

COLLATED PAPERS FOR MARCH 07 MEETING

Chair's Report

Since the most momentous events to be reported to the AGM were covered in my November report, and more recent developments are to be pursued in terms of action planning in this committee meeting, I am going to make this report very brief.

At the time of writing, the ESRC-AHRC *Combatting Terrorism by Countering Radicalization* research programme has yet to be revived in the form of a new public call for bids, though Phil Sooben of ESRC tells me that this is imminent. There has, however, been some behind the scenes development on the committee redrafting the scheme, on which Jonathan Spencer has briefed me privately. I am not at liberty to say what has been going on at present, but it has resulted in one resignation so far, though Jonathan is still hanging in there fighting the good fight at present. By the time of the meeting I should be able to say more and we may need to discuss this as a matter arising as ASA may have to adopt a public posture again. ESRC says that it has not received any comments or enquiries in relation to Jeremy Keenan's piece in AT, a shorter version of which subsequently appeared in THES. This might, however, change after the new call is issued, unless a current facet of it of the planned text as of last week can be negotiated out.

My other major activity as Chair has been in relation to attempts to protest to the BBC about BBC 4's 'Anthropology Season'. As committee members now know, Hilary Callan also drafted a letter to the BBC for RAI, but the reaction of senior figures in RAI to the very idea of protest not only killed that, but also in my judgement made a protest by ASA likely to be totally ineffective. The RAI strategy will be to talk to programme makers at the Film Festival in Manchester in the summer, for which arrangements are already in place. I have consulted Paul Henley about this. Paul's working knowledge of the world of television is second to none given his own success in occupying prime-time slots (and on one occasion, with his film about EU parliamentarians' expenses, being banned from such a [BBC] slot in the UK at the last minute whilst still being shown on German and Australian television!) He is fairly clear that 'entertainment value' is now a sine qua non, though he remains hopeful that we might be able to entertain in anthropologically more relevant ways and achieve air time for styles of doing anthropology that would counter the image that BBC 4 so insistently cultivated in its recent offerings. We are welcome to join this conversation and should no doubt do so, though Paul also recognizes the significance of alternative media channels in transforming our current situation. On a less positive note, it has also become apparent that RAI is actively supporting anthropological inputs into some new programming that has caused concern to us and to some other colleagues contacted by the producer. There is, however, little we can do about this other than try to set a better example, I guess. I am reluctant to engage in any kind of public squabbling with RAI.

Just before Christmas, I received a letter from the Dr. Rafi Shubeli, the Coordinator of the Mizrahi-Palestinian Coalition Against Apartheid in Israeli Anthropology (CAAIA), and NGO which launched an official complaint against what it sees as ethnically discriminatory hiring practices of Israeli universities and the way in which Mizrahi and Palestinian communities feature as objects of study without voice in

Israeli anthropology. The issues have been extensively covered in the AAA's *Anthropology News* (which presents both sides of this argument). Rafi's request for ASA to hold a panel in which CAAIA representatives could put their case at the 2007 ASA meeting (their aim being to tie the issue somewhat to the historical role of British Anthropology as well as the immediate internal situation within Israel as well as to highlight what they see as a selective presence of Israeli anthropologists at ASA 2006). I agreed to investigate the possibility of such an event, making it clear from the outset that there would have to be space for a right to reply for other Israeli anthropologists. After discussions within the committee, with the ASA 2006 organizers, and between the latter and some Israeli anthropologists, in particular Emmanuel Marx (who will be attending ASA 2007), it became clear that it would be neither practical nor desirable to grant the original request, but that some other kind of response was necessary. I wrote back to Rafi Shubeli proposing that we (together with RAI, which has also agreed to consider supporting such an event) sponsor a larger, more wide ranging conference, in which the Israeli issues could be treated as an exemplification of wider problems. A steering committee will be formed at ASA 2007 to advance this project. I am pleased to report that the CAAIA response to this proposal has just arrived and that it was very enthusiastic. They have made a number of practical suggestions about how they might be included in the planning, along with the interesting idea of webcasting the conference to their communities, something that might also be considered in some other cases. Issues such as simultaneous translation would also need to be addressed, but it is very possible that Wenner-Gren might provide substantial funding for an event that went beyond the immediate equal opportunities issue of the hiring practices of Israeli universities. It will, however, be a major undertaking to mount the bigger event in terms of both cost and the extreme delicacy of the issues involved, and the project seems likely to have a long gestation period. It might be best to do it under the general auspices of WCAA, so that other national associations could join us in sponsoring it, since the issues are central to the WCAA agenda. (I actually touched on some of them myself in that context in an article for *Anthropology News* in October 2005).

On a more parochial note, I have been in sporadic negotiation with Olivia Harris about the timing of the planned LSE Easter conference in 2008 at which we plan to hold the AGM and (finally!) a Firth lecture. The dates are still causing problems. The LSE wanted Sherry Ortner, but this would have placed the event outside the vacation for everyone because of her other commitments. I rejected that idea. The latest date would be the Friday of my last teaching week before the break (so I couldn't go!) and the main conference would be over a weekend, which is undesirable for people with young children. I have suggested the start of the next week, before Easter, whose early date in 2008 does create a genuine problem and am currently awaiting a response.

Those following press reports about RAE preparations will have noticed that some institutions are ignoring the published guidelines and excluding staff not expected to achieve the higher international grades, gambling on the likelihood that more money will flow from this strategy. This has potentially serious implications for the individuals concerned. There has already been some debate about excluding people on the HODs list, though at the moment most departments seem determined to reject the kind of thinking that is motivating some Russell Group V-Cs. Swansea has decided not to submit its three remaining anthropologists as a unit of assessment and

it remain unclear whether they will be incorporated into another UoA, so this issue is not irrelevant to us. It is also clear that shadow metrics exercises are being included in some university 'dry runs' (if someone asks you for the doi number of a journal article, that's what it's for, and you will not have a doi number unless the journal is in the ISI – or was published before these codes were introduced in 2004, which makes the whole thing a bit silly!) I have also discovered that some disciplines are now refusing to submit book chapters as outputs, which is hardly great news for anthropology publishing in general and ASA in particular. These are trends that run counter to the position of the anthropology sub-panel, and, indeed, to the submission on the future of the RAE made by ESRC, but since they are being driven by the Russell Group institutions, they are indeed worrying. I will continue to monitor developments and talk to Hastings again if it looks as if people are being pressured within institutions to do things that run counter to the way the sub-panel has tried so hard to make things work.

ASA put forward three nominations for AHRC peer reviewers. I had expected more, but maybe they were nominated by their institutions. In any event, the ones we have are excellent candidates!

Admin report

Membership

the membership data was successfully migrated to NomadIT's web-based database system; megan has now logged all the January standing order payments in the system; we are working through the various oddities/queries that always arise from this (from the Jan statements which we get in Feb); once that work is complete we will send all members an email receipt or invoice accordingly (a sort of state of account for subs) - I envisage that these should go out in about two weeks.

this all sounds routine - however it is actually quite a revolution. it will allow us to chase more easily and should facilitate a final clearing of the arrears situation. it will also provide real-time figures for subs income and expected income.

as part of this process we have somewhat clarified our membership, losing a few non-paying heads, bringing our total to 518 members.

New members

megan has received membership applications from the attached list. references have been received. please scan the names and officially confirm, so that megan can carry on with invoicing, acceptance emails, etc.

Old members

it is proposed that we introduce a new 'life membership' category for members aged 70, or with membership of 50 years. the subs will be zero. if this is accepted at the AGM then it will be implemented for 08. while we will 'lose' perhaps 300 quid in subs, loyalty will be rewarded, and admin costs will be somewhat minimised.

Student members

as soon as we have resolved all the above membership issues, we will begin looking at student membership, in light of the AM-RAI-ASA initiative. particularly we need to ensure that 'Joint members' are entered in our system and hence included.

Online directory

this migration also allows the development of the online directory. i emailed you all about this, and had a response from John. should i assume that i can proceed in development on the basis of his response alone?

Annals & directory

we have gathered and edited the dept'l entries/reports. we are working on completion of the other sections, and i will be emailing the committee about this in the next week or so, as contributions/edits are necessary. aiming to publish and send in April.

Website

we have been working on some designs for a new ASA website. we are just making some revisions and i will email you all about this shortly. if you like one of these, then once a decision is made about the aesthetic/design/structure, we can implement quite rapidly. clearly we will need some content input or at least sign-off from the committee.

ASAonline

i am working on creation of a Word template as per Simone's instructions, and will email it round shortly. in the new site there will be a section for ASAonline, with articles presented in html and pdf; this section may include a blog, discussion board, or email list.

ASA07

to-date we have 28 single panels, about 130 full registrations (should climb to 160), and we are busy trying to finalise much of the detail. financially things seem sound, (VAT is not an issue as Pnina feared), but a pnina-sized (let alone a pnina-advised) surplus is unlikely. my overall impression is that the 'usual ASA crowd' are not registered in as large numbers - but this is perhaps not a surprise given the theme. however there are 37 WCAA or ASA members registered - a pretty normal percentage. perhaps we need to consider this again afterwards, as it relates to some of Pnina's recommendations for ASA conferences.

there are about 170 accepted papers - about twice the number of 'real slots' for giving papers. consequently we are taking a somewhat 'fresh' approach to conf structure, attempting to prioritise discussion over rhetoric, using 'e-papers'. it will be interesting to see how well this works, and what feedback we get. i will specifically request feedback on this after the conference. my concern is that despite adequate warnings and good intentions, that busy academics will not read e-papers in advance and hence this initiative will 'fall'. but let's see.

ASA08

this section of the website is almost ready for release, however i have had no time to really advance this. no doubt veronica will be button-holing me at the upcoming conference, and we will begin work as asa07 closes...

ASA09

i have asked David Shankland to try and obtain a booking that is the Easter break.

Summary

I have been severely incapacitated since new year by laptop failure, which is only now resolved. i apologise for any tardiness in email, etc. Despite this we have progressed with tidying up membership admin, and i hope that over the next quarter much of this will be completed. we will then have capacity to consider other developments.

PUBLICATION OFFICER'S REPORT

1. *Update: 2003 Decennial Conference, Manchester, Anthropology & Science (Editors Edwards, Harvey, & Wade); and 2005 'Creativity & Cultural Improvisation' Conference, Aberdeen (Editors Hallam & Ingold)*
Volumes published in March and April respectively, and both will be sent out to ASA members in a combined mailing next month. Ro suggested an approximate number of 400 to be published of each volume for ASA mailing.
2. *Update: 2006 'Cosmopolitanism' Conference, University of Keele. Cosmopolitanism & Anthropology, Editor Pnina Werbner.*
Pnina Werbner has requested (in the strongest terms) a 2007 publication date for 'Cosmopolitanism and Anthropology', but for financial and logistical reasons the ASA remains committed to the original planned publication date of 2008. Adherence to our original schedule has been fully endorsed by Berg. To be brief, following a series of somewhat curt e-mail correspondences from the volume editor, Richard Fardon as former ASA Chair intervened to confirm that the cost of the Berg ASA monographs is built into subscription fees and that indeed those from 2007 will pay for the Keel volume which members should receive in 2008.

A properly 'Berg' formatted proposal was received from Werbner on December 20th. On December 26th I requested that the gross difference in length and detail of individual contributors' abstracts be addressed. In particular, more detailed descriptions of Graeber, Stiven, Ram and Rabia's abstracts were required in order to convey the authors' key arguments. I also requested some indication of the topics to be addressed in Werbner's proposed conversation with Stuart Hall, and an explanation of how this chapter will provide a conclusion for the book. Berg additionally requested that the summary of the book introduction be reduced to three-quarters of a page for the purpose of the proposal.

After prompting, a revised book proposal was received on March 2nd and circulated to committee members. This must be approved by the ASA committee, and following that, editor and contributor contracts will be sent out. Concerns that the volume is mainly a compilation of papers given by keynote speakers should also be addressed by the committee.

Werbner has stated that the volume will very likely exceed the normal 100K word length. Berg has also requested that the book remain at an absolute maximum of 130K words with no illustrations, including all front and end matter except the index. The additional 30K word length will require a subsidy of £650. Werbner has replied that if necessary, the length could be increased still further and paid for with additional money that she has held back from the conference surplus.

Glen Bowman initiated plans for an additional volume of papers on the topic of 'shared shrines' emerging from the Keele conference. This would necessarily be a volume published outside the ASA monograph series. Plans

for this proposal were circulated to ASA committee members. Simone invited Glen to submit the proposal for ASA endorsement, but he would be responsible for pursuing individual contract negotiations with Berg; alternatively, Glen was invited to submit his proposal to the new ASA on-line pamphlets.

3. *Donation of monographs to the Centre for Anthropology*
Two copies of *Locating the Field* have been donated to the Centre for Anthropology at the British Museum. In the last committee meeting, it was agreed that a donation of two new ASA monographs will be made in perpetuity to the BM.
4. Permission to re-publish chapters from past ASA monographs has been granted to the following:

Tim Ingold, 1993. 'Globes & Spheres' in ASA volume 'Environmentalism: the view from anthropology': to be re-printed in Joanne Cartwright (ed) 2007 'Environmental Anthropology' Blackwell's.

Trevor Marchand

Appendices

1. Resolution for ABM

[Resolutions to be presented to the Annual Business Meeting of the Association of Social Anthropologists of the UK and the Commonwealth, Thursday 12th April at London Metropolitan University]

DRAFT FOR COMMENT

Resolution 1

This House notes with concern the formulations of the recent ESRC/AHRB/FCO funding initiatives (Programmes) on 'New Security Challenges'. While welcoming the withdrawal of the first proposed Programme, it considers that the revised initiative, particularly as set out in section 3.2. (that the research should inform UK Counter Terrorism policy overseas), is prejudicial to the position of all researchers working abroad, including those who have nothing to do with this Programme.

This House thus proposes as follows:

- a) that all anthropologists in the UK, and members of the ASA in particular who might have applied for funding under this Programme, consider carefully the position in which they could place themselves, the people with whom they work in the field, and other colleagues. They should also note that research of this kind may well conflict with the ASA's Code of Ethics, and
- b) that the ASA, through its office-holders and Committee, be empowered to discuss these issues with colleagues within this and other disciplines, both through networks and professional associations, and decide on what measures to take.

Resolution 2

This House, composed of anthropologists who work in all parts of the world, views with concern the deteriorating international climate, and in particular the policy of the current British government in relation to Iraq. It notes the increasing difficulties faced by many Iraqis, including academics, who are forced to flee their country in fear of their lives, yet are often refused asylum by the UK. It calls upon the government a) to withdraw its forces from Iraq, and b) to grant asylum to all Iraqi refugees coming to this country until such time as the political situation in Iraq stabilises.

It requests the executive of the ASA to convey this resolution to both the Minister of State at the Foreign and Commonwealth Office, and to the Minister of State at the Home Office.

2. *New Members for acceptance, and whether refs received*

Dr Nicholas Swann, Roehampton – both

Dr Anna Waldstein, Kent - only one referee given - ellen - received

Dr Thomas Wormald, Research Executive, Opinion Leader Research (PhD Manchester) - both

Dr Dario Novellino, Kent - both

Ms Stefannia Klapppa, Kent (PhD November 2006) - only one referee given - ellen - received

Dr Suzanne Goopy, Griffith University, Australia - only one referee given - pink - received

Dr James Staples, SOAS at present, Brunel from January 2007 - both

Dr Gisa Weszkalnys, OUCE, Oxford - both

Dr Mette Louise Berg, St Andrews - both

Dr Cosimo Zene, SOAS - only one referee given - fardon - received

Yarden Evav, Edinburgh (postgraduate membership) - both

Dr Silvia Posocco, LSE Gender Institute - both

Ms Evi Eftychiou, Research Center - Intercollege, Cyprus (postgraduate membership) - both

Vibha Arora, The Department of Humanities and Social Sciences, The Indian Institute of Technology, New Delhi (upgrading from student to full) - both

Dr Matthew Hodges, independent scholar (PhD, 2000, Goldsmiths College) - only one referee given - Professor Olivia Harris - received

Dr Melissa Demian, Kent - both

Dr Richard Vokes, University of Canterbury, NZ - both

Prof Donald Sutton, Carnegie Mellon University, US - both received but neither seems to be an asa member Prof James L Watson (Harvard) and Jean DeBernardi (Alberta)

Dr Elizabeth Mei-Li Roberts, Research fellow, Edinburgh (upgrading from student to full) - received from harris waiting for aguilar

Filareti Kotsi, no affiliation given - both - marvin and eade

Petra Rethman, McMaster University, Canada - waiting for confirmation of whether she wants to proceed with application

3. Berg Publishers Book Proposal Outline

1. PROPOSED TITLE:

Anthropology and Cosmopolitanism: Rooted, Feminist and Vernacular Perspectives

2. RATIONALE:

In the past decade, debates on cosmopolitanism have engaged a wide range of disciplines, from political theory to sociology, critical studies and social history. The number of collections, edited journal issues and readers reflects this growing centrality of the topic in the social sciences, as does the list of leading theorists intervening in the debate from different disciplinary perspectives. Among these, anthropologists have made from the start original contributions, but without gathering anthropological approaches in a single volume. This ASA volumes aims thus to fill an obvious hiatus.

Moving away from the dominant stress in globalisation theory on financial and media flows, contemporary theorisations of cosmopolitanism reflect upon globalisation from an aesthetic and moral perspective. One tendency has been to think of cosmopolitanism as transgressing the parochialism or ethnicism of the nation-state. In this view, cosmopolitans are travellers who move beyond national boundaries, and hence a cosmopolitan social science must study these flows and movements, or reflect on issues of global justice, human rights and governmentality. This apparently commonsensical view has been challenged, however. Cosmopolitanism is equally, we argue, an argument *within* postcolonial states on citizenship, equal dignity, cultural rights and the rule of law. Anthony Appiah speaks of a 'rooted' cosmopolitanism, and proposes that cosmopolitans begin from membership in morally and emotionally significant communities (families, ethnic groups) while espousing notions of toleration and openness to the world, the transcendence of ethnic difference and the moral incorporation of the other. His vision opens up scope for a cosmopolitan anthropology which builds on anthropological strengths of fieldwork in particular locales.

Can there be a cosmopolitan anthropology? One part of this volume interrogates critically a historiography of modern British social anthropology that has challenged - as being western and hegemonic - British anthropology's cosmopolitan engagement with the 'other', and its discursive articulation by metropolitan anthropologists, and questions critically the view that imputes to British social anthropology a narrow focus on closed cultures and restricted locales. A major part of the volume is devoted to the kind of vernacular cosmopolitanisms anthropologists study. Our question is: is cosmopolitanism always an elite ethos or sensibility? May we talk of demotic cosmopolitanisms? Or feminist cosmopolitanisms? How are we to analyse the vernacular worlds of working class cosmopolitans that anthropologists study? Can there be a cosmopolitanism within a multi-ethnic, multi-lingual, multi-religious postcolonial state?

This raises the question of the relationship between elites who may be cosmopolitans, and non-elites, who may not be. One aim of the volume is to look beyond

‘cosmopolitan’ ‘travel’ anthropology in order to consider the contribution social anthropology can make to the study of the aesthetic and normative understandings and practices created, or at least situated, in cosmopolitan spaces and collectivities – in third world cities, among postcolonial elites, in NGO activism, in contemporary indigenous artworlds, settled or trading diasporas, transethnic religious organizations. Such studies highlight some of the paradoxical intersections of the local, the civic and the global, seen from specific field sites outside the industrial West or at its margins.

Social anthropology is arguably well placed as a discipline to bridge an apparent chasm in the scholarly literature between a focus on law and fundamental notions of justice, and a stress on cultural hybridity, multiculturalism and border crossings. Anthropology studies normative moral issues, material practices and the aesthetics of culture and symbolic meaning. As the term ‘cosmopolitics’, the title of a much-cited collection, implies, cosmopolitanism, however defined, is enmeshed in politics. It is a political consciousness of the ‘world’ and the ‘other’ and a potentially contested cultural sensibility which denies closure. (599 words)

3. CONTENTS LIST:

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4. Central European Cocktails: Malinowski, Gellner and Boas vis-à-vis Herderian Cosmopolitanism – Chris Hann

Section 2: Feminist and Indigenous Cosmopolitan Movements

5. Gender, Cosmopolitanisms and Rights Claims – Maila Stivens
6. Islamic Cosmopolitics, human rights and anti-violence strategies Indonesia – Kathryn Robinson
7. Cosmopolitics, Neoliberalism, and the State: The Indigenous Rights Movement in Africa – Dorothy Hodgson
8. “A new consciousness must come”: Affectivity and Movement in Tamil Dalit Women’s Activist Engagement with Cosmopolitan Modernity – Kalpana Ram

Section 3: Rooted Cosmopolitans

9. Reaching the Cosmopolitan Subject: Patriotism, Ethnicity and the Public Good in Botswana – Richard Werbner
10. Paradoxes of the Cosmopolitan in Melanesia – Eric Hirsch
11. Other Cosmopolitans in the Making of the Malay World - Joel S. Kahn
12. A Native Anthropologist in Palestinian Israeli Cosmopolitanism - Aref Abu Rabia

Section 4: Urban, Vernacular and Demotic Cosmopolitanisms

13. Cosmopolitan Values in a Central Indian Steel Town – Jonathan Parry
14. Xenophobia and Xenophilia in South Africa – Owen Sichone
15. Dar al-Islam, the Abode of Islam: Cosmopolitans in Alexandria – Ken Brown

(Sean McLoughlin is currently attempting to revise his paper on the Pakistani diaspora to fit better into the volume. His title is: 'Towards a cosmopolitical Islamism? Vernacular traditions and rooted transformations amongst young, upwardly mobile, Jama'at-related activists in Britain')

Section 5: Critical Cosmopolitanisms

16. Cosmopolitanism's Sleights: Obviating the Social Logics of Identity – Richard Fardon
17. There Never Was a West: Democracy as a form of interstitial cosmopolitanism - David Graeber
18. Conversation on Cosmopolitanism with Stuart Hall.

4. CONTENTS SUMMARY

1. Introduction: Towards a Cosmopolitan Anthropology – Pnina Werbner
Keele University – has agreed to contribute (the editor)

In the past decade, debates on cosmopolitanism have engaged a wide range of disciplines, from political theory to sociology, critical studies and social history. Among these, anthropologists have made from the start original contributions. Moving away from the dominant stress in globalisation theory on financial and media flows, contemporary theorisations of cosmopolitanism reflect upon globalisation from an aesthetic and moral perspective. One tendency has been to think of cosmopolitanism as transgressing the parochialism or ethnicism of the nation-state. In this view, cosmopolitans are travellers who move beyond national boundaries, and hence a cosmopolitan social science must study these flows and movements, or reflect on issues of global justice, human rights and governmentality. This apparently commonsensical view has been challenged, however, by the view that there can be

forms of rooted cosmopolitanism in postcolonial nations. This opens up scope for a cosmopolitan anthropology which builds on anthropological strengths of fieldwork in particular locales.

Can there be a cosmopolitan anthropology? One central aim of the present volume is to reflect back in order to consider the place and contribution of British and Commonwealth anthropology to current debates on cosmopolitanism and cosmopolitans, to interrogate critically a historiography of modern British social anthropology that has challenged - as being western and hegemonic - British anthropology's cosmopolitan engagement with the 'other', and its discursive articulation by metropolitan anthropologists, and to question critically the view that imputes to British social anthropology a narrow focus on closed cultures and restricted locales.

A key debate is whether cosmopolitanism is always an elite ethos or sensibility. May we talk of demotic cosmopolitanisms? Or feminist cosmopolitanisms? How are we to analyse the vernacular worlds working class cosmopolitans that anthropologists study? Can there be a cosmopolitanism within a multi-ethnic, multi-lingual, multi-religious postcolonial state? These are some of the key questions the present volume addresses. Social anthropology is arguably well placed as a discipline to bridge the chasm between normative moral issues, material practices, and the aesthetics of culture and symbolic meaning which currently typify the cosmopolitanism debate.

Section 1: Anthropology as a Cosmopolitan Discipline

2. The Founding Moment: Sixty Years Ago - Elizabeth Colson

University of California, Berkeley – has agreed to contribute

The Association of Social Anthropologists of UK and the Commonwealth was founded by people of a given time who had learned to question their own society because they had so often found it wanting. Their ethnographic work may have dealt with other people, but it contributed to what after all has been the primary role of anthropology: the recording of the spectrum of human ingenuity that in turn foregrounds the familiar world of home and so opens it to informed thought. In doing this the anthropologists of the 1940s encroached upon the realm of the social philosophers, moralists, religious thinkers, and other social critics. Their anthropology, and that of those they did not recognize as fellow social anthropologists, influenced western thought and taught others to think in terms they introduced. It directed attention to the narrowness of vision of economists, psychologists, and humanitarians who unthinkingly adopted western yardsticks and assumed the givenness of western categories. One has only to read and listen to catch echoes, in the common parlance of scholarship and popular culture, of what they said and wrote. This has been absorbed into the culture of the cosmopolitan globalized world of the 21st century. Those who founded the association left an organization, which continues to be divisive and productive of new thought. They left an ethnographic tradition built on respect for others.

3. The Cosmopolitan Encounter - Social Anthropology and the Kindness of Strangers – Pnina Werbner

University of Keele – has agreed to Contribute

In the postcolonial era anthropology has been caught in a predicament that denies its cosmopolitan roots. It is a predicament that it shares with the new, normative cosmopolitanism espousing global human rights, and world citizenship and governance. Both of have been accused as being the invisible hand of imperialist and neo-colonialist expansion, disguised in a human-rights, utopianist cosmopolitan language. My paper argues against this critique, following Kant who defined a third sphere of cosmopolitan *right*, in between civil and international rights, applying to individuals and states that as ‘citizens of the earth’ who ‘may be regarded as having the right to hospitality or temporary sojourn. Both anthropological traveller-sojourners and the subjects of their studies, I argue, enact a cosmopolitan encounter in which the hosts are perhaps the true cosmopolitans. Cosmopolitanism thus, I propose, rather than being a quality of *individuals*, is a product of a collectively created, transcendent vision, ethos and meta-culture. Moreover, anthropologists returning home and forging a language and discourse of comparative world cultures may be said to have collectively created a cosmopolitan space, ethos and metaculture. Yet the comparative analysis of cultures in anthropological discourse, refined at the metropolitan centre, has led to an attack against anthropology, as though by objectifying and reifying the Other, the discipline is merely asserting – and indeed legitimising – the dominance of the West over the rest. Against a dominant view of the discipline’s history, my paper cites examples of early anthropological studies to prove that British social anthropology is not, and has never has been, the study of closed, immutable, bounded and homogeneous cultural communities. Finally, just as the anthropologist sojourner was frequently the recipient of open hospitality from strangers, in a cosmopolitanising world of increased mobility, in which cosmopolitanism is no longer ‘western’ or class specific, elite and working class cosmopolitans throughout the developing world, whether intellectuals, migrants or trade unionists, transcend the limitations of the local, experience hospitality from strangers and enact cosmopolitan convictions as they reach out beyond their local milieus. Social Anthropology today, I propose, is particularly well placed to study such ‘vernacular’ cosmopolitan encounters.

4. Central European Cocktails: Malinowski, Gellner and Boas vis-à-vis Herderian Cosmopolitanism – Chris Hann, Max Planck Institute for Social Anthropology – has agreed to contribute

This paper is primarily an exercise in the ‘anthropology of anthropology’. Such an exercise may be interesting in itself, but a better understanding of cosmopolitan and anti-cosmopolitan strands in the history of our the discipline may also offer insights into the cosmopolitanism of other people in other places and the prospects for cosmopolitanism in general. My main focus is the impact on British social anthropology of two scholars from Central Europe, Bronislaw Malinowski, pioneer of fieldwork methods and the principal founder of the modern British school, and Ernest Gellner, its principal philosopher and forthright defender against postmodernist critiques. Their contributions are assessed in historical perspective and contrasted to developments in their home countries. Finally, I argue that the poles of this contrast can be combined to establish a rooted cosmopolitan anthropology, one which conjoins the study of the Self and Other in a single discipline.

Section 2: Feminist and Indigenous Cosmopolitan Movements

5. Gender, Cosmopolitanisms and Rights Claims – Maila Stivens

University of Melbourne – has agreed to contribute

This paper explores issues around the gendering of cosmopolitanism through a discussion of gender and rights claims in the Malaysian women's movement. A notable feature of the interest in the last few decades in cosmopolitanism has been the dearth of material directly addressing issues of gender and cosmopolitanisms. This neglect is highly interesting over the same period, many gender-based movements around the globe have had to work painfully through accusations of universalism, ethnocentricity, neo-imperialism and worse towards versions of grounded cosmopolitanism, notably the idea of 'transversal politics'. The paper examines this awkward relationship between feminist scholarship and that on cosmopolitanism in the context of both a discussion of the Malaysian case and of the emerging possibilities and problems of an anthropology of cosmopolitanisms.

6. Islamic Cosmopolitics, human rights and anti-violence strategies Indonesia – Kathryn Robinson

Australian National University - has agreed to contribute.

Indonesia is the nation with the world's largest Islamic population, and the country has been undergoing a process of continuous conversion since the 15th century. From the point of view of the Middle East, Indonesia is regarded as marginal to Islamic orthodoxy. However, there is a school of indigenous Islamic intellectuals who promote '*Islam pribumi*' or indigenous/vernacular Islam as a legitimate variant, and contrast it with Middle Eastern and Westernised Islam. Islam Pribumi supports interpretive stances that emphasize social equity (including gender equity), human rights and tolerance/pluralism, and these values are regarded as having indigenous roots, rather than deriving from western liberal thought. These thinkers (for example, former president Abdurrachman Wahid) position themselves in opposition to a global Islamism which originates in the Middle East. Another important segment of the Islamic pro-democracy movement in Indonesia is interested in ideas originating in other parts of the Islamic world. In this camp, Indonesian Islamic supporters of gender equity have engaged with Middle Eastern and South Asian feminist thinkers such as Rifat Hasan, Fatimah Mernissi and Afshar Ali Engineer. These intellectuals (people like Musdah Mulia) claim equal legitimacy for their interpretive stances. Anti-violence has been a strong theme of the Indonesian women's movement, and current activism has been given a boost by vocal and widespread opposition to the rapes of Chinese women in the social unrest surrounding the fall of the authoritarian Suharto regime in 1998. The concerns originating in secular feminist organizations in the Suharto period are increasingly carried by Islamic feminist groups drawing on both *Islam Pribumi* and on Middle Eastern feminist thought. Opposition to gendered violence, in particular within the family, is a dominant theme in current women's activism, and draws its force not only from secular global instruments like CEDAW, but also by appeal to a cosmopolitan form of Islam, in which Indonesian thinkers stake their claims for legitimacy.

7. Cosmopolitics, Neoliberalism, and the State: The Indigenous Rights Movement in Africa – Dorothy Hodgson

Rutgers University – has agreed to contribute

Indigenous rights, which derive from international human rights legislation, are premised on cosmopolitan values of equality, shared rights and responsibilities as citizens, and the recognition and respect of cultural diversity. Indigenous activists from across the globe have been extraordinarily successful at having their economic, political and cultural rights recognized and affirmed by the United Nations, transnational advocacy groups, and donors. But some, especially African activists, have been far less successful at leveraging the international recognition of indigenous rights in their national struggles for recognition, resources, and rights. Tensions between indigenous activists and their respective states have in fact escalated in recent years, as states in Africa, as elsewhere, have been radically transformed by neoliberal political, economic and social practices, further undermining the precarious livelihoods of historically marginalized citizens.

In this paper, I argue that cosmopolitics, of which indigenous activism is one form, must therefore take seriously the mediating role of the state and the pressures of neoliberalism in shaping political positionings and possibilities. The paper uses an ethnohistorical case study of Maasai activists in Tanzania to explore the centrality of the state to both indigenous rights and neoliberalism, and the consequent challenges to the political struggles of historically marginalized peoples. It traces and explains three phases of the relationship between Maasai and the Tanzanian state: 1) a deeply modernist, paternalist postcolonial state that treated Maasai as “subjects” rather than “citizens,” and left little space for Maasai political engagement; 2) the emergence and embrace of indigenous rights and international advocacy by Maasai activists in the 1990s, and 3) a recent shift by Maasai activists from discourses of indigeneity to discourses of livelihoods, and from international to national advocacy. These shifting political strategies and positionings within international and national debates inform, challenge, and complicate ongoing theoretical and political debates about the struggles of transnational social movements, the contours of cosmopolitics, and the enduring political salience of the state.

8. “A new consciousness must come”: Affectivity and Movement in Tamil Dalit Women’s Activist Engagement with Cosmopolitan Modernity – Kalpana Ram

This paper uses ethnographic research among Tamil Dalit women in fishing and agricultural castes in order to dispute a certain critique of modernity, in which the poor and lower classes figure primarily as those excluded and unfairly disadvantaged by modern ideas of freedom, equality and cultural refinement. Taking issue with this view, the paper explores the discourses of activist women, many of them trained by Christian non-government organisations, who take up a confident stance as active claimants of modernity. Their projects make little distinction between social reform, ostensibly the source of exclusively hierarchical distinctions, and the collective orientations towards direct forms of action aimed at making the church and state more responsive to the needs of their constituencies. Arguing that influential critiques of modernity, such as Foucault’s corpus of work, provide few tools with which to render an appreciative understanding of the appeal of activist modernity to such women, the paper sets out to develop such an account. I use the tools of affect theory as developed by Deleuze and the phenomenological insights of Heidegger in order to do so. Based

on this fresh perspective, I re-visit, in the conclusion, some of the recent debates within theories of cosmopolitanism, on the tensions between universalisms, trans-local flows, and the necessarily em-placed aspects of human identity. Activist communities of left social movements, if properly characterised, add a different dimension to the debate.

Section 3: Rooted Cosmopolitans

9. *Reaching the Cosmopolitan Subject: Patriotism, Ethnicity and the Public Good in Botswana* – Richard Werbner

University of Manchester – has agreed to contribute.

Building on my argument about cosmopolitan ethnicity in *Reasonable Radicals and Citizenship in Botswana* (Werbner 2004), this paper considers the rooted public cosmopolitan, who, being proud of his origins and ethnically assertive, deliberately brings cosmopolitanism to bear in his engagement with the state and in his creative impact on the public sphere. The main subject is Richard Ngwabe Mannathoko, one-time senior civil servant, NGO and union leader, ambassador and multi-national director. Mannathoko's funeral at his home city in Botswana, early in December 2005, is the great civic occasion upon which the biography and ethnography of this paper focuses.

The analysis addresses three aspects of public cosmopolitanism which Mannathoko's life exemplified, in the large: first, the restless quest for the further horizon, second, the creating and transcending of difference and third, the imperative of moral re-centering.

Ideas of the liberal, the patriot, the ethnic, and the cosmopolitan, which feature prominently in the 1990's debate about multiculturalism in American democracy, are reconsidered in the light of a related debate about the public good during postcolonial change in Botswana. This brings forward the problem of alliance: How does the making of allies matter, as both cause and effect of public cosmopolitanism? The argument owes much to insights from the second century Stoic philosopher Hierocles, Thorstein Veblen, Martha Nussbaum, Anthony Appiah, and Richard Mannathoko himself. Finally, and far from answered, come the intractable, highly charged questions which, for all of us, cosmopolitanism after The End of Empire raises.

10. *Paradoxes of the Cosmopolitan in Melanesia* – Eric Hirsch

Brunel University – has agreed to contribute

Over the decades Papua highlanders have allowed and often embraced onto their lands and into their social lives various outside influences: colonial government, mission Christianity and capitalist mining. The same is true as regards cultural forms such as foreign place names, dance and music. This implicit 'cosmopolitan outlook' is the way Papuans act and appear powerful: that is, by effecting transformations or conversions on such outside forms and influences. By contrast, there are explicit cosmopolitan Papuans - both in cities and villages - who view such conversions, the adoption of 'disco' in village ceremonies is one such example, as influences to be avoided and criticised. Many of these views circulate in the national media and press.

This explicit cosmopolitan outlook perceives these transformations as a threat to distinct Papuan cultures, to their uniqueness. The paper examines this paradox: of Papuan 'cultures' at once exhibiting what seems a cosmopolitan outlook of openness and conversion, and a co-existing cosmopolitan outlook that is critical of outside influences to Papuan 'cultures', as bounded and distinct.

11. *A Native Anthropologist in Palestinian Israeli Cosmopolitanism* - Aref Abu Rabia

Ben Gurion University of the Negev – has agreed to contribute.

The word 'cosmopolitan', derived from the Greek, means 'citizen of the world', has been used to describe a wide variety of important views in moral and socio-political philosophy. The core idea is that all human beings, regardless of their political affiliation, do belong to a single community. This paper will dwell on the meaning of being a native anthropologist in Palestinian -Israeli cosmopolitanism in the twenty first century. It will also explore the roles of the native anthropologist in conflicted Palestinian- Israeli society. Complex questions will be discussed, such as: can cosmopolitanism really exist in such types of societies? Can anthropologists have a role in facilitating or maintaining cosmopolitanism? All the aforesaid issues will be illustrated by case studies from field work inside Israeli and Palestinian societies.

12. *Other Cosmopolitans in the Making of the Malay World* - Joel S. Kahn

La Trobe University – has agreed to contribute.

This paper focuses on the social, political and economic contexts of translocal or transnational identity formation and its implications for inter-cultural and inter-religious interaction, association and conflict in the modern "Malay World". The paper explores the conditions of possibility for cosmopolitan practice within this particular transborder. At the same time the paper assesses the cosmopolitan potential of what has been the main transnationalizing impulse within this Malay World. In drawing attention to the parallels between de-culturalising Islam and classical cosmopolitanism, the paper raises questions about the desirability of a concept of cosmopolitanism that is above, between or beyond culture.

Section 4: Urban, Vernacular and Demotic Cosmopolitanisms

13. *Cosmopolitan Values in a Central Indian Steel Town* – Jonathan Parry

London School of Economics – has agreed to contribute

This paper discusses 'demotic cosmopolitanism' in the central Indian steel town of Bhilai. The Bhilai Steel Plant (BSP), a public sector undertaking, was constructed in the late 1950s and early 1960s with Soviet aid and collaboration in the 'backward' rural region of Chhattisgarh. An icon of the Nehruvian nationalist development project, BSP was a 'beacon' for India's industrial future, a 'temple' to its wished-for modernity. By the mid-1980s, it had some 65,000 employees on its direct pay roll and provided a magnet for hundreds of smaller-scale private sector ancillary industries. Some are now substantial concerns that supply a global market. A large proportion of the workforce that built Bhilai was long distance labour migrants from almost every corner of the country. Many put down permanent roots in the town, now proudly

described as a 'mini-India'. The *regular* BSP workforce - amongst whom a disproportionate number are of 'outsider' origin - is the local aristocracy of labour, enjoying pay, perks and conditions that make it the envy of other working class segments. But the plant also employs around 10,000 casual contract workers on relatively derisory rates of pay. The majority of these are local sons-of-the-Chhattisgarh-soil. Workers in private sector factories are again divided between permanent company workers (a small minority and again typically of 'outsider' origin) and contract workers (many of them locals). Apart from these workers in the organised formal sector, there is also a vast reserve army of informal sector labour irregularly employed in jobs related to industry.

By contrast with other 'fractions' of 'the working class', and for reasons I explain, the aristocracy of BSP labour has tended to embrace a 'cosmopolitan' ethic. Cosmopolitanism is pre-eminently an attribute of those employed by a *state* enterprise that has a special place in the national imagination. Nationalism and cosmopolitanism are not incompatible; and the first might even be seen as the ground on which the second has developed. A nation-building project that involved the co-ordination of a vast and culturally heterogeneous labour force recruited from many different regions, religions and castes required of its workers a certain tolerance of, and openness to, other ways of life, and a relativization of the absolutist claims of their own. And once a Tamil Brahman has learned to recognise an Untouchable Sikh as belonging to the same moral community as himself, it is not such a leap to imagine the same of people from other nations. This openness to other worlds is also partly a product of a deeply internalised ideology of 'progress'; of the idea that India is treading in the footsteps of, and therefore has something to learn from, other 'more advanced' industrial countries. As this suggests, the 'cosmopolitanisation' I describe is akin to 'Westernisation' - but it is not the same. Its world is wider. Nor is it only a matter of conscious ideas. Rapid industrialisation may certainly result in inter-ethnic competition and a new assertiveness about what are conceived to be primordial identities. But by bringing together a culturally diverse workforce that must co-operate on often dangerous tasks and live as neighbours in a company township, it is at least as likely to produce the enlargement of cultural horizons that is the hallmark of the cosmopolitan outlook. Even the unlettered rural migrant acknowledges, moreover, that running a steel plant requires technical competence; and - cynical though he is about the way things are actually done - subscribes to the principle that individual 'merit' is a more rational basis than collective identities for assigning jobs. Nationalism and a particular pattern of industrialisation have, I judge, been more important in the development of an ethos of cosmopolitanism than globalisation. BSP is a nationalised industry that still largely produces for a domestic market. Some private sector factories are now more likely to produce for export and to be taken over by global capital. Their workforces, however, tend to be more insular and inward-looking. This is not *despite* capitalism but *because* of it - because of the way in which capital recruits labour in order to keep it as cheap and as flexible as possible. It is amongst this cheap and flexible contract labour force on the private sector industrial estate that an anti-cosmopolitan sons-of-the-soil movement has put down real roots.

14. *Xenophobia and Xenophilia in South Africa* – Owen Sichone

University of Cape Town – has agreed to contribute

Anthropologists like to think that they are citizens of the world because they are able to manoeuvre their way in and out of foreign cultures but they are not the only ones. African migrants also have this competence and furthermore, a certain type of migrant, the sort that travels without passports or visas, without any particular place to go, making new lives wherever they happen to be, not only 1) challenges the obsolescent regime of state borders (that everyone continues to erroneously refer to as “national boundaries”), but also 2) make it possible for others who belong to the immobile 98 per cent of the human population that never leaves home, to connect with the world in ways that facilitate the transfer of resources between centres and peripheries, and 3) sometimes impact upon the host population in dramatic and unpredictable ways that belies their small numbers. The cases discussed in this paper celebrate mobile Africans who are not the usual labour migrant or refugee camp inmates. They are not normally recipients of state, UN agency or NGO humanitarian charity or relief and who enjoy their freedom of movement despite the best efforts of postcolonial and post imperial states to limit them. What they depend on for their survival are personal relationships with each other and with individuals in the host country. Although cosmopolitanism as a movement or way of thinking is perceived by many political studies and IR theorists as the antidote to the resurgent nationalism in a globalizing world, the paper argues that there is much that is not new in the African migrants’ method of *shifting citizenship*. The numerous mass migrations of pre-colonial Africa have surely left us with some idea of how clan, kingdom, territorial and other borders were crossed in the past by people who embarked on one-way journeys to unknown destinations or what in Zambian Bemba is referred to as *iciyeyeye*.

15. *Dar al-Islam, the Abode of Islam: Cosmopolitans in Alexandria* – Ken Brown
Mediterraine Journal – has agreed to contribute

Alexandria in the nineteenth century and until the Egyptian revolution and the aftermath of the Suez war in the 1950s has often been considered a cosmopolitan city, par excellence. Its multi-cultural and multi-lingual population had their origins from throughout the Mediterranean and the Levant, as well as from the Egyptian countryside. A multitude of religious and cultural communities coexisted in mutual recognition of their differences and, generally, without violence. It was a city of great heterogeneity, and of wealth and creativity. However, its ‘place in the sun’ was relatively short-lived. Within a period of 150 years, Alexandria had experienced the domain of Islam---the Ottoman Empire, British imperialism, the Egyptian monarchy and nationalism, and military coup. In the process cosmopolitans had flourished and then largely disappeared.

In my paper I want to examine the nature of Alexandria’s cosmopolitanism and the extent to which it was an elitist phenomenon dependant on immigration and imperialism. Finally I would like to address some questions concerning nationalist and Islamic identities in contemporary Egypt in regard to their recognitions or non-recognitions of otherness .

Section 5: Critical Cosmopolitans

16. *Cosmopolitanism’s Sleights: Obviating the Social Logics of Identity* – Richard Fardon

School of Oriental and African Studies – has agreed to contribute.

In the light of some observations from recent returns to places where I first undertook research twenty and thirty years ago, the paper will explore some double binds of the relations between central and peripheral world citizenship, particularly in Africa. During these brief trips in the last couple of years, I was struck by mismatches between the rhetoric of the report of the 'Commission for Africa' and what I was able to understand of local political culture. I had observed slight aspects of the thinking out loud that went into the Commission's report from an involvement in Africanist circles in London, and I have no doubts about the sincerity or commitment of those who took part. The document is as good a reaction to its circumstances as one might reasonably anticipate. Yet, there is an intractability to the problems of the world's peripheral citizens that derives in large part from the length of time that they have had to strive to achieve any measure of progress towards the goals that the wider world holds out as desirable. The cosmopolitan world has a history, I would contend, of misunderstanding, belittling, or actively preventing peripheral citizens from accepting the invitation to join it seems to offer them. This is not always and, even then, not only a matter of bad faith.

17. *On Cosmopolitanism And (Vernacular) Democratic Creativity, Or: There Never Was A West* - David Graeber, Yale University – has agreed to contribute

This paper sets out to examine the peculiar notion that democracy is somehow inherently associated with an entity referred to as "the West". The latter is a profoundly incoherent notion and the world looks far more interesting without it. It allows us, for example, to see modern republican forms of government (usually labeled 'democracies') as cosmopolitan amalgams of Native American, African, and Chinese influences, and democracy itself as an essentially interstitial phenomenon in history whose rhetoric is periodically adopted by elites under unusual circumstances.

For the last two hundred years, democrats have been trying to graft ideals of popular self-governance onto the coercive apparatus of the state. In the end, the project is simply unworkable. States cannot, by their nature, ever truly be democratised. It is precisely when one considers the problem of the modern state's monopoly of coercive force that the whole pretence of democracy dissolves into a welter of contradictions. It is in this context that I suggest that the anarchist position—that there really is no resolution to this paradox—is not all that unreasonable. The democratic state was always a contradiction. Globalisation has simply exposed the rotten underpinnings—by creating the need for decision-making structures on a planetary scale where any attempt to maintain the pretence of popular sovereignty, let alone participation, would be obviously absurd. The neo-liberal solution of course is to declare the market the only form of public deliberation one really needs, and to restrict the state almost exclusively to its coercive function. In this context, the Zapatista response—to abandon the notion that revolution is a matter of seizing control over the coercive apparatus of the state, and instead proposing to refound democracy in the self-organisation of autonomous communities—makes perfect sense. This is the reason an otherwise obscure insurrection in southern Mexico caused such a sensation in radical circles to begin with. Democracy, then, seems for the moment to be returning to the spaces in which it originated: cosmopolitan spaces; the spaces in between. What forms it will eventually take if it does manage to detach itself from the mechanisms of systematic violence in which it has been entangled, is something we cannot, at present, be able to predict. But the endless

elaboration of new cosmopolitan spaces, and the retreat of states in so many parts of the globe, suggests that there is the potential at least for a vast outpouring of new democratic creativity.

18. *A Conversation on Cosmopolitanism with Stuart Hall* - Open University, Goldsmiths – has agreed to contribute

In this conversation Stuart Hall questions the possibility of cosmopolitanism in a world of global inequalities, and raises doubts about the Enlightenment roots of the cosmopolitan concept, associated in colonial discourse with the ‘civilising mission’. Diasporas, he argues, are cosmopolitan not by choice but by force of circumstances. Modern postcolonial states are such to global forces beyond their control. Nevertheless, recognising his own commitments to some of liberalism’s cherished ideals, he moves on to invoke the reality of cosmopolitan spaces not only in the Levantine cities of the Mediterranean but in global cities of migration like London, and recommends the essential need to teach a cosmopolitan ethos to schoolchildren in Britain.

5. WRITING SCHEDULE/WORD LENGTH/ARTWORK

Length: As agreed with Berg, the length is estimated to be 135,000 words and an additional subsidy will be provided for this as agreed if need be.

Schedule: Comments have been sent to all the contributors listed and I expect final drafts by mid-January, with the exception of one or two. Several final drafts have already been submitted. The whole manuscript should be ready for the press by mid-February. I am hoping there will be no artwork but this is as yet uncertain. It is important that the book be published as soon as possible, while the topic of cosmopolitanism is still regarded as fresh and important.

6. READERSHIP

The central topic of vernacular and demotic forms of cosmopolitanism has not yet been addressed by any collection. We thus expect the book to command a wide readership even beyond anthropology. It will make an original and distinctive contribution to current debates on cosmopolitanism. The book will be accessible to undergraduates as well as postgraduates and will raise general empirical and theoretical issues.

7. RELATED/COMPETING TITLES

There is no directly competing title to this volume, focused exclusively on anthropology and vernacular forms of cosmopolitanism. Related articles are widely scattered, some in journals, some in collections or readers. There have been recent single authored books on Cosmopolitanism by Ulrich Beck and Anthony Appiah and several collections and journal issues. Nevertheless, we believe this ASA stands out as distinctive and different. As mentioned, its strength is in bridging the cultural-normative gap, and addressing cosmopolitanism as it is seen from the perspective of the developing South rather than from an elite western perspective.

8. BIOGRAPHY

Pnina Werbner is Professor of Social Anthropology at Keele. She is the author of ‘The Manchester Migration Trilogy’ which includes *The Migration Process: Capital*,

Gifts and Offerings among British Pakistanis (Berg 1990 and 2002), *Imagined Diasporas among Manchester Muslims: the Public Performance of Transnational Identity Politics* (James Currey, Oxford, and School of American Research, Santa Fe, 2002) and *Pilgrims of Love: the Anthropology of a Global Sufi Cult* (Hurst Publishers, London and Indiana University Press, 2003). Edited collections include *Debating Cultural Hybridity* and *The Politics of Multiculturalism in the New Europe*, both co-edited with Tariq Modood (Zed Books 1997), *Embodying Charisma: Modernity, Locality and the Performance of Emotion in Sufi Cults*, co-edited with Helene Basu (Routledge 1998), *Women, Citizenship and Difference*, co-edited with Nira Yuval-Davis (Zed Books, 1999), and a special issue of the journal *Diaspora* on the topic of 'The Materiality of Diaspora,' co-edited with Karen Leonard (2000). She was co-editor of the 'Postcolonial Encounters' series published by Zed Books, and is the author of numerous articles and chapters in professional journals and books. Her fieldwork has included research in Britain, Pakistan, and Botswana where she is studying Women and the Changing Public Sphere, and a trade union, the Manual Workers Union. Recent awards include an ESRC large grant to study 'New African Migrants in the Gateway City' and a comparative study of the Filipino diaspora in Israel and Saudi Arabia, supported by a large grants from the AHRC.

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