intertwine as different actors negotiate political, socio-cultural and geographical frontiers in relation to development/ infrastructure projects, land use and identity politics.

OrkneyLab: an archipelago experiment in futures

Dr Laura Watts (Lancaster University)

‘Orkney is a place that acts through people’. Here lies both a world experiment in marine renewable energy and an experiment in the boundary of a Neolithic World Heritage Site. This is a place that acts through people, not as Orkney but as OrkneyLab, an ethnographic experiment in imagined futures.

The view from the beach: awakening Hiraeth and weaving imaginaries on the Gower in Wales

Dr Kaori O'Connor (University College, London)

This coast-focussed approach developed in Hawaii uses archaeology, anthropology and local knowledge to re-weave lost imaginaries and re-inscribe the landscape of the Gower Peninsula in Wales with shared meanings supportive of public engagement with heritage conservation and resource management.

Lost ancestry and English landscapes

Prof Chris Gosden (University of Oxford)

The public and academic interests in landscape in England derive from a sense of longing for, and loss of, ancestors. To understand approaches to landscape, we need to understand how the loss of ancestors has affected us in multiple ways.

Competing representations of the Diamond Mountains and national territory of Korea

Dr Christian Park (Chonnam National University)

This paper aims to analyze why and how North and South Korea have shifted and are competing in imagining of the Diamond Mountains and national territory past and present. The very fact that two rival states are engaged in the process of re-imagining the landscape reveals a contradictory relation of contestation and cooperation moving away however from military confrontation.

Seeing ruins: imagined and visible landscapes in north east Scotland

Dr Jo Vergunst (Aberdeen University)

Community-based archaeological research around a hill in north-east Scotland does not just inform the reconstruction of the past but is a site of active social relations between generations of inhabitants and various landowners.

Materiality and meaning of blackhouses

Dr Tessa Poller (University of Glasgow)

This paper will explore the differing and sometimes conflicting ways blackhouses and the landscape are treated in relation to the maintenance of social identity in Isle of Lewis, Scotland.

From stones to stories and back to stories: anthropology and archaeology among the ruins of Sambor Prey Kuk, Cambodia

Dr Tuck-Po Lye (Naga Research Group)

One point of productive tension between anthropology and archaeology begins by recognizing the limitations of the stories they both tell, and synthesizing these stories with those of the people of the landscape; i.e., the locals. However, cross-cultural considerations of power, authority, and knowledge are still relevant.

Imagining the force(s) of life and the cosmos in the Kelabit Highlands, Sarawak

Dr Monica Janowski (Sussex University)

This paper counterpoises the ways in which the Kelabit of Borneo see the operation of the forces of life and the cosmos in the landscape of the Kelabit Highlands with those used by researchers investigating past and present relationships between humans and the landscape, suggesting that there are profound differences but also resonances between the two ontologies.

Tangible interventions: materiality, circulation and the lived landscapes of contemporary archaeology

Dr Marisa Lazzari (University of Exeter)

This paper discusses cultural struggles and their resolutions as practices of connectedness. Theoretical and experiential links are explored to point in the direction of new methodologies that may dissolve the customary separation between past and present life-worlds

P33

Heritage and art between state ideology and grassroots activism

Convenors: Dr Chiara De Cesari (Utrecht University); Dr Rozita Dimova (Free University, Institute for Eastern European Studies)

Tue 7th Apr, 14:30-16:00, 16:30-18:00

Victoria Rooms Recital Rm

This panel explores the relationship between heritage, art and their politics. Focus is on examining this relationship beyond taken-for-granted dichotomies, and on illuminating the ways in which heritage and art participate in both forms of dominance and projects of resistance.

Discussants: Victor Buchli, Ian Hodder

The poet on the bridge in the biblical land: brand-nationalism and art festivals in the Republic of Macedonia

Dr Rozita Dimova (Free University, Institute for Eastern European Studies)

This paper foregrounds the public side of art manifested through two art festivals and their critical role in producing and disseminating the ideologies of “multiculturalism” and “national archaism” in the contemporary republic of Macedonia.

Creative heritage: Palestine’s new past between nationalism and transnationalism

Dr Chiara De Cesari (Utrecht University)

Beyond the common sense dichotomy between art as radical practice and heritage as conservation and hegemony, this paper analyzes contemporary Palestinian heritage as the ambivalent terrain where these two practices meet, creating a language that is both locally rooted and transnational.

From resistance to heritage: ‘cosmopolitan deviations’ from socialist realist architecture and the making of 21st century Warsaw

Mr G. Michal Murawski (University of Cambridge)

During Poland’s Stalinist early 1950s, modernism was condemned for its ‘cosmopolitan deviations’ from socialist realism. Today, modernist buildings from this period participate in attempts to construct a heritage for contemporary Warsaw’s self-presentation as an ‘innately’ cosmopolitan city.

The Monument Group - the politics of memory

Damir Arsenijevic (Monument Group)

The goal of the Monument Group (Spomenik) is to discuss the wars in the 1990s and the (post-)war collectivities in former Yugoslavia. The Monument we produce neither follows the ossifying politics of monuments nor the models of reconciliations between subjects.

Heritage tourism: the festive production and representation of a tribal culture

Mrs Nermin Helmi

The traditional ways of life of the tribal people who have inhabited Egypt’s deserts are now being exposed, performed and represented through a festival establishing a link between intangible cultural heritage, tourism and ‘live’ preservation of presumably dying and long forgotten tribal cultures.

From dust to dust (and back again): claims of culture in heritage times

Mr Dante Angelo

My paper revolves around the contradictory mechanism of mobilizing heritage by dominant nation-state narratives and re-emergent indigenous communities in Argentina. Tensions between ‘authenticity’, culture, tradition and art are highlighted through combined ethnographic and archaeological analysis.

Creative memory and local involvement of North African musicians in London

Dr Marie-Pierre Gibert (Southampton University)

By following the trajectories of North African migrant musicians based in Europe, I reveal a phenomenon that articulates potentially conflicting dimensions: the artists’ own musical pleasure; their professional constraints/opportunities; and the different context of their migration experiences.

Contemporary art practice vs heritage politics

Mr Albert Heta (Stacion - Center for Contemporary Art Prishtina)

I hate heritage and walls—old and new. Politicized heritage is against the people living around it. This can be used as the definition of a struggle that is going on in the country that defines Future Europe, Kosova.

Culture, heritage and gender in Afghanistan

Dr Carol Mann (CEDREF, Univ Paris 7)

This paper seeks to map out the main problems concerning the definition of cultural heritage and its preservation in Afghanistan and examines how these are linked to constructs of gendered identity.

e-paper

P34

The ambiguous objects of hospitality: material ethics, houses and dangerous guests

Convenors: Mr Giovanni Da Col (Cambridge University); Dr Matei Candea (Cambridge University)

Wed 8th Apr, 14:30-16:00, 16:30-18:00

Wills G32 (1st session) and then Arch & Anth LT2 (2nd session)

By foregrounding the materiality of hospitality, this panel reconsiders classic themes in the anthropology of hospitality such as the inherent ambivalence of the guest-host relation and the tendency of hospitality practices to replicate across scale.

Discussant: Michael Herzfeld

Breaking hospitality apart: what bad hosts and bad guests tell us about sovereignty

Dr Andrew Shryock (University of Michigan)

Working with Bedouin materials from Jordan, this paper considers stories of “hospitality gone wrong,” and tries to explain why these stories are so important in local accounts of political change.

Caught in the net of magic. Hospitality, dangers and magic powders in Panamá

Ms Margherita Margiotti (St Andrews)

This paper discusses how the San Blas Kuna use magic to overcome the hostility between hosts/visitors. How are guests turned into kin through magic as children are made humans through daily practices? And what if the guest is an anthropologist?

Being a guest in the realm of death: symbolic death rituals and the materiality of Thai Buddhist funeral culture

Dr Patrice Ladwig (Bristol University)

This presentation examines Thai death rituals for the living and their material aspects. Special attention is paid to guest-host relationship established by the insertion of subjects into an ambivalent and liminal space of death.

Making guests: the transformative substances of hospitality in Manggarai, eastern Indonesia

Dr Catherine Allerton (London School of Economics)

Why should formal meals be held in exchange for the ‘empty sweat’ of wage labourers? Why do women speak of being ‘made into guests’ at alliance events? Why are eggs offered as ‘palm wine’ for spirits, when eating food cooked by a spirit would kill you? This paper describes the paradoxical practices, substances and emotions of hospitality in Manggarai.

The experimental hut: hospitable vectors

Dr Ann Kelly (London School of Hygiene and Tropical Medicine)

This paper explores the epistemographic dimensions of hospitality by describing a group of experimental huts used to model malaria transmission and pilot public health policy in Tanzania.

Between protector and predator, the ethical status of the dog among the Dörwöd Mongols

Mr Bernard Charlier (Cambridge University)

Can the concept of hospitality be extended to animals? In Western Mongolia the dog is never entirely domesticated. Its wolf like nature imprisons it in that space in-between where the porosity of the opposites constitutes it: protection-predation, humanity-animality, good/bad fortune.

Spirits, hosts, archaeologists and incomers: binding obligations at household and clan hearths in Southern Siberia

Mr Joseph Long (University of Aberdeen)

This paper compares the mobilization of offering rites and archaeological discourses to protect Buriat sacred sites in Pribaikal'e. While once-feared archaeologists are increasingly bound in ritual ties of reciprocity with local spirits, illegal slate miners now constitute a more dangerous incursion.

Cohabitation and exile: a case of hospitality on a Greek island during the civil war of 1946-1949

Mrs Elena Mamoulaki

This paper discusses the transformation of a situation of confinement into one of cohabitation, based on principles of hospitality, on the Greek island of Icaria during the Greek Civil War (1946-1949). It explores the ways the groups - locals and political exiles - negotiated their social roles and relationships as hosts and guests.

P35

Inner landscapes: ethnographies of interior dialogue, mood and imagination

Convenors: Dr Andrew Irving (Manchester University); Prof Nigel Rapport (St. Andrews University)

Tue 7th Apr, 14:30-16:00, 16:30-18:00

Victoria Rooms G12

Interior dialogue, mood, reverie and imagination are essential to everyday life, action and practice. Nevertheless, neither anthropology nor archaeology have a coherent theory of how interiority relates to public and social life, let alone an established methodology with which to access people's inner worlds. Terrifying this...

The limits of the world

Dr Andrew Irving (Manchester University)

By focusing on artworks made by persons confronting their own mortality, this essay explores the relation between the exterior, visible colours of art and the interior experiences of pain and imagination, as mediated through the process of artistic production by persons living with a sick or unstable body.

From narrative to narrativus: stories and materiality

Dr Peter Collins (Durham University)

I am concerned here with the valency of narrative as motive and motif in any rapprochement between individuality and sociality.

Encounters with (super-)natural: the role of visual imagination within symbolic significance of rock features

Mgr. Luboš Chroustovský (University of West Bohemia in Pilsen)

I shall focus on the interaction between external/physical landscape and the inner world of human beings in terms of attention and imagination. The ways will be explored, in which attractive rock features within prehistoric activity areas could be perceived by individuals as well as on the social level.

Artifacts of an inner landscape: making up an ethnographic mind

Dr Christopher Davis (SOAS)

Archaeology has long been used (by social anthropologists and others) as the privileged metaphor through which we can understand how fragmented memories can be brought to light and then forged into coherent knowledge. In this speculative paper I'd like to try to press matters further. By taking seriously certain ethnographic commonplaces (i.e., 'divination', 'magic'), I want to consider the limitations of the notion of 'inner' when applied to an understanding of 'mind'. What would happen if we were to think of 'mind' as comparable to an archaeological site?

Express you'self: social dance as self expression

Dr Jonathan Skinner (Queen's University, Belfast)

This paper uses dance forums to explore notions of self, and the possible disjuncture between self and self expression.

Imagining prehistoric society: Acheulian man in the Levant

Prof Emanuel Marx (Tel Aviv University)

My attempt to reconstruct the lives of Acheulians in the Levant was based on limited material: remains of plants and molluscs, and large numbers of flint hand axes. To complement the picture I imaginatively transposed the reality of contemporary gatherer peoples into this distant past.

Thoughts at rest - the fixation of Multiple Chemical Sensitivity

Miss Nina Holm Vohnsen (Antropology, Archeology and Linguistics, Aarhus University)

This paper argues that a Peircean phenomenological analysis offers an analytical bridge between patients own internal struggle to make sense of bodily distress and the social and cultural setting within which this struggle takes place, which is currently lacking in the field of medical anthropology.

Nietzsche's night-time: an anthropological detective story

Prof Nigel Rapport (St. Andrews University)

I argue for a reappraisal of the notion of evidence in human science which recognises the extent to which human physical reality may be an extension of individuals' consciousness of that reality, their purposive action and judgmental reaction in regard to it.

P36

Anthropology and self-representation

Convenors: Dr Antonella Passani (Sapienza University, Rome); Dr Giulia Grechi (La Sapienza Rome); Dr Ana Maria Forero Angel (Università la Sapienza, Roma)

Tue 7th Apr, 09:15-10:45, 14:30-16:00

Wills 3.33

The panel will explore the relationship between anthropology, archaeology and self-representation. Papers are invited on this issue, so that the debate may be linked with different and complementary research experiences.

The Aymara in the Tarapaca region: analysis of the Aymaras leaderships and of the construction of the contemporanean speeches on the leaders of political organisations

Mr Daniel Poblete (Universidad Complutense Madrid)

Involved in a political scene of high complexity in Chile in relation with the consolidation of cultural minorities as recognized political actors and subjects of political and cultural rights, this presentation reflects on the confrontation of the contemporary *aymara* indigenous identity.

The use of material culture by Trekkies in the negotiation of their identities

Ms Miriam Cady

Through a material culture approach, this paper analyzes how “Trekkies” use the television show Star Trek and its related objects, such as clothing, consumption practices and language, in the negotiation and presentation of their identities.

Museum’s images and symbolic violence

Miss Natalia Parada (Universidad de los Andes)

This paper presents a research of the indigenous representations displayed in the Museo Nacional de Colombia. The museum recreates symbolic violence due to the fact that the indigenous representation proposed, lead to the negation of their memories, knowledge, and experiences, which is a constitutive part of the violence that currently affects these communities in Colombia.

(Our compromise is Colombia!) !Nuestro compromiso es Colombia!: construction analysis of the Colombian army imagined community

Dr Ana Maria Forero Angel (Università la Sapienza, Roma)

The paper aims to analyze how Colombian military élites tend to represent themselves, their history and their role in building up the Nation. The analysis will focus on speeches, narratives, historical essays and interviews directly coming from the higher officers of the Regular Army

Experience of displacement: other, self and beyond

Ms Jaroslava Bagdasarova (Max Planck Institute)

The anthropological concept of displacement within studies of migration and tourism is challenging in terms of how “Other”, “Self” and self-representation, may be conceptualized. The paper (accompanied by 2 films) shows how visual methods can be used in grasping the problem.

Self-representation and intercultural communication: empowerment through images?

Dr Antonella Passani (Sapienza University, Rome)

The paper will analyse the relationship between self-representation and intercultural communication. The fieldwork conducted with Italian and second-generation migrant teenagers will be used in order to analyse how visual language can influence the definition of cultural diversity.

Favelas and photographic self-representation: Olhares do Morro [looking from the slums]

Mrs Fabiene Gama (Universidade Federal do Rio de Janeiro)

This paper deals about self-representation in favelas of Rio de Janeiro. Through the analysis of the photographic and discursive production of Olhares do Morro, I reflected about themes such as: social inclusion, the movement of visual inclusion, self-representation, stigma, social representations, visual representations, social changes.

Representational colonialism. representations of the body between colonial stereotypes and contemporary art

Dr Giulia Grechi (La Sapienza Rome)

My paper will explore the relationship between anthropological photography, the representation of otherness through the body, and several contemporary artists working on typological portraiture as a form of representational colonialism, in order to reinvent the politic of the photographic gaze.

P37

Healing wounds, working together: archaeologists and social anthropologists in the study of traumatic events of the past

Convenor: Ms Aitzpea Leizaola (University of the Basque Country)

Thu 9th Apr, 09:30-11:00

Arch & Anth M1

Traumatic events from contemporary history have challenged the long term breach between social anthropology and archaeology. All over the world the exhumation of mass graves has become a common ground for archaeologists and social anthropologists, in a task linked with the defence of human rights.

Themes of death and survival in Spanish Republican memory: implications for the exhumation of bodies as an investigative paradigm

Dr Layla Renshaw (Kingston University)

In light of investigations into mass graves, this paper looks at alternative forms of repression enacted during Spain's Civil War and dictatorship, particularly gendered violence and material destitution, to consider how to formulate an archaeological and commemorative response to the material traces of these experiences.

The exhumation sites of Spanish Civil War mass graves: new grounds for interdisciplinary work

Ms Aitzpea Leizaola (University of the Basque Country)

Traumatic events from contemporary history have unexpectedly challenged the long term breach between social anthropology and archaeology. Exhumations of mass graves of the Spanish Civil War have opened a common ground for archaeologists and social anthropologists.

The politics of absence: diverging perspectives on the identification of victims in the movement of the Mothers of Plaza de Mayo, Argentina

Dr Victoria Goddard (Goldsmiths College, University of London)

The paper focuses on the differences and divisions that emerged within the movement of the Mothers of Plaza de Mayo regarding the identification and burial of victims of the dictatorship.

P40

Professionalisation and institutionalisation

Convenors: Ms Sue Giles; Mr Chris Wingfield (University of Oxford); Dr Mark Elliott (University of Cambridge)

Wed 8th Apr, 09:15-10:45

Arch & Anth LT1

The role of museums and collectors in the emerging discipline of anthropology in the first half of the twentieth century.

Collecting relations in contemporary acquisitions

Dr Elizabeth Bonshek (The British Museum & Cambridge University)

The Melanesia Project acquired a collection by exchange from PNG for the British Museum. Unusual in contemporary museum collecting, this pragmatic response to concerns in the field reveals a contrasting outlook on the giving of objects by a source community to that of the museum.

Incomplete portraits: art, anthropology and the Indian sculpture of Marguerite Milward

Dr Mark Elliott (University of Cambridge)

The recent redisplay of a series of ‘anthropological’ portraits of Indian physical and social types highlight troubling and productive ambiguities between art and anthropology, professionals and amateurs. It questions how museums should deal with the more complex histories of their collections.

Scientific bricolage or amateur science? Exploring the distinctions between public and private collections of the early 20th century

Miss Lucie Carreau (University of East Anglia)

This paper addresses amateur and professional practices in museums in the early twentieth century, focusing on Harry Beasley's private collection of Pacific artefacts. It suggests that Lévi-Strauss' distinction between bricoleur and engineer is "good to think" in relation to collection-making.

Material culture in Slovenian museum collections

Dr Jože Hudales (Faculty of Art, University Ljubljana)

In my paper I will try to follow the development of some Slovenian museum collections from 15th to 20th century and answer the questions what kind and whose material culture (heritage) was gathered in our museum collections and how collectors and curators interpreted it in the language of museum exhibitions and other forms of museum communications with their visitors.

P41

When is contemporary archaeology anthropology?

Convenors: Dr Mark Horton (University of Bristol); Dr Stephanie Wynne-Jones (University of Bristol)

Thu 9th Apr, 09:30-11:00

Wills 3.30

Recent research in contemporary archaeology emphasises that archaeology is an approach, a way of engaging. This removes its temporal limits. Has it then become anthropology?

Chair: Nick Saunders

Post-disciplinary perspectives: opportunities for dialogue or identity crises?

Ms Lisa Hill (University of Oxford)

This paper arises out of a certain frustration with traditional archaeological field practice. It draws upon a short ethnographic case study conducted as part of my doctoral research on archaeologies of leisure from the recent past. It aims to promote disciplinary dialogue and to provide some perspective on pushing at disciplinary boundaries.

Up the Junction: contemporary archaeologies of the nineteenth and twentieth centuries

Ms Emma Dwyer (Museum of London Archaeology)

Contemporary archaeology is increasingly having an immense impact on practitioners in historical archaeology. Boundaries between disciplines are breaking down, and the concept of what can be considered archaeological or anthropological has changed. What happens when such approaches are reflected back onto more 'traditional' archaeological material and sites?

Towards conducting an anthropological archaeology of Long Kesh/Maze prison

Dr Laura McAtackney (University of Oxford)

This paper will explore anthropological archaeologies of contemporary political imprisonment at Long Kesh/Maze prison, Northern Ireland. In particular will focus on how adapted anthropological approaches can assist in creating creative and multi-vocal narratives of experience of time and place.

Protest, place and the contemporary past

Dr Mark Horton (University of Bristol)

The development process can often involve changing the places that people live - and with it their identification with a historic landscape. The paper will examine three case studies - the Totnes pumping station, the Lewis Windfarm and the Heathrow third runway and sixth terminal. In each, archaeology has an important role in the protest movement; in two cases, the eventual outcome.

P44

Postgraduate forum

Convenors: Miss Emily Pierini (University of Bristol); Mr Alexis Karkotis (University of Bristol)

Tue 7th Apr, 14:30-16:00, 16:30-18:00;

Wed 8th Apr 09:00-10:30, 14:30-16:00, 16:30-18:00

Wills 5.68

This panel welcomes contributions from postgraduate research students. Contributions are not restricted to the conference theme.

Unpacking the senses? Ethnophysiology and experience at a Museum of Man in Germany

Miss Susanne Schmitt (University of Munich)

This paper explores the varying meanings that the concept of the senses contained within one single institution, a German Science Museum. Based on ethnographic fieldwork including visual methods and extensive field walks I argue that the museum is not only multivocal but also allows for multiple sensory approaches that museum staff put to use in their daily work of mediating exhibitions.

On being arrested when distracted in Luanda: where phenomenology takes over ethnography

Ms Madalina Florescu (SOAS)

This paper questions the taken for granted externality of ethnographic observation with a greater emphasis on participation. It is a phenomenological approach to being distracted that challenges the limits of ethnography to access inner worlds.

More than objects: Judaica jewellery in Germany

Ms Dani Kranz (St. Andrews University)

In Germany, the most potent symbol concerning all things Jewish is the Star of David. In form of jewellery it is commonly worn by Jews. This paper interrogates the relationship between the Star of David being used to convey being Jewish and the Star of David as constructing its wearer as a Jew.

Suicide, shame and Sinhalese kinship: the institutionalisation of self-harm and self-inflicted death in Sri Lanka

Mr Tom Widger (LSE)

Ethnographic and clinical research amongst Sinhalese Buddhists in Madampe Division, northwest Sri Lanka, suggests patterns of suicidal behaviour reflect the kinship structure. In particular, acts of suicidal behaviour arise in response to the breaking of core kinship rights, duties, and obligations, or as a challenge to inflexibility or contradictions within the system.

‘The day I carried Chairman Mao on the summit of Mt. Everest’: remembering the Chinese mountaineering experience in Himalaya

Miss Maria Luisa Nodari (University of Cambridge)

The paper will discuss how remembering the Chinese mountaineering enterprises on Mt. Everest is a revealing expression of China’s achieved control over Tibet, and how the mountain become a symbolic but ambiguous place for China’s political practice

Of Princesses and Conquistadors: Ngabe Myths woven in Panama's National and "Historical" Narratives

Mr Alexis Karkotis (Bristol University)

This paper is an attempt to show how the oral history of the Ngäbe is reconfigured and re-adjusted to fit the historical narrative of the Panamanian state in such a way that the continuity of the latter with the (pre-Columbian) past is underlined and its legitimacy re-asserted.

Presenting the past: village historicity in rural China

Mr Daniel Roberts (London School of Economics)

Through the perspectives of three generations of Chinese farmers, I will explore local understandings of history and their role in shaping identities. In the absence of written or local records, I will assess the potential contribution to folk histories offered by archaeo/anthropological research.

'I think somewhere in my head there's always this thing going on that this isn't real': exploring the role of living history in learning about the past

Miss Ceri Jones (University of Leicester)

Living history aims to 'bring to life' the past at museums and heritage sites. I will explore the way in which living history is used in educational sessions to give young people a sense of the past and the impact that it might have on their understanding of past society and culture, with reference to three case studies carried out as part of PhD research.

Showing Archaeology a Wittgensteinian shaped hole: embracing and applying Wittgenstein's anthropological turn

Mr Adrian Davis (University of Wales Lampeter)

My doctoral research is centred on a philosophically challenging and historically motivated view of the potential epistemological benefits for archaeology that I believe are bound up in Wittgenstein's complex (and often misunderstood) notion of 'language games'.

Orientalism Within: Stereotypical Categorizations and Perceptions of Eastern Turkey by the Citizens of Istanbul

Mr Nikitas Palantzas (University of Bristol)

The paper examines the stereotypical perceptions of Eastern Turkey by citizens of Istanbul, in the context of discussions about the European Union, as a dimension of an emerging euro-sceptic stance.

‘What is there to expect from a Mawlana like him!’: The ‘approved ways’ of entry into a ‘good space’ and a Bangladeshi qawmi madrasa

Mr Nurul Bhuiyan (Brunel University)

In Bangladesh the *qawmi madrasa* system is often viewed as the breeding ground for extreme and conservative Islam. One reason behind holding such a view against this system of education is the stricture it imposes on the individual’s body in relation to the religious learning that it imparts.

Public space and missing sense of community

Miss Tomoko Hayakawa (University College, London)

I argue public space as an important resource of socialisation. By using the case study carried out in the inner city London, I discuss how socialisation is affected by the availability and function of public space, and argue the need of exploring a complex mechanism of the relation between them.

‘Today I’m winning, but I’m still losing’: gambling in the present among London’s Chinese gamblers

Miss Claire Loussouarn (Goldsmiths, University of London)

In this paper, I question what gambling is about by drawing attention onto the ambiguity of the activity. I show that gambling has a logic in its own right which is conflicting with moral expectations of what should be appropriate economic behaviour.

Coast dwellers and sea - tangle of identities in the wake of collapse of the Soviet Union: a case study of Kuzomen’ village, Russia

Ms Masha Nakhshina (University of Aberdeen)

The collapse of the Soviet Union brought dramatic changes for coastal communities at the White Sea. Fishing used to be the main source of subsistence and identity for local people. Now this identity is under threat of disappearing. However, the sea has acquired a new role which may revive local economy.

Exploring a site with ethical commodities: fairtrade and organic in Palermo

Mr Giovanni Orlando (Goldsmiths College, University of London)

This paper explores ethical consumption in the city of Palermo, and engages with shopping as a means to explore local perceptions of this site. It shows how some citizens exhibited a belief that consuming fairtrade and organic made their polity – which they thought of in negative terms – a better place.

“Five Minutes with Madonna”. Distribution of Mafioso personhood through the digital recordings of the Tarantella dance

Stavroula Pipyrrou (University of Durham)

The presentation focuses on the ethnographic conceptualisation of material culture and especially the digital recordings of the Tarantella Mafiosa as a site for the distribution of Mafioso personhood in Reggio Calabria, South Italy. The digital recordings index relations of tradition, space, hierarchy, power, appropriation of power and territorial ownership.

Travelling images: subversive imitations and imitated subversions

Mrs Aylin Kuryel (University of Amsterdam)

This paper aims to explore the potentialities and dilemmas of imitation as a political/artistic tactic. The political implications of the ongoing battle between images that use imitation for subversive purposes and their re-appropriation by the discourses that they aim to criticize will be discussed.

The Khomani Bushmen: new land, new life, old image

Miss Julie Grant (University of Edinburgh)

Even though past images of Bushmen are often thought to be detrimental to their wellbeing, the Khomani Bushmen of South Africa have chosen to continue to exploit them for tourism. This paper will explore the reasons for this, examining what impact this action may have in the future.

The ‘white man’ in the Mursi narratives

Mr Tamas Regi (Leeds Metropolitan University)

The aim of this paper is to show how the South-Ethiopian Mursi think about their visitors, about their guests especially about tourists who visit them. Through anthropological approach I try to demonstrate how the Mursi use their ‘authentic’ hospitality practices with tourists and other outsiders.

Coffee houses and tourism in Cyprus: a traditionalised experience

Mr Nicos Philippou (University of Nicosia); Ms Evi Eftychiou (University of Hull)

Romantic perceptions and representations of the Cypriot Coffee- house have contributed to the transformation of the ‘indigenous’ kafeneion into a traditionalized coffee shop which is offered to tourists as an ‘authentic’ Cypriot experience.

Being a different kind of boy: Modes of masculinity in a north London comprehensive school

Ms Sarah Winkler Reid (Brunel University)

This paper examines the practices by which the self-titled ‘misfit’ boys, a low status peer group in a north London comprehensive attempted to produce themselves as acceptable, heterosexual men despite being excluded from the dominant modes of masculinity in circulation within school.

Resisting resistance: women and nationalist discourse in Mongolia

Dr Franck Bille (Cambridge University)

In a context where national identity is articulated on resistance against an external aggressor, personal choices become political acts. Lauded as liberatory, ethnicity can also have an oppressive dimension for those who are forcibly included. For Mongolian women dating foreigners, this resistance against resistance remains a difficult and dangerous line to cross.

Imitate to belong? Chilean migrants watching the English

Dr Sandra Lopez-Rocha (Bristol University)

This paper presents findings from a study involving Chilean migrants in England and their observations on nonverbal behaviours among their hosts. Different gestures and other forms of physical communication were at times imitated and adopted in order to ‘fit in’ the mainstream culture, which also touches upon issues of belonging and ethnic identification.

Religion, mediation and hospitality in the clinical setting

Mr Wilson Will (McGill University)

This paper explores various biological and political barriers to hospitality in a U.S. hospital and presents the mediating role of chaplaincy and religion as a social and therapeutic counterbalance to such restrictions.

Film programme

Starts Tue 7th Apr, 09:15

Wills Old Council Chamber

There will be a parallel film programme throughout the conference, with many of the film-makers attending to discuss their work.

09:15

In denial – authorship and ethnographic documentary

Prof Paul Henley (Granada Centre for Visual Anthropology, University of Manchester)

Despite the suspicion with which authorship in ethnographic film-making is viewed, the most valuable works in this genre have been those in which authorship has been asserted through the combination of an ethnographic sensibility and the skilful use of documentary cinema conventions. 20' presentation & 20' discussion; Discussant: Mark Horton.

09:55

Standing Place

Ms Ana Tovey (Chocolate Films)

High on a hill in rural New Zealand sits a concrete replica of Stonehenge, functioning like the original not only in its astronomical alignment but also in its role as a sacred site for pagan ritual. Through the opinions of the astronomers who built it, the neighbouring farmers, the local Maori and the Wiccans who use it for ritual, this observational documentary explores what it means to build such a place in a country where claims over historical connection to the land are at the forefront of national politics.

31' film

11:15

‘Asmara, Eritrea’

Ms Caterina Borelli (Anonymous Productions)

Asmara - capital of the East African nation of Eritrea - is recognized as an architectural gem. In this film Asmarinos from different walks of life, guide us through the streets of their city and bring us to places of their choice.

63' film and 15' filmmaker-led discussion

12:35

Tacheles: a museum of itself*Miss Gemma Geldart (University of Bristol)*

Situated in central Berlin, Tacheles is an unusual and unique building which has undergone many diverse changes and occupancies during its one hundred year history. This film was created as part of the MA in Archaeology for Screen Media and was produced as an 'alternative kind of site report' or document.

10' film and 10' filmmaker-led discussion

13:30

Being a tourist in one's own home*Ms Jaroslava Bagdasarova (Max Planck Institute)*

Film portrays a what-once-would-be resort for extreme polar tourism in Chukotka... the waiting for tourists becomes a reflection on one's own cultural identity.

57' film and 15' filmmaker-led discussion

14:45

Waila: the music of the Tohono O'odham*Prof Stephen Nugent (Goldsmiths)*

A profile of Tohono O'dham (Papago) waila musician and bandleader, Gertrude Lopez. Mainly a film of musical performances, it also includes commentary from an ethnologist, a folklorist, a jewelry dealer and Native American activist.

44' film and 15' filmmaker-led discussion

15:45

Csonyik (an old traditional boat) is born*Dr Emilia Pásztor (Matrica Museum); Mr Karath Imre (Magistratum Studio)*

The film shows how a wash tub maker, Janos Bogdan of gypsy origin, is carving an old traditional boat that is not used in fishing anymore, called csonyik from a single log.

15' film and 10' filmmaker-led discussion

16:30

Being Daisy*Ms Penelope Moore (University of Manchester)*

Being Daisy is a film about music-making. Filmed in Austria, it centres on musician and composer Daisy Jopling. What is it like to live a life that is every day infused with music? For Daisy it is life-enhancing. Music is about everything and everything is about music.

50' film

17:20

In transit

Greg Bailey (University of Bristol)

An archaeological excavation of a 1991 Ford transit van!

14' film

Wed 8th Apr, 09:00

Mirror Mirror

Ms Zemirah Moffat

Based upon shared anthropological principles, Mirror Mirror is a film about gender, performance and the desire to know. Ostensibly it documents four cabaret performers and the promoter of London's newest queer night Club Wotever. Using feedback (what Jean Rouch called 'l'audio-visuel contre-donne') as the film's ethical and structural principle Moffat wove herself into the fabric of the club and this film.

58' film

10:00

Morokapel's Feast. The story of a Kara hunting ritual

Mr Felix Girke (Max Planck Institute for Social Anthropology/Faculty of Sociology, University Bielefeld)

This film follows the events triggered by a young man's killing of a leopard with a self-made trap in Kara, Southern Ethiopia. Anthropologist Felix Girke and film-maker Steffen Köhn follow the protagonists as a social drama slowly emerges: during the feast which celebrates the hunter's achievement, a challenge as to the ownership of the precious hide is issued.

26' film

11:00

Renata's Family

Miss Lia Philcox (Goldsmiths College, University of London)

The last resort of an eccentric Czech ex-pat artist, living out a psychedelic fantasy of animistic beliefs and exotic spirituality by an Indian beach, with her animal family? Or, sustainable eco-spiritual micro-society? An experimental collaborative representation of Renata's world.

51' film and 15' filmmaker-led discussion

12:05

Salama Vazaha (Hello Stranger)

Dr David Picard (Leeds Metropolitan University)

Salama Vazaha (Hello Stranger) has been filmed in a fishing village in the South-West of Madagascar. It is about the relationships between the villagers and various human and non-human 'strangers' – ancestor and tromba spirits, Western NGO workers, ecotourists, fish collectors, cattle rustlers and the ethnographic filmmaker.

56' film

13:30

Servants of Ganesh: inside the elephant stable

Dr Piers Locke (University of Wales, Lampeter); Mr Mark Dugas (One World Films)

Servants of Ganesh shows us the lifeworld of the elephant handlers of the Khorsor Elephant Breeding Center in Chitwan, Nepal, and the practical and religious aspects of their elephant training practices.

42' film and 15' filmmaker-led discussion

14:30

Casado's Legacy

Dr Valentina Bonifacio (Manchester University)

For 100 years Maskoy people worked in Carlos Casado's tannin factory. The factory, which had been founded on their land, based its production on the exploitation of local natural resources. After exploiting the territory, the company closed the factory and sold the land. On this land, the Masko people have to rebuild their life, and in doing so, have to come to terms with their past and their dreams.

49' film and 15' filmmaker-led discussion

15:35

Manang Nora

Dr Seng-Guan Yeoh (Monash University)

In the famous mountain resort city of Baguio City, the Philippines, there are an estimated 3,000 street vendors. Manang Nora is one of them and has been vending for the past 20 years. This film offers a glimpse into her routines and life experiences.

36' film

16:30

Be on the track of our ancestors 1-3

Dr Emilia Pásztor (Matrica Museum); Mr Karath Imre (Magistratum Studio)

The film makers have undertaken several expeditions to various areas of Central-Asia to study the living traditions in relation to the archaeological heritage of ancient Hungarians. They created a film series based on their experience.

23', 19 & 26' films and 15' filmmaker-led discussion

18:00

The seagull flying against the wind

Ms Jaroslava Bagdasarova (Max Planck Institute)

Ethnographic film here is seen as a way to grasp experience of a temporary migrant from Siberia into the city. The seagull flight through a gorge is a metaphor for young people who let themselves be driven in the currents of overwhelming modernity and self-perfection.

15' film and 10' filmmaker-led discussion

Thu 9th Apr, 09:30

Monti moments: men's memories in the heart of Rome

Prof Michael Herzfeld (Harvard University)

A portrait of gentrification in Rome; addresses history, memory, and voice. Local men offer wryly eloquent commentaries on their increasingly threatened standing as artisans, shopkeepers, and breadwinners as they struggle to maintain homes and workplaces amid Rome's famous monuments.

(Distributed by Berkeley Media LLC)

39' film and 15' director-led discussion

10:25

Black Mountain

Dr Charlotte Whitby-Coles

A once unremarkable site of multi-faith pilgrimage to a Sufi Saint has been transformed and its local history rewritten - the film documents the journey of Charlotte, a student undertaking her PhD research in India, who, whilst researching religious pilgrimages, stumbles upon the politicisation of a pilgrimage site in western India.

84' film and 15' director-led discussion

12:05

Making it interesting... On mediatization of wedding rituals

Dr Sławomir Sikora (University of Warsaw); Ms Karolina Dudek (Institute of Philosophy and Sociology of the Polish Academy of Sciences)

The idea to make a film on mediatization of wedding rituals was developed during ethnographic research on visibility in culture. Nowadays rituals are in the process of mediatization and media become more and more ritualized. The wedding ceremony is a perfect example.

73' film

13:45

Paris of my exiles

Dr Rina Sherman

Rina Sherman shows us what Paris looks like after seven years of fieldwork, spent filming and photographing the Ovahimba people of Namibia and Angola. The death of three close friends, Jean Rouch, mentor and friend, Didier Contant, grand reporter and soul mate, the Headman of Etanga, father of my life, coincided with this return.

49' film

14:35

Patrasche a dog of Flanders - made in Japan

Dr An van Dienderen (Ghent University); Dr Didier Volckaert

Japanese tourists visit the Antwerp cathedral daily. In front of a Rubens' painting they start to cry. Nobody in Flanders has any idea that they are moved because of a novel written 133 years ago. Today this book, 'A Dog of Flanders' is a classic and inspired numerous films in Japan and the States.

85' film

Author/filmmaker listing, alphabetical by surname, giving panel number

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Inviting submissions for



online

The ASA is delighted to announce ASAonline, a new online publication series which launched with its first article in June 2008.

ASAonline offers high quality free-to-download publication, with the potential for incorporation of multi-media elements. The series will specialise in long in-depth articles in any field of anthropology and will be available online on a free-to-read/download basis. All publications in the series will be evaluated by anonymous peer-review.

ASAonline invites submissions from any field of social/cultural anthropology, and grouped special-series are also welcome. Articles may be short or up to 15,000 words and can be illustrated.

Details at www.theasa.org/asaonline

The ASA committee has been increasingly concerned that public accessibility to journals of quality has not improved in recent years. While most of our research is publicly funded, results are seldom freely accessible. As academic journals are increasingly being transferred to commercial management, costs increase and library budgets come under increasing pressure, access to anthropological research has become increasingly privileged. As the committee wish anthropological research to be widely available, we have decided to launch our own online publication series to complement our existing book publications. We also seek to expand our publication range to include digital media and to adopt new technologies. Our aim is to publish in-depth ethnographic work in pamphlet-style with a wide potential readership. Pamphlets will be available to be read online, and a downloadable version will also be available.

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Notes