

ANTHUSIA Summer School 3
Dissemination: Writing, Presenting and Communicating.
The Politics and Poetics of Representation in a Post-Colonial World

November 3 – 7, 2020
Program and curriculum

Day 1. Tuesday November 3.

9.00 – 9.30 Welcome and introductions by Lotte Meinert, PI of ANTHUSIA, Professor of Anthropology, AU, Cecilie Baann, ESR, AU/UoE and Mia Korsbaek, administrative coordinator, AU.

9.30 -10.30 **Hands on lecture: Oral Presentations** by Tine Wirenfeldt Jensen, PhD and CEO of MeToDo
<http://metodo.dk/>

Readings:

- So You're Giving a Conference Presentation (The Geek Anthropologist)
<https://thegeekanthropologist.com/2016/10/07/so-youre-giving-a-conference-presentation/>
Many good points and observations from the field of anthropology.
- Nail Your Next Conference Presentation (Inside Higher ED/Gradhacker)
<https://www.insidehighered.com/blogs/gradhacker/nail-your-next-conference-presentation>
Lists five useful points: Good Presentations Start with a Good Abstracts, Do the Visual Aids First (Powerpoint and/or Handout), Imagine Talking to Undergrads, Make it Functional, Practice, Practice, Practice.
- Talking the Talk: Tips on Giving a Successful Conference Presentation (American Psychology Association)
<https://www.apa.org/science/about/psa/2010/04/presentation>
Included here for good general advice and specifically for the very detailed suggestion on how to structure a power point presentation.
- Experienced Meeting Goer Provides Presentation Tips To Newbies (originally published by American Anthropology Association)
<https://web.archive.org/web/20171125144745/https://blog.americananthro.org/2012/10/12/experienced-meeting-goer-provides-candid-presentation-tips-to-newbies>
According to the author, this is written as a piece of satire on anthropology conference presentations. But as all good satire it contains a grain of truth.

10.30-10.45 Break.

10.45-12.30. **Audiovisual workshops in 3 groups:**

1. **Photographs: Making and Reframing (Photographic Archives)** with Christian Vium, Associate Professor, Aarhus University.

Readings (in sharepoint folder):

- Buckley, L. 2014. Photography and Photo-Elicitation after Colonialism. *Cultural Anthropology* 29(4):720-743.
- Schwartz, J. M. and Cook, T. 2002. Archives Records, and Power: The Making of Modern Memory. *Archival Science* 2:1-19.
- Vium, C. 2018. Temporal Dialogues: Collaborative Photographic Re-enactments as a Form of Cultural Critique. *Journal of Visual Anthropology* 31: 355-375.

2. **Film and sensory ethnography** with Christian Suhr, Associate Professor, Aarhus University.

Readings (in sharepoint folder):

- Mead, Margaret and Gregory Bateson. 1977. On the Use of the Camera in Anthropology. *Studies in the Anthropology of Visual Communication* 4(2): 78-80.
- MacDougall, David. 2008. Introduction: Meaning and Being, in *The Corporeal Image*. Pp. 1-9. Princeton: Princeton University Press.
- Castaing-Taylor, Lucien. 2016. Sweetgrass. Blaaaaaah. Bleeeeeet. In *Beyond Text? Critical Practices and Sensory Anthropology*, eds. Rubert Cox, Andrew Irving, and Chris Wright, Pp. 148-155. Manchester: Manchester University Press.

3. **Collaborative approaches across social media** with Karen Waltorp, Associate Professor, Aarhus University.

Readings:

- Multimodal Sorting: The flow of images across social media and anthropological analysis. In Winthereik, B and A. Ballester. *Experimenting with Ethnography. A Companion to Analysis*. Duke University Press. (in sharepoint folder)

supplementary reading:

- Dattareyan, E. G. and Marréro-Guillamón, 2019. Introduction: Multimodal Anthropology and the Politics of Invention. *American Anthropologist*, vol 121(1): 220-228:
<https://anthrosource.onlinelibrary.wiley.com/doi/abs/10.1111/aman.13183>

12.30-14.00 Lunch / Walk and Talk

14.00-16.00. **Panel: Development in crisis?**

Discussant Peter Redfield, Professor, University of Southern California (UNC-Chapel Hill)

Chair: Ann Cassiman, Associate Professor, KUL.

14.00- 14.15 Tanja Hendriks, UoE/UiO. ***Contextualizing Crisis in Malawi: when Humanitarianism, Disasters and Development Meet.***

Abstract. In this paper I explore the contested nature of the concept of crisis in disaster relief interventions in Malawi by zooming in on temporality and the humanitarian-development nexus. ‘Crisis’ is commonly understood as a rupture in time, an event disrupting the ordinary and calling for change and/or urgent response (cf. Redfield 2005, Roitman 2014). Yet there is also a certain chronicity of crises around the world; the possibility of crisis as a prolonged condition rather than an event (cf. Vigh 2008). This makes the concept of crisis contested and productive: it invites humanitarian actors to assist an otherwise sovereign state (Redfield 2012a) and often ends up producing forms of governance and (aid) worlds far more durable than initial crisis relief interventions might suggest (Billaud 2020, Redfield 2012b, 2013 cf. Goldstone & Obarrio 2017). Whereas others have studied crisis chiefly in (post)conflict contexts and with a focus on non-state actors, this paper draws on one year of ethnographic fieldwork among district-based Malawian civil servants

responsible for disaster risk management to capture what ‘crisis’ creates and conceals by exploring the humanitarian-development nexus ethnographically. In the aftermath of Cyclone Idai, which hit the profoundly aid-dependent country Malawi in March 2019, civil servants actively differentiated between development aid, humanitarian aid and state assistance during beneficiary targeting exercises, field visits and (food) distributions in displacement camps. This paper shows how their everyday practices contextualize and give rise to different, contested interpretations of ‘crisis’ during which disasters, subsequent humanitarian relief interventions and development interventions meet.

14.15 - 14-30 Q & A and discussion.
Discussant Peter Redfield.

14.30 -14.45 Cecilie Baann, AU/UoE. ***Temporal paradoxes in development interventions: Cases from a Sierra Leone fishing town.***

Abstract. This paper explores temporal aspects of foreign NGO worker’s claim of there being ‘no *culture* of governance, order or maintenance’ in Sierra Leone, asking what temporal horizons are involved in these assessments. Whereas Bourdieu (1977) operated with a dichotomy between pre-capitalist and capitalist societies, Carey (2017) asserts the importance of trust and mistrust in determining the temporal horizons shaping political configurations. I seek to overcome these dichotomies by instead exploring the daily rhythms of development meetings, and the temporal evaluations made by both the development workers and by the local stakeholders. I elaborate on two temporal dynamics as evidenced in community meetings centring on development interventions in a Sierra Leonean fishing town. The first dynamic is a paradox regarding the temporal evaluations made by development workers. Whereas their project evaluations are based on concrete and short-term, quantitatively measurable statistics, their resulting assessments of their meetings and projects implies a long-term and all-encompassing vision where one ultimately builds a *culture* of governance, maintenance and order. The second dynamic relates to the temporal rhythm of these interventions. From a community experience, the rhythms of everyday activities are disrupted, as the number of development interventions and NGOs pile up, without having a felt improvement on everyday life. The interventions affect local temporal horizons as the involved communities and people compete over connections and resources channelled through the development interventions, and they disrupt the daily rhythms of pragmatic political decision-making, practices of care and socioeconomic relation making. I argue that, beyond time as a technique of the market evaluating efficiency (Bear 2016), temporal dynamics are often ignored in development interventions, which ultimately (and paradoxically) leads to unsuccessful and inefficient interventions. Finally, due to the disrupted rhythms of the everyday, the temporal horizons of the local stakeholder communities do indeed appear to be directed towards the immediate future (Bourdieu 1977), thus confirming through misrecognition the initial claim of the NGO workers.

14.45 – 15.00 Q & A and discussion.
Discussant Peter Redfield.

15.00 - 15.15 Nicholas Wainman, AU/UiO. ***Building Walls and Breaking Them Down in a Northern Ugandan Refugee Settlement.***

Abstract. When refugees arrive at Palabek refugee settlement from South Sudan, they are handed some basic equipment and taken to a plot of land around 20m x 30m. Apart from some tarpaulin and poles handed out by The United Nations High Commission for Refugees (UNHCR), the refugees will largely be left to build their own shelter and houses. Uganda has been widely praised for its refugee hospitality and is estimated to be hosting around 1.4 million refugees from nearby countries, making it the largest refugee hosting country in Africa. The walls are a foundational part of housebuilding and refugees use different styles and techniques of wall building reflective of the diverse backgrounds of the people that have come to live in the settlement. Whilst people struggle to find or buy the materials, thousands of walls are constructed across the settlement as part of housebuilding, to give protection from the elements, security from thieves and bring pride to the owners, making a settlement the size of a large town (40,000+) in a previously rural area. The plots are often close together forcing people from across different areas of South Sudan to live together as neighbors, sometimes causing conflict but more often forging new friendships. Neighbors will move freely through each other's compounds and wall building like most other things, is hard to do with any degree of privacy, meaning that techniques are shared, discussed and commented on. From across different divisions of geography, language, ethnicity, pro-government or pro-"rebel", people come to live together and break down the metaphorical walls or barriers placed between them during the conflict back in South Sudan. Wall building is often a very socialised activity, involving many different actors and often times across divisions that might otherwise have been uncomfortable. It is common for young men to help older women build house walls despite coming from rival ethnic groups or not speaking the same language. In crossing the border and arriving at Palabek, many people will have to live in close proximity with their enemies both on a personal level and from the conflict. Whilst building physical walls, the refugees break other walls down and in extreme but not uncommon cases, will often have to re-purpose previous relations with enemies to forge lives in Palabek.

15.15 – 15.30 Q & A and discussion.
Discussant Peter Redfield.

15.30 – 15.45 Ayo Degett, University of Copenhagen. ***Everyday participation and humanitarian practice in Rhino Camp, Uganda***

In this suggested presentation, I will share some of the preliminary findings from my PhD project: 'Everyday participation in humanitarian action: Refugee practice in Uganda and Jordan'. Through ethnographic fieldwork among camp-based South Sudanese refugees in Uganda and urban Syrian and Sudanese refugees in Jordan, I investigate how refugees navigate and handle humanitarian action and find ways to influence decisions. The point of departure for the research was the momentum for change captured in the plea for a Participation Revolution in the Grand Bargain commitment. The data for the research was generated during 2018 and 2019 in a pre-Covid world but, in the light of the pandemic, gaining a more successful understanding of how crisis-affected populations navigate and influence decisions and handle unpredictability in humanitarian assistance, seems more relevant than ever.

In my presentation, I want to introduce the participants to - and hear their feedback on - an analytical concept called *everyday participation*, which I am developing. I use, everyday participation, as an analytical concept to open up for a better understanding of the informal practices that occur in parallel to the more formal participatory project components of humanitarian action. More precisely, I use the concept to capture practices performed on an everyday basis, which are tactical in character, meaning that they are constantly on the watch for opportunities to grab. I will introduce this concept through a detailed ethnographic description of one or two cases from the field in Uganda, where I studied how humanitarian activities unfold on the ground, seen from the perspective of both implementers and participants. In these ethnographic examples I will demonstrate the role of unpredictability and how refugees and humanitarian actors handle and adapt their practices to these.

The adaptation to uncertainty, which is central to everyday participation, is closely linked to the tension between principle and practice. As the research findings clearly demonstrate, we cannot know how plans play out on the ground, especially not plans designed in an office in Brussels, Geneva or Copenhagen. There is an inherent element of the unknown here because it has not taken place. Unpacking and understanding this tension between principle, ideal and practice is key in managing uncertainty in humanitarian contexts and for gaining insight into the complexities of decision-making and thereby opportunities for participation of crisis-affected people in these decisions. With these findings I want to make a plea for a humbler approach to understanding practice in humanitarian action. I argue that we need to uncover the tensions, contradictions and imminent possibilities by paying careful attention to what lies beneath the surface of the evident public practices (which tends to make it into reports). To do that, we need to value and acknowledge that most important everyday decisions in aid are often taken by individuals working at the frontline of the humanitarian response, not by ambiguous humanitarian actors and strategies. We need to approach a better understanding of them in order to comprehend the interaction between them and the affected people, which is where everyday participation can take shape.

15.45 – 16.00 Q & A and discussion.
Discussant Peter Redfield.

16.00 – 16.30 Break

16.30-18.00 **Keynote presentation by Jean Comaroff**, Alfred North Whitehead Professor of African and African American Studies and of Anthropology, Oppenheimer Fellow in African Studies, Harvard University.
Chair and Discussant: Filip de Boeck, Professor, KUL.

After Labor: the secret life of work, present and future.

Abstract: Concern has been steadily mounting, across the globe that wage work is disappearing. Yet there is little agreement about how, why, where, or in what measure. Or what might take its place in the future. Why do we – scholars, politicians, people at large – seem unable to think beyond a universe founded on mass employment? After all, capital has *always* striven to free itself, as far as possible, of a dependency on labor. Further, as is now widely recognized, more people have *always* been wageless than waged. But if mass employment has *always* been threatened by erasure, why does it remain so central both to popular and theoretical understandings of life under capitalism – all the more so amidst anxieties about its imminent demise? What exactly *is* unique about the present moment? As we fail to imagine an age after labor, we seem ever more haunted by nightmares of our own redundancy, by surreal images of a world in which value is produced by other means: not merely by finance or AI, but by workers who are simultaneously human-and-nonhuman, living-and-dead, present-and-absent,

What does this tell us about the afterlife of *homo faber*, About its implications above all for matters of gender and race?? Might we enrich our answers to these questions by moving beyond the Archimedean vantage of Euro-America? The latter may be the source of so much of our theory-work. But a comprehensive grasp of global capitalism surely must embrace the historic engagement of the Euromodern world with its various outsides, often the source of accumulation at its most primitive, and labor in its most precarious. It is a story in which the North seems to be reliving the experience of the South – re the nature of work, as in many other, respects.

Readings:

- Comaroff J. and Comaroff, J.L. 2002. "Alien-nation: Zombies, Immigrants and Global Capitalism." Reprinted in B. Axel [ed.], *Historical Anthropology and its Futures*, Durham: Duke University Press (in sharepoint folder).

- White, Hylton. 2020. "How is capitalism racial? Fanon, critical theory and the fetish of anti-blackness" *Social Dynamics*, 46:1-14.
<https://www.tandfonline.com/doi/pdf/10.1080/02533952.2020.1758871>
- Bear, Laura, Ho, Karen, Tsing, Anna, Yanagisako, Sylvia. 2015. "Gens: A Feminist Manifesto for the Study of Capitalism." *Cultural Anthropology*, March 30, 2015; <https://culanth.org/fieldsights/gens-a-feminist-manifesto-for-the-study-of-capitalism>

Day 2. Wednesday November 4.

9.00 – 10.30. **Hands on lecture: policy briefs** by Ariane de Lannoy, sociologist and chief researcher, Southern Africa Labour and Development Research Unit at the University of Cape Town.

Readings:

Please have a look at the following:

- This overview by the Overseas Development Institute:
<https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinion-files/594.pdf>
- This presentation by the IDRC: How to Write a Policy Brief.
<https://www.idrc.ca/sites/default/files/idrcpolicybrieftoolkit.pdf>
- A similar IDRC checklist exists [here](#), and was developed in collaboration with some of our colleagues at JPAL .

One example of a policy brief of our own work at SALDRU is available [here](#) – it tries to explain a complex intervention design and therefore becomes longer;

Another one [here](#), which brings both quali and quanti data together.

It would be good if you would prepare for the session by beginning to work with these questions related to your own work.

10.30-10.45 Break

10.45-12.30. Individual work on audiovisual material

12.30-14.00 ESR meeting and Lunch / *Walk and Talk*

14.00-16.00 **Panel: Speculations**

Discussant: Jean Comaroff, Professor, Harvard University.

Chair: Gerhard Anders, Associate Professor, UoE.

14.00- 14.15 Rune Larsen, KUL/AU. ***Decolonising Space – Arts, activism and young political imaginations.***

In this chapter I focus on my experiences of working with Decolonising Space – a Windhoek based arts and activist collective consisting primarily of arts and architecture students. I explore how the work of Decolonising Space is shaped through the collisions between the political and social ideals of the collective's members, and the actual social environment into which they have been (in a Heideggerian sense) "thrown".

I start the chapter by focussing specifically on two projects implemented by Decolonising Space, namely: The Owela Project and The Land Pavilions. This is followed by reflections on the more informal and convivial encounters I had with the group. Throughout the chapter I analyse the processes through which these young Namibians actualize their political views and ideals; the internal, and sometimes clashing dynamics shaping Decolonising Space's activism and artistic projects; and lastly the ways in which their engagements are met and affected by their broader social environment, including international funders, affiliated organizations and institutions, and local and national authorities. In conclusion I argue that the work of Decolonising Space epitomizes what Appadurai (2013) has coined as "deep democracy" practiced on the side-lines of, and as an alternative to, Namibian party politics.

14.15 – 14.30 Q & A and discussion.
Discussant Jean Comaroff.

14.30- 14.45 Carla Cortês, AU/UoE. ***Speculative belonging. Housing investments and the constitution of personhood.***

Based on recent ethnographical research and professional experience as an architect in Maputo, Mozambique, this paper examines the ways in which middle-class youths enact new life possibilities by engaging with urban development. In particular, it focuses on modes of personhood constitution through land and housing speculation. This speculation is acted in the outskirts of Maputo, where new road infrastructure opened territories for youths to settle down, as an alternative to the inner-city residential zones not fitting with the current middle-class aspirations. In order to materialise their new ways of living, Mozambican youths' privilege seemingly 'infrastructured' locations, often nearby important communication routes. A specific set of conditions, that this paper will present as fieldwork insights, ultimately define the kind of personhood they aspire to build: the access to land and the creation of financial and institutional relations are determining conditions of the personhood construction. I will introduce the notion of 'speculative belonging' as a way in which individuals create or recreate their social status through land and housing investments. At the same time, I show how different modes of financialization and institutional affiliations determine different possibilities of speculation and consequently a variety of ways the new young middle-class personhood is constituted.

14.45-15.00 Q & A and discussion.
Discussant Jean Comaroff.

15.00 – 15.15 Konstantin Biehl, UiO/UoE. ***Speculating and Separating – Interacting with Mould and Aflatoxins in rural Upper Meru, Kenya.***

This article discusses how farmers engage with potentially toxigenic mould growing on maize they produce, buy, process, consume and feed to their animals. Aflatoxins, a group of mycotoxins, produced by strains of *Aspergillus Flavus*, can severely harm the livers of humans and animals, causing liver failure and cancer. Deaths from aflatoxins in Kenya are recorded since the early 1980s. Since the 2000s, increased media coverage of test results, product bans, cancer cases and aflatoxin 'outbreaks' raised public awareness and concern. This public debate and the translations of medical knowledge in local knowledge systems (Callon 1986) adds safety to the existing nutritional, social, and spiritual qualities of food (Richards 1939, Mol 2013) and thereby produces a specific uncertainty (Latour 2005): Detection of the invisible, taste and odourless toxins is only possible through expensive scientific testing, largely absent in rural Kenya. In this context, absence-presence is not a play but a problem (Derrida 1997). To challenge this uncertainty, local conceptions of Aflatoxin focus on mould to make the threat of toxic exposure challengeable in everyday food production and consumption practices. This includes drying and storing as well as constant inspection and separating of mouldy cobs and grains to prevent the omnipresent mould from spreading and to ensure the safety of food. However, the common practice of feeding mouldy maize to animals is actively producing toxic invisibility.

The paper investigates how practices like women separating grains from maize cobs, millers inspecting the dried maize before grinding, farmers deciding what to feed their cattle and chicken, as well as mothers picking out remaining mouldy grains before cooking maize, show how safe and edible food is a result of constant, yet at times flawed, engagement with potential toxicity. It discusses how food in the context of rural Kenya is perceived as constantly contaminated and relates local interaction with mould and toxins with scientific conceptions of knowledge-making. Institutionalised actors like agricultural research institutes and state agencies responsible for testing and certification of food products conceptualize food safety as a problem of risk-assessment and thresholds. The practices of local farmers and consumers are similarly organised to reduce risk of exposure instead of protecting purity in isolated situations and thereby engages with classical discourses of impurity and danger (Douglas 1966) as well as the consequences of the expansion of market mechanisms into local food production (Moore and Vaughan 1994).

15.15- 15.30 Q & A and discussion.
Discussant Jean Comaroff, Professor, Harvard University.

15.30-15.45 Amanda Rasmussen, AU. ***Djalbas, Fiber Boats and Trawlers – who belongs in the Djibouti sea?***

Djibouti maritime law states that commercial fishing is only allowed by Djibouti nationals and on a small-scale level. In 2019 a new Algerian-Djibouti company “Al Aoul” became the concessionaire of the main fish hub in Djibouti. With the arrival of the new company many changes started to happen in Port de Pêche and a tension emerged between the fishers and the company. At the center of the tension was two large trawlers *Nissrine* and *Notre*. The fishers argued that the catch from these large trawlers overran the market, while also not creating any jobs for Djiboutians as they were manned by Yemenis fishers. The company, on the other hand, argued that the fishers could neither provide enough or the same quality fish from their small djalbas and fiber boats.

In the beginning of 2020, the tension tightened as rumors started that the trawlers with its Yemenis crew were in fact not fishing in Somalia as alleged by the company, but in Djibouti waters. Pictures started to appear on Facebook of *Nissrine* with accusations of illegal fishing. Independent ‘Djiboutian SoME influencers’ started writing about the case. The company defended itself on SoME calling the accusers to be ‘ill-informed spies.’ The conflict escalated into the President of the fish union of Obock was arrested in August for protesting against the alleged illegal fishing of Al Aoul. For him to later be released as a result of pressure by the Afar community. And so it continued – all on a rumor basis.

With the starting point of the ‘trawler conflict’ in Djibouti, this presentation investigates how claims of authority and profit are made in a space like Port de Pêche – a margin to the city-state of Djibouti, at a time where interactions with the state and external interventions are changing into forms of public-private partnerships rather than the traditional development interventions. Rather than being interested in whether the company was actually fishing illegally in Djibouti, the presentation investigates the actors and networks interlinked in creating legality and legitimacy towards accessing fish resources in Djibouti’s sea.

15.45- 16.00 Q & A and discussion.
Discussant Jean Comaroff.

16.00- 16.30 Break

16.30-18.00 **Keynote presentation by Alcinda Honwana**, Strategic Director of the Firoz Lalji Centre for Africa, London School of Economics and Political Science.
Chair and Discussant: TBA.

Youth Politics & Social Movements in Africa

The world has never been so young. The majority of the world's population, especially in the global South is aged below 30, with the vast majority living in Africa. Young Africans constitute today 70 percent of the population. But most young people are living in *waithood*, a prolonged period of suspension between childhood and adulthood. This situation stems directly from the economic and social pressures they suffer, and from their pervasive political marginalisation. Young people's predicament is particularly galling, but it also inspires them to devise creative solutions. And the young have been moving from dispersed and unstructured social and political actions into more organized social movements. While some youth social movements have been able to overthrow regimes, systemic change takes time and requires more than a mere change in leadership. Young activists are often struggling to translate the political grievances of the protest movement into a broader and sustainable political agenda. Thus, how can youth play an active role in politics and governance, beyond street protests, and how can they create a new kind of 'politics'?

Readings:

Honwana, Alcinda. (2019) 'Youth Struggles: from the Arab Spring to Black Lives Matter & beyond.' *African Studies Review*. Vol. 62 (1), pp:8-21.
[http://eprints.lse.ac.uk/100376/1/Honwana ASR article AH final revisions Jan 2019.pdf](http://eprints.lse.ac.uk/100376/1/Honwana_ASR_article_AH_final_revisions_Jan_2019.pdf)

Aidi, Hisham. (2018) 'Africa's New Social Movements: A Continental Approach.' In *Policy Centre for the New South*. November. <https://www.policycenter.ma/publications/africa's-new-social-movements-continental-approach>

Branch, Adam, and Mampilly, Zachariah. (2015) *Africa Uprising: Popular Protest and Political Change*. London: Zed Books.
https://soeg.kb.dk/permalink/45KBDK_KGL/1f0go08/cdi_askewsholts_vlebooks_9781780324647
(for AU users, please log in via wayf with your AUID and you have free access to the book)

Honwana, Alcinda. (2013) *Youth and Revolution in Tunisia*. London: Zed Books.
(AU users: <https://ebookcentral-proquest-com.ez.statsbiblioteket.dk:12048/lib/asb/reader.action?docID=4708334>)

Day 3. Thursday November 5.

9.00 – 10.30 **Hands on lecture: the Process of publishing** by Nils Bubandt, Professor of Anthropology, Aarhus University.

Readings (in sharepoint folder):

- Boelstorff, Tom. 2008. How to Get an Article Accepted at American Anthropologist (or Anywhere). *American Anthropologist* 110 (3):281-283.
- Boelstorff, Tom. 2010. How to Get an Article Accepted at American Anthropologist (or Anywhere), Part 2. *American Anthropologist* 112 (3):353–356.

10.30-10.45 Break

- 10.45 – 12.00 Individual work with audio visual materials/possibility of individual zoom calls with ethics advisor George Ulrich (make a booking with Mia before October 31).
- 12.00-12.30 Lunch
- 12.30 -14.00 Supervisory Board meeting
- 14.00 – 16.00 **Panel: Sharing stories, sharing places**
 Discussant: Stephen Lubkemann, Associate Professor, Columbian College of Arts and Sciences.
 Chair: Thomas Hylland Eriksen, Professor, UiO.
- 14.00 – 14.15 Yayi Zheng, AU/KUL. ***The Lost Cattle.***

This paper explores the animal-human relations through the practice of finding lost cattle. My fieldwork with the Borana pastoralists in Ethiopia during 2019-2020 show that cattle get lost so often that it is in fact part of the pastoral life itself. Particularly, at the beginning of the raining seasons, cattle often get lost. While most of the time, herders don't take an absolute charge of guiding, they display a sense of confidence that they know how to find their lost cattle. Moreover, cattle know the way home. On one hand, in search of cattle, they rely on their intimate knowledge of their cattle and the surrounding landscape. It's through the everyday observations and interactions that they build such confidence in their knowledge. On the other hand, they instill a sense of home and its orientation in cattle through a series of practices including providing salt and, during dry seasons, food at the home territory. It should be noted that they do so less because they are worried that the lost cattle don't know how to come back home, and therefore they need to induce them to return. Instead, I observe they care about their cattle and simply take pleasure in seeing them being attended and nourished. This reciprocal and highly interactive relation is not only built upon the physical presence of cattle, but, more importantly, pastoralists both know and rely on the cognitive skills of the cattle and their desires and memories. In doing so, they keep the herd not lost and ultimately engaged.

- 14.15- 14.30 Q & A and discussion.
 Discussant Stephen Lubkemann.

- 14.30 – 14.45 Annigje van Dijk, KUL/AU. ***The privacy of despair: parallel vulnerabilities in stories about mental troubles in Ouagadougou.***

In my research I have been attending to the evolving storylines of different people with experience of mental troubles in Ouagadougou, who I met through the psychiatry ward of a university hospital. They each taught me different things about experiencing mental troubles, encountering psychiatry, and life in Ouagadougou, but what they appear to have in common is that in their stories, different lines of interpretation exist and can be acknowledged. In this chapter, I want to bring our attention to the story of a young man called Christian. The first time I visited him at home, we talked for several hours, a conversation in which his mood shifted drastically from triumph to something close to despair, as his narrative moved from one explanation of his mental troubles (being attacked through witchcraft) into another (being affected by his social situation). Upon a later visit, he listened to the recording of our conversation, and was taken aback by the fact that I had recorded everything, instead of only the first part about spiritual combat. Apparently, he considered the second part of his story unfit for sharing – he even stated that he had never shared his worries about his social situation with anyone before. Departing from these exchanges and other observations, I ask: Why are some moods and narratives shared with other people, while others are considered un-shareable, even if these are what one worries most about? What does this reveal about the situation someone lives, his or her relations with different others (family, doctors, anthropologists) and (imagined) social expectations, especially those related to vulnerability? How does this shape experiences of life with mental troubles? My conversations with Christian also beg reflections on why stories take certain directions at certain times, the

kinds of spaces created in ethnographic research, and how to ethically attend to what is considered un-shareable.

14.45- 15.00 Q & A and discussion.
Discussant Stephen Lubkemann.

15.00 – 15.15 Evelien Storme, KUL/AU. ***Reefs as multispecies ruins. Engagements of reefs and the livelihood possibilities of youth in a South African fishing community.***

The central argument of this contribution is that the reefs surrounding Hangberg can be read as multispecies “ruins” since they are the ecological and social debris of state-led projects of racial discrimination, social transformation, criminalisation and marine conservation (Fontein 2011; Stoler 2013).

My ethnography demonstrates how inequalities that stem from the imperial biopolitics of apartheid sustain contemporary formations of vulnerability and damage in youth’s livelihood tactics, while enabling the emergence of new possibilities. The materiality of the reefs shows great agency throughout.

The reefs of Hangberg are home to a rare species of a wild edible sea snail, the abalone *Haliotis midae*, that is a popular and expensive delicacy in East-Asia. Overfishing and other urbanisation-induced marine eco-shifts have brought the abalone stocks on the brink of extinction. Conservationist responses, advanced by scientific and commercial interests, saw the unregulated harvest of wild abalone being criminalised and the reefs zoned as Marine Protected Areas.

Under these shifts, territories, practices, and the identity these found, are experienced as becoming lost, while other instances translate the debris of the reefs into fertile grounds (literally and proverbially) with harbour repurposing projects and initiatives for the first co-operative abalone farm in South Africa. The young man enrolled in the conservation programme by day, and in illegal lobster poaching by night, shows how young people assemble livelihoods with great flexibility in adopting different logics, authorities and rapports. Time horizons matter here as issues of immediate need pose themselves differently than long term considerations of future livelihoods and ecological sustainability.

The analysis taps into various literatures connecting themes of ecology, decolonialism, livelihood and security.

15.15 – 15.30 Q & A and discussion.
Discussant Stephen Lubkemann.

15.30 – 15.45 Lindokuhle Khumalo, UiO/AU. ***Resisting Nature Conservation? Injustice and masculinities in South Africa’s voluntary biodiversity protection sector.***

The marginalization of local people’s in community-based conservation is well documented in literature. This paper focuses on the responses to such disenfranchisement by two rural communities in South Africa who have voluntarily offered their land to biodiversity conservation. One illustration of the beneficiaries’ agency is the increasingly visible moral and political acts of resistance. I explore the strategies employed to oppose the current state of events as sustained by unequal power relations and highlight two important points about the resistance actions. Firstly, the resistance is of a gendered nature where men are the instigators and leaders. Contrary to the conventional narrative however, it is argued that this gendered inequality should not simply be understood as yet another manifestation of routinized patriarchy but rather as a consequence of land relations historically defined by a racialized patriarchy. Secondly, I show that unlike the many community conservation experiences recorded in the literature, these acts of resistance are not opposed to conservation practice on community-owned land. Instead, they are enacted by peoples whose embrace of conservation is coupled with a forthright challenge to the injustices that they are subjected to. The resistances discussed in this paper raise important questions concerning the ethics of supposedly transformational and inclusive voluntary conservation initiatives in the context of poor rural communities.

15.45- 16.00 Q & A and discussion.

Discussant Stephen Lubkemann.

Day 4. Friday November 6

9.00 – 10.30 **Hands on lecture: Ways of writing** by Line Dalsgård, Associate Professor, Aarhus University and Wenzel Geissler, Professor of Anthropology, Oslo University.

Readings:

- Pandian, A. and S. McLean (2017). *Crumpled Paper Boat: Experiments in Ethnographic Writing*. Durham, Duke UP.
Please read 1-44 and 225-30 and feel free to enjoy the rest of the book. (AU users has free access here <https://ebookcentral-proquest-com.ez.statsbiblioteket.dk:12048/lib/asb/reader.action?docID=4832130>).

Supplementary texts for inspiration (and inclusion as examples on the workshop):

- "Today in Political Emotions" (Stewart 1 +2). In: Berlant, L. and K. Stewart (2019). *The Hundreds*. Durham, Duke UP.
- Fichte, H. (1989). *Forschungsbericht* (The Research Report; translated from the German by Adam Siegel). Frankfurt, Fischer Verlag.
- Raffles, H. (2020). *The Book of Unconformities. Speculations on Lost Time*. New York, Pantheon.
- STEVENSON, L. (2020). "LOOKING AWAY." *Cultural Anthropology* 35(1): 6-13.
- Golomski, C. (2019). "Thumb War." *Anthropology and Humanism* 44(2): 194-197.
- Frederiksen, Martin Demant (2020) *The wind in the mirror: some notes on the unnoteworthy*. In: *Anthropology inside out: fieldworkers taking notes*. ed. / Astrid Andersen; Anne Line Dalsgaard; Mette Lind Kusk; Maria Nielsen; Cecilie Rubow; Mikkel Rytter. Herefordshire : Sean Kingston Publishing, 2020. p. 81-98.
- Vohnsen, Nina Holm (2013) *Labor days: A Non-linear Narrative of Development*. In: *Transcultural Montage*. ed. Rane Willerslev; Christian Suhr. Berghahn Books, 2013. p. 131-144.

10.30-10.45 Break

10.45-12.30 **Audiovisual workshops in 3 groups**

12.30-14.00 Lunch / *Walk and Talk*

14.00 – 16.00 **Panel: Work and infrastructure**

Discussant: Alcinda Honwana, London School of Economics and Political Science.
Chair: Ruth Prince, Professor, UiO.

14.00 – 14.15 Kirsten Nielsen, UiO/AU. ***Unreliable electricity supply and end-user flexibility in northern Uganda.***

Uganda's electricity sector is struggling to supply the country's population with affordable and reliable electricity. Promises of electricity access as the national grid is extended to previously unsupplied areas bring disappointment when new consumers are met with the reality of expensive and highly unreliable services. While Uganda aims to switch from its current mainly biomass (charcoal and firewood) based energy consumption to cleaner energy carriers such as electricity within the next two decades, empirical evidence shows that on the ground, the transition looks much messier than what is implied in official plans and strategies. In northern Uganda, Munro and Bartlett (2019) claim that the energy landscape resembles an 'energy bricolage' to capture the simultaneous presence and strategic use of multiple energy carriers. Based on ten months of ethnographic fieldwork in a newly electrified village in northern Uganda, this paper looks into practices of energy security applied by electricity consumers in an area where grid electricity supply is intermittent and unreliable. The focus is on people's everyday practices of sustaining energy supply to their households and small-scale start-up businesses. Such work involves experimentation with alternatives to the grid, including solar (PV) systems and diesel generator sets. In a European context, consumers who exhibit similar engagement in their energy use might be termed 'prosumers' (Toffler and Alvin 1981) and are praised by the power sector for their flexibility. In northern Uganda, however, end-user flexibility is a necessary approach when the national grid fails to deliver reliable supply of electricity. Centering on the idea of end-user flexibility, this paper theorizes what it means in an African context and how it aids energy security.

14.15- 14.30 Q & A and discussion.
Discussant Alcinda Honwana

14.30 – 14.45 Charline Kopf, UiO/KUL. ***Tracing the international mobilities of railway executives: From Pan-African imaginaries of connectivity to South-South cooperation.***

This paper traces the international mobilities of railway executives of the Dakar-Bamako railway from the post-independence period until the 2000s. Whereas the lives of lower-ranked railway workers were already rhythmized by train journeys and residential moves from one train station to another on a regular basis, railway executives also engaged in another form of mobility: They embarked on international training voyages across and beyond the continent leading them to railway schools in Cameroon and Congo as well as Pakistan and India. While the first vocational railway centres were set up during the colonial era, they were revamped and multiplied in the post-independence moment conveying pan-African imaginaries of an interconnected continent, before being followed by South-South cooperation between Senegal, Pakistan and India. In engaging with the railway executives' professional and personal biographies, the paper shows how these global moments have in turn not only generated memories of intercultural exchanges but also shaped the professional identity of the executives who are still met with great respect in the Senegalese society. Although retired, some have been asked to teach at the railway school in Senegal and were invited to a governmental seminar by the Ministry of Transport to devise the new national railway policy. Looking closer at stories of family genealogies and their relationship with the younger generation of railway workers in Senegal however also reveals the tensions between them. Despite their respect towards the elder generation, the current one is frustrated by their reluctance to give up certain privileges tied to the profession and their refusal to 'modernise' and accept 'new knowledges and techniques'. In analysing these different dynamics, the paper thus contributes to studies on international professional mobilities and forms of cosmopolitanism in the post-independence period as well as nostalgia and intergenerational relations amongst railway workers in West Africa.

14.45- 15.00 Q & A and discussion.
Discussant Alcinda Honwana

15.00 – 15.15 Olivia Gieskes, UoE/AU. ***Chinese health interventions in Rwanda and the Practices of China Medical Teams in local communities.***

While China currently expands its health donor role in Africa, significant modifications of the structures and content of Chinese health interventions occur on local levels.

This paper explores changes in the role of China Medical Teams (CMT) in Rwanda. China provided health assistance to Rwanda since 1982. Chinese health interventions traditionally centred on dispatching CMTs, constructing Kibungo referral hospital in Ngoma and Masaka district hospital in Kigali, and donating medicines and medical supplies from China. As the economic cooperation between both countries currently intensify under China's Belt and Road Initiative, more emphasis is placed on expanding healthcare infrastructure. Simultaneously, communal engagements of the CMT in and around hospitals and use of medicines from China, traditional medicines in particular, are gradually becoming invisible. This paper draws from 12 months of field research including interviews and participant observations with Rwandan medical staff, patients and members of the CMT at Masaka and Kibungo hospitals. The paper explains how Rwanda's healthcare system develops at a fast pace. The governance regime in Rwandan medical fields places performances of the CMT and consumption of medicines from China under a complex system of health regulations, pharmacovigilance and councils. The paper interrogates why and how the CMT in intervening years reinforced reticent dispositions and often adopt practices of disengagements to navigate Rwanda's health care system and local communities. While reticent dispositions and disengagement of members of the CMT engender mistrusts and tensions in social relations with Rwandan medical staff, it is not considered a vexed issue by Rwandan patients who tend to prefer impersonal relationships with their health providers. This paper highlights complexities of Rwandan localities in which the work of CMT is grounded and demonstrates how Rwandan beneficiaries and CMT are both active in (co)shaping the roles that CMT assume on local levels through dynamic interactive processes.

15.15-15.30 Q & A and discussion.
Discussant Alcinda Honwana

15.30 – 15.45 Edwin Ameso, AU/UjO. ***Making claims and (re)positioning actors in 'Health for all' experimentations in Kenya.***

2018 ushered in a state declaration and hope for Universal Health Coverage (UHC) in Kenya. Years of structural adjustments, mounting costs of health care, the institution of user fees and rising rates of chronic illnesses meant that ordinary Kenyans could not claim control of their health. However, health for all experimentations reignite hope and trust in governments (county and national) ability to deliver health and go beyond the mere role of coordinating health projects. Restructuring the national health insurer and decentralization of health to semi-autonomous regions are key to delivering health. For other health (transnational, multinational and non-state) actors' realignments and making claims becomes of utmost importance to stay relevant, and visible for bringing the uninsured into the insurance portfolio and working towards the attainment and (re)positioning of health as a public good. These health sector actors, whether for-profit and not-for-profit (re)position as; agents of state registration, compassionate caregivers and reliable friends to the vulnerable. Additionally, they champion the last mile initiative of UHC working with community health workers to give citizens in remote areas access to primary health care and services, through affordable and quality off-the-counter drugs. This paper attends to the claims that health sector actors use to make claims for their current positioning and to reposition in health for all experimentations. Whether these actors have logical public interests at hand, or merely soliciting strategic inclusion with for-profit and donor fund mobilization as hidden agendas. The paper also explores what their involvements mean for the sustainable futures of the experimentations.

15.45- 16.00 Q & A and discussion.
Discussant Alcinda Honwana

16.00-16.30 Break

16.30 -18.00 **Keynote presentation by** Stephen Lubkemann, Associate Professor of Anthropology and International Affairs, Columbian College of Arts and Sciences.
Chair and discussant: Gerhard Anders, Associate Professor, UoE.

Theory in Un-disciplined Practice: Anthropologies of Change/Antropologists in Change

My aims is to provoke discussion about what at first may seem to be two somewhat distinct questions—and to consider some aspects of their relationship to each other. These questions are:

1) How anthropology as a discipline has theoretically addressed social and cultural change – and –
2) if, how, and on what grounds, anthropologists might become involved in fostering social change—and change of what sort. I first draw on a number of recent anthropologies of crisis and/or intervention to highlight contrasts along what might be thought of as a continuum of anthropological approaches to analyzing how the socially novel is imagined and garners subscription (or not) -- ranging from the largely descriptive to the theoretical. I then draw reflexively on my own engagements in a variety of public, policy, and civic engagement arenas -- including refugee research and immigration advocacy, humanitarian action, the archeology of the slave trade and public engagements with its enduring legacies in the present , and ethnographic investigations of census taking—to reflect on how positioning across that continuum may inform possibilities for, and thinking about, both critical/de-constructive and/or generative/productive engagements with power in contexts where opportunity structures are in flux and sociality is contested. In conclusion I reflect on whether anthropology should aspire to a comprehensive “ethics of engagement”; or conversely whether there are moments in which action and engagement are best served when we “stop being anthropologists”—even as, and if, we still draw on what anthropology may allow us to understand about change.

Suggested readings:

2002 Lubkemann, Stephen C. “Where To Be An Ancestor? Reconstituting Socio-Spiritual Worlds and Post-Conflict Settlement Decision-Making Among Displaced Mozambicans.” *Journal of Refugee Studies* 15, (2): 189-212.

2016. Richards, Paul *Ebola: How A People’s Science Helped End an Epidemic.* Zed. (ideally read Chapters 1-6, but most essential is chapter 3 and 4)

2010 (1992) Hutchinson, Sharon. “The Cattle of Money and the Cattle of Girls among the Nuer 1930-83” pp 151-167 in Grinker, Steiner and Lubkemann (eds.) *Perspectives on Africa: A Reader in Culture, History and Representation.* Oxford: Wiley-Blackwell.
<https://doi.org/10.1525/ae.1992.19.2.02a00060>

unpublished 2020 (Lubkemann) Assignment Anth 3708 (Thinking With Africa Assignment 1—Thinking With Ebola (2014) About Covid-19)(2020)

unpublished 2019 (Lubkemann, S) Concept Note: License to Develop

unpublished. 2017 Shilue J. P4DP Concept Note: New Sources for Innovative solutions to Human Security
FRAILTY in LIBERIA

Day 5. Saturday November 7.

9.00 – 10.30 **ESRs Sharing** of audiovisual work with Christian Suhr, Christian Vium and Karen Walторp

10.30-10.45 Break

10.45-12.30 **Q & A** with Mia and Lotte.

Among other things updates about:

Publications:

Joint Publication AU/UiO: Charline, Wenzel and Lotte

Joint Publication KUL/UoE: Filip/Gerhard

Writing retreats:

Leuven February 1-5, 2021: Evelien.

Edinburgh retreat March 22-26, 2021: Tanja

Publication retreat Oslo March 2-11, 2021: Wenzel

Publication retreat Aarhus June 13-19, 2021: Lotte

Evaluation & rounding off

12.30 – 13.00 **Lunch and departure**