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# WCAA NEWS



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## OVERVIEW:

- Towards an Anthropology of Epidemics Yet to Come
- The Ebola outbreak in Uganda: What we know and what it portends
- Floods in Pakistan Remind Us That Decolonization Is the Key to Disaster Resilience
- Ethnology and Anthropology back on the list of disciplines officially recognized in Poland
- Inside the War in Ukraine: An Anthropological Sketch
- Civilization destruction
- What is happening in Iran today
- Losses
- Associations' News
- IUAES and WCAA News

## WCAA HIGHLIGHTS

The World Council of Anthropological Associations, formed in 2004, is an association of associations from around the world. Each association member is represented by a delegate: a president or representative. As of this writing in 2021 there are 54 member associations, representing tens of thousands of anthropologists. The WCAA has meetings every two years, attended by its representatives and delegates, generally taking place at meetings of World Anthropology Congress. The WCAA also meets at other large meetings of anthropologists around the world several times a year. The WCAA has a Chair and an Organizing Committee, elected every two years from representatives around the world, who discuss the WCAA's activities at monthly meetings and decide on policy matters of a more urgent sort than can be discussed at the WCAA semi-annual meetings.

The WCAA emerged from conversations about world anthropologies, with the aim of promoting a more diverse exchange among anthropologists globally. There have always been very close connections between world-systems of power and disciplines such as anthropology. There has been an Americentrism and Eurocentrism in the discipline, whereby certain anthropologies are imposed as central and others are seen as alternative or peripheral. The WCAA seeks to raise awareness of this situation, and to promote and champion anthropologies around the world as engaged in a truly global endeavor.

## Towards an Anthropology of Epidemics Yet to Come



By Gideon Lasco

Department of Anthropology,  
University of the Philippines  
Diliman and Development Studies  
Program, Ateneo de Manila University

Over the past two years, anthropologists around the world have bravely carried on with their praxis, even as they faced personally and professionally unprecedented circumstances. This is the first pandemic that have been extensively documented and analyzed by anthropologists all over the world - from collective, often-impromptu projects of 'bearing witness' during the early pandemic to edited volumes and special issues that have been published since.

Taken together, anthropologists have forcefully argued for looking at the pandemic as a social, cultural, political, and ecological phenomenon: one that is imbricated in our economic, postcolonial, racial, and environmental conundrums, and one that is syndemic with other

health concerns - from noncommunicable diseases to mental health. Both implicitly and explicitly, they have also used the pandemic as an argument for recognizing the relevance of the social science in general - and anthropology in particular - in addressing public health crises, echoing warnings that have been raised long ago.

And yet, as the pandemic recedes into view, there is the risk that this entire collective enterprise would be left unfinished, its analytic promises unfulfilled, its lessons unlearned. How might we continue an anthropological engagement with the themes, insights, and lived experiences we have grappled with, in ways that will allow us to help anticipate - and perhaps avert - the epidemics yet to come?

First, borrowing from Priscilla Wald's notion of "outbreak narratives", we need to recognize our role as *narrators* of the pandemic, making sure that such a responsibility does not lead to erasures. From living with long COVID to coping with the pandemic's enduring consequences particularly among the poor and the marginalized, there are many important accounts that must necessarily complicate the longed-for transition to endemicity and "normalcy". Moreover, there are also creative and unexpected forms of grassroots resistance and solidarity that must likewise be included when the story of the pandemic is told. Furthermore, as we anticipate future health crises, we must be mindful that a phenomenon akin to a "covidization of research" might ensue, silencing other equally-important but less-

sensational crises.

Second, we need to continue contributing to efforts to exact accountability from individuals and structures of power that have rendered people more vulnerable, not just to the virus but to consequences of pandemic responses. These critiques can be directed at individual political actors and particular governments - but they can also be aimed at architectures of power and knowledge that have led to particular COVID responses, for instance, interrogating the epistemic authority of "expertise" in public health - and challenging the very explanatory models of global health.

Finally (and more pragmatically), anthropologists must not fail to apply methodological and logistical lessons for responding to a crisis that leaves no room for regular research processes, from securing funding and obtaining ethics approvals to operationalizing digital and virtual ethnographies. To be sure, the need for "emergency ethnographies" has been raised even before COVID-19, but after the pandemic, the need to come up with such guidelines and protocols can no longer be ignored.

Indeed, when another pandemic comes, we must be ready to bear witness anew, this time with the benefit of lessons learned from COVID-19. As Higgins, Martin, and Vesperi wrote, early in the pandemic: "No one can predict the future in the face of today's thorough uncertainty. But as anthropologists, we are well placed to wonder about possible future directions."

# The Ebola outbreak in Uganda: What we know and what it portends

By Isaac K. Nyamongo<sup>1</sup> & Khamati Shilabukha<sup>2</sup>

<sup>1</sup>Medical Anthropologist, 2022 Pelto International Award Recipient, Chair WCAA and Cooperative University of Kenya

<sup>2</sup>Anthropology, Gender and African Studies, University of Nairobi

Ebola continues to make its oscillatory journey across Africa uninterrupted since it was discovered in 1976 in two parallel outbreaks in South Sudan and Congo, from the Democratic Republic of Congo to Liberia back to DRC and now in Uganda. It is not the first time it is coming to Uganda. In 2000 the disease killed over 200 people in Uganda. In 2014-16 it was the turn of West Africa where it killed in excess of 11,000 people.

According to the World Health Organization, in the past couple of weeks (going back to somewhere early October 2022) Uganda has reported a total of 130 cases, 43 of them fatal. That makes for a 33% case fatality rate from lab-confirmed cases which is an increase from a case fatality rate of 28% a week earlier. Before it was reported, it is suspected that the virus may have been circulating for as long as three weeks. The outbreak involves the rarer Sudan Ebola strain, for which there are no approved treatments or vaccines.

Apart from deaths in the general population, health care workers have been affected too. At least 11

healthcare workers have been infected (of whom four have succumbed). Additionally, there are other individuals who died before any samples could be taken but were linked to confirmed cases. It is quite possible that these deaths were due to ebola. But, there are also recoveries.



Public health officials must move to put in place measures that prevent further spread of this highly fatal disease. It is worrying enough that cases have been reported in Kampala, Uganda's capital and largest concentration of people in the country. This worry was captured in WHO's Director General Tedros Ghebreyesus when he said: "Although these cases are linked to known clusters, the very fact that there are cases in a densely populated city underscores the very real risk of further transmission, and the very urgent need for increased readiness in districts and surrounding countries." (WHO Director General Tedros Ghebreyesus, Nov, 2022)

Consider this. In Kampala (which is worrying due to a large concentration of a highly mobile population) 13 cases recently reported were linked to a man who previously died of the



disease.

This man's wife died, his six children who attended three different schools died as were two health care workers who cared for the man. Consider this also, a 9-year old girl who died was a contact to a known ebola case. There are possibly many more similar cases.

Could these deaths have been avoided had the authorities put in place proper quarantine procedures? Could these have been avoided had authorities put in place proper contact tracing procedures? Data available shows that across eight districts so far affected 1,777 contacts have been identified with 87% of them under monitoring. This could point to challenges in contact tracing efforts as well as in monitoring of confirmed cases.

The spread of diseases like Ebola must be understood alongside other culturally-driven practices such as mother-child bonds, childcare practices, patient care and funerary rites pertaining to the departed. Anthropologists are best placed to deal with these and best placed to advice public health experts on how to respond.



# Floods in Pakistan Remind Us That Decolonization Is the Key to Disaster Resilience

By Omer Aijazi  
University of Victoria

*The moody Neelum river surges as it pleases, destroying everything in its path, retreating only at whim. Those who live near the waterway and its many tributaries are forced to endure its unpredictable tantrums. The melting Himalayan glaciers and rain give it further strength.*

*The Neelum river cuts through the Neelum valley in Pakistan-controlled Kashmir before reinventing itself as the Kishanganga river, heading into Kashmir under India's rule. The river connects the two sections of Kashmir, a disputed and colonized territory claimed in its entirety by the two countries along with China.*

*To protect homes from seasonal monsoon flooding, homes near the Neelum river and its tributaries are typically raised. Valuable items such as passports, identity cards, and any reserve cash or jewelry are secured in waterproof boxes tucked away at arm's reach in the upper levels of homes. People learned from the massive floods back in 2010, that when the river swells up in anger, there is little notice to get out of its way.*



Children enjoying the Neelum river prior to this year's monsoon rains-  
photography by the author

*In September this year, Bilal frantically texted me from his outpost in Sindh, a province in Pakistan's south. Bilal is a junior soldier in the Pakistani military, stationed hundreds of miles away from his village in Neelum. I have known Bilal since 2014, as part of my ethnographic research in the region. Neelum is not accessible to foreign researchers. Being from Pakistan, and having worked extensively in the region in disaster response, offers me a rather privileged entry into communities whose voices remain under-represented in disaster research.*

*Heavy monsoon rains hit Neelum this year, like much of Pakistan. In Pakistan's mountainous regions, rainfall can quickly trigger flash floods. These take the form of raging torrents that rip through riverbeds and mountain canyons, sweeping away entire villages.*

*Bilal's superiors rejected his request for an emergency leave. He wanted to rush home and assist his mother and siblings evacuate in anticipation of widespread flooding. His supervisor heard on the radio that rains in Kashmir have largely subsided, thus, he declined the request. He wanted his regiment to be ready should the flooding in the rest of the country worsen, and the army is called in for relief work.*

*Photographs and videos sent by Bilal's brother through WhatsApp, a wildly popular messaging service in Pakistan, showed that the Neelum river had indeed swelled up. The rumbling and raging sound of the water was hard to ignore. If the rains continued, Bilal's village would surely be flooded. Neighbors had already started to leave their homes, shifting their belongings and livestock to higher*

*grounds.*



A shop destroyed by the overflowing Neelum river- photograph by Ahmed, Bilal's brother, transmitted through WhatsApp

*Bilal was furious. He felt his superiors did not value Kashmiri life. Interestingly, despite a highly competitive recruitment process, Kashmiris make up significant numbers in the military, owing to the lack of alternative employment opportunities in the region. Many feel that they are simply exploited for their labor with no bearing on the resolution of the Kashmir conflict; another important motivation for joining the military.*

*The Pakistani state set up local disaster management authorities across the country, including in Kashmir, a lesson learned from the devastation of the earthquake in 2005, when no coordination mechanisms existed. "But the disaster management authority does not consider Kashmir as such," Bilal complained, "We cannot simply leave our ancestral homes and move elsewhere. If we do so, our claims to Kashmir will be lost." In their planning reports, the local disaster management authority considers the Kashmir dispute a 'natural disaster,' the same way it treats flash floods or earthquakes. This enraged Bilal, "How is stationing your army along a make-believe border, or denying Kashmiris the benefits of the region's resources a 'natural disaster'?" He pressed further, "You cannot manage your way out of colonial rule as you perhaps can out of*

a disaster.”

Several local activists in Neelum pointed out to me that the Pakistani state does not invest adequately in risk reduction measures in Kashmir because of the volatile nature of the region and proximity to the Line of Control (LoC). This heavily militarized de-facto border separates the two Kashmirs. The Pakistani army maintains bunkers near the LoC for people to take refuge during periods of cross-border firing.

Hence a vicious cycle is created; the increasing frequency of disasters and military conflict destroy existing infrastructure, dissuading the Pakistani government from investing in risk-reduction technologies such as flood walls or evacuation shelters.

“What is the point?” one disaster management official stationed in the region confided, “Whatever we build will either be destroyed by the Indian army or swept away by the river or by landslides.”



A dated flood protection wall installed by an NGO, following floods in 2010. The structure has since then deteriorated - photograph by the author

Communities in Kashmir are highly

susceptible to environmental catastrophes or are unable to recover from them, not only because of poor planning or careless humanitarian intervention, as commonly insisted, but because of the conditions of colonialism that structures these domains. Disaster resilience in Kashmir can only be achieved if the structures of colonialism are dismantled, and a future for the region is ascertained that is in line with local aspirations.

The rain eventually subsided in Neelum, and thankfully the floods never entered Bilal's village. However, much of the rest of the country was submerged, disrupting the lives of over 33 million people. The heaviest hit districts of Sindh, where Bilal is stationed, remain underwater.

## MULTILAB | LABORATOIRE MULTILINGUE

The Anthropen/ WCAA Multilingual Lab seeks to contribute to key contemporary debates in anthropology by bringing attention both to emerging concepts and to stimulating re-readings of classical notions within the broad field of the sciences of culture.

Le laboratoire multilingue d'Anthropen et du WCAA cherche à contribuer aux principaux débats contemporains en anthropologie en attirant l'attention à la fois sur des concepts émergents et sur des relectures stimulantes de notions classiques dans le vaste domaine des sciences de la culture.

## Déjà Lu Issue 10 | March 2022

Déjà Lu ("Already read") is an initiative of the World Council of Anthropological Associations that aims at pluralizing the dissemination of anthropological knowledge on a global level.

The latest issue of Déjà Lu is out and available at WCAA webpage. You can check it out for free in the following address:

<https://www.waunet.org/wcaa/dejalu/issue10>

## En sus propios términos

This initiative of the World Council of Anthropological Associations (WCAA) creates a channel for the World Anthropologies to express themselves in their own languages.

Aiming at displacing the locus of hegemonic enunciation, this space honors the original languages of the anthropologies and, through them their roots, identities and projections.

Check it out on WCAA website:

[www.waunet.org/wcaa/propios terminos](http://www.waunet.org/wcaa/propios_terminos)



## Ethnology and Anthropology back on the list of disciplines officially recognized in Poland



By Michal Buchowski  
Adam Mickiewicz University, Poznań  
Past President of the Polish  
Ethnological Society (2005-19)

In 2018 Polish authorities implemented a reform of higher education that reorganized the list of officially recognized disciplines. Each discipline was now to be represented by a significant and comparable number of scholars. Anthropology/ethnology was merged together with cultural and religious

studies to form a new “discipline” under the label of “cultural and religious studies”. Two things should be noted here. First, this decision was a case of the tail wagging the dog, since some disciplines were created essentially for administrative assessment reasons, and thus, to a large extent, arbitrarily. Second, within this new creation, the subject matter of anthropology and ethnology was missing. This meant that although anthropologists continued to work in departments of ethnology and anthropology, teach programs of study under the label of “ethnology”, and do research on anthropological topics, the name “ethnology/anthropology” was absent from the officially established nomenclature. As a wise, old saying goes, what is unnamed does not exist.

The Polish anthropological community vigorously protested this decision. Several letters were sent to the ministry by various organizations, including the Polish Ethnological Society, the Committee of Ethnological Sciences of the Polish Academy of Sciences, and a number of university departments. A spectacular protest took place at Adam Mickiewicz University during a lecture delivered on January 14, 2019 by Jarosław Gowin, then Minister of Science and Higher Education. During

the lecture, students stood up with signs labelled “ethnology” and gagged mouths. All letters of protest were then placed in the minister’s hands by me personally (<https://gloswielkopolski.pl/poznan-niemy-protest-na-uam-podczas-konferencji-jaroslaw-gowina-zdjecia/ar/13806556>).

Among these letters were those issued by several international organizations: WAU/IUAES/WCAA, EASA, AAA, SIEF, ASA, CNRS, CREOLE M.A. program partners (universities in Barcelona, Bern, Ljubljana, Lyon, Maynooth, Vienna and Poznan), and some individual departments (e.g. Copenhagen). These letters were highly appreciated by Polish scholars, who were and remain very thankful for them. We are certain that all of these acts of solidarity strengthened our voice in the struggle to regain our discipline’s name. After four years of struggle, we all have succeeded. Under a regulation of the Ministry issued at the end of October 2022 (<https://dziennikustaw.gov.pl/DU/2022/2202>), “ethnology and cultural anthropology” have been placed on the list of disciplines officially recognized in Poland. This is a small, but important victory in the ongoing efforts around the globe to keep anthropology alive worldwide.



# Inside the War in Ukraine: An Anthropological Sketch

By Tina Polek

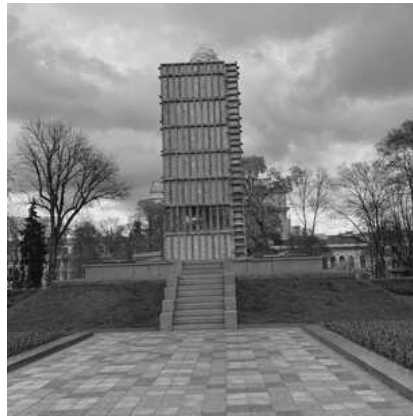
PhD. NGO Centre for Applied Anthropology

The text that you are reading right now is not research in its usual sense. It's not even an autoethnography but, rather, it's a sketch. I will try to convey the feeling of war in Ukraine from the insider-anthropologist's perspective. I will describe some ideas that are in the air and some of the patterns of everyday life. I am aware that I cannot distance myself from these events, so my presentation may be subjective and emotional. But according to the anthropological holistic approach, emotions should be regarded as an important part of the war experience and as such we don't have to exclude them from analysis.

First of all, I'd like to talk about my background. I'm a Ukrainian anthropologist with experience in both academic and business anthropology. I have remained in Ukraine since the beginning of the full-scale Russian invasion this past February. I spent the first 1.5 months of the war in evacuation in the Western part of my country, but I then returned to Kyiv and since that time I permanently live here. So, these notes are describing largely the atmosphere and perception of the war here in Kyiv. I will describe several aspects of everyday life in Kyiv in the hopes that it will help in better understanding Ukrainians and their perception of the war.

I was somewhat cynical when the term 'new normal' appeared in Ukrainian discourse during the COVID 19 pandemic. Yes, it was a tragic period with a lot of deaths, but everyday life of Ukrainians didn't change dramatically, because we are incredibly good in ignoring restrictions and rules while pursuing informal alternatives in any situation. So, after the pandemic restrictions subsided, there was nothing particularly new incorporated into our everyday 'normal' existence except three things: more opportunities for remote work, distance learning as well as the

memory of the experience of fear and anxiety brought on by the first lockdown. That's all.



But the onset of the full-scale Russian invasion on February 24 changed everything for everybody. Our everyday life is now full of new experiences and challenges we could never ever have imagined before. Somehow, we had to adapt and learn to cope under these new conditions. I'll try to draw a picture of contemporary life in Kyiv highlighting the new normal.

Now, when foreigners come to Kyiv, they are always baffled by our reaction to air raid sirens. We no longer react to them at all. One may think we are irresponsible, but how is it possible to hide every time one hears these sirens as they wail several times per day day in and day out for more than half a year? We hide only when we hear the noise of explosions, air defense shooting at incoming missiles, and several days after that. And, then, we once again pay no heed. This behavior has become the new social norm. But we are baffled with newly arrived foreigners' reactions to air raid sirens. When we are reading news about Angelina Jolie hiding in a bomb shelter in Lviv after the regular sirens, that looks strange for us, because it's not normal in our new normal.

In our new normal we don't plan, because it doesn't make sense. For example, you have to get to the bank. Nothing special, right? But you never know, whether there will be air raid sirens at that time, and if there are, sorry, the bank will be closed until the end of the alarm and public above ground transportation won't work also, as well as some shops and cafés. You just have to wait outside until the bank reopens. That's the new normal.

New ethics have also emerged as part and

parcel of our new normal. The main emotion felt by Ukrainians since the beginning of the full-scale war according to sociological research is anger. So, we release that anger by hating and expressing it in our speech. We gave ourselves the full right to hate Russians. Research also showed that most Ukrainians broke off their relations with relatives in the Russian Federation. Ukrainian media doesn't even capitalize Russia referring solely to russia. That's now normal. But arguing that Russians are victims of Putin's propaganda is not considered normal as well as any other means used to excuse ordinary Russian citizens.

When we are very angry, we could solely hate, but we also donate to the Armed Forces of Ukraine. There is a widespread maxim now current in Ukraine – when you hate, you donate. When you hear air raid sirens – you donate. When you hear explosions – you donate. When you lose a person you know – you donate. When you have a birthday, you ask your guests not to buy you presents, but rather to donate to the Army.

There are a lot of other new practices in our everyday life – curfews, limits on the sale of alcohol, the restrictions in place for men to not leave the country, blackouts because of Russian attacks to critical infrastructure and so on. All these things form our new normal as we go about our daily lives. When foreigners come to Kyiv, they are shocked that the city looks almost as it did before the war. People are walking in the streets, children are playing in playgrounds, restaurants are full of diners, and there are even premieres of new movies in movie theaters. This seems somewhat odd for a country at war, does it not? But this is a central component to understanding us. We are pretending that our life is normal. Fake it, till you make it, or something to that effect. No one forgets about the war, but this pretending helps us accept the fact that the war will last a very long time and that we have to live this life during the duration of the war, until our victory. Then, and only then, And will we admit that our new normal wasn't normal at all.



# Civilization destruction

By Carmen Rial

Universidade Federal de Santa Catarina

Brazil is taking large strides towards fascism, regardless of the results of the second round of presidential elections on October 30, 2022. Since Jair Bolsonaro was first elected in 2018 the country has plunged into a new reality unprecedented in its history. The presence of far right-wing values and political practices are annihilating conquests that took decades to attain, eroding protections for marginalized groups, and placing at risk the survival of vulnerable populations such as the Indigenous peoples and Quilombolas (Afro-Brazilian Maroon of the quilombo settlements first established by escaped slaves) who live on lands coveted by powerful international capital. If he wins a second term, Bolsonaro, the prime driver of Brazil's shift towards fascism, will remain in power for 4 more years. If the victory goes to Lula, who was president for 8 years from 2003 to 2013, his small margin of victory will have been made possible by the vote of the poor in the country's Northeast, the only region and income group in which Lula has a clear majority. This victory nonetheless will not impede the continuing destruction of institutions. The congressional elections on Oct. 1 have already given a victory to the far right and their allies, sapping Lula's strength even before a possible victory.

Fascism has been instilled in a large portion of the population that venerates Bolsonaro and refers to him using the "myth" of "Ele pode tudo" or "He who can do it all." Among his supporters, a large portion of whom ignore traditional news sources, he is able to create a parallel reality by propagating fake-news about imaginary dangers such as the destruction of Evangelical churches (which are one of his main electoral bases); the transformation of the country into a "Venezuela"; pedophilia; and communism (which is crystalized in his slogan "our flag will never be red"). He declared that Covid-19 vaccines can transform people "into alligators"; and that "Covid-19 is just a little flu". He laughed while imitating

people dying from asphyxiation during the pandemic. He encourages burning the Amazon, and books. He closes universities or leaves them writhing through draconian budget cuts. He encourages gold prospectors in the Amazon who kidnap and rape young Indigenous people. He has liberated gun purchases, and revived Nazi slogans ("Brazil above all", "work makes you free").



Bolsonaro supporters give Nazi salute during Brazilian anthem

He has support among militia groups that dominate large urban territories and lands in the Amazon--and he has awarded militia members and employed them in his offices. At fundamentalist Neo-Pentecostal churches, which have grown enormously and function like franchises of highly profitable companies, unscrupulous pastors illegally make political endorsements from their pulpits; and preach against a supposed "gender ideology" and in favor of "traditional values" defined as family, God and property. Evangelicals are waging a religious war against Afro-Brazilian religions and have burned down their places of worship. Some evangelicals have invaded Catholic churches and assaulted priests during mass. Bolsonaro also has support among the most reactionary financial elite, who want to maintain the historic gap between rich and poor. We must recall that Brazil was the country that received the largest contingent of African slaves and was the last country to end slavery, and since then has kept "each one in their place", with racism guiding the structure of social institutions and practices. To remain in power and avoid being charged by congressional investigative commissions, Bolsonaro

placed the national budget in the hands of corrupt federal deputies who have used absurd strategies to justify spending -- funds have been allocated for "dental treatment", at amounts corresponding to treatment for two times the population of a city, including infants.

To obtain the votes of the wealthy, he has helped agribusiness occupy the land of traditional populations. His government kept bank profits at the world's highest levels; and maintained tax benefits and income tax rates that benefit them, while promoting privatizations. The minister of the economy has expressed support for a segregated society, declaring that "cleaning women shouldn't go to Disney", and that "university is for the few." The destruction of public universities has been accompanied by strengthening of private educational networks. It is not a coincidence that the sister of the current minister of economics is the president of the private educational national association.

To obtain votes among the middle classes, Bolsonaro has kept gasoline prices far below the market, increasing the government deficit, which is reflected in increased inflation, which was already high, and that especially affects food prices -- ironically in a country that is one of the world's largest exporters of food.

To gain votes among the poor Bolsonaro has distributed an emergency assistance of US\$120 per month and gave recipients the right to take out bank loans for US\$400, at the exorbitant interest rate of 3.5% per month. This will increase the high indebtedness of the vulnerable - 80% of Brazilian families are already in debt. The cost of this generosity is calculated at US\$50 billion.

The Brazilian Anthropology Association and other academic institutions have been expressing their concerns daily about this civilizational destruction. Hunger had been eliminated in Brazil during the Lula governments and public accounts were balanced. Brazil in 2022, now on the road to fascism, has 33 million people living with hunger, 15% of the population. How many will there be in 4 years?

**Editors' Note: This article was written before Lula's election on Oct. 30.**





## What is happening in Iran today

By Soheila Shahshahani

Shahid Beheshti University  
Chair of Commission of Middle East  
(IUAES)

What is happening in Iran today is like an aesthetic uprising, nothing short of spontaneous music played by a few experts, which might become a movement, a revolution, an international women's congregation, or be subdued and then be called a chaotic situation. What we see involves bodily movement, women swirling in purposeful movement to burn a scarf, or turning and pinning one's hair or cutting symbolically one's loose hair in reminiscence of ancient mourning, rhythmic and meaningful slogans accompanied by movement of hands in the air, in the mist of late night suffocating gas, or feet thumping the ground, or honking cars, writing or drawing on the walls, paintings and immediate filming and global distribution of all which happens daily for two months. Televisions broadcasts catch all which happens and mix and portray on the global scene, accompanied by questions and interviews which help to concentrate on the meanings of movement and revolution, the necessity for leaders to emerge, questions about communication among people of different regions, importance of celebrities when charismatic leaders have not yet appeared, and many other topics are daily expounded. The global audience is baffled, what is going on? Are they the subdued, soft-spoken Iranian women with their beautiful poetry of flowers and nightingales street protesting in various quarters of their cities, in many different locations with quaint ethnic names? How did they join? Who is directing them?

A young woman from Kurdistan, Mahsa Amini, who had just arrived in Tehran caught the attention of guards and she was taken to a penitentiary center, beaten, was taken to the hospital and she died soon

after. Many individuals have died because of harsh behavior before, but what made Mahsa different was the fact that there were films of her being beaten, and falling down, while her attire seems to cover her totally well, but apparently her locks were the symbol of disobedience to authorities who had first caught her. A film maker from the region asked the people of Iran to respond and not let this death to be a Kurdish plight, and immediately people all over the country responded to this call and started street protesting and mourning for her. She became the symbol of an innocent death, for which people expected explanation, justice, and at least words of sympathy to her family. Nothing of the like came, but instead various types of guardians and police stood ready to subdue any possible street protests and slogans. The time was the end of summer vacations and people were back in their own cities, when they generally go out with their cars or just for walks. In past years various people such as teachers, and workers or specific factories had street protested, and economic issues and corruption were high on the agenda for their claims. Besides these cohesive groups, youth of various neighborhoods of different cities had gotten to know each other due to religious ceremonies which they held every year. So communication between them was possible as there were no political groups backing them.



These events continued for a few weeks, till the universities opened on the 23rd of September, schools also, and the ground for cohesion was again made for other locations for street protests. Here slogans continued, sitting together and clapping



and thumping their feet and students brought in their own grievances and invited professors and university personnel to join, and found new topics, such as an end to segregation of university restaurants, to become bones of contention, or asking for liberation of their classmates who had just been arrested. Harsh behavior and death of those who were street protesting or those who were caught in the events have been fuel for further street protests. Using local traditions of mourning and burial and then again on the seventh and fortieth day of such an event, these have made loci for people to join again and to street protest. There is still great apprehension of harsh behavior of bullets and tanks, while the outcome of events from Afghanistan to Lybia passing through Iraq and Syria are calling for peaceful reflection and hope in dialogue. Will wisdom and will for compromise overcome and create the possibility of dialogue feasible?

## Raising a voice

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The world is going into stages of increasing divisibility and uncertainty with the academic community struggling to deal with unbearable situations of human rights violations and human and non-human carnage. The continued war in Ukraine has brought the issue of refugee scholars and scholars at risk to the forefront. The impending execution of Dr. Ahmadreza Djalai, on death row in Iran had brought forth a volley of protests and pleadings from various academic institutions including the International Science Council of which IUAES is a part. The Committee for Freedom and Responsibility in Science sent out an urgent appeal for help to all quarters. The case remains pending. The IUAES and WAU lent support to the letter from the Brazilian Association of Anthropology, who wished to protest the disappearance of an anthropologist and a journalist in the Amazonian forests in Brazil. Later tragically both were found murdered. Another letter from the Palestinian anthropologists was also given support by the WAU steering committee.

With the threat from COVID-19, not yet over, the ISC, alongside the WHO and UN Office for Disaster Risk Reduction, launched its flagship report, 'Unprecedented and Unfinished: Covid-19 and implications for National and Global Policy' in Geneva in May 2022.

<https://council.science/covid-19-scenarios/>

The Stockholm+50 letter to Fellow Citizens was launched in extend a historical event that had taken place in 1972 when 2200 environmental scientists had presented an urgent call on the state of the environment at the UN Summit on Human Environment. In 2022, the UN Summit, the ISC, the Future Earth, and the Stockholm Environmental Institute convened an Expert Writing Group of natural scientists to modernize and extend that historical call.

In sum the role of anthropologists as well as other social scientists is becoming all the more crucial in an environmentally fragile and increasingly divisive and dangerous world. This is also the time the humanities and liberal disciplines are under the greatest threat and anthropological fieldwork is assuming a higher risk factor. Global political unrest and now an ongoing war in Eastern Europe is posing a threat to many scientists and academicians who are forced to flee their country. The president of the International Science Council (ISC), Peter Gluckman, issued a statement in April 2022, in Nature, which stated, 'Together we must help refugees thrive' and offered assistance in particular to the scientists fleeing the current conflict in Ukraine. The formal ISC declaration on 'Science in Exile' was made on the 20th of April 2022.

The threat of global warming becoming a reality has raised a global concern for the environment. The Marine Arctic Peace Sanctuary (MAPS) sent out urgent messages including to members of the IUAES EC that the collective survival of the world is at stake if all commercial fishing activities at the Arctic region are not halted with immediate effect. Only subsistence fishing activities and cultural activities may be allowed and there has to be a halt to commercial exploitation of this region.

## IUAES Events

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There was no IUAES Congress this year because of the cancellation of the St. Petersburg Conference. However, a Pre-Congress event to the World Congress 2023 in New Delhi was held in Lucknow, on the 25th and 26th of March 2022, with a lot of co-operation from Lucknow University. A total of 270 papers were presented, 62 in Hindi and 208 in English. There were many student and young presenters.

The University School of Law and Legal Studies, Guru Gobind Singh Indraprastha University, Delhi, is organizing The International Conference on "The Unrooted Identities of Nomadic People: The Issues of Structural Marginalization and Struggle for Legal Status", a pre- Congress event of 19th IUAES- WAU World Anthropology Congress 2023, which is scheduled to be held in Delhi, India. Tentatively, the conference was held in October 2022. The conference was organized in collaboration with Indian Anthropological Association, who are the main organizers for the 19th WAC 2023. The main objective of this conference was to highlight major issues faced by the nomadic people in India and across the world. The Conference also aimed to focus on the belief systems and cultural institutions and practices of the nomadic people, which showcase a panoramic and vibrant world of tribal heritage. Keeping in mind the situation of COVID across the globe, the conference was held in hybrid form.

There was technical sessions on the lives and rights of the nomadic people, and the major issues that they are confronted with in the current scenario. Also, there was a special session on the vanishing folk art forms of India and videos/ documentaries on them, and a painting competition for tribal students from across India to show case the talent and artistic aptitude of the indigenous people.

Preparations for the 19th World Congress of the IUAES, to be now organized as a IUAES-WAU event, are going in full swing. The website for the Congress is <https://iuaes2023delhi.org/index>. It has been communicated by the Local Organizing Committee of the Congress, that call for panels will open by the 15th of September 2022.

At the recently held EASA conference in Belfast, beautifully prepared book marks were distributed announcing the World Congress in 2023, and posters put up at strategic points. Congress Secretary-General Noel Salazar and Senior Vice-President Subhadra Channa, along with Organizing Committee member, Indrani Mukherjee had attended the EASA conference and spread the word around. There seemed considerable interest among the delegates about the India Congress.

# Henri Joannes Maria (Hans) Claessen (1930-2022)

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I met Hans at Chicago during the 9th International Congress of Anthropological and Ethnological Sciences. It was in the hot summer of 1973 during the sessions "West African Culture Dynamics" and "Political anthropology and the state: center/periphery authority processes". His paper was called "The Balance of Power in Primitive States". Mine was entitled "The Dynamics of Early State Development in the Voltaic Area". Hans' paper was based on the results of his PhD. thesis that he defended at the University of Amsterdam in 1970 while my paper was a summary of the Candidate of Sciences thesis which I presented at Charles University of Prague in March 1973 (the thesis was not allowed to be defended until 1990!). Hans and I instantly recognized that our academic interests were very close. I suggested to him that we organize an international conference on what I called early states. Hans responded that an international volume would be more feasible. He suggested that he could get Mouton Publishers to publish it. So our cooperation started. Hans visited me in Prague and we drafted an introduction there. Meanwhile, Hans managed to obtain a six-month ZWO grant for me to come to the Netherlands and work with him on the volume there. As I was politically unsuitable for official acceptance of the grant, I had to defect from Czechoslovakia in June 1976. Hans not only persuaded the Dutch authorities to accept me in the Netherlands, he also selflessly offered me and my wife lodging in his house before I could find accommodation across the street from his house.

While working on the volume each of us contacted our colleagues in the East and West and it took us some two to three years to collect contributions for what was published in 1978 as *The Early State*. The book comprising of 20 cases studies was preceded by four general chapters. The nearly 700 pages volume was concluded by four summarising chapters by the editors. I obtained political asylum in the Netherlands and eventually became a member of Hans' department at Leiden University. Our research on early states could continue and I also managed with Dutch funding to begin my fieldwork on the chiefdom of Nanuŋ in northern Ghana. Meanwhile the next Xth IUAES congress was convened in New Delhi, India for December 1978. Hans and I thought not only to introduce our big book there but also organize a session that would bring together scholars interested in early state. Thanks to our Indian colleagues, the session was a great success. Eventually, we were able to get together 24 chapters, mostly case studies, followed by a theoretical chapter by the editors. This came out at Mouton Publishers in 1981 as *The Study of the State*.

In Leiden I joined the research group EVOMAT led by Hans Claessen. Hans also organized a number of one-day conferences on various aspects of early states that were published as internal prints. Hans also organized the very first IUAES Inter-congress in Amsterdam in 1981 and the three-day session on socio-political organization eventually resulted in the volume *Development and Decline. The Evolution of Sociopolitical Organization*, jointly edited by Hans Claessen, Pieter van de Velde and M. Estellie Smith, was

published by Bergin and Garvey in 1985. I left the employment in Leiden University in 1982 in connection with economic limitations policy of the Dutch government and from early 1983 accepted senior lectureship at the University of Cape Town. These developments meant that our close cooperation was at its end although I attended all subsequent international meetings organized by Hans. In 1983 Henri Claessen attended the 11th congress of IUAES in Canada where he convened a special session "The Early State and After". This led to the collection *Early State Dynamics*, edited by Hans together with Pieter van de Velde and published in 1997 by Brill. Hans became ad personam professor at Leiden in 1984 and served as such until his retirement in 1994. He also served as a Dean of the Faculty of Social Sciences at Leiden University from 1989 to 1991.

The next international volume emerged out of the conference "The Political Economy of the Early State" convened by Hans during the 12th IUAES congress in Zagreb, Yugoslavia in July 1988. It was *Early State Economics* published by Transaction Publishers in 1991. Editors were again H.J.M. Claessen and P. van de Velde. In 1982 Henri Claessen was elected a vice-president of the IUAES. His tenure in that position lasted till 1992. In July 1993 the 13th IUAES Congress took place in Ciudad de México and Hans Claessen organized there a two-day conference under the title "Ideology and Formation of the (Early) State". Together with his colleague Jarich G. Oosten Hans edited his last major volume *Ideology and the Formation of Early States*, brought out by E.J. Brill in 1996.

On the occasion of Hans' retirement two volumes emerged. In the first one entitled *Pivot Politics. Changing Cultural Identities in Early State Processes* (Amsterdam: Het Spinhuis, 1994), Renée Hagesteijn placed a bibliography of scientific publications of Henri J.M. Claessen. There were 17 chapters, most by the contributors to the volumes mentioned above. The second one called *The Dynamics of the Early State Paradigm* (Utrecht: ISOR 1995) contained eight research papers written by chapter authors in previous volumes, including the present writer.

The last IUAES congress attended by Hans Claessen was the 14th world congress held in Williamsburg, Virginia, U.S.A. in 1998. Then he already was Honorary Lifetime Member of the IUAES. Soon afterward a group of Russian colleagues, followers and developers of the early state concept founded the international journal *Social Evolution and History*. They invited Hans into the editorial board. For many years he contributed articles to this journal which marked 30 years since the appearance.

June 17, 1933 - August 12, 2022. Henri J.M. Claessen, whom we affectionately called Hans, was a great and generous scholar who contributed to the role IUAES has played in anthropology. He leaves behind many admirers, former colleagues and students.

By Petr Skalník

### Dorothy K. Billings (1933-2022)

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Wichita, Kansas - Dorothy "Dotty" K. Billings, PhD, 89, emerita professor of Anthropology at Wichita State University, died August 12, 2022, after a brief illness. She was born in Milwaukee, Wisconsin on June 17, 1933. Daughter of Dr. Neal and Gladys Billings, Dotty was preceded in death by her parents and brother Tom. She is survived by her husband, Jim Phillips, her niece Bridget (Kaz) Bilinski and nephew Bruce (Emily) Billings (his children Sandy Billings, Kathy Medina, Bruce Jr., Eric and Erika Billings), and by hundreds of friends and acquaintances she touched deeply in her long life of inquiry, service, and advocacy for the rights of the less fortunate.

Dotty taught Anthropology at Wichita State University for 44 years. She studied under Margaret Mead at Columbia University and earned her PhD in Anthropology at the University of Sydney (Australia). She spent many years doing field work on the islands of New Hanover and New Ireland (part of New Guinea) which led to a book titled "Cargo Cult as Theater: Political Performance in the Pacific." She authored over 30 articles and delivered papers in at least 18 countries. Many of her presentations were before the International Commission on Indigenous Knowledge and Sustainable Development (of which she was co-chair) of the International Union of Anthropological and Ethnological Sciences.

As an advocate of civil rights, she participated in the Freedom Rides of the 1960's. She was also a reliable supporter of LGBT rights, employee rights, women's equality, democratic socialism, the peace movement, and movement for the rights of indigenous peoples. Hundreds of students benefited from her passionate teaching and sage advice.

Dotty served on the Boards of the local ACLU, the Black Historical Society, and the Global Learning Center of Wichita of which she was one of the founding members. She served as precinct committeewoman in the Democratic party for 34 years.

One of the most remarkable things about Dorothy was the immense range of her friendships and collaborations. For example, at WSU her friends included colleagues from chemistry, psychology, philosophy, history, engineering, education, women's studies, physics,

mathematics, French, English, fine arts, theater, political science, sociology, criminal justice, biology, health professions, and business. She was close to Mennonite pacifists, disabled Wichitans, Maori women from New Zealand, Democratic party activists, Catholic, Orthodox, and Protestant clergy, local atheists and agnostics, Palestinians, and academics from Russia to Zimbabwe. In later years, some of her closest friends were the children of her early Wichita friends. She was the kind of person who one minute would be talking to a senior University administrator (maybe chewing them out about something that needed doing or inviting them to lunch with "the gang," or more likely both) and the next minute would be chatting away with a janitor, and then inviting a passing student to have lunch with her.

She could get angry about injustices, but never looked down her nose at anybody. She gave money to students in need, gave rides to people dependent on wheelchairs, and gave of herself to just about everybody she met. The people she was most likely to be skeptical about were not the poor, forgotten, and persecuted, but the established, powerful, and self-important. She loved animals too, and they liked her—ask any of the dog- or cat-people she knew.

One of the enduring hallmarks of Dorothy's life is that anything she advocated for she also worked hard to make happen. At WSU she not only scolded her faculty colleagues for the lack of international perspectives in the curriculum, she pushed and pushed to get "global" courses into the curriculum, most notably an interdisciplinary "Global Issues" course that eventually involved dozens of WSU faculty over many years. Her arguments for a more diverse faculty were backed up by sometimes bruising efforts to get "diverse" candidates seen and hired, and she befriended women and minority faculty campus-wide to help create a welcoming culture for them.

She was a professional scholar, teacher, author, civic activist, advocate for the disadvantaged, crusader for peace and global understanding, wife, close and loving friend of her unofficial Wichita "family," and her other families, mentor, guardian angel, animal lover, and Democrat.

### International Science Council

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The ISC is active in organising events on a regular basis. Its latest events include the Open Access Publishing Conference that was held on 13th to 14th September, on the theme 'A New Era in Scholarly Communication' available at <https://council.science/events/ipsa-open-publishing-conference/>

Another important event was scheduled for 24-28th October, 2022 as the Hotzone week on FAIR (Findable, Accessible, Interoperable and Reusable) recognized as the major goals of science. It was held in Leiden. The link is <https://council.science/events/hotzone-week-fair/>.

During the period March-September covered by this newsletter, some of the important events already organized by ISC are the webinar on 'Understanding and Addressing the Pandemic-Insights from Anthropology' as part of its six-part series on Covid and the Social Sciences. The webinar addressed two questions: How has anthropology provided useful insights into thinking about the pandemic and in formulating responses to the pandemic and, how has the pandemic impacted in developments within anthropology and the changing relationship of anthropology to other disciplines?

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The ISC announced the creation of a fellowship and appointment of 66 Foundation Fellows, recognised for their outstanding contribution to promoting science as a global public good. The fellowship is the highest honour that can be conferred on an individual by the ISC.

This year the ISC announced that 2022 would be the International Year of Basic Sciences for Development and Scientists for the Planet Program. Secretary-General of the IUAES Noel Salazar is currently negotiating with the HQ of IY in Paris to see how anthropology as a discipline can become involved. It was reported by Heather that the IUAES Commission on Environment, Commission on Public Policy and that on Development are already interested to contribute and be involved.

### Gains and accomplishments

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Sachiko Kubota, one of the vice-presidents and member of the IUAES EC has been organizing webinars with participants from the Eastern part of the globe. In our earlier newsletter of March 2022, the first two webinars have been reported on. The third webinar took place on Thursday, May 12, 2022, 10am-11:30am UTC, using a zoom online link, with the theme COVID-19 and Anthropology. It was convened by Sachiko Kubota, who is also President, JASCA, Japan.

Moderator: Chikako Hirano, National Museum of Ethnology, Japan

Speakers:

Indra B. Bhujel, Tribhuvan University, Nepal  
Yunita T. Winarto, Universitas Indonesia, Indonesia and  
Yukti Mukdawijitra, Thammasat University, Thailand

Indra presented the evolution of Covid-19-related policies in Nepal and the need for further research on support for persons with disabilities and the robust social protection system. Yunita discussed the importance of developing inter and transdisciplinary collaboration and institutionalizing new cultural norms to respond to pandemics, based on the case of Indonesia. Yukti presented anthropological reflections of the pandemic Thailand, including a growing interest in human-non human relations, cross-disciplinary studies, inequality, centralized power, digital society, and medicalized society. The roundtable was attended by 29 participants, who engaged in a lively Q&A session on each presentation.

For the first time, the webinar was streamed live on the IUAES and WCAA Facebook pages. This allowed for a larger audience.

The Chair of the Council of Commission, Heather O'Leary reported that she has obtained external funding for a project concerning the teaching of anthropology at the world level.

### IUAES Commissions

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The Deputy-Chair of the Council of Commissions, Zhang Jijiao reported that the manual of the commissions is ready. The Chair, Heather O'Leary reported that the internship program is now running on its own momentum and doing well.

The Commission on the Anthropology of the Middle East had its annual conference in Istanbul from September 7-9th on the theme 'Middle East from the Margins'.

The Commission on Urban Anthropology organized a successful Field Training School in Urban Anthropology in Montecantini Terme, Tuscany, Italy from the 18-26th of July 2022. The school was organized by Italo Pardo and Giuliana Prato. It brought together 25 post-graduate, doctoral and postdoctoral students from across the globe. Over 9 full days the School developed through 21 Teaching Seminars, for a total of 38 hours, a 1-day targeted field trip followed by six hours of discussion of student's reports, and a 8-hour Research Seminar during which student's presentations were discussed by the group.

# Anthropen/ WCAA Multilingual Lab - SEMINARS 2022-2023 | Anthropen/ WCAA Laboratoire Multilingue - SÉMINAIRES 2022-2023

In 2022 and 2023, The Multilingual Lab is organizing a series of five online roundtables: 1) Privilege, 2) Minority/Minorisation, 3) Gender/Sexuality, 4) Universals, and 5) Imperialism.

Contributions will specifically address the terms that have historically been, and are currently associated with, the notion centered in each event. In each presentation, emphasis will be put on the manners in which linguistic and intellectual traditions, shaped by historical contexts, reflect plural and situated understandings. Participants are invited to forefront specific words – key concepts, metaphors, or other stylistic devices – and provide a commentary on those words.

The proposed roundtables are experimental in nature. They aim to explore avenues by which a multilingual dictionary can lean into linguistic plurality rather than circumvent it by the simple juxtaposition of contributions in different languages or flatten it by a process of translation. This means that although we have tried to provide general orientations for the content of the presentations, participants should expect a degree of experimentation in terms of format.

En 2022 et 2023, le Laboratoire multilingue organise une série de cinq tables rondes en ligne : 1) Privilège, 2) Minorité/Minorisation, 3) Genre/Sexualité, 4) Universaux, et 5) Impérialisme.

Les contributions porteront spécifiquement sur les termes qui ont été historiquement, et sont actuellement, associés à la notion centrée dans chaque événement. Dans chaque présentation, l'accent sera mis sur la manière dont les traditions linguistiques et intellectuelles, façonnées par les contextes historiques, reflètent des compréhensions plurielles et situées. Les participants sont invités à mettre en avant des mots spécifiques - qu'il s'agisse de concepts clés, de métaphores ou d'autres procédés stylistiques - et à les commenter.

Les tables rondes proposées sont de nature expérimentale. Elles visent à explorer les voies par lesquelles un dictionnaire multilingue peut s'appuyer sur la pluralité linguistique plutôt que de la contourner par la simple juxtaposition de contributions en différentes langues ou de l'aplatir par un processus de traduction. Cela signifie que, bien que nous ayons essayé de fournir des orientations générales pour le contenu des présentations, les participants doivent s'attendre à un certain degré d'expérimentation en termes de format.

## ANTHROPEN

Anthropen is a French-language platform where international specialists, professors, researchers, doctoral and post-doctoral students from different intellectual and theoretical backgrounds are invited to write entries based on critical feedback and reviews provided upstream, followed by an evaluation in accordance with scholarly standards.

The aim of the Anthropen online dictionary project is to report on the transformations that anthropology has undergone in recent decades in conjunction with a questioning of its theoretical formulations, fields of research and methodological choices. Its ambition is to provide anthropology researchers, teachers, students and other interested individuals with an open access tool for capturing new configurations of the discipline in a way that reflects their full scope, timeliness and diversity.

The Anthropen dictionary is rooted in the discipline of anthropology but is also open to the cultural sciences. It is furthermore in dialogue with the various anthropologies being developed in different languages and from diverse scientific and cultural intellectual backgrounds.

Anthropen est une plateforme, en langue française, où des spécialistes internationaux, des professeurs, chercheurs, étudiants de doctorat et post doctorant provenant de différents horizons intellectuels et théoriques, sont invités à rédiger des entrées élaborées à partir de commentaires et de relectures critiques effectuées en amont puis évaluées selon les standards scientifiques.

Le projet du dictionnaire en ligne Anthropen veut rendre compte des transformations que l'anthropologie a connues ces dernières décennies autour des questionnements portant aussi bien sur ses formulations théoriques, ses terrains de recherche que ses choix méthodologiques. Son ambition est de fournir aux chercheurs, aux enseignants et aux étudiants en anthropologie et plus largement un outil en libre accès permettant de saisir les nouvelles configurations de la discipline dans toute leur étendue, actualité et diversité.

Le dictionnaire Anthropen est ancré dans la discipline anthropologique tout en étant ouvert sur les sciences de la culture. Il est aussi en dialogue avec les diverses anthropologies en élaboration dans différentes langues et depuis des horizons intellectuels scientifiques et culturels diversifiés.

### To our members

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The IUAES is a collective and democratic organization. We request all our members to help with collection of archival material for the WAU/IUAES archive project headed by the president Junji Koizumi.

Those interested in internship with the IUAES Commissions may contact Heather O'Leary, the Chair of the Council of Commissions.

Members are also requested to participate in promoting IUAES on social media, and to contact Sassa Missoni who is in charge of communications.

Funding is urgently required for the 2023 World Congress to be held in Delhi, India. Any one having any ideas or sources of support may please contact Prof. Soumendra Patnaik, who is coordinating the World Congress.

### From the desk of the secretary-general

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If there is anything we can be certain of these days, it is that we live in times of uncertainty. Building a global community of anthropologists, as IUAES tries to do, requires ample opportunities to meet each other, whether in-person or online, exchange ideas and collaborate. The current circumstances make it more than difficult to put this into practice. In the previous newsletter, we already reported about the unfortunate cancelation of IUAES2022 in St. Petersburg. Luckily, a number of accepted panels found a home in academic events organized by sister organizations; other papers were presented at all kinds of webinars. Over the last decade, we had grown accustomed to have a yearly IUAES conference, but this year we will have to do without. Consequently, a lot of our attention is already going to the preparations for the 19th IUAES-WAU World Anthropology Congress in Delhi, India (14-20 October 2023). The local organizing committee can use many hands and brains, so do not hesitate to contact us to offer whatever help you can! In April, the Commission on the Anthropology of Pandemics set an excellent example by participating in a high-level webinar on COVID-19 organized by the International Science Council (the recording of the event is available online). We were also contacted by the UN to participate in their International Year of Basic Sciences for Sustainable Development. Here, too, we are looking for anthropologists who are interested in participating. This is important, because our discipline has been absent for too long in this type of global initiatives, missing precious opportunities to spread anthropological knowledge as widely as possible.

## About WCAA

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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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Pan-African Association of Anthropologists

**Gordon Mathews - Deputy Chair**

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Co-editor Deja Lu, Hong Kong Anthropological Society

About the newsletter

Editors: Michel Bouchard, Ricardo A. Fagoaga and Luiza

Giordani

Content: WCAA Delegates