

**World Council of Anthropological Associations Panel Stream:
'Global Survey of Anthropological Practice' (4-5 May 2016)
Panel Coordinator: Greg Acciaioli**

Session 1: Profiling What Anthropology Graduates Do and How They Identify through Survey and Interviews (5 presentations)
Session Chair: Vesna Vucinic Neskovic

1) Clara Saraiva, Portuguese Anthropological Association – APA and International Society for Ethnology and Folklore – SIEF and CRIA FCSH – Universidade Nova de Lisboa, Lisbon, Portugal, clarasaraiva@fcs.unl.pt

Anthropology in Portugal: Academia and practical work

Short abstract:

The Portuguese Anthropological Association carried out in 2015/16 a study entitled “The Profile of Anthropologists in Portugal” to understand what anthropology graduates are doing and how anthropology influenced their lives. The results of this study will be analyzed in this paper.

Long abstract:

The Portuguese Anthropological Association promoted in 2015/2016 a study entitled “The Profile of Anthropologists in Portugal” (PAP) to understand what anthropology graduates are doing, what jobs they hold and how anthropology influenced their lives. This study tries to come up with a better picture of what individuals who did their BAs or graduate studies in Social and Cultural Anthropology are doing nowadays, so that we can compare what happens in the Portuguese case to what happens in other countries. This is even more important as Portugal is a small country, where anthropology does not have an enormous representation among the social sciences and where the government has, in the last years, promoted a devaluation of the social sciences, including anthropology.

The study includes three distinct parts: 1) a questionnaire sent to listed members but also to all the university departments, research institutes, research centers and other organizations that include anthropologists and other social scientists; 2) a set of informal interviews with key informants, individuals who hold important roles within the anthropological field; 3) short filmed testimonies from anthropologists in the different subfields. The results of this study will be outlined and analyzed in this paper. A short video clip of 3 minutes will be shown as a sample of the work that is being carried on by APA.

Keywords:

Portugal, survey, applied anthropology

2) Alisse Waterston, American Anthropological Association – AAA and John Jay College, City University of New York, New York, USA, awaterston@jjay.cuny.edu

The job market for anthropologists: A view from the United States

Short Abstract:

In this data-driven presentation, I examine employment trends for anthropologists in the USA and explore the assumption that those with advanced anthropology training now have various well-developed career paths available to them.

Long Abstract:

In this data-driven presentation, I examine employment trends for US anthropologists and explore the assumption that those with advanced anthropology training now have various well-developed career paths available to them. The slowest growing (or stagnant) is the full-time tenure track faculty career path. More rapidly growing careers appear to be those in the public, private, and non-governmental sectors. Data collected by AAA indicate that the number of US higher education faculty teaching in non-tenure track, contingent faculty positions is twice what it was 50 years ago, comprising half of today's college and university faculty (Kasmir 2013). In the USA, an estimated 60% of PhDs in anthropology are employed outside the academy and those with a Master's degree in anthropology are even more heavily represented outside the academy, although information on where they are employed is highly anecdotal. This presentation synthesizes findings from several data sources produced and curated by the American Anthropological Association. I identify patterns in the shrinking US academy and the number and kinds of opportunities for anthropologists in the private, governmental, and non-governmental sectors to understand the multiple ways US anthropologists are crafting their professional lives. As we explore the articulation of applied and academic anthropology, it is important to consider that some full- and part-time faculty take on applied projects and positions, some anthropologists apply their anthropological skills or maintain their anthropological identity in the non-academic workplace, and some anthropologists drop the discipline from their professional identity as they make their way in other professional capacities.

Keywords:

United States; anthropology job market; academic employment; contingent labor; applied & practicing anthropology

3) Gordon Mathews, WCAA Organising Committee, Hong Kong Anthropological Society – HKAS and Chinese University of Hong Kong, Hong Kong, China, cmgordon@cuhk.edu.hk

What happens to them after they leave the Academy? Hong Kong anthropology graduates in the workforce

Short abstract:

This paper reports on interviews with thirty anthropology graduates in Hong Kong over the years, to find out how anthropological training has helped or hindered, and been relevant or irrelevant to, their subsequent employment careers.

Long abstract:

Graduates in Anthropology in Hong Kong—with B.A., M.A., M. Phil, or Ph.D degrees—have long been reputed to have a difficult time finding employment, but the situation has improved over the past two decades, as employers in the city have increasingly become aware of what anthropology is: our graduates over the past two decades now work as journalists, corporate employees, teachers, police, government administrators, NGO personnel, museum curators, and artists, as well as, in a few cases, professional anthropologists. However, it is unclear how former students' anthropological training interacts with their subsequent experiences in the workplace. In this paper, based on intensive interviews with thirty former students of different ages and educational attainments, I seek to go beyond the usual boilerplate rhetoric of “anthropology helped me so much!” to find out more specifically: 1) how anthropological training has related to their subsequent work; 2) in what ways their anthropological training has helped them in their subsequent work; 3) in what ways their anthropological training has hindered them in their subsequent work; and 4) in what ways their anthropological training has been irrelevant to their subsequent work. The results of this investigation should provide some partial yet revealing indicators as to how anthropology might more practically train its graduates in Hong Kong and by implication the world at large—train them not to become docile employees, but to be ready to take on the challenges of different careers and work environments in a more informed way.

Keywords:

Anthropological training, work, employment careers, Hong Kong

4) Cynthia Neri Zayas, Ugnayang Pang-AghamTao (Anthropological Association of the Philippines) – UGAT and Center for International Studies, University of the Philippines, Diliman, Quezon City, Philippines, chim.zayas@gmail.com

Continuing alongside the *katutubo* / the indigenous ‘other’ (and self): Current challenges to Filipino anthropology and its practice

Short Abstract:

Since its establishment Anthropology in the Philippines has been conjoined with the fate of the indigenous ‘other’. Based on interviews and a survey of UGAT membership, the paper treats challenges in practising anthropology, its academic standing, and popular/mass media perceptions of anthropology.

Long abstract:

Interactions among the State, large-scale private interests and marginalized *katutubo* or ‘indigenous’ people (IP) comprise the prominent arena for anthropological research, applied work, or advocacy for practitioners, whether within academia, government, NGOs, or as consultants for private firms. This is not to say that popular and media recognition for such a “niche” for anthropology is high or even accurate – anthropology is often unfamiliar or equated with fossil-hunting, and university-based anthropologists are routinely invited to media to provide ‘expert’ opinions on witch/ghost beliefs, but not usually called to give comment for the communities affected by water or mining issues where they have actual research projects. Many other “non-IP” issues do currently occupy the energies of practitioners, but many important topics should do so as well (e.g. maritime cultures of our archipelagic context). Moreover anthropologists are also criticized for speaking for the IP

who can speak for themselves. Anthropology is not part of general education; anthropology courses are often not offered or are taught by faculty without credentials in anthropology. Only a handful of institutions offer graduate anthropology degrees, but innovative solutions such as regional consortia successfully overcome such limitations, though short-lived and funding-driven. Many anthropologists practice in interdisciplinary settings for specific issues and struggle to balance output for academic and popular audiences. Challenges to fieldwork range from security and militarization concerns to negotiating “consent” given new legal and bureaucratic frameworks. Emergent contexts include: exponential tourism growth; rapid resource degradation; ancestral land titling disenfranchisement; disaster, conflict, resettlement and diaspora.

Keywords:

katutubo anthropology, FPIC, the indigenous ‘other’, anthropology in the Philippines

5) Pamela Faye McGrath*, Australian Anthropological Society - AAS, Canberra, Australia, pammcgrath@bigpond.com, and **Greg Acciaioli***, WCAA Organising Committee, Australian Anthropological Society - AAS, and The University of Western Australia, Perth, Australia, gregory.acciaioli@uwa.edu.au

Balancing academic and professional commitments: Preliminary findings of a recent survey of Australian anthropological practice

Short Abstract:

Using the results of a survey of Australian Anthropological Society members, we analyse the blurring of the boundaries of applied and academic practice among Australian anthropologists, examining academic anthropologists’ consultancies and professional anthropologists’ engagement with the academy.

Long abstract:

This paper uses a recent (2016) survey of the discipline by the Australian Anthropological Society (AAS) to shed light on the current articulation of “applied” and “academic” practice in Australia. For almost as long as the AAS has existed (established in 1973), the discipline of anthropology in this country has struggled to reconcile the needs and ambitions of anthropologists based in the academy with those who work outside of it. Although this tension between academic and applied practice endures in public debates about such issues as the moral culpability of anthropologists involved in activities such as native title research and Indigenous policy work, in many respects the boundaries between them have eroded. Faced with chronic under-resourcing within university faculties, insecure employment, hyper-competitive research grants, and a rapidly changing geo-political landscape, university-based anthropologists are engaging in external consultancies and employment to supplement research activities and buy out teaching obligations. At the same time, many anthropologists employed by NGOs, government and the private sector (most notably primary industry) remain engaged with the academy: undertaking sessional teaching, publishing, supervising, peer reviewing, applying for and winning research grants, and leading major research projects. The results of the AAS survey, focusing on the themes and regions in which Australian anthropologists currently work and the nature and reliability of their employment, reveals how the lines between applied and academic practice have become ever more blurred as we seek to engage with a wide range of professional opportunities to build careers and realize academic ambitions.

Keywords:

Academic anthropology, applied anthropology, Native title, Indigenous policy, Australia

Session 2: Confronting the Challenges of Neoliberalism and Globalization

(6 presentations)

Session Chair: Greg Acciaioli

1) Sachiko Kubota, Japanese Society of Cultural Anthropology – JASCA and Kobe University, Kobe City, Japan, kubotas@people.kobe-u.ac.jp

Challenges of anthropology and the humanities in 21st century Japan

Short abstract:

This paper is on how current Japanese academia, especially the humanities, including anthropology, is pressured to face the two main obstacles of globalization and ‘practical’ learning.

Long abstract:

Now it seems very common for the humanities in the world to be pressured to change seriously and face budget cuts. Japan is no exception. Actually, at this moment, we are facing two big obstacles exerting pressure on anthropology and the humanities. One is the pressure for globalization, which basically means the pressure to increase the number of publications in English and the pressure to nurture the English ability of the students. The other is the pressure to restructure Humanities and Social Sciences especially in National Universities. In the climate of economic depression and decrease of the population, National Universities are being forced to change their structure for further possible economic development. And in June 2015, the Minister of the Ministry of Education, Culture, Sports, Science and Technology made a public statement declaring that National Universities are required to either dismantle or restructure the departments of Humanities and Social Sciences, which created a big reaction. I will talk about how anthropology is trying to survive this neo-liberal era.

Keywords:

Globalization, humanities, budget cuts, neo-liberalism

2) Raminder Kaur, WCAA Ethics Taskforce, University of Sussex, Brighton, United Kingdom, rk39@sussex.ac.uk or raminder100@hotmail.com

Moving beyond “neoliberal managerialism” with respect to academic anthropology in Britain

Short abstract:

This paper considers the potential to move beyond “neoliberal managerialism” - the “audit culture” present in universities where research and teaching is more conspicuously tied to the private sector. It provides other perspectives on anthropology’s potential to engage with the larger populace.

Long abstract:

In a neoliberalised educational sector, the importance on engaging with wider publics, including schools, media, business and the third sector among others, has taken on pressing importance. This paper provides more recent perspectives to the “audit culture” (Strathern 2000) that has made an intractable presence in most public and private institutions in Britain. Following Cris Shore and Susan Wright’s (2000) observations of “new managerialism” in the higher education sector, referring to the transfer of audit and accountability from the private to the public domain, this paper argues that we are now in an era of “neoliberal managerialism”, referring to recent moves to integrate the public with the private and therefore linking research and teaching more conspicuously to the private or financial sector. In the process, the anthropologist has had to learn new skills – that of the marketer. Rather than an analyst of the market, to a greater or lesser extent, s/he becomes part of the process of marketising anthropology. However, the outlook for the anthropological discipline is not altogether grim. With the example of an anthropology-led initiative in organising a three-day programme of lectures, workshops and evening entertainment in the WOMAD festival for music and dance in 2015, this paper considers the potential to move beyond neoliberal managerialism and the part that universities may be able to play in taking anthropology out of the ivory tower, thereby providing other perspectives on engaging with the larger populace.

Keywords:

Anthropology, universities, audit culture, the market

3) Joy Owen, Anthropology Southern Africa – ASnA and Rhodes University, Grahamstown, South Africa, j.owen@ru.ac.za

Straining against the shackles: Possibilities in anthropology

Short Abstract:

The southern African anthropological academy is constrained by the intellectual and practical ethos of the discipline and further by the fierce onslaught of neoliberal policies and poor financial resources. How do we remedy this?

Long Abstract:

In the southern African region we face regional dilemmas that are peculiar to the postcolonial moment on the African continent and within the region. As a discipline Anthropology is more relevant now than ever before, as we have the opportunities to apply our historically grounded analytical lenses to social concerns such as hyper-modernisation, the lack of social cohesion, transnational migration, gross consumerism, failed development, ecological crises, social deprivation, black consciousness, and the AIDS pandemic inter alia. Yet, we are locked within the confines of a reflective stance that “misses” the opportunity to respond almost instantaneously to social phenomena as they arise. We are constrained by our abilities to perceive multiple interpretations and our need to understand the complexities inherent in all phenomena. Thus, while we have the tools to apprehend the enormity of the Anthropocene (as we have documented its onslaught in various ways) and to create ways to counter its effects, the southern African Anthropological academy is constrained by the intellectual and practical ethos of the discipline and further by the fierce onslaught of neoliberal policies and poor financial resources. How do we remedy this?

Keywords:

Southern African anthropology, social concerns, constraints, possibilities

4) Gonzalo Díaz Crovetto*, Colegio de Antropólogos de Chile – CAC and Universidad Católica de Temuco, Temuco, gdiazcrovetto@uct.cl, Gemma Rojas Roncagliolo – CAC and Universidad Alberto Hurtado, Santiago, gemma Rojas@gmail.com, and Rodrigo Sepúlveda Prado – CAC and Universidad de Chile, Santiago, Chile, rfsepulveda@gmail.com

Chilean anthropology: Challenges for professional and academic development in a neoliberal context

Short abstract:

The memory of our community has been the most important space of transmission, analysis and understanding of what dictatorship imprinted in our community. This paper has as its goal to analyze the actual stage of our discipline in a post-dictatorship context.

Long abstract:

Chilean anthropology had a material and institutional incipient base at the moment of the military coup in 1973. Many teachers and students of social sciences were victims of torture, political detention, exile, and murder, perpetrated by the terrorist mechanisms of the State. This situation affected deeply our discipline and fragmented our community which had demonstrated its conciliatory spirit in the “First Congress of Andean Man” in 1973, where some very important teachers of Andean Anthropology and Archeology attended (like Lumbreras, Murra, Rex Gonzalez, etc.). The colleagues *desaparecidos* like Fredy Taberna, the political apprehension and the expatriation of the founders of the first Anthropology degree like Aznar and Garbulsky, the exile of some masters like Berdichewsky and Bate, left a large hole in our discipline. The memory of our community has been the most important space of transmission of what happened and there still many issues to analyze, to understand the character of what dictatorship imprinted in our community. Our association was born in 1984 hand to hand with the movement for the fight of human rights and democracy. The present paper has as its goal to analyze the actual stage of our discipline in a post-dictatorship context, where our biggest achievement was and is the Chilean Anthropologists Association.

Keywords:

Anthropological association, Chile, post-dictatorship, human rights, democracy

5) Miloš Milenković, Serbian Ethnological and Anthropological Society – SEAS and University of Belgrade, Belgrade, Serbia, milmil@f.bg.ac.rs

State-governed cultural heritage protection – a challenge or an opportunity? Serbian ethnology/anthropology simultaneously facing the UNESCO agenda, EU conditionality, austerity measures and social expectations

Short abstract:

The paper discusses the most pressing challenges that Serbian ethnology/anthropology faces in the current malaise created by simultaneous expectations of various actors in its political setting and consequential analysis of possible futures of common academic standards.

Long abstract:

The Republic of Serbia ratified the UNESCO Convention on the protection of intangible cultural heritage (ICH) in 2010 and assumed the obligation to protect, preserve, document, develop and treasure its heritage consisting of “elements” that are selected solely on a national level. In accordance with that, a state-governed network for ICH safeguarding was instituted and empowered by professionals, most of whom are also members of the Serbian Ethnological and Anthropological Society. Although the existing model of implementation of the Convention is satisfactory according to the UNESCO evaluation standards, special attention is now needed in relation to the highly sensitive issues of minority cultural heritage protection, as ongoing ICH safeguarding practices, until now, have largely been directed primarily to the majority (Serbian) cultural heritage. This is especially challenging in the post-conflict constellation of the Western Balkans within the pressing EU (bilateral) conditionality. Caught in-between public austerity measures that reduce publicly funded research to its applied aspects and more public-oriented professional engagement, on the one hand, and social expectations of ethnology traditionally perceived as a “national science”, on the other, ethnological/anthropological expertise in Serbia is striving to uphold academic standards in the already challenging and long-lasting sectoral reforms of education and culture, and research and innovation.

Keywords:

Ethnology as “national science”, cultural heritage protection, politics of applied anthropology, austerity measures, EU bilateral conditionality

6) Marcy Brink-Danan, Israeli Anthropological Association – IAA and Hebrew University, Jerusalem, Israel, Marcy.bd@mail.huji.ac.il

Israeli anthropology in the world: Emic, etic and transnational views

Short Abstract:

Using interviews, discourse analysis and reflexive accounts, this paper analyzes the state of Israeli anthropology, which is increasingly under the gaze of colleagues abroad, and the role of the emic/etic in global discussions about Israeli academia.

Long Abstract:

Despite the fact that Israel is home to a mere one hundred working anthropologists, over the past few years our institutions (universities, colleges and professional organizations) have been hyper-scrutinized, subject to seemingly endless evaluation by non-Israeli anthropologists. Strangely, perhaps, the view from the “outside” rarely corresponds with many Israeli anthropologists’ understanding of their work, their politics and their ethical, professional and pedagogical commitments. At times, these outside representations of Israeli anthropology – and its institutional goals and values – diverge from local experience to such a dramatic degree that Israeli anthropologists struggle to make sense of what such a representational practice means for the state of the discipline at large, specifically as concerns the current state of representational ethics. I suggest that this disconnect demands an urgent reconsideration of the classic issues of emic and etic description and interpretation (see Agar 2010). In order to understand this uncanny sense of representational disconnect, I conducted interviews with central actors in the struggle to represent Israeli anthropology and engaged in critical discourse analysis (CDA) of recent descriptive writing *about* Israeli anthropology. I

conclude with personal reflections, as a transnational anthropologist, on the issue. As such, this paper addresses the current state of Israeli anthropology by taking up the emic/etic question, yet again.

Keywords: Emic/etic, representational ethics, transnational anthropology, Israel

Session 3: Relating Anthropological Practice to the State: Perils, Possibilities, and Policies (5 papers)

Session Chair: Chandana Mathur

1) Andrei Golovnev, Association of Anthropologists and Ethnologists of Russia – AAER and Institute of History and Archaeology, Ekaterinburg, Russia,
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Practical and practicing in Russian anthropology/ethnography

Short Abstract:

20th century Russia witnessed revolutionary implementation of anthropological theories. Today, two main actors, state and ethnic community, compose a spectrum of practicing anthropology. “Applied” means researchers’ interplay with these actors. “Ethno-expertise” is advancing among current practices.

Long Abstract:

The 20th century witnessed the tremendous social experiment of the Russian socialist revolution ideologically heavily based on evolutionist theory of primordial, and thus innate for humanity, communism. Furthermore, one of the revolution’s key forces, the national liberation movement, was focused on the fundamental task of solving a “national question” by constructing a set (the Union) of various ethnic entities. That was not a rule of anthropologists, but rather a political usage of an anthropo/ethnological agenda and “arms.” In the 1930s, when the national boom was replaced by total-state prosperity, academic ethnography was down-graded to the rank of “subsidiary historical discipline” and left to enjoy the issues of material culture and local ethnohistories, empirically contributing to the ideological model of “friendship of peoples.”

Hitherto two main actors, state and ethnic community, have composed a spectrum of practicing anthropology; “applied” still means interplay with these actors. The “state vector” of ethno-policy involves ethnographers in spheres of nation-conceptualizing, law-making, census-framing (e. g. compiling a “list of peoples”), migration-control, and monitoring interethnic relations and conflicts; the “ethnic vector” draws them into rendering support mostly for indigenous communities and ethnic minorities by the means of advocacy and action anthropology.

So called “ethno-expertise,” often followed with participatory research, plays an increasing role in current practices. While former generations of ethnographers have taken peoples’ knowledge for science-building, today’s generation faces urgent social requests to return the worked knowledge. The cycle of “take/return” is challenged by accelerating information whirl invoking adequate methods of expression or sometimes emergency expertise.

Keywords:

Practicing anthropology, ethno-expertise, Russia

2) Maria Cristina del Pilar Oehmichen-Bazan, Asociación Latinoamericana de Antropología (Latin American Association of Anthropology) – ALA and Colegio de Etnólogos y Antropólogos Sociales de Mexico – CEAS and Universidad Nacional Autónoma de Mexico, Mexico City, Mexico, cristina.oehmichen@gmail.com

Applied anthropology, indigenism and state policy in Mexico

Short Abstract:

This paper treats the history of Mexican anthropologists' engagement with applied anthropology from the early days of 'forging a homeland' through working with state institutions to contemporary near absence of participation in public policies and support for indigenous causes and uprisings.

Long Abstract:

Applied anthropology in Mexico has gone through different stages. In the first decades of the 20th Century, Mexican anthropologist had a leading role in the formulation of public policies. Since the arrival of Franz Boas in Mexico in 1911, Mexican anthropologists who had invited him sought in anthropology a science oriented to develop and promote socio-cultural change in the country. Anthropology was conceived as an applied science, concerned with improving the living conditions of the indigenous population and contributing to the nation's cultural construction. Anthropologists would collaborate to integrate the indigenous peoples in miscegenation in "forging a homeland", playing a leading role in constructing State institutions promoting nationalism and carrying out public policy towards the indigenous regions of the country. Applied Anthropology would have in "indigenism" one of its main areas of action for four decades; state institutions accommodated professional anthropologists who carried out the job of promoting agricultural, health, and education projects in small, scattered and remote indigenous communities.

When the indigenous movement of the 1970's rejected integration of indigenous peoples into the mainstream, the Nation, anthropologists considered the policy of the State as "ethnocide", while they considered the way anthropology was applied as "integrationist". Since then, other alternatives have been developed regarding the relationship between the State and indigenous peoples, including supporting indigenous uprisings and the defence of the collective rights of indigenous peoples. Later, anthropologists would be displaced from the institutions of the State, reaching almost zero participation in the definition of public policies.

Keywords:

Applied anthropology, Indigenism, Integrationist, Mexico

3) Idham Bachtiar Setiadi, Asosiasi Antropologi Indonesia – AAI and National Team of Cultural Heritage Experts, Jakarta, Indonesia, idham.setiadi@gmail.com

Developing development anthropology in Indonesia

Short Abstract:

An historical view is necessary to understand how all anthropology in Indonesia is applied anthropology. Today practicing anthropologists are required to come up with social theories to tackle problems in their work. The challenge is to link anthropological teaching and practicing development.

Long Abstract:

Since its beginning in 1957, if not before, anthropology in Indonesia has been developed by applying imported concepts. During the New Order era (late 1960s-1998), anthropological thought was mainly absorbed in and adjusted to national development discourse—namely national identity and economic development—and policymaking. During the current *Reformasi* era, critical anthropological thinking started to question the body of knowledge of Indonesian anthropology.

At the same time, however, more and more anthropological graduates entered the labour market as practicing anthropologists, particularly in community development projects and CSR programmes of corporations and the State. Here, lack of data and local knowledge urged anthropologists to improvise, juggling imported concepts and personal experience, while keeping their own critical thinking—about Indonesian anthropology—at bay. Interestingly, they fell back, more often than not, on the adaption of concepts of the early Indonesian anthropologists, particularly Koentjaraningrat.

Furthermore, it has also become a concern that Indonesian anthropology should develop further based on the thinking of the pioneers as questions about society and the state circulated more and more frequently. Central to this critical thinking is the relation between development—no longer phrased as national development—and cultural diversity as well as cultural change. The challenge of developing anthropological theories related to this problem is now being faced with a plan to revisit Koentjaraningrat's project "People and Cultures of Indonesia" (*Manusia dan Kebudayaan Indonesia*).

Keywords:

Applied Anthropology, Development, Identity, Indonesia

4) Soumendra Patnaik, Indian Anthropological Association – IAA and University of Delhi, New Delhi, India, smp_du@yahoo.com

Making anthropology relevant: Critical reflections on professional anthropology in India

Short Abstract:

Anthropologists in India face many challenges: lack of human power, invisibility in public life, state indifference to anthropology's contributions and internal contradictions. The Indian Anthropological Association has taken measures to make anthropology relevant to national life and public policy.

Long Abstract:

Anthropologists have always waged a struggle to make anthropology relevant as an academic discipline and as a profession. It faces the major challenge in terms of its lack of support in state-run organizations run by bureaucrats and nonspecialists where anthropology is a key component, such as the Anthropological Survey of India, Museum of Man, and Tribal

Research Institutes. The discipline also suffers from internal contradictions. The biological anthropologists, who outnumber other branches, often choose not to be critical of government for fear of loss of state patronage. Social anthropology also suffers as a small community of scholars who have long gestation periods in their careers due to lack of academic employment opportunities. Only a few are active; they rarely raise voice on public issues. On the other hand, social anthropologists, in competing with other social science disciplines where the number of scholars is large and have greater influence on public issues, feel that their voice goes unheard in shaping public policy. This paper examines some critical initiatives by the Indian Anthropological Association (IAA) to make anthropology relevant in the Indian context, such as including anthropology in civil services examinations, tribal development policy, HIV/AIDS, debating the conceptual issues involved in defining a tribe, NGO –state relationships, tourism, disability justice, indigenous question, global anthropology, ethics in social science, mobilizing young anthropologists, etc. Some members have taken individual initiatives in peace talks between insurgents and the state and also carry out protest walks (*padyatras*) to promote harmony on India's northeastern international borders.

Keywords:

Relevant anthropology, identity crisis, public policy, interdisciplinarity, anthropological agency

5) Isaac Keango Nyamongo, WCAA Organising Committee and Pan African Anthropology Association (PAAA) and University of Nairobi, Nairobi, Kenya, inyamongo@uonbi.ac.ke

Contextual challenges in the practice of academic and professional anthropology in Kenya

Short Abstract:

In spite of its relative success, anthropology in Kenya is faced with contextual challenges that have impacted on the practice of the discipline. These challenges are driven by misinformation at various levels. The contextual issues in Kenya are discussed and recommendations made.

Long Abstract:

The teaching of anthropology in Kenya is in relation to other allied disciplines a relatively recent entry into the university curriculum. In the short time anthropology has been taught, it has produced a large pool of professionals. However, over the same period, the discipline of Anthropology has had a difficult co-existence with sister disciplines owing to misinformation and negative publicity especially coming from the political class. Furthermore, due to lack of knowledge of anthropology and what it has to offer to society, career guidance counselors do not adequately guide students as they make lifelong decisions about their future professional life. Consequently, the context within which anthropology as a discipline and as a profession operates is constraining the growth of the discipline in Kenya. The paper reviews these contextual challenges and recommends ways to tackle the challenges.

Keywords:

Anthropology, context, challenges, Kenya

Session 4: Organizing the Diversity of Anthropological Practice through Associations (6 papers)

Session Chair: Chandana Mathur

1) Betty Anahí Francia Ramos, Asociación Uruguaya de Antropología Social y Cultural (Uruguayan Association of Social and Cultural Anthropology) – AUAS and Oficina de Planeamiento y Presupuesto, Presidencia Uruguay, Programa Uruguay Integra, Montevideo, Uruguay, auas.directiva@gmail.com, bettyfrancia.antropologa@gmail.com

Anthropological practice in Uruguay 10 years after the creation of the AUAS

Short abstract:

Founded in 2005, the AUAS came to fill an important gap in the consolidation of anthropology as a field of research and employment beyond the academy, as well as providing academic anthropologists with a space to discuss and develop issues relating to their professional practice.

Long Abstract:

The objective of this presentation is to share the trajectory of the Uruguayan Association of Social and Cultural Anthropology, AUAS, since it was founded, concentrating on the last 10 years. For decades the practice of anthropology in Uruguay was largely relegated to academia, with some inclusion in NGOs and minimum representation in the state. Today it is common to find social anthropologists working in many different areas.

The paper treats dissemination strategies of anthropological work, its financing and its outcome, as well as reviewing the fields of professional employability prevalent in Uruguay and relating the experience of organizing AUAS, XI RAM. Our objectives in the short and medium term include using strategies to influence the profile of anthropologists and gain greater recognition at the National Agency for Research and Innovation, “ANII”, despite the categorization used being detrimental to the discipline.

The majority of practicing social anthropologists in Uruguay are members of AUAS. Almost all of its 118 members are involved in research. The largest proportion of members work in social development projects, usually with government-sponsored agencies. The number of members with academic appointments has been increasing, as the presence of anthropologists in a variety of schools and careers has expanded. There is also a small number of members living abroad, who maintain affiliation and links with the association.

2) Carmen Sílvia de Moraes Rial, WCAA Organising Committee and Associacao Brasileira de Antropologia – ABA and Universidade Federal de Santa Catarina, Florianópolis, Brazil, rial@cfh.ufsc.br

Anthropological discourse in Brazilian public space

Short abstract:

This paper historicizes and analyzes recent changes in how Brazilian government entities deal with the expertise produced by anthropologists. It also discusses the role of the ABA in building bridges between the academy and policy makers.

Long abstract:

The Brazilian Anthropological Association (ABA) was born at a meeting in 1954 and brought together anthropologists such as Darcy Ribeiro, who had a strong presence in public spaces. Ribeiro is a well-known example of a figure forging a successful amalgam between intellectual and political work: he became Minister of Education and helped found a number of universities and museums. In the 1970s, academic institutions had an important role in overcoming the dictatorship in Brazil (1964-1985), and in the late 1980s ABA aided establishment of the re-born democracy. A fruitful dialogue was reinitiated, and anthropological expertise was useful in drafting the Constitution of 1988, especially in the field of human rights and rights of minorities. Recently, however, we have seen a conservative discourse emanating from strong alliances in the national congress among representatives of land-owners, religious groups, and others, which threatens some of the Constitutional rights of minorities and defends a specific idea of economic “development” that limits space for anthropological expertise.

Keywords:

Brazilian anthropology, human rights, minorities, academic institutions, policy

3) Michal Buchowski, Polish Ethnological Society – PTL and Adam Mickiewicz University, Poznan, Poland, mbuch@amu.ed.pl

Anthropology and anthropologists in Poland

Short abstract:

The paper will show the state of the art of anthropology in Poland with special attention paid to the anthropologists' employment in the academia and the academic structure. Nonacademic research institutions will be also discussed.

Long abstract:

In organizational terms, there exist eight university departments named “Ethnology and Cultural Anthropology” in Poland. In order of their size they are the following: Poznań, Warsaw, Kraków, Łódź, Wrocław, Toruń, Cieszyn in Silesia, and Szczecin. A similarly labeled section in the department of Archeology in Gdańsk was also set up. The majority of them have a tripartite educational system. In addition, there is an ethnological section in the Institute of Archeology and Ethnology of the Polish Academy of Sciences, which has its main seat in Warsaw, and branches in Poznań and Kraków. Many anthropologists work in other departments, especially sociology. The number of senior faculty (which in the Polish system includes those with not only a PhD, but also the habilitation) working in academia, recently reached one hundred and twenty. Many more younger faculty are engaged in research and teaching. Dozens of ethnographic and open-air museums employ numerous anthropologists who are also engaged in research. Within the large Polish Sociological Society, the Social Anthropology section is one of the biggest. A Polish Anthropological Institute was also recently founded. The 120-year-old Polish Ethnological Society has seven hundred members and is the largest anthropological association in the region. Its flagship

journal remains *Lud*, published since 1895, which along several other journals serves as a forum for intellectual debates in anthropology.

Keywords:

Polish anthropology/ethnology, academic and non-academic structure, employment, challenges

4) Petr Janecek, Czech Ethnological Society – CNS and Charles University, Prague, Czech Republic, petr.janecek@ff.cuni.cz

Contemporary challenges of Czech anthropology between *Volkskunde*, European ethnology and sociocultural anthropology

Short abstract:

The paper reflects upon contemporary challenges facing Czech anthropology not only in academia, but also in public discourse in general, threatened by the political divide of Czech society which affects many “anthropological” themes such as migration, ethnicity and the national educational system.

Long abstract:

This paper reflects upon contemporary challenges facing Czech anthropology not only in academia, but also in public discourse. In the humanities/social sciences, the most important Czech anthropological field was historically *ethnography*. Renamed as *ethnography and folkloristics* during period of state socialism in 1948-1989, its practice was centralistic and paternalistic. Research was conducted by state-governed universities, the academy of sciences and museums; the only learned society, the Czechoslovak Ethnological Society, often struggling for political reasons, covered mostly local fieldwork. Since the early 1990s, this “ethnographic hegemony” was challenged by adopting approaches of Western sociocultural anthropology, resulting in redesigning the field as *ethnology* and establishing several independent *anthropological* university departments. The 2000s were also characterized by the “Big Divide” between ethnological and anthropological approaches, resulting in establishing in 2008 a sister organization to the Czech Ethnological Society, the Czech Association for Social Anthropology. Currently, this divide seems to be lessening, e. g. because of ethnologists participating in the “intangible cultural heritage” discourse and anthropologists engaging with themes previously regarded “ethnological”. Both approaches, however, seem threatened since the early 2010s by the much greater divisions in all Czech society concerning many themes important to anthropology such as migration, ethnicity and the national educational system. How could we interpret the future of anthropology in this country, whose president in 2013 publicly stated, “*We have the highest number of cultural anthropologists per million inhabitants in the world, but, unfortunately, most of these anthropologists go, immediately after graduation, directly to an employment office*”?

Keywords:

anthropological practice; European ethnology; sociocultural anthropology; the 2010s; Czech Republic

5) Lía Ferrero, Colegio de Graduados en Antropología de la República Argentina – CGA and Universidad de Buenos Aires, Argentina, presidencia@cgantropologia.org.ar

The paths of anthropology in Argentina: Between professional and academic anthropology, and vice versa.

Short abstract:

The paper explores the niches where anthropology is practiced in Argentina, its points of convergence and divergence, taking into consideration its tradition and current situation. Furthermore, the principal areas where the discipline is involved in each of those niches will be established.

Long abstract:

Traditionally the programs in anthropology in Argentina have been orientated towards research following the pattern of the Academy. Only recently, with the creation of a new undergraduate program by a National University, has anthropology started an applied orientation. Although the previous situation had not sealed up the possibility of anthropologists working in areas of policy advocacy and public administration, it gave a particular imprint to that participation, which can be specially seen in the dislocation among colleagues and the weakness shown in the face of other social sciences.

One of the consequences of that tradition for the associations of anthropologists is the difficulty that they meet when it is time for them to integrate as members those professionals of the anthropological sciences who are working outside the academic field. The growth in the undergraduate and graduate programs in anthropology in the last ten years makes the scenario even more complex, as we find a greater number of anthropologists who challenge the traditional limits of the discipline.

Bearing all this in mind, at CGA we aim at mapping and exploring the niches where anthropology is practiced in Argentina, its points of convergence and divergence, in the frame of the new local context.

Keywords:

Argentina, academic and professional anthropology, local tradition, new contexts.

6) Filippo Zerilli, Associazione Nazionale Universitaria degli Antropologi Culturali – ANUAC and University of Cagliari, Cagliari, Italy, zerilli@unica.it

Italian sociocultural anthropology goes public

Short abstract:

Focusing on recent organisational initiatives and trends within the field of Italian sociocultural anthropology, this paper explores the articulation between public (i.e. applied) anthropology and academic anthropology today.

Long abstract:

While the public use of anthropological knowledge and expertise was claimed by previous generation of scholars, including the founding figure of contemporary Italian sociocultural anthropology Ernesto de Martino in the early fifties, it is only recently that a number of organisational initiatives and efforts were mobilized in order to promote ‘public anthropology’ as such, providing it with its own institutional organisation and structures. Focusing on a

number of such initiatives and trends within the field of Italian sociocultural anthropology, this paper explores the articulation between public (i.e. applied) anthropology and academic anthropology today. The creation in 2013 of Società Italiana di Antropologia Applicata (Italian Association of Applied Anthropology) with its recently announced journal *Antropologia Pubblica (Public Anthropology)*, and the latest founding of Associazione Nazionale Professionale Italiana di Antropologia (Italian Professional Association of Anthropology) in February this year, suggest several questions and remarks concerning how and why Italian sociocultural anthropology goes public today. The paper will try first to engage issues and provide figures responding to the call launched by the WCAA Global Survey of Anthropological Practice. Then it will ask to which extent public anthropology and academic anthropology refer to two distinct ways of practicing anthropology, and if it is useful or strategically desirable to conceive them as two separate area of anthropological practice and expertise provided with their own independent organization and institutional bodies.

Keywords: Public anthropology, applied anthropology, academic anthropology, institutions, Italy.

Session 5: Teaching Anthropology outside the Traditional Anthropology Program (5 presentations)

Session Chair: Vesna Vucinic Neskovic

1) Paul Nchoji Nkwi, Pan African Association of Anthropologists – PAAA and Catholic University of Cameroon, Bamenda, Cameroon, nkwi70@yahoo.com

The teaching of Cultural Anthropology in Cameroon public and private schools: The challenge of an emerging society

Short abstract:

This paper treats the history of the teaching of Anthropology in universities in Cameroon and analyses how activism has led to its expansion into teacher training colleges as a prelude to its introduction in secondary schools.

Long abstract:

Cultural Anthropology as a discipline began to be taught in the first state university only in 1976 when I was recruited to teach it. It took several years for the discipline to be allowed to students deemed suitably prepared for the Bachelor of Science degree in anthropology. The growing interest in the discipline was due to the increasing presence of anthropologists in policy-making positions. Indeed, the creation of departments of anthropology in state universities has exponentially increased the number of anthropologists in the state system. Activism has argued for the teaching of anthropology in high schools, firstly preparing students for university studies and secondly ensuring the systematic teaching of the different cultures of a Cameroon that is highly diverse. This activism has led to the introduction of anthropological courses in teacher training colleges as a prelude to a full-blown scheme or syllabuses for secondary schools. This paper attempts to audit the actions taken to enhance and popularize anthropology in Cameroon.

Keywords:

Culture, diversity, teaching, activism

2) Thomas Hylland Eriksen, European Association of Social Anthropologists – EASA and University of Oslo, Oslo, Norway, t.h.eriksen@sai.uio.no

A small drop of anthropology: Experiences from Norwegian secondary school

Short abstract:

“Sociology and social anthropology” has been taught as an optional subject in Norwegian secondary schools since the 1970s. This short paper looks critically at the curriculum and teaching practices, asking if a drop of anthropology is better or worse than no anthropology at all.

Long abstract:

“Sociology and social anthropology” has been taught as an optional subject in Norwegian secondary schools since the 1970s. Currently, about 10,000 teenagers choose the subject annually. This short paper looks critically at the curriculum and teaching practices. It has not helped recruit new students (the majority of them did not take the subject in school). What kind of anthropology is taught in school; is it up-to-date and made relevant for the contemporary world, or does it teach an antediluvian kind of exoticist anthropology? Part of the answer lies in the coupling with sociology. The presenter has co-written several of the textbooks in use over the past two decades.

Keywords:

Anthropology in schools; Norway; exoticism; globalisation

3) Vesna Vucinic Neskovic, WCAA Organising Committee and International Association for Southeast European Anthropology – InASEA and University of Belgrade, Belgrade, Serbia, vvucinic4@gmail.com

Challenges and opportunities for secondary education in anthropology: An innovative education program in socio-cultural anthropology in Serbia

Short Abstract:

The paper aims to describe how ethnology/anthropology is represented in non-university education in Serbia. The focus will be placed on a unique program in socio-cultural anthropology at the Petnica Science Center, an institution for innovative scientific education at the intermediate level.

Long Abstract:

The paper aims to give an overview of various forms of ethnology/anthropology education existing in secondary schools, museums and non-government organizations in the Republic of Serbia. The focus will be placed on the Program in Socio-Cultural Anthropology at the Petnica Science Center (*Istraživačka stanica Petnica*), an institution for innovative scientific education at the intermediate level. This unique institution, set up in a rural region of central Serbia, is aimed at introducing talented secondary school students from around the country to scientific research, in particular social and natural sciences. An annual program comprises four cycles of theoretical, methodological, fieldwork and write-up seminars through which

attendees start with being introduced to various anthropological themes and end up with research papers published in the journal *Petnica Notebooks*. The paper will give an account of how the program looked in 1994 when it was initially set up by two junior members of the Department for Ethnology and Anthropology of the University of Belgrade, and how it looks today, after it has been led by a number of enthusiastic young graduates of the same department.

Keywords:

Anthropology/ethnology, non-university education, secondary schools, Petnica Science Center, Serbia

4) Michel Bouchard, Canadian Anthropology Society / Société canadienne anthropologie - CASCA and Department of Anthropology, University of Northern British Columbia, Prince George, Canada, Michel.Bouchard@unbc.ca

Bear spray not obligatory (but recommended): Building partnerships to ensure lifelong learning and community-based research in a northern Canadian university

Short Abstract:

This paper focuses on how the University of Northern British Columbia partners with local First Nations for training and research, seeking to integrate Indigenous peoples as equal partners in working to meet the needs of communities, students and scholars and promote social justice.

Long Abstract:

Located in the interior plateau in a small industrial city whose landscape is dominated by sawmills and pulp mills, the University of Northern British Columbia is also situated within the asserted traditional territory of the Lheidli T'enneh First Nation. Our university has a mandate to serve the needs of all our northern communities, including First Nations and Métis, comprising 78 bands and 16 tribal councils, as well as many urban First Nations organizations. The population of the region is about 300,000, of which First Nations people comprise approximately 10 percent. The Department of Anthropology has been actively engaging with communities to help them develop human and research capacities to meet their needs. This includes endeavors such as community-based archaeology field schools that are delivered fully off campus and within the communities, in rural and often isolated areas. The field school trains university students and First Nations community members regardless of their educational background, and elders as well as other community members are integrated into the curriculum planning and teaching. Likewise, when a First Nations community, the Lake Babine Nation, identified a need to train local members, we went out to the community and helped to organize an oral history field school. These are conducted in partnership with First Nations and other communities, highlighting our commitment to engaging, teaching and learning outside of the walls of academia. The occasional bear encounter notwithstanding, we are striving to ensure we are relevant both locally and globally.

Keywords:

Community-based research, anthropological archaeology, Indigenous, community outreach, engagement

5) Chul-In Yoo, The Korean Society for Cultural Anthropology and Jeju National University, Jeju-si, Republic of Korea, chulin@jejunu.ac.kr

The predicament and challenges for Korean cultural anthropology: From the perspective of anthropologists in non-anthropology departments

Short abstract:

This paper will address the institutional and gender distribution of anthropologists' employment in academia among the members of the Korean Society for Cultural Anthropology and reveal the predicament and challenges for anthropologists working in non-anthropology departments.

Long abstract:

This paper will address the institutional distribution of anthropologists' employment in academia into two main categories, anthropology departments and non-anthropology ones, among the members of the Korean Society for Cultural Anthropology. It also deals with the gender profiles of institutional categories. In Korea, there are only 11 anthropology departments and programs among over 200 universities and graduate schools. Considering that our members work in non-anthropology departments more than in anthropology ones, this paper will reveal the predicament and challenges for anthropologists working in non-anthropology departments, based on interviews and my own experience. Finally, this paper will examine how the institutional and gender distribution, and the experience of anthropologists in non-anthropology departments are related to the prominence of anthropology in a Korean society, the institutional prominence of anthropology in Korean academia, and the activities of the Korean Society for Cultural Anthropology.

Keywords:

Korean Society for Cultural Anthropology, institutional distribution of employment, gender profiles of institutional categories, non-anthropology departments

Session 6: WCAA Roundtable Discussion on Global Survey of Anthropological Practice

Session Chair: Greg Acciaioli

No papers: open discussion of themes of papers in sessions 1-5 and of the next steps for the Global Survey of Anthropological Perspective

Note:

* indicates the presenting author(s) in the case of co-authored papers