



President's Words

Dear colleagues,

The end of the year is approaching and the holiday season will be upon us more quickly than we can imagine. The year 2011 has again been active for ICME. Two board members have been able to attend, in observer status, the appropriate meetings of WIPO (the World Organization of Intellectual Property). They have kept us abreast of trends which might affect our work as museum ethnographers.



We also had another successful, interesting and rewarding annual conference. ICME/2011 brought our group back to Germany. We first met in Germany in 1968

as part of the ICOM triennial in Cologne and Munich; that meeting even predates my involvement with the committee! ICME's next German conference was held in 1976 in Bremen collaboration with the museum working group of the 'Deutsch Gesellschaft für Völkerkunde.' Two meetings were held in the 90s – 1991, in Munich and 1994 in Leipzig.

This year took us to Upper Franconia with tours of Bamberg, Goerlitz, Dresden and Nurnberg. You can read more about the proceedings and associated activities in this edition of ICME News. As usual, ICME's annual meetings are the result of efforts of members. Dr. Baerbel Kerkhoff-Hader, with students from the European Ethnology program at the University of Bamberg, made herculean efforts to assure the immense success of this year's gathering.

What does the New Year bring for ICME? At their annual meeting, the ICME board approved a proposal from ICOM-Namibia to meet in the fall of 2012 in Namibia. We expect that early in the New Year, once the dates have been determined, the call for papers will be distributed. Whether you wish to

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address a topic or be part of the contributing audience, ICME/2012 will mark ten years since we met on the African continent. Our 2002 conference was held in Zambia.

Speaking of past ICME conferences we continue to request if you have copies of papers from an ICME conference which does not appear on our website or if you have photos from past meetings, please send them to our webmaster, Matthias Beitl - matthias.beitl@volkskundemuseum.at. He is continuing to diligently update the ICME archives and add materials from our past conferences to help create a record of the work of our members.

And, of course, the ICME/2013 will be part of the ICOM Triennial to be held in Rio de Janeiro. The dates for that conference are also in the stage of being finalized. Our conferences will take us to distant continents for which many of us will have to start saving now!

With this, I wish you continued good work, continued good health and an excellent New Year.

Warm wishes
Annette B. Fromm, Ph.D.
Chair, International Committee of Museums
of Ethnography

...and there was the ICOM-ICME Conference 2011...

“Places-times-people are the cornerstones of a conference. When they are in harmony, everything takes its course. The program gives structure to the meeting and contributions lead to the cognitive and mental involvement of participants. These are the secret wishes of the organizers that plans will become reality...” Bärbel Kerkhoff-Hader



If that wish of Barbel’s came true or not is not an inquiry anymore. Everyone present in Banz at the ICME-ICOM Annual Meeting *Dissolving Boundaries: Museological Approaches to National, Social and Cultural Issues*, can testify that the conference was a mere success. No doubt about it. For almost a week long, the 45 participants from no less than 19 countries from all over the world debated in six sessions on extremely actual themes as *Challenging Borders and Boundaries, Indigenous People and Society, Objects and Identity, Breaking Out of the old into the Present, Telling Stories and New Means of Communication, New Ways for Community Involvement*.

But the story goes on like this...



Day 1. Welcoming and introductory speeches were delivered by Professor Dr. Heidrun Alzheimer from the University of Bamberg, Chair of European Ethnology and Dean of Study Affairs, Dr. Hans Martin Hinz – President ICOM Paris, Professor Dr. Bärbel Kerkhoff-Hader from the University of Bamberg and last but not least, ICME President Dr. Anette B. Fromm - Florida International University.



It was afterwards that the organizers had the wonderful and inspiring idea to invite most distinguished guests for a round table on the Conference main theme. We had the pleasure to debate together with Dr. Hans Martin Hinz – President of ICOM, Dr. Matthias Henkel – Director of Nuremberg City Museums (a perfect guide and host for all those taking part in the post-conference tour in Nuremberg), Dr. Michael Henker, Chairman of the Central Office of the Bavarian Non-state Museums in Munchen, Professor Dr. Gunter Dippold – Director of Cultural Affairs, District Government Upper Franconia, Bayreuth and Professor Dr. Konrad Vanja – Director of the Museum of European Cultures in Berlin.



Day 2. The Conference second day scheduled four sessions with twelve speakers. Beate Wild, Mari Mathiesen and Martin Earring, chaired by Per Rekdal, discussed on *Challenging Borders and Boundaries*.



It was then Paulina van der Zee's turn to chair Session 2 – *Indigenous People and Society* with Larlie Brahma, Martin Tindi and Ekaterina Teryukova as speakers.



In the afternoon, Zvezdana Antos chaired Session 3 on *Objects and Identity*. Paulina van der Zee, Pekka Virtanen and Jongsung Yang presented their papers. The day ended with the fourth session – *Breaking Out of the Old into the Present*, chaired by Matthias Beitzl and Tony Candon, Per Rekdal, Luca Basso Peressut, Mariella Brenna and Gennaro Postiglione as invited discussants.



October the 5th was the third day for presentations. Session 5 – *Telling Stories* and Session 6 – *New Means of Communication, New Ways for Community Involvement* were chaired by Mihai Fifor and Jongsung Yang. Papers were presented by Gianluigi Mangiapane and Anna Maria Pecci, Laurie Kalb, Chao-Ling Kuo, Jennifer Shannon and Li Tzu-ning, Tone Cecilie Karlgard, Dinah P. Guimaraens.



Abstract of all papers presented can be sent to anyone interested on request.

Abstracts will be available on the ICME website (<http://icme.x-design.at/>) shortly.

Prof dr. Mihai Fifor, Newsletter Editor

ICOM-ICME CONFERENCE REPORT DISOLVING BOUNDARIES: MUSEOLOGICAL APPROACHES TO NATIONAL, SOCIAL AND CULTURAL ISSUES

October 1st -8th , 2011

By Martin Tindi

National Museums of Kenya



Background

ICME (International Committee for Museums of Ethnography) is an international committee of the International Council of Museums (ICOM) devoted to ethnography (ethnology, anthropology, folk) museums focusing on local, national and international cultures. ICME is concerned with the challenges facing ethnographic museums and collections in a changing world.



ICME held its 2011 annual conference on 2-5 October, 2011, at the Banz Monastery at Bad Staffelstein (Upper Franconia), Germany, in collaboration with the University of Bamberg/Department of European Ethnology. The format of the annual meeting consisted of paper and discussion sessions and a one day excursion to museums in the area. An optional - a short pre-conference tour (October 1-2) in Bamberg - World Heritage City – was also organized as well as the ICME post conference tour (October 5-8).



Theme of the conference

Dissolving boundaries. Museological approaches to national, social and cultural issues, from the point of view of ethnographic museums. Borders, boundaries, exclusion, delimitation or the dissolution of boundaries as a result of geographical, political, social and cultural parameters in long-term perspectives are not static. They are linked to a steady influence of different forces. Such processes take place quietly without conflict or they end in graduated collisions. Borders, boundaries and dissolution are not limited to the grand level of nations or levels of policy planning systems. They also concern the social and cultural constitution of formal and informal groups. Terms like "equal" and "different" are often determined by everyday life

experiences. Religious and ethnic identity constructions as well as comprehensive examples of migration, gender or age-specific distinctions present boundaries expressed by exclusions which need to be overcome. The variety of borders and their delimitation contribute towards political and social life.

The conference

The papers presented were stimulating and enlightening, they brought forward clearly the theme of dissolving boundaries and the museological approaches to national, social and cultural issues from the point of view of ethnographic museums.

To cite some of the presentations for example a paper on the 'Breaking into the present: from Traditional Folk museum to addressing Boundaries at the National Museum of Ireland-county life brought forward the museum projects in Ireland that help in addressing issues of boundaries. This was also captured by the paper 'Dissolving Boundaries at the Guarani Living Museum, Camboinhas, Brazil.

The presentations also challenged the role of museums in the contemporary society. This came in the presentation 'Change in Cultural Dynamics and Challenges for museum: A case study in North East India. And also on the paper on 'challenging the Museum: Role and Relevance in Contemporary society. Casse of the National Museums of Kenya.

The conference had exciting and stimulating discussions and presentations that enabled me to intellectually learn a lot of information about the latest exhibitions done by various museums across the world and how they are relevant to issues arising in the present contemporary societies.

Excursions

During the excursions I visited many museums and cultural sites in places I never imagined to visit. For example the excursion at the border of Upper Franconia, the Marktredwitz: The England Museum, a museum of displaced people and refugees of Czechoslovakia and the new 'Euregio Egresis' a region in Europe. I learnt that upper Franconia has been a part of Bavaria only since the beginning of the 19th Century. In the past it was a region with a lot of territories, dominated by the Archdioceses of Bamberg.

Another educative and exciting tour was for the city of Gorlitz and Nuremberg on the traces of political, cultural and social footsteps. The Silesian museum of Gorlitz, situated in an European border city (Poland-German). Here I learnt through the permanent exhibition about the Silesias rich heritages: an outcome of shifting borders and identities through the centuries. Another exhibition was on the journey into uncertainty. Migration in Gorlitz-Zgorzelee from 1933 to the present.

In Nuremberg I visited the Industrial museum of Nuremberg: 50 years of Turkish migration. I learnt that the town is tragically known to the world by the Nuremberg trials between 1945 and 1949 after world war 11. A new and peaceful beginning emerged after this time, we visited the site of the trials. We also visited the church from the middle ages, the church of St. Sebald, which has become a sign of international reconciliation.

Some of the pictures of the visited sites



Church of St Sebald in Nuremberg



Inside the International Criminal court at the Nuremberg. Venue for the Nuremberg trials (1945-1949)



Exhibit at the Industrial Museum of Nuremberg

Lessons learnt as an ethnographer.

- The role of museums in dissolving boundaries, the museums can facilitate this by initiating temporary and permanent exhibitions demonstrating

how peace and national and international cohesion can be achieved among different communities. This is very relevant to my country where we always have conflicts between different communities because of resources and boundaries. This therefore has stimulated me into discussing with my colleagues on how to conceive such an exhibition in different museums in Kenya.

- The second lesson is that museums can be places of many other roles apart from the traditional roles. The museum can play more roles of uniting people and living up to the challenges facing the present society.

I would conclude that the conference was an eye opener I learnt a lot about museums in Germany and other parts of the world. More so I made new friends and networked professionally effectively. Finally I would like to thank ICME for giving me the fellowship to participate in the conference. And special thanks to the ICME president Annette B Fromm and the conference host DR. Professor Bärbel Kerkhoff-Hader.

PRE AND POST CONFERENCE TOUR NOTES

ICME/2011/Banz Monastery starts with a tour of Bamberg

The ICME/2011/Banz Monastery conference started with a pre-conference introduction to Bamberg, a World Heritage site. Fifteen members of the conference were able to join the tour and learn about the history and cultural institutions of this historic city.



Bamberg has a population of 70,000, 10,000 of which are students. I don't think they count the tourists who came in groups and individuals to this lovely city. We started our tour at the University in the Faculty of European Ethnology where we registered and were greeted with fresh fruit, home baked cakes (thanks to our organizer, Dr. Baerbel Kerkhoff-Hader), local pretzels and beverages.

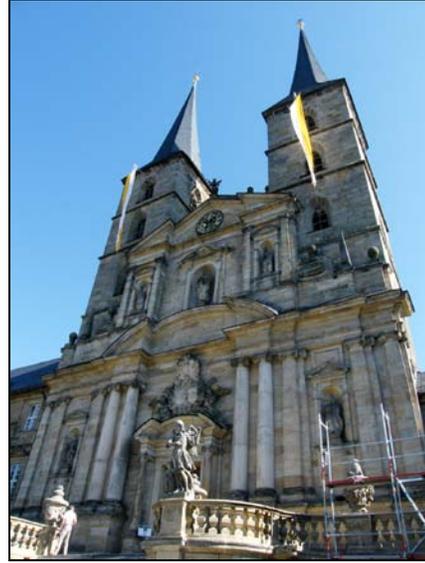


Because of the original medieval architecture, Bamberg was designated a UNESCO World Heritage site about eleven years ago. In addition, Bamberg is noted for its beer. The town is known for nine breweries and fifty types of beer, including "smoked beer," a specialty of the city. Several members of our group tasted this local beverage; you'll have to ask them if it was as good as advertised. Bamberger's are beer drinkers, consuming 288 liters per person per year, making it the town of

pregnant men. As we toured the town, it was a bit unsettling to me to see a hexagram or six pointed star outside of many pubs. This sign today is universally recognized as a Jewish symbol or Shield of David. In the Bamberg context, the two opposing triangles represent the two elements necessary to brew beer – water and fire (<http://www.schlenkerla.de/biergeschichte/brauerstern/html/ausschankzeichene.html>). We never cease to learn something new every day!

As we made our way through the town, we stopped at a former Jesuit Monastery, now the Natural History Museum. Our goal in this stop was to see the famous Bird Hall, an ornithological cabinet of curiosity founded in 1791 and moved to the Banz Monastery in the early 19th century. The final renovation of this “first museum” was completed in 2009 in this museum in Bamberg.

Our next stop was the Diocesan Museum which is best known for the preserved 11th and 12th century ecclesiastical textiles. They are true treasures. We then adjourned to the Bamberg Cathedral which dates to the 12th century. Several of us participated in local folk culture by climbing under Pope Clement II’s tomb in the Cathedral. I was moved by the proliferation of relics including the arm of St. Vitus and St. Margaret’s skull in the Cathedral Museum. A sense of loss remains, however, as the Franconia treasures from the Cathedral in Bamberg are still held in a museum in Munich.



The next day dawned bright and warm and our group trooped off to tour the St. Michael Monastery and see the universe of flowers painted on the church ceiling. What an amazing site. We had a few hours on our own for some final looks at lovely Bamberg.

The group then rejoined at the bus to take us to Banz Monastery. A few others attending the ICME/2011/Banz Monastery conference joined the group for the ride. Along the way, we stopped at Vierzehnheiligen, the Basilica of the Fourteen Holy Helpers.



This amazing church and place of pilgrimage is actually located across the valley from our final destination. Built in the mid 18th century, this large church is a document to baroque and rococo ornament, filled with gold ornamentation. Perhaps the highlight of the visit was the impromptu alpine horn concert offered by a visitor. The deep sounds of the large horn filled every crevice of the huge church. From here, the group went to the Banz Monastery, checked in to rooms scattered around the very large building and prepared for three days of our conference.

ICME on the Road – 2011 Post Conference Tour

In the best of form, shortly after our final lunch at the Kloster Banz, members of the ICME post conference tour dragged their luggage down the long curved gravel driveway to our bus. We were joined by a few individuals who hitched a ride to the train station in Lichtenfels. Then we joined the autobahn for the long drive to Goertlitz, north east of Dresden.



When we reached our destination, we all checked into the lovely Hotel Am Goldenen Strauss. There we were met by our host for the evening and next day, Maximilian Eiden, cultural advisor for Silesia. That evening, he accompanied us to a local restaurant providing information about the history of the walled city.

The citizens of Goertlitz consider themselves to be located in the center of Europe because the city is located on the 15th meridian east of Greenwich. After a good rest at the hotel and an equally good breakfast the group set off. Max kindly took me and Martin Earring on a detour to see the former synagogue. We walked briskly in the fresh morning. The large building located outside the old city was built in the late 19th century. It is now used as a cultural center. The aron hakodesh, Holy Ark where the torah scrolls were held, was removed to a synagogue in the Polish town, we were told. As in other German communities Jews were expelled in the 14th century. The modern community of Goerlitz was reestablished in 1847. By 1890, 600 Jews lived in the area.



We rejoined our group at the Silesian Museum, greeted by Dr. Markus Bauer, the museum director. He provided an outline of the history of this museum located in a former patrician meeting place built in 1526

and restored in the 17th century. It is one of the most important Renaissance style buildings in Germany.



The permanent exhibit opened in 2006. Subject material displayed in the exhibits included craftwork of the 17th to 19th centuries, daily life from the 19th to 20th centuries and industrial urban life between the two wars.

Addressed in the Museum's exhibits is – the German/Polish identity - what is considered Silesia's dilemma. Through the exhibits visitors are reminded of the realities of shifting borders, shared history, and shared languages. The Museum's sponsors, national, regional, and local governments and landsman shaft groups or groups of expelled German Silesians, have different agendas which need to be addressed in the exhibits. The Museum staff is working to fill gaps in the collections, exhibitions, and publication plan. Their Polish counterparts have shown interest in their German past

and the museum and would like to contribute to that knowledge.



After we toured the permanent exhibits, Dr. Martina Peitsch of the Museum, introduced the group to issues in the development of the temporary exhibit – “Journey into Uncertainty, Migration in Goerlitz and Zgorzelech, 1933 to the present day.” The exhibit tells the story of population movements because of politics, wars, and economics, expulsions of people including Jews, prisoner of war camps, population exchanges, and surprisingly the resettlement of Greek communist refugees of the Greek Civil War, and, more recently, the loss of populations. The exhibit comprises interviews of 10 out of 50 people from the two neighboring communities, Goerlitz and Zgorzelech. This interesting, beautifully designed and well-received exhibit shows real people from today speaking about their past.

Following an informative morning in the Museum, we returned outside to enjoy a beautiful noontime in Goerlitz. The Silesian Museum is located opposite Goerlitz's historic and beautiful Town Hall. Many of us waited at noon for the show of the mechanical clock.



Unfortunately, the mechanism was in the control of the tour guides who have the key to activate it. Nevertheless, it was a lovely day to be in the sun! And a lovely relaxing lunch alongside the River Neisse followed.



After lunch most of the group walked across the bridge to neighboring Zgorzelech, Poland to see a number of historic buildings and museums. A handful of rebels wandered off in Goerlitz to see their three-story Christmas store and other shops.

The first stop in Poland was the Dom Jakuba Boehme House. Then the group adjourned next door at the Lusatian Museum and a presentation by their director, Piotr Arcimowicz.



This is the youngest municipal museum in lower Silesia. It is located in a 3 or 4 story building which was reconstructed with EU funds adjacent to the river/border. The museum started with no collections and has taken up the task to gather through purchase, gift and municipal archeology work. Their stated goals are to research and present the history of the region post 1945, when the Polish western border was established.

We saw the current temporary exhibit and the permanent exhibits in the small museum. The goal of the temporary exhibit was to examine the fate of today's generation's grandparents after WWII.



A large regional map covered the floor of the main gallery. Ottoman-sized, color-coded blocks with statistics about peoples from different areas were scattered on the map and could be moved around the map. The exhibit included photos, documents, informative banners and videos. The director is the grandson of immigrants from the Ukraine and central Poland who were moved to western Poland after 1945.

Next, the group strolled along the riverside and up the bank to the community center in a tall, stately fin de siècle building, built in 1880 in memory of German emperor Frederick III. Entering the spacious lobby, surrounded by tall columns, the visitor's eye is directed to the wall opposite the entry where a large mosaic of a golden rising sun remains. In the past, two large statues of German emperors stood in front of the glowing sun. In 1904, a museum was installed in the building with porcelain, ceramics, glass, coins and paintings. The collections were extensive before WWII. The paintings that were hidden in Goerlitz were saved; the collection in Poland was scattered, lost or stolen. After the war, the disposition of the building was discussed; it was felt that the resettled populations did not appreciate the value of the remaining collections.

This majestic building set in parkland has served as community center since 1948; cultural classes – dance, theatre, painting and exhibitions are held here. Many music groups were established here, the mandolin orchestra is 22 years old. We toured the building, saw an exhibit in the gallery. Next door was a room used for painting classes and a zumba class in action. We also saw the theater space. Today's use of the building shows cooperation between the two towns. In 1998, the two town councils

signed an agreement to promote Zgorzelech as a European town. As part of a project with the Silesian museum in 2004 exhibits were installed in the building.

We closed the day's excursion to a borderland with a trip into what seemed to be a benign Polish countryside to the site of Stalag VIII, a former World War II prisoner of war camp.



The former site is now taken over by trees and weeds with a modest memorial to the allied soldiers who were interred here. Over the past few years archeologists and historians have been excavating specific buildings with the hopes of creating a more expansive memorial site. A few sculptures are already located on the site. Disturbingly, we were informed that a local developer plans to build homes on one part of the historic site. For dinner that evening, we returned to small, delightful restaurant in Zgorzelech.

The next morning we visited the Via Reggia exhibit located in one of the towers of Goerlitz's city wall. This exhibit celebrated the trade and sacred roadway from Kiev to Breslau to Santiago de Campostela. The exhibit, located in one of the 15th century towers of Goerlitz relates the story of the 800 year old route. Significant individuals

associated through the ages with this route are focused upon on the fourth level of the exhibit. In addition, the ideas that were shared along the route are also shown.

After this visit, we rejoined our tour bus and actually followed the Via Reggia to Dresden. Long-time ICME member Lydia Icke-Schwalbe was our tour guide. Sights along the road included preparations for winter; one small pick-up truck was loaded with cut wood, a car was hauling a trailer loaded with coal. Lydia pointed out to us that the directional signs are in both German and Slavonian languages.



In Dresden, the group had an introduction to the treasures in the Staatliche Kunstsammlungen Dresden – the great masters, the Green Vault and the Turkish Chamber. For the past year, our museum has hosted a small Rubens exhibit. The proliferation of Rubens and Rubens school in Dresden was just amazing. I had been introduced to the Green Vault when ICME met in Leipzig in 1994. It is still such an outstanding collection of wonders. As a light rain was falling, we bade farewell to Lydia and left for our next destination, Nurnberg.

I think that everyone will agree that we found ourselves in the lap of luxury when we reached Nurnberg at Le Meridien Hotel,

opposite the central railroad station. Here, the German fall weather caught us. After days of warm weather and clear skies we were welcomed by rain and dropping temperatures. This and a testy and late tour guide did not inhibit our enjoyment of this multilayered city.



The quick walking tour introduced the group to the history, economics and architecture of the city. It was an informative introduction and a good walk. We then boarded the local tram for a visit to the Industrial Museum of Nuremberg.



There, we were joined by Matthias Henkel, one of the presenters during the opening round table of the conference and Director of the Nuremberg City Museums. After passing lanes of historic motorcycles and bicycles built in Nurnberg, we were directed downstairs to the workers' pub, one of the Museum's immersive displays. Dr. Axel Kreienbrink made an interesting presentation about the current studies of migration and museums in Germany. He said that after ten years of discussions plans for an immigration museum are now taking shape.

We were given time to tour the museum after being shown their pride, the kitchen exhibit. Visitors are seated outside a fully equipped 1900 kitchen. The appliances start talking and discuss the people who use them. At some point, the kitchen starts turning and now the visitors are in 1930 and then 1960. Changes in technology, changes in labor and more are presented in a very creative way.



Our lunch that day was billed as typical "fast food" at the historical "Goldenes Posthorn" Restaurant. Many in our party enjoyed a

variety of local sausages. For those who did not partake of pork or meat, ample alternative offerings were available.



From there, accompanied by our host Dr. Henkel, we boarded the subway to visit the Nuremberg War Crime Trial building. I think everyone was moved to be seated in the courtroom and then view the interpretive exhibit which captured the essence of that crucial time in human history.

Our final stop of the day, as a group was a small reception at the Hirsvogel Hall. This Italian Renaissance ceremonial hall was built in the 16th century by a Lienhard III Hirsvogel as a gift to his bride. Unfortunately, it was a short lived marriage. This small architectural treasure noted as a tourist attraction was destroyed during World War II. It was completely rebuilt and restored by 2000 and moved to the gardens of the Tucher Mansion, close to its original site. The center piece of the Hall is the ceiling painting representing the Downfall of Phaeton by a pupil of Dürer. In this very magical setting, we enjoyed a drink and the famous Nuremberg gingerbread. But, of course, the tour was not complete without a farewell dinner at the Steichele Restaurant.

The next morning over a luxurious breakfast at Le Meridien, we slowly said our farewells

with fond memories of a tour during which the theme of the ICME/2011/Banz Monastery conference – Dissolving Boundaries – and which introduced us to young and old museums.

Call for application

RESEARCH GRANT ANNOUNCEMENT 2012

Orient-Institut Istanbul

The Orient-Institute Istanbul offers a research grant for PhD students. Grants are available to support research in the Humanities and Social Sciences on the region, its history, culture, languages and contemporary affairs. The award consists of a monthly stipend of €1000 for the duration of up to a maximum of one year.

Prospective applicants are expected to hold an M.A. degree in a Middle East-related discipline. The proposed research project should have a regional focus on, either, Turkey, the Balkans, the Volga or Caucasus region as well as Central Asia. The complete application should specify the necessity of conducting research in Istanbul, or Turkey, respectively, and include a detailed time frame for the envisioned research. A basic command of German and Turkish is expected of all applicants. Participation in colloquiums at the institute is expected. Research stays outside of Istanbul have to be coordinated with the director.

Applications must be submitted by January 15, 2012, to the:

Director of the Orient-Institute Istanbul
 Prof. Dr. Raoul Motika
 Susam Sokak 16-18, D. 8
 34433 Cihangir – Istanbul, Turkey

We also request that applications likewise be submitted by e-mail, please, to:
 <oiist@oidmg.org>

Applications must include the following documents:

- (1) Cover letter
- (2) CV
- (3) Outline of the proposed research
- (4) Letter of recommendation written by an academic supervisor
- (5) Copy of the M.A. diploma
- (6) Documentation of Turkish language skills

OPEN SOCIETY FOUNDATIONS /UNIVERSITY OF OXFORD SEEK APPLICATIONS FROM STUDENTS OF SELECT COUNTRIES FOR THE SCHOLARSHIP PROGRAM 2012-13

Open Society Foundations in association with the University of Oxford is inviting applications for the scholarship program 2012-13 to provide outstanding students an opportunity to pursue one-year taught postgraduate courses of study at the University of Oxford in subjects relevant to the needs of their countries.

Funded by the OSF and the University of Oxford, these scholarships are a great opportunity to students who have potential to become leaders, decision makers and opinion formers in their home countries.

Scholarship Provision

Each award will provide for payment of academic tuition fees, college fees, a monthly stipend for living expenses sufficient for a single student, and other agreed allowances including one return economy airfare. No financial support or

special provisions are provided for dependants or family members.

Eligibility Criteria

- Selected one year taught master's courses within the University of Oxford's Social Sciences and Humanities Divisions.
- Any scholarship awards are conditional upon you being offered a place to study at Oxford, and meeting all the conditions of that offer (e.g. obtaining the required score in English language proficiency).
- Applicants will be required to have passed an English proficiency test before being offered a scholarship. The minimum requirement for study on the eligible courses at Oxford is IELTS 7.5 (with minimum 7.0 in each component) or TOEFL – 630 (minimum Test of Written English score – 5) or Computer based TOEFL – 267 (minimum essay writing score – 5) or Internet based TOEFL – 109 or Cambridge Certificate of proficiency in English – B. Local representatives of Open Society Foundations will arrange tests for short-listed candidates after the interviews, if applicants have not already successfully taken a test in the 2 years prior to the interview.
- All applicants must have completed at least three years of BA course (in the Bologna system) or four years of university study and have obtained, or expect to obtain, the appropriate degree(s) not later than September 2012.
- Applicants must be citizens of and resident in one of the following countries during the academic year in which they apply for the award: Albania, Armenia, Azerbaijan, Bosnia, Kosovo, Georgia, and Montenegro. Applicants who are temporarily out of the country (for a total period of less than three consecutive months) may be treated as being resident.

- Applicants should be planning to return to their home country at the end of the period of study.

- Applicants should have a proven track record of success or excellence in their professional life distinguishing them from their peers and contemporaries and clear commitment to open society goals.

Preference will be given to applicants who have not previously studied in Western universities.

Please note that if you have applied, or are applying, for other grants, fellowships or scholarships with the Open Society Foundations you should alert to this in your application. While you may apply under more than one scheme simultaneously, you can be awarded only one Open Society Foundations scholarship or grant for a given period.

Selection Process

Short-listed applicants will be invited for an interview and an English language test in their home country in April 2012. Interviews will be carried out by representatives of OSF–London—in certain cases, there may also be a panel member representing the interests of the University. Applicants will be informed of the outcome of the scholarship competition in May/June 2012.

Please note that successful applicants will be invited to attend a one-month Academic Writing School organized by Open Society Scholarship Programs in Istanbul in August 2012.

Last date for submitting the applications is January 20, 2012.

HAU, JOURNAL OF ETHNOGRAPHIC THEORY

We are almost there.

On 2011.30.11 high quality, peer-reviewed anthropology is FREE and COPY LEFT.

Today we are giving you a PREVIEW of the inaugural issue at haujournal.org <<http://haujournal.org>> and introducing HAU-N.E.T., a network of research centres and anthropology departments collaborating and supporting the journal and the two connected book series. Today HAU-N.E.T. includes CNRS (France), Sidney (Australia), Manchester (UK), and Amsterdam (NL). And it is an open network: do ask us more details.

See the preview at haujournal.org <<http://haujournal.org>>. Open the attachments. Circulate. Print, post on your blog. Facebook or Tweet us.

6TH GLOBAL CONFERENCE: MULTICULTURALISM, CONFLICT AND BELONGING

(September 2012: Oxford, United Kingdom)
Deadline: March 16, 2012

6th Global Conference
Multiculturalism, Conflict and Belonging
Sunday 16th September 2012 – Wednesday
19th September 2012
Mansfield College, Oxford, United Kingdom

Call for papers:

This multi-disciplinary project seeks to explore the new and prominent place that the idea of culture has for the construction of identity and the implications of this for social membership in contemporary societies. In particular, the project will assess the context of

major world transformations, for example, new forms of migration and the massive movements of people across the globe, as well as the impact of globalisation on tensions, conflicts and on the sense of rootedness and belonging. Looking to encourage innovative trans-disciplinary dialogues, we warmly welcome papers from all disciplines, professions and vocations which struggle to understand what it means for people, the world over, to forge identities in rapidly changing national, social and cultural contexts.

Papers, workshops and presentations are invited on any of the following themes:

1. Challenging Old Concepts of Self and Other

- ~ Who is Self and who is Other?
- ~ The new value of social diversity and cultural multiplicity; breaking with homogeneity and sameness
- ~ What is the place of difference and alterity, of normality and normalisation in defining identity and membership
- ~ How to account for social membership and cultural identity?
- ~ Making sense of transformations and their effects over culture, identity and membership
- ~ Othering, excluding, stigmatising

2. Nations, Nationhood and Nationalisms

- ~ What does it mean, today, to belong to a nation?
- ~ New migrants, new migratory flows and massive movements from peripheral to central countries
- ~ Resurgence of the local and the diminishing importance of the national
- ~ Are we living post-national realities?
- ~ What is the place of cultural claims in today's forms of social membership?
- ~ Models of multiculturalism and the contemporary experience of multiculturalism(s)

~ Assimilation, integration, adaptation and other forms of placing the responsibility of change on the Other

3. Institutions, Organizations and Social Movements

- ~ Evaluating the promises and institutions of post-national governing
- ~ Institutions and organisations that do more for money than for people
- ~ Political battles over globalization
- ~ Social movements, new rebellion and alternative globalizations
- ~ Trans-cultural connections that escape institutional and political intentions or control
- ~ New forms of global exclusion

4. Persons, Personhood and the Inter-Personal

- ~ De-centering individuals and the making of persons; thinking and acting with others in mind and interpersonally
- ~ Tensions, contradictions and conflicts of identity formation and social membership
- ~ New sources and forms of belonging; new tribalism, localism, parochialism and communitarianism
- ~ Bonds of care across boundaries of inequality and exclusion, ideologies and religions, politics and power, nations and geography
- ~ Who am I if not the relation with others?
- ~ Non-recognition as cultural violence

5. Media and Artistic Representations

- ~ The role of new and old media in the construction of cultures and identities, of nations and place
- ~ Production and reproduction of cultural typing and stereotyping
- ~ The contested space of representing culture, identity and belonging
- ~ Art, media and how to challenge the rigid and impenetrable constructions of culture
- ~ Living, being and belonging through art

~ Life imitating art and fiction

6. Transnational Cultural Interlacing of Contemporary Life

- ~ What is shared from cultures? How are cultures shared? Who has access to the sharing of cultures?
- ~ Cultural claims and human rights
- ~ Exploring multiculturalism as a plural experience: Shouldn't we be talking about multiculturalisms?
- ~ Living in a context with the cultural markers of a different context: Is that transculturalism?
- ~ Languages, idioms and new emerging forms of wanting to bridge the 'invisible' divide of cultures
- ~ Symbols and significations that connect people to places other than 'their own'
- ~ Culture, identity and belonging by choice

7. New Concepts, New Forms of Inclusion

- ~ Recognition and respect without exclusion
- ~ An ethics for social relations in a new millennium
- ~ What to do with historically old concepts like tolerance, acceptance and hospitality?
- ~ Should not we all be strangers? Should not we all be foreigners?
- ~ Is there any use for cosmopolitanism these days?
- ~ Loving the other within the self; building fluid boundaries of belonging and being

The 2012 meeting of Multiculturalism, Conflict and Belonging will run alongside the forth meeting of our project on Fashion – Exploring Critical Issues and we anticipate holding sessions in common between the two projects. We welcome any papers considering the problems or addressing issues of Fashion, Multiculturalism, Conflict and Belonging.

Papers will be considered on any related theme. 300 word abstracts should be

submitted by Friday 16th March 2012. If an abstract is accepted for the conference, a full draft paper should be submitted by Friday 22nd June 2012.

300 word abstracts should be submitted to the Organising Chairs; abstracts may be in Word, WordPerfect, or RTF formats, following this order:

a) author(s), b) affiliation, c) email address, d) title of abstract, e) body of abstract, f) up to 10 keywords. E-mails should be entitled:

Multiculturalism Abstract Submission

Please use plain text (Times Roman 12) and abstain from using any special formatting, characters or emphasis (such as bold, italics or underline).

Please note that a Book of Abstracts is planned for the end of the year.

All accepted abstracts will be included in this publication. We acknowledge receipt and answer to all paper proposals submitted. If you do not receive a reply from us in a week you should assume we did not receive your proposal; it might be lost in cyberspace! We suggest, then, to look for an alternative electronic route or resend.

Organising Chairs

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The conference is part of the Diversity and Recognition research projects, which in turn belong to the At the Interface programmes of Inter-Disciplinary.Net. It aims to bring together people from different areas and

interests to share ideas and explore discussions which are innovative and challenging. All papers accepted for and presented at this conference are eligible for publication in an ISBN eBook. Selected papers may be invited to go forward for development into a themed ISBN hard copy volume.

For further details of the project, please visit:

<http://www.inter-disciplinary.net/at-the-interface/diversity-recognition>

[/multiculturalism-conflict-and-belonging/](http://www.inter-disciplinary.net/at-the-interface/diversity-recognition/multiculturalism-conflict-and-belonging/)

For further details of the conference, please visit:

<http://www.inter-disciplinary.net/at-the-interface/diversity-recognition>

[/multiculturalism-conflict-and-belonging/call-for-papers/](http://www.inter-disciplinary.net/at-the-interface/diversity-recognition/multiculturalism-conflict-and-belonging/call-for-papers/)

[/multiculturalism-conflict-and-belonging/call-for-papers/](http://www.inter-disciplinary.net/at-the-interface/diversity-recognition/multiculturalism-conflict-and-belonging/call-for-papers/)

Please note: Inter-Disciplinary.Net is a not-for-profit network and we are not in a position to be able to assist with conference travel or subsistence.

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**2012 CENTRE FOR REFUGEE STUDIES
GRADUATE STUDENT CONFERENCE
POWER, REPRESENTATION, AND
IDENTITY: NARRATIVES BY, ABOUT,
AND AROUND REFUGEES AND
FORCIBLY DISPLACED PERSONS**

April 20-21, 2012

The Centre for Refugee Studies (CRS) Student Caucus is pleased to announce that the Annual Student Conference will take place on April 20th and 21st, 2012 at York University, Toronto, Canada. This event offers graduate and upper year undergraduate students from across disciplines, as well as practitioners, with a keen interest in migration and refugee issues the opportunity to present and discuss their research ideas with fellow students, academics, professionals, frontline practitioners, researchers, scholars and all those interested in forced migration issues.

The definition of refugeehood laid out in the 1951 *Convention Relating to the Status of Refugees* is inextricably linked with narrative. Legally, a refugee is a person whose life comprises a particular story or plotline that includes flight as a result of feared persecution on the basis of certain grounds: race, religion, nationality, membership of a particular social group, or political opinion. Thus, refugeehood, in its strictest definition, is tied up with individual identity and life story. However, the contexts in which narratives surrounding refugees are constructed vary widely in their purposes and power relations. For example, refugees often must compile a narrative that emphasizes their own victimhood in order to meet the conditions required by assistance agencies or status determination systems. In other situations, refugees may decide to portray the ways in which they have enacted agency and resilience. Currently, many state governments construct a narrative around refugees in their

public statements and legislations that labels asylum seekers as “bogus” or “queue jumpers”, or at worst potential terrorists. Media sources, in turn, reinforce this negative perception of refugees in the public imagination. On the other hand, in speaking to potential resettlement states, donors, and the public, UNHCR and non-governmental assistance organizations often employ a discourse that underlines the need to protect certain “vulnerable” groups, such as women, children, and the elderly. Furthermore, academic research about displaced persons encounters dilemmas of narrative, including whether the ‘voice’ of the refugee is being truly heard beyond the researcher’s own agenda as well as issues of ownership and usage of the findings.

Therefore, the goal of this conference is to explore the multiple contexts, motivations, and power relations inherent in this vast array of narratives by and about displaced persons. We hope to exchange research and ideas in order to better understand the complex and multi-faceted experiences of displaced persons and to reposition these narratives from the margins of vulnerability into our broader understandings of human life. This overarching theme seeks to embrace a comprehensive and interdisciplinary discussion of (forced) human migration. We welcome you to submit proposals on a wide range of topics, including but not limited to:

- Life stories about refugees
- The use of narratives in the Refugee Status Determination process
- Intersectionality of oppression and refugee narratives/claims (gender, race /racialization, class, sexual orientations, etc.)
- Discourse analysis of different sources of refugee portrayal, i.e. government legislation, international agency funding appeals, media stories

- Artistic and literary representations of the forced migration experience
 - Methodological and ethical issues when doing research with refugees and displaced persons
 - Settlement challenges and services in the host society
 - 'Refugees' vs. other experiences of forced and/or 'irregular' migration
- A selection of strong papers submitted to the conference will be considered for publication in the peer-reviewed journal, REFUGE. If you are interested in having your submission considered for publication, please adhere to the REFUGE author guidelines, requiring papers no more than 7,500 words, double-spaced and formatted according to the newest version of the Chicago Style Manual. More details about author guidelines and the journal can be found at www.yorku.ca/refuge.

Submissions that fall under the category of visual, audio, and performing arts are also welcome. All acceptable art submissions will be exhibited at the conference location. Group/panel submissions are also invited.

INSTRUCTIONS FOR ABSTRACT SUBMISSION

Individuals or groups wishing to participate in the conference **MUST** submit a 250-word abstract by **February 28th, 2012**.

Abstract submissions **MUST** be accompanied by the following:

1. Name(s) of presenter(s)
2. Key presenter e-mail address
3. Title of abstract
4. A short personal profile (no more than 150 words)
5. Indication of whether the presentation will be made by a panel or an individual
6. Indication of the type of audio-visual aids needed (i.e., projector, laptop, DVD

player etc.)

Abstracts should be submitted electronically to crsconference2012@gmail.com by February 28th, 2012.

Presenters who wish to be considered for publication in REFUGE must their completed papers to crsconference2012@gmail.com by April 20th, 2012.

For more information about presenting at the conference please contact crsconference2012@gmail.com.

For more information about registering for the conference and event details, please refer to our website, which will be available in late January 2012.



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Very important notice

The next newsletter is going to be published by March 31st. Therefore, all materials should be sent to the newsletter editor by March 10th.

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