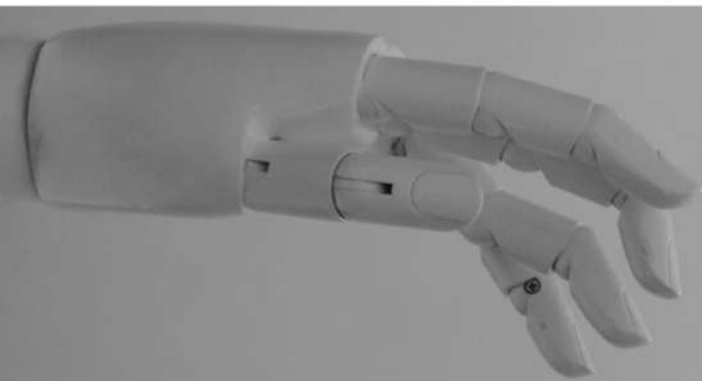


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WCAA NEWS



CONSTITUENT MEMBER OF THE WORLD ANTHROPOLOGICAL UNION (WAU)



OVERVIEW:

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- The Return of the Social - Italian Society of Cultural Anthropology (SIAC) 4th National Conference
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- Associations' News

WCAA HIGHLIGHTS

REIMAGINING ANTHROPOLOGICAL KNOWLEDGE PERSPECTIVES, PRACTICES, AND POWER

The World Anthropological Union Congress 2024 organisers invite you to submit a panel for the inaugural WAU Congress being held in Johannesburg, South Africa, from the 11-15 November 2024. The WAU Congress is being organised by Anthropology Southern Africa and hosted by the University of Johannesburg. We represent anthropologists from seven southern African countries and provide a venue for publishing academic papers via our journal Anthropology Southern Africa.

The WAU Congress is both in person and online. The congress has planned a series of social and cultural activities and therefore encourages physical presence.

Panel proposals are being accepted until January 22, 2024. You can check the complete timelines and other details at [WAU Congress Website](#).

Hey ChatGPT! Write me an Article about your Effects on Academic Writing

By Eric S. Henry
Saint Mary's University

ChatGPT is a freely available artificial intelligence (AI) language interface released in December 2022 that can write naturalistic prose and, as many concerned educators have noted, craft polished essays on almost any topic. The capabilities far exceed previous AI writing tools since ChatGPT was trained on a large-scale 500-billion-word English language text corpus drawn from webpages and published books. In a final step, its responses were then fine-tuned by human trainers who ranked the outputs, providing feedback to the AI that improved how it tackled various questions. Almost all of the commentary about ChatGPT in the media and within academia has been about the consequences of this technology for academic integrity: how will we know that students are not cheating on their essays? However, I want to consider the impact of ChatGPT on language and the modern culture of writing.

But first, to test the technology's acumen, I asked ChatGPT to create essays based on the prompts for my class assignments. For instance, one of my classes watches a documentary about bilingual immersion education and is then asked to illustrate how the film demonstrates concepts from the course readings. The results were fairly revealing: the AI generated plausible answers written in a formal academic style free from any obvious grammatical errors. Some

of the writing was a little stilted, and the response was far too short for an essay, but it was indistinguishable from a human-generated text. Nevertheless, some people have noted shortcomings in ChatGPT's writing. The software is very adept at writing confident answers even when its facts are entirely wrong. Incorrect output is a product of the software's training database. Bad or dubious information at the input level leads to bad information at the output level and ChatGPT has no ability to evaluate the veracity of the information it provides. Moreover, the software also exhibits a cultural bias since the sources it was trained on were primarily Western English-language ones. Much of what it knows about non-Western cultures is drawn from sources published in English.



In the case of my class assignment, ChatGPT did run into some issues in terms of the content of its writing. The software had some knowledge of the documentary's content and was generally aware of major concepts in the field, but it was unable to apply what we had done in class to the film. All it could do was state that the film showed these concepts, but could not explain how they were relevant. This demonstrates a major weakness in the use of AI tools for

academic writing: although the software understands genre and style, it cannot offer analysis and reasoning. That is because ChatGPT does not "think" in the same way we expect human authors to; its intelligence is, after all, artificial. AI has no metalinguistic awareness, no ability to make new intellectual connections or draw novel conclusions. AI-generated essays are therefore written in admirable prose, but end up saying very little.

Nevertheless, ChatGPT will no doubt change the world of writing – and this is a good thing. Most of the writing we engage in just an exercise in busywork. Annual reports, strategic plans, business prospectuses, and even report cards for children are not original works. The authors cobble such documents together from templates or other documents in much the same way ChatGPT does when it writes. We are fooling ourselves if we think they have intention and meaning, yet we write them and read them anyway. I sincerely hope that AI language programs force us to reconsider our approach to writing. If a computer can churn out the benign, boring, useless writing that we all have to do as part of our jobs, or as citizens, or as consumers, then let it.

I therefore have absolutely no problem with AI. We can use it to write a quarterly sales report or a vision statement. But students should also know that they cannot just rely on the software to do all their writing for them. At some point in their lives, they will need to write something that matters: a cover letter for their dream job, a journal article or even a love letter. That is when ChatGPT will fail. In the meantime, however, I will be asking ChatGPT to write my annual report to the dean for me.

The Return of the Social

Italian Society of Cultural Anthropology (SIAC) 4th National Conference

Sapienza University of Rome
21-23 September, 2023



On September 21-23, 2023 the 4th National Conference "The Return of the Social" of the Italian Society of Cultural Anthropology (SIAC) was held in Rome. Encompassing 32 panels, 63 slots, and 10 parallel sessions, the Conference gathered over 350 scholars in anthropology from Italy and abroad to reflect on making, unmaking, contesting, imagining and reimagining notions of the social and society at multiple levels and in different contexts and situations.

The red thread of the Conference, the "return of the social", as both a meaningful analytical perspective and a collective experience, dialogues with Bruce Kapferer's volume *The Retreat of the Social* (2005), a perceptive diagnosis of the processes underway, both in the social sciences and the realities they study, at the beginning of this new millennium. Changes in the ideological organization and functioning of national states were in fact breaking the vital relationship between social theory, reformist policies and the political will to foster social transformation that had engendered the social sciences and anthropology in the 19th century.

Almost twenty years later, we must recognize that if the social and society have lost some intellectual appeal in anthropology, this has happened unevenly in relation to themes – and, above all, geographies – of research. For anthropologists working in Africa, the Indian subcontinent, Latin America, the Middle East, Oceania and Southern and Eastern Europe, care, circular economies, emerging solidarities, heritage, forms of belonging and family ties – to cite only a few examples – are some of the areas that have been renewing the discussion on how societies think and build themselves on daily basis. The study of migrations has broadened the understanding of human networking capacities through the construction of communities of affection, political participation and economic initiative that cultivate a sense of identity and collaboration despite the geographical dislocation of participants.



Elisabeth A. Povinelli
Columbia University

Above all, events, and processes unforeseen at the beginning of this new millennium call for a fresh approach to the social and society which is capable of capturing the emergence of relational, social and organizational forms that are conceived of and proposed as alternatives to extractive capitalism and neoliberal visions of politics and the economy.



Mariane C. Ferme
University of California, Berkeley

Guest Keynote Speakers of the Conference were Elisabeth A. Povinelli (Columbia University), with a lecture entitled "[Rising Tides | Melting Glaciers: The Social Signature of Concept Building](#)", and Mariane C. Ferme (University of California, Berkeley), who talked about "[Spatiotemporal Analytics and Agrarian Landscapes in West Africa](#)".

Please consult the [complete program and book of abstracts](#), as well as the [SIAC Conference Webpage](#) for more information.



Artificial Intelligence: Will It Expand the Scope of Strengthening Anthropological Knowledge?

By Rajat Kanti Das

Editor, Journal of the Indian Anthropological Society (JIAS), Kolkata, India

Intelligence, when defined as an innate ability, initially creates certain controversies. The main controversy ranges between the ability genetically given to an individual and a skill that can be developed in the context of specific environmental factors. These are questions which have been bothering us for decades. With the introduction of artificial intelligence as an effective tool of human capacity development and its experimental use in human progress, all our thinking about intelligence has been diverted to devising new techniques and computer-aided programmes for empirical inquiry. AI now reflects the ability of machines to perform tasks that are typically associated with human intelligence, such as learning, problem-solving.

Although artificial intelligence was founded as an academic discipline in 1956, it was only after 2012 that 'deep learning' was introduced into its armoury which may surpass all previous AI techniques. The traditional goal of AI-based research covers such processes as reasoning, learning, natural language processing, perception and support for 'robotics'. AI researches have adopted and integrated a wide range of problem-solving techniques like mathematical optimization, formal logic, artificial neuron networks, and methods based on statistics, probability and economics. It also draws on

psychology, linguistics, philosophy, neuroscience and many other fields of enquiry including anthropology. If there is any principle involved behind its functioning, it is that thinking is a form of computing. This, in other words, means the relationship between mind and body is similar to or identical with the relationship between software and hardware. Does computer have a mind? Earlier, Philosopher John Searle (1999) characterized this position on a "strong AI", which could be an answer to this. He wrote, "The appropriately programmed computer with the right inputs and outputs would thereby have a mind in exactly the same sense human beings have minds." There may still be some doubts about how far it would be possible for the computer to grasp the finer qualities of human mind like alignment with morality and humanistic values, appreciating beauty, acts of joy and happiness and the like. By and large, AI-based approaches to study human and its activities fall into two categories. The 'top-down' approach seeks to replicate intelligence by analyzing cognition independent of biological structure of the brain and relying on the processing of symbols. The 'bottom-up' approach, on the other hand, endeavours to create artificial neuron networks in imitation of the brain's structure.

With the adoption of the 'Strategy on New Technology' by the UN Secretary General in 2018 followed by the most recent European Commission proposal to regulate artificial intelligence system, use of AI in anthropology has got a boost. Anthropology and its ethnographic method could contribute to our understanding the AI- turn global governance. This could be done by shedding greater light on the effects that the use of this technology has for the society, the work it has done for institutions, and the production and

application of international law on all types of societies so meticulously studied by anthropologists. Pierre Calame (2012), the French scholar, makes a special mention of anthropologist Elinne Le Roy as she seeks ' laws unvarying functions beneath the infinite variety of its concrete forms in different societies.' India could substantially add to this seemingly endless variety. To work out a common strategy for all the diverse forms of society, application of AI may have some advantages. Culture may also provide an 'ideal anthropological terrain' for AI to explore it more deeply. AI can not only assess culture as it remains functional, it may also impact culture-based knowledge. It can be successfully applied in a crisis situation like Covid-19 when all the knowledge gained about the virus comes into clash with culturally-nurtured values, when the suffering caused by the virus could be considerably mitigated by the culturally-developed knowledge system. Culture is, after all, an orientation of mind and there is a strong mental component involved in the way it influences human action. This consequently adds to our 'power of knowledge'.

References:

- Beal, J and Winston, Patrick. 2009. "The New Frontier of Human-level Artificial Intelligence". IEEE Intelligent Systems.24: 21-24.
- Calame, Pierre. 2012. "Essays on Oeconomy". Trans. Michael C. Behrent. Binary University College: Malaysia.
- Searle, John. 1999. "Mind Language and Society". New York: Basic Books www.caloridge.org American Journal of International Law.

Nigerians plan anthropological conference

The Ethnological and Anthropological society of Nigeria (EASON) will hold its annual conference from 23 to 25 November 2023. Its theme, "Anthropology, Literature, and the Anthropocene", reflects the focus of this conference that will look at the future of anthropology in that part of the world focusing on the relationship between the discipline and creative literature. It will take place in the Benue State University, Makurdi, in the lower northern districts of the country, where a centre for cultural studies is also being planned. EASON's president, Professor P-J Ezeh, says that the centre may be inaugurated on the occasion.

The relationship between socio-cultural anthropology and creative literature is more than casual, yet not often do our research interests recognize this interaction. Perhaps the most obvious shared interest between both is that each is interested in humans acting as social elements. Of course while writers of creative literature typically employ fiction to send their message, anthropologists base their report on information painstakingly gathered by observing and participating in the social processes of the human groups whom they study. Both have their comparative levels where practitioners' functions go beyond idiographic levels: ethnology for the anthropologist and comparative literature for the literary scholar. Each has its theoretical space that host formulations that serve as the touchstones for analytical efforts of researchers in the two intellectual spheres. Each has its research methods as well. A good number of poems, dramas, and novels of the immediate post-independent period in Nigeria and other African nations had strong ethnographic feel. Critics and general readership saw them as such. They have sometimes been described as "quasi-anthropological novels".

Apart from contributions of classicists in the early days of anthropology, which were no less significant, there have been

anthropologists who have doubled as creative writers: for example Ruth Benedict, Saul Bellow, and Zora Neale Hurston. Nearer home here, Jomo Kenyatta's ethnography and his fiction are both celebrated. They have been qu novelists who took anthropological themes in their stories—stories such as William Golding's *Lord of the flies*, Ngugi wa Thi'ongo's *The river between*, Onuora Nzekwu's *Wand of noble wood*, and many others. Tools developed in either discipline have been adopted and adapted with immense benefits in the other.

Anthropocene is the term that is formulated to refer to the new geologic age of our planet. It describes the commencement of an epoch in which the condition on our planet is being shaped by the activities of the species, *Homo sapiens sapiens*. Evidence of this transformation is found in such phenomena as climate change and perturbations of the geographical features of the environments as they are familiar to us. The ice of the North Pole is melting, drought is frequent in Africa, natural disasters and extreme climatic events spread to various locations. These negative modifications of the planet are all traceable to such activities of humans as habitat destruction, emission of carbon dioxide in industries and other activities employing fossil fuel, extraction of natural resources in avaricious measures, and related pursuits. As usual, it is how these phenomena impact on traditional sociality of humans that anthropologists are concerned with. How may anthropological knowledge be used to intervene in such relational and occupational issues as urbanization, environmental pollution, deforestation, use of fossil fuel, and similar activities that drive these processes? How may anthropologists package their interventions? What needs to change in the way that anthropologists research so as to address these challenges, or are the old methods sufficient for the purpose?

There are those like Pandian (2019) who have suggested a heightened collaboration between anthropologists, creative writers and philosophers. Conversely there are also those like Ezeh (2022) who advise that while interdisciplinary collaboration may help in some contexts, caution is necessary. Production of anthropological knowledge requires methods which

specialists in other disciplines may not have practiced on.

The Nigerians say that they plan a conference that will enable researchers to present papers that have explored the interstices of the two intellectual provinces. In this conference, papers that are researched in the anthropological theoretical and methodological traditions are expected. Innovations with due conceptual and methodological rigour will be welcome, as will contributions from kindred disciplines. The theme is: **Anthropology, literature, and the Anthropocene**, with subthemes that reflect this central concern. Participants are expected from other countries and continents. The subthemes are:

- a) Ethnological values of creative writing
- b) Is anthropology an insular discipline?
- c) Is it anthropology or anthropologies?
- d) Museums as windows to the past cultures and technologies
- e) Relevance of museums to inter-group relations
- f) Weathering climate change through anthropology
- g) The cost of neglect of anthropology in post-independent Nigeria
- h) Anthropocene: is the epoch fact or fallacy?
- i) Indigenous communication in the Anthropocene
- j) Communicating environmental issues in the Anthropocene
- k) Preserving of African languages and literature in the Anthropocene
- l) Translation of African languages in the Anthropocene

They plan to publish a book comprising the best of the papers to be presented. They believe that in Africa it will be the first anthropological collection under one cover on the subject of the cooperation between anthropology and literature in the new age of Anthropocene and it may prompt more researches on this important but largely neglected subject. Efforts are being made to work out online participation for those who may not be able to travel to the conference venue.



Anthropology Southern Africa (ASNA) presents:

The inaugural World Anthropological Union Congress 2024

CO-CONVENORS

Dr Helen Macdonald
Treasurer: ASNA, WCAA, IUAES and WAU
University of Cape Town

Dr Gcobani Qambela
President: ASNA
Member: WCAA Council
University of Johannesburg

WAU CONGRESS THEME:

REIMAGINING ANTHROPOLOGICAL KNOWLEDGE: PERSPECTIVES, PRACTICES, AND POWER

As a self-reflective and reflexive discipline, Anthropology has seen concomitant shifts in knowledge and practice. Most notably, since the 1960s, we have seen [post -] theoretical movements:

- Post-structuralism;
- Post-modernism;
- Post-colonialism;
- Post-humanism;
- Post post-colonialism -> decolonial shifts

Anthropology enjoys a unique position amongst the social sciences – we value plural knowledge through cultural relativism and steadfastly oppose ethnocentrism, both of which contribute to our distinct perspectives. We recognise the constructed nature of knowledge and the power dynamics which shape our understanding of the world.

Anthropological knowledge is ever-evolving – attend a congress that delves into the various facets of knowledge making and the diversity in theoretical, geographical, and ontological dimensions of knowledge production.

Sub-themes:

1. Theories and methods in anthropological making over time;
2. The politics of producing anthropological – palaeoanthropological knowledge;
3. Ideas and ideals of ethnographic practice;
4. Post-covid practices in anthropological knowledge making;
5. The role of new technologies in fieldwork;
6. Ideas of truth and/ or post-truth in knowledge-making and representation;
7. Ethics, knowledge, and power;
8. Anthropologies across the disciplines

DATES

ASnA Annual Conference
7th and 8th November 2024

WAU Meetings*
9th and 10th November 2024

WAU Congress
11th – 15th November 2024

VENUE

The University of Johannesburg

ORGANISING COMMITTEE

Isaac Nyamongo (IUAES Pres), Gcobani Qambela (ASnA Pres and WCAA), Helen Macdonald (WAU, WCAA, IUAES & ASnA Treasurer), Anita Naudeman (Co-Chair CoC), Gabriel Darong (ASnA), Gabby Dlamini (ASnA VP), Karabelo Temesi (ASnA), Melusi Dlamini (ASnA), Tian Chen (ASnA), Heather O'Leary (ex Chair CoC), Shabnam Shaik (ASnA)

SCIENTIFIC COMMITTEE
50% international members

LUSOPHONE AND FRANCOPHONE STREAM
CO-ORDINATORS
Carlos Eduardo (Mozambique)
At least one co-ordinator outside of the African Continent

About the previous edition:

ASNA 2023: GRABOUW, WESTERN CAPE

- First in-person since COVID-19
- Organised by an online council across South Africa
- Highest attended ASnA conference
- 160+ abstracts received
- 110 papers presented
- Four consecutive panels
- ASnA journal special issue
- International presence
- Strong student presence – strong future

ABOUT ANTHROPOLOGY SOUTHERN AFRICA (ASNA)

- Professional association representing anthropologists from 7 countries across Southern Africa.
- Largest annual anthropological conference on the African continent
- Successful association journal Anthropology Southern Africa
- Mandate:
 - Promote anthropology in southern Africa;
 - Support anthropological research across the African continent;
 - Encourage, establish, and maintain anthropological networks across the African continent and globally;
 - Disseminate anthropological knowledge in the academic milieu and to the wider public.

* Side trip to the Kruger Park for everyone else. Discounts available for attending both conferences

Portuguese Anthropological Association (APA)

Also available in its Portuguese version, we are now publishing the English version of the research on the history and current challenges of the Portuguese Anthropological Association (APA):

Teixeira, Carla Costa, 2023. "From the Deconstruction of the Nation-Empire Duality to the Reaffirmation of Anthropology in Portugal: The History and Contemporary Challenges of the Associação Portuguesa de Antropologia (APA)", in BEROSE International Encyclopaedia of the Histories of Anthropology, Paris.

URL BEROSE: [article2819.html](https://berose.org/article2819.html)

Ethnology and Anthropology: Anthropological Perspectives on the COVID Pandemic

A special issue of Issues in Ethnology and Anthropology, themed "Anthropological Perspectives on Covid-19" came out a few days containing papers that were presented at the 2021 IUAES Yucatan Congress. The panel—Anthropological Perspectives on the COVID Pandemic: Impacts on Society, Culture, Public Policy and Governance, and Lessons for the Future—was sponsored by the WAU, the IUAES Commission on Anthropology, Public Policy and Development Practice, and the WCAA Global Cultural Policies Task Force. The co-editors of this volume were: Vesna Vucinic Neskovic, Thomas Reuter, and Soumendra Patnaik. It features six articles from around the world.

Issues in Ethnology and Anthropology is a Serbian open access journal (of the Dep. of Ethnology and Anthropology, University of Belgrade) with international visibility.

You may see this thematic volume at the Issues in Ethnology and Anthropology website, here: www.eap-iea.org

VII Congress of Latin American Association of Anthropology

The Latin American Association of Anthropology is organizing its VII Congress: "Anthropologies carried out in Latin America and the Caribbean in urgent contexts: violence, privileges and inequalities", to be held at the National University of Rosario, Argentina, 11th to 15th March 2024.

This seventh edition of the ALA Congress is co-organised by the School of Anthropology of the Faculty of Humanities and Arts of the National University of Rosario and the Anthropology Association of Rosario, returning to the place where the first of these meetings was held.

This Congress is taking place within the context of certain urgencies that are being imposed in our region. Previous editions focused on possible futures, on worlds in transition, on movements from the South and their emerging challenges. However, these possible futures seem to be crushed by realities characterized by the deepening of inequalities, the growing accumulation of wealth and resources in an ever smaller portion of the population with the consequent expropriation of the majorities, the resurgence of right-wing movements that despise human and non-human life, and which bring with them the defunding of science and the enthronement of a reactionary and conservative common sense. Of particular concern are the neoliberalization of academia and its impact on the sciences, with increasing bureaucratic pressures flattening the imagination and emancipatory potential of our anthropologies.

Violence, privilege and inequality: how do they impact on anthropologies made in Latin America and the Caribbean? What responses are imagined and deployed from our disciplinary field? What conversations or discussions do we generate to address this context? What futures do we propose to dispute? How do the different social actors respond to these expressions of domination? These are some of the questions that, articulated with the axes that we defined as transversal for the Congress, will give life to our next meeting.

VII Congress web page: <https://alacongresos.net>

Information on ALA activities here:

asociacionlatinoamericanadeantropologia.net/portal/noticias

Web page:

asociacionlatinoamericanadeantropologia.net/portal

FB: facebook.com/ALAantropologia

IG: [@alantropologia](https://instagram.com/alantropologia)

X (former twitter): twitter.com/alantropologia

CASCA 2024, May 15-18, 2024, University of British Columbia, Okanagan in Syilx Territory

For CASCA 2024 – dedicated to the theme Sedimented Histories | Vital Trajectories – we wish to celebrate the vital aspects of anthropology that have propelled us to this space and time, but also to celebrate all that continues to animate and inspire our current and future trajectories. We wish to make space for a conference that is responsive to emergent changes in the world around us and the discipline as we each know it, while respecting those lineages that are enacted, and transformed, in our anthropological practices today. There are layers to the history of anthropology, as well as to how we as anthropologists engage in our work. This conference turns our attention to the anthropologies that have come before, but also asks us to turn to the future of anthropology/anthropologies as we reflect on our past.

CASCA 2024 is a multi-access conference: there are two streams of participation available – in-person, at UBC Okanagan in Kelowna, British Columbia, and virtual, using the platform Gather.

There are five different formats for participation in CASCA 2024 in two different streams (in-person or virtual): workshops, flash talks, roundtables, panel papers, and digital posters.

Proposals for workshops, roundtables, flash talk series, and organized panels are due by January 10, 2024.

Proposals for individual flash talks, panel papers, and digital posters are due by January 31st, 2024.

Find more information and the full Call for Papers here: <https://blogs.ubc.ca/casca2024/>

CASCA 2024, 15-18 mai, Université de Colombie britannique, Territoire Syilx Okanagan

Lors de la CASCA 2024 – consacrée au thème Histoires sédimentées | Trajectoires vitales – nous souhaitons célébrer les aspects vitaux de l'anthropologie qui nous ont propulsés dans cet espace-temps, mais aussi célébrer tout ce qui continue d'animer et d'inspirer nos trajectoires actuelles et futures. Nous souhaitons faire de la place pour une conférence qui réponde aux changements émergents dans le monde qui nous entoure et dans la discipline telle que nous la connaissons, tout en respectant les lignées mises en œuvre et transformées dans nos pratiques anthropologiques aujourd'hui. L'histoire de l'anthropologie et la manière dont nous, les anthropologues, nous engageons dans notre travail comportent de nombreuses facettes. Cette conférence porte notre attention sur les anthropologies qui nous ont précédés, mais nous demande également de nous tourner vers l'avenir de l'anthropologie/des anthropologies tout en réfléchissant à notre passé.

La CASCA 2024 est une conférence multi-accès. Il y a deux types de participation possibles : en personne, à l'UBC Okanagan à Kelowna, en Colombie-Britannique ; et virtuellement, en utilisant la plateforme Gather.

Cinq différents formats de participations à la CASCA 2024 sont proposés selon deux différents volets (en personne ou virtuel) : ateliers, causeries, tables-rondes, conférences de panel et affiches numériques.

Propositions d'atelier, table-ronde, une série de causeries, ou un panel organisé doivent être soumis avant le 10 janvier 2024.

Propositions de causerie individuelle, de conférence pour un panel, ou d'une affiche numérique doivent être soumis avant le 31 janvier 2024.

Pour plus d'informations et pour consulter l'appel à contributions complet, cliquez ici: <https://blogs.ubc.ca/casca2024>

Associations' News

Anthropology Southern Africa welcomes you to Mzansi / South Africa



The World Anthropological Union Congress 2024 organisers invite you to submit a panel for the inaugural WAU Congress being held in Johannesburg, South Africa, from the 11 - 15 November 2024. The WAU Congress is being organised by Anthropology Southern Africa and hosted by the University of Johannesburg. We represent members in seven southern African countries and provide a venue for publishing academic papers via our journal Anthropology Southern Africa. The WAU Congress is both in person and online, and reflecting Africa's language diversity, the Congress is running Francophone and Lusophone language streams.

The WAU Congress organizers welcome panels that engage with the theme REIMAGINING ANTHROPOLOGICAL KNOWLEDGE: PERSPECTIVES, PRACTICES, AND POWER. From the 1960s onwards, anthropological knowledge has engaged with, and seen concomitant shifts in practice as a result of [post -] theoretical movements: Post-structuralism; Post-modernism; Post-colonialism; Post-socialism; Post-humanism; Post-truth; Post-post-colonialism. Recent shifts in some spaces have also critiqued even the notion of 'post-', such as the decolonial movement, for example. All of these critiques share a core concern with recognising the constructedness of knowledge, and the power relations that underlie what we know and how we know it. Anthropology has a slightly different perspective to many other social science disciplines in that the discipline itself is premised on a recognition of the inherent value of plural knowledge forms, through cultural relativism and an historic and contemporary disciplinary stance against ethnocentrism.

Submit a panel proposal and check the deadlines at [WAU Website](#)



About WCAA

World Council of Anthropological Associations (WCAA) is a network of national, regional and international associations promoting worldwide communication and cooperation in anthropology.

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