



Interrogating Consent and Dominance: citizenship, ethnicities and sexualities in Research and Teaching



[Gregynog](#) [Travelling and Directions](#) [Details](#) [Timetable](#) [Abstracts](#) [C-SAP](#) [Registration](#) [Publication](#) [Home](#)

Two one-day anthropology postgraduate workshops on the 10th September 2008 and 9th February 2009 at the University of Wales Conference Centre Gregynog, Newtown.

Issues related to consent and dominance underpin many of the timely issues currently discussed within anthropology and the social sciences in the attempts to understand in greater depth other individuals and groups in the world today. Particularly focusing on the constitutions and conceptions of ethnicities, citizenship and sexualities, researchers focusing on issues of consent and/or dominance may be left questioning where these issues may begin and end in the dynamic and complex everyday lives of people today. The proposed themes of the workshops intend to address these and other issues in depth so as to provide for new researchers as well as current lecturing members of staff new avenues for the exploration of these interlocking issues.

Papers are invited from postgraduate students that discuss conceptions of ethnicities, citizenship and sexualities (broadly conceived) as they are underpinned by issues of consent and/or dominance. The two workshops will explore both theory and 'best practice' in research and teaching in social anthropology and related disciplines. The workshops aim to foster mutually-informing dialogues between staff and students.

We welcome papers that interrogate consent and dominance in the areas of: Citizenship, Ethnicities, Sexualities

Workshop Themes:

Rights, entitlements, policy making

Consent and/or Dominance in Theory

Obstacles in research (access, ethics, emotions)

Applications in teaching and education (young academics)

Estates and 'territories'

Bodies and Control (political bodies, excluded bodies)

Submissions (abstract of ca. 250 words) are invited from researchers at all stages of their career. To submit abstracts and for information on how to book or to contribute please email Katherine Smith at pd021@lamp.ac.uk or click links above.

Conference registration, accommodation and meals free for all students and speakers.

Staff rates and student travel bursaries available, please enquire.



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[Details of Workshops on Dominance Abstracts - 9 February 2009 Conference - click here](#)
[Archive of Consent Conference Abstracts - 10 September 2008 Conference - click here](#)

Summary:

This project was set up as a collaborative project between anthropology postgraduate students and staff at the University of Wales, Lampeter. A project application was put forward to C-SAP, the Centre for Sociology, Anthropology and Politics for the Higher Education Academy. The project was awarded for a postgraduate workshop/conference lead by [Katherine Smith](#) with mentoring from [Dr `Angels Trias i Valls](#) for the trench period of 2008-2009. The project started in February 2008 and will run to September 2009. Click on our names to know more about our current research and other projects.

The project will comprise a series of two workshops carried out in Wales. Each workshop will consist of a one-day conference event. The one-day workshops aim at creating a supportive and critical research community amongst postgraduates at all stages of their research, particularly aiming at Welsh students but incorporating students UK-wide. It aspires at providing an amicable occasion for the sharing of critical and reflective research practice as well as pedagogical processes. The workshops also aim at enhancing the collective evaluation of the learning processes involved. The project as a whole seeks to engage with students and staff UK-wide and to bridge different 'anthropologies' and research perspectives. The theme of the project is to examine postgraduate and staff research on contemporary issues of ethnicities, citizenship and sexualities (in the UK and internationally). We aim to structure the workshops through the discussion of two interlocking themes, consent and dominance. We feel this will ground our discussion on these timely topics. A dedicated website will be constructed for the workshops programme and networking. The site will also be used as record of discussions, abstracts and contacts.

The workshop's themes:

Issues related to consent and dominance underpin many of the timely issues currently discussed within the social sciences in the attempts to understand in greater depth other individuals and groups in the world today. Particularly focusing on the constitutions and conceptions of ethnicities, citizenship and sexualities, researchers focusing on issues of consent and/or dominance may be left questioning where these issues may begin and end in the dynamic and complex everyday lives of people today. Other student researchers may also find obstacles in access to individual and group thoughts and constructions of such sensitive issues as the multifarious social implications of the embodiment of certain ethnicities, citizenship and sexualities have become politicised and associated with specific moralities, seemingly struggling with consensual negotiations and challenging perceptions of dominance (e.g. racisms, political correctness, gender/sexuality discrimination). The proposed themes of the workshops intend to address these and other issues in depth so as to provide for new researchers as well as current lecturing members of staff new avenues for the exploration of these interlocking issues.

Aims:

The goal of this project is twofold. One is to respond to these theoretical and applied issues by creating a forum of speakers with various levels of (fieldwork) experience where issues of consent and dominance, in relation to the topics of ethnicities, citizenship and sexualities can be discussed and theorised. Two, the forum would be organised so as to enhance four key learning and teaching stages: firstly, novice and more seasoned ethnographers can engage in mutually-informing dialogues on these timely issues in an academically stimulating environment; secondly, create opportunities for MA and PhD students to work together in a supportive and capacity-building environment; thirdly, use students' and lecturers' fieldwork and personal experiences of dealing with ethnicities, citizenship and sexualities as starting points to reflect on issues central to the social sciences and broader studies of consent and dominance, including the role of the researcher in the field and in writing up; lastly, develop teaching/learning tools which can be used with other students and in different contexts to support postgraduates dealing with consent and dominance in their study/research.

Preliminary Details:

The first workshop will be on the theme of consent. The second workshop will be on the theme of dominance. Both workshops, however, will remain interlocked through the overarching concern with citizenship, sexuality and ethnicity. The strategy of having two workshops owes to both theoretical and practical realities. We feel that Anthropology in Wales is affected by issues of travel and locality and as such, two-sided workshops should facilitate students' possibility to attend to this event and to maintain links with other students both in the region and beyond. Please click on the links above for further information on the conference timetable, registration details and travelling arrangements. Residential arrangements (staying overnight at Gregynog) are free for all participants. Entrance fee and sundries (lunch/dinner/tea/coffee) are also free to all registered participants (students). A registration form will be online this week. You can also contact Katherine Smith for any registration matters.

Intended Outcomes:

We hope that the project will contribute to develop students' analytical and communication skills and self-confidence, especially in the writing and dissemination of ideas and research material. At the same time, it will challenge and/or facilitate further research inquiries for lecturing members of staff. The project will foster cooperation between MA and PhD students (who generally have little contact) as well as within and between postgraduates and lecturing staff. Another predicted outcome is the editing, publishing and dissemination of the outcomes, both in online and paper format. The outcome of the conference will be published in an edited volume at LATTIS, **Learning & Teaching. The International Journal of Higher Education in the Social Sciences** with [Berghahn Journals](#).



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Conference Timetable - Dominance 9th February 2009

Timetable

10:00-10:30am: Registration and Coffee

10:30-10:45am: Opening Session: Dominance in Theory and Research

10:50-11:10: Yarden Enav (University of Edinburgh) *Malinowski in No Man's Land: Teaching Social Anthropology in the West Bank of Israel/Palestine*

11:10-11:30: Clare Perkins (University of Wales, Lampeter) *Keeping friends close, but enemies closer: Internalised dominance at a Cardiff Farmers' Market*

11:30-11:50: Milena Baghdasaryan (Max Plank Institute for Social Anthropology, Halle, Germany) *Title: TBA*

11:50-12:00: Coffee Break

12:00-12:20: Melanie Long (University of Wales, Lampeter) *The Beekeeper and 'His' Girls: Conservation versus Control*

12:20-12:40: Claudine Reynolds (University of Aberystwyth) *Title: TBA*

12:40-1:00: William Rathouse (University of Wales, Lampeter) *Issues of Ownership and Dominant Interpretations*

1:00-2:00: Lunch Break

2:00-2:20: Madalina Florescu (SOAS) *The Black-Out of Globalisation: a view from Luanda*

2:20-2:40: Rachel Casiday (University of Wales, Lampeter) *Title: TBA*

2:40-3:00: Akeem Ayofe Akinwale (University of Ibadan, Nigeria) *Patriarchal Dominance and Sexual Rights Violation in a Nigerian University*

3:00-3:20: Coffee Break

3:20-3:40: Tony Knight (University of Wales, Lampeter) *Apes and Hominids, Humans and Shamans: A heuristic journey of humaneness, humanness, and humanity*

3:40-4:00: Katherine Smith (University of Wales, Lampeter) *Dominance and Safety: Gangsters and Jurisprudence in North Manchester*

4:00-4:20: Àngels Trias i Valls (Institute of Contemporary European Studies at EBS Regents College, London) *Anthropologists locating power: Foucault, contemporary inequalities and dominance in Europe.*

4:20-4:40: Katharine Tyler (University of Surrey) *New ethnicities and old classities: respectability and diaspora*

4:40-5:00: Coffee Break

5:00-5:30: Discussion

6:00: Dinner!



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Dominance 9 February 2009 Gregynog Conference Centre, Nr Newton

Abstracts

Madalina Florescu
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The Black-Out of Globalization: a view from Luanda

Abstract:

When in 2007 my research assistant returned to his home-street in Kinshasa for the first time since 1991 he discovered that the majority of the people he knew had sold their compounds and left, and that most of these compounds had been transformed into evangelical churches. In the 1990's, for the Congolese in Kinshasa, Luanda was the "gateway" to Europe. When in my fieldwork people talked of migration, Europe was a dimension of power. The policies of the Angolan government and the Angolan media would "reconstruct" the nation by criminalizing youth, male foreigners, and host populations of African countries with an Angolan Diaspora.

While informal trading networks have shifted from Europe to Hong Kong and Dubai, the new migrants to Europe die in Africa to then resurrect in Europe as "whites"; or they sell their compounds to buy documents that are detected as "false" at the airport in Johannesburg. For the legally documented, international airports are "good for business because everything is connected", but the asphaltting of roads and new affluence of motorized vehicles is associated to xenophobia. Why are these "connections" good for business but a "bad contagion" for people?

In the paper I present the responses given by adolescents between 10 and 17 years to questions about witchcraft and their imaginary spending of large sums of money. I then draw on these answers to argue that when looking at "transnational migration" from Africa, we look at the impact of the combination of High Technology with Racist Ideology on personhood.

Yarden B. Enav-Weintraub
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Malinowski in No Man's Land: Teaching Social Anthropology in the West Bank of Israel/Palestine

Abstract:

This paper is based on my ethnographic fieldwork, done in an Israeli college in the middle of the 'West Bank' of Israel/Palestine. By describing 'everyday life' in this college, while locating it within its political context, it explores how, when entering this geo-political territory, Israeli citizenship acquires a *dominant* or 'privileged' status. Being currently an 'illegal' or 'unrecognized' political entity, the 'West Bank' is analysed here as a politically unique and 'marginal' zone, a political 'no man's land', in where citizenship changes its meaning to create a hierarchical order of dominance and subordination. The author also explains why he preferred using the method of '*sensing* the political' (over merely 'observing' it) in such 'no man's land', and what that means exactly. Finally, it is suggested that anthropologists, who research academic education in 'no man's lands' (and elsewhere around the globe), should also investigate the national, ideological and geo-political contexts where knowledge is being created, produced and via teaching, communicated to others.

William Rathouse
University of Wales, Lampeter
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Issues of ownership and dominant interpretation

Abstract:

Ancient sites such as Stonehenge are managed by organisations such as English Heritage who run them as a tourist attraction and provide an interpretation for their customers based solely on mainstream archaeological and historical theories. There are many within New-Age and Neo-pagan communities who feel excluded by this devaluation of their interpretations of such sites. This paper will examine dominance associated with social and ideological exclusion surrounding heritage sites.

I will identify the nature and briefly recount a history of the New-Age/Neo-Pagan community and their subjugation by mainstream society through examining the rise of Neo-Paganism in the 19th and 20th centuries, the rise of the free festival circuit and its suppression in the 1980s and 90s. I will examine how Ancient sites are managed for the public at sites like Stonehenge, Avebury and the Rollright stones

I will finally attempt to provide an overview of how things are changing and suggest possible accommodations and compromises for the future covering issues including stewardship, ownership and multivocality in public presentation.

Milena Baghdasaryan

Max Planck Institute for Social Anthropology, Halle, Germany

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Title TBA

Abstract:

My project focuses on various aspect of citizenship of ethnic Armenian refugees who fled from Azerbaijan to Armenia when the conflict regarding Nagorno-Karabakh was starting. The project looks at naturalisation processes of refugees in Armenia, as I had assumed that analysis of acceptance or refusal of Armenian citizenship from refugees' side, as well as the naturalisation policy of the state and international organisations help uncover how citizenship is constructed, imagined and practiced in Armenia. More specifically, the refugees have arrived to Armenia as ethnic kin and members of the nation, seeking refuge in their "homeland" (while the emerging nationalisms after the collapse of the Soviet Union have often tried to redefine the notion of homeland according to other boundaries, such as titular ethnicity in the state, etc.). Ideologically, the refugees have become a significant factor for the state's internal and international policy. At the same time, a significant number of them represent the poorest population in Armenia; having lost their property, status, and other resources in Azerbaijan due to the beginning of the conflict, emerging nationalisms and eventually being an Armenian. The state, due to its ideological stance, has taken responsibilities to provide for the refugees, while the crucial support to them in form of property took more than 15-20 years to come. The ideological situation and the violence in Azerbaijan are presented as viciousness in Armenia, but at the same time constructed as natural nationalisms being taken for granted. While for the population in Armenia this perception might have been the case during the Soviet times already, the Armenian population in Azerbaijan was largely influenced by other ideologies, such as internationalism and brotherhood, nation based on class rather than ethnicity, etc. Interestingly, intermarriages between Azeri and Armenians were quite wide-spread in urban areas. Have the refugees been protesting the Armenian and Azeri recent nationalisms, or were they re-educated to accept them and with this to accept their losses as unavoidable and natural? If so, how is their consent gained and protest prevented? Was there any political movement or at least expression of opinions on how the image of Azeri as an 'enemy' is constructed in Armenia? What is their attitude towards Azerbaijan and Azerbaijanis nowadays in Armenia and how are their problems being solved? A part of this paper will consider how the social exclusion of refugees is used by political and economic actors for gaining political power.

Ángels Trias i Valls

Institute of Contemporary European Studies at EBS Regents College, London

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Anthropologists locating power: Foucault, contemporary inequalities and dominance in Europe

Abstract: TBA

Katharine Tyler

University of Surrey

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New ethnicities and old classities: respectability and diaspora

Abstract:

I watched 'class' analysis disappear from feminism and cultural studies as it became increasingly more of an issue for the friends I had grown up with, the people I live(d) with and the women of this research. I felt caught in two worlds: one which theorised increased movement, access and playfulness and another which was regulated, circumscribed, denied and criminalized (Skeggs, 1997: 15).

In this quotation Beverley Skeggs highlights the gap between academic theorising on the malleability and 'playfulness' of identities and the much harsher lived reality of classed identities in contemporary Britain. It is this disjunction that I set out to analyse and explore in this paper. My interest in this contrast has been inspired by recent fieldworks that I have conducted in Leicester, a city in the East Midlands area of England, and Woking, a suburban town in the South East. In this paper, I shall trace the ways in which some of the people with whom I have worked draw on their biographies and ancestries to express feelings of empathy and relatedness across colour-lines of black, white and Asian. However, I shall also analyse how the same people articulated a strong sense of classed distinction between themselves and others who are thought to lack respectability, social ambition and mobility. These ethnographic observations have pushed me to think about the theoretical contrasts and complexities between what Stuart Hall has famously called 'new ethnicities' and what I shall call 'old classities'.

Melanie Long

University of Wales, Lampeter

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The Beekeeper and 'His' Girls: Conservation versus Control

Abstract:

Although my study initially set out to look at conservation issues related to modern problems presented to British beekeepers and therefore apparently causing an evolution of the original role of the beekeeper from 'farmer' to that of 'conservationist', inevitably the entire direction changed, during the study, to one of observing gender roles and the differences between 'male' and 'female' beekeepers in their perceptions of dominance over and kinship with 'their' bees. I am also aware of some parallels between the beekeeping group and the 'hive mind', specifically those relating to individuals in primary positions within the group, how they achieved and perpetuated their status and how the greater body of beekeepers responded to this. It was problematic for me to present these particular observations to the Lampeter and District Beekeeping Group as some informants may have been offended by them, especially as I was, as a trainee keeper, currently positioned at the lowest point of status within the group and would therefore have contravened the unspoken order of dominance within the group by doing so. With these observations of dominance and control within the group in mind, I found myself questioning the agenda, and intentions of conservationists generally. What percentage of the focus and drive for conservation is generated by honest concern for the earth and its wellbeing? What percentage of drive and

focus is governed by egocentric perceptions of the associated status and power achieved by individuals appearing to achieve such 'good' work?

Akeem Ayofe Akinwale (University of Ibadan, Nigeria)

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Patriarchal Dominance and Sexual Rights Violation in a Nigerian University

Abstract :

Sexuality manifests diversely among persons and across places. It remains a misunderstood phenomenon in Nigeria where university students are sometimes compelled to have sex principally due to gender power imbalances. This situation fuels different deviant sexual behaviour such as rape, sexual assault and sexual harassment. Unfortunately, many female students suffer in resisting male dominance. Thus, this study examined patriarchal dominance and sexual rights violation in a Nigerian university. Quantitative and qualitative data were collected. The former involved 800 male and female undergraduate students randomly selected from eight hostels around the University of Ibadan, Nigeria; while the latter included 16 in-depth interviews and four focus group discussions. Respondents generally displayed high (60%) awareness of sexual rights violation but they recorded low rate (27.5%) of personal experience. The female displayed higher awareness of sexual violence (70% vs 50%). Academic performance measured by the Grade Point Average (GPA) was found to be significantly associated with knowledge of sexual violence ($p < 0.005$). Furthermore, number of sexual partners and timing of the most recent sexual intercourse were found to be significantly connected with awareness and experience of sexual violence. Both awareness (70%) and experience (50%) of sexual violence tend to increase with the number of sexual partners. Different forms of sexual violence were mentioned but verbal assaults and sexual harassment occurred more frequently. All the respondents did not report their knowledge of sexual violence to the university authorities. Thus, empowerment of students is needed to safeguard their sexuality and career.

Clare Perkins (University of Wales, Lampeter)

Clareperkins@hotmail.co.uk

Keeping friends close, but enemies closer: Internalised dominance at a Cardiff Farmers' Market

Abstract:

Bringing together individuals from a diverse array of cultural backgrounds, geographical regions and walks of life, the Riverside Farmers' Market has successfully [re-] created a community within the city centre of Cardiff, Wales, UK. Cooperatively organised by stallholders themselves, in the form of the Riverside Market Association, this community has been described as 'alternative'. Thereby providing an unexpected dichotomy with the 'dominant', this paper is concerned with the continuing importance of this, embodied, inter-relationship.

Furthermore, finding my own place to be under a process of constant negotiation *within* this relationship, methodological implications ensued. Initially working through a post-modern perspective, this paper considers why, rightfully, I couldn't cook, but I could taste. Critically assessing the application of this perspective, I am concerned with how anthropology, in order to remain close, may be forced to dine with dominance.

Tony Knight (University of Wales, Lampeter)

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Apes and Hominids, Humans and Shamans: A heuristic journey of humaneness, humanness, and humanity

Abstract:

This paper explores personhood from the perspective of humaneness and humanness, and seeks to demonstrate that human survival depends not only on an amelioration of the nationalistic tropes of citizenship and ethnicity, but also requires the inclusion of non-human animals within their future definitions. Against a backdrop of climate change, today's global biodiversity is seriously threatened, and this includes human survival. Climate change has been displacing groups of people and potentially hundreds of millions of people in the not-too-distant future, potentially leading to 'cultural clash' as people with disparate beliefs and values become entwined in questions of citizenship and ethnicity within existing, dominant hegemonies. In this paper, I argue that any potential systemic solutions will require a more egalitarian and accepting cultural framework, but will also require a far greater valorisation of the natural environment, and especially of non-human animals, which the IPCC (2007) envisions will suffer a mass extinction of up to 30% over the course of this century. In order to avoid these potential human and non-human animal tragedies, we need a different way of thinking, one which challenges the existing notions of citizenship and ethnicity and, more critically, brings to the fore the underlying issue of personhood.

Claudine Reynolds

University of Aberystwyth

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Title: TBA

Abstract: TBA

Rachel Casiday

University of Wales, Lampeter

Title: TBA

Abstract: TBA

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Registration

*Name:

Institution/Organisation:

*Email Address:

Will you require overnight stay at Gregynog? (September 10-11, 2008):

Yes: No:

Are you a student or member of staff?

Student: Staff :

Meals and Coffee Breaks

Would you prefer:

Vegetarian food : or Vegan food::

* required

Checking In

Registration for the conference begins on September 10th at 10am and continues until 10:30. If you anticipate arriving late, please contact Katherine Smith (pd021@lamp.ac.uk), so that she can make sure someone will be there to greet you upon your arrival.

If you intend to stay overnight at Gregynog, you may begin to check in before 10am.

There are an additional 2 ensuite bedrooms located on the ground floor of the house suitable for guests in wheelchairs or with mobility restrictions. Do try to leave ample time to have coffee and settle in before the conference begins!

Travelling

The nearest train station to Gregynog is Newtown, Powys train station. The train station at Newtown is three hours from all parts of Wales, and within two hours from Birmingham, Manchester, Chester and Liverpool.

Please [click here](#) for further travel directions to Gregynog Conference Centre.



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Interrogating Consent and Dominance: ethnicities, citizenship and sexualities in research and teaching

Gregynog Conference Hall, Nr Newtown, Powys, Wales

Conference organisers: Dr Àngels Trias i Valls and Katherine Smith

Abstracts for Consent: 10th September
(All abstracts will be put online before the Conference)

Not for hippies: exploring the impact of 'Lammas', an eco-community seeking planning permission for development in Pembrokeshire

Kath Shaw (University of Wales, Lampeter) nc273@lamp.ac.uk

Abstract:

This paper draws on my current ethnographic fieldwork in which I am exploring the unique and controversial proposed Lammas development that will be sited near the village of Glandwr, South-West Wales. Popular perceptions mark earth-sheltered eco homes made from timber, cob and straw bales as 'hippy' and the potential development of such 'hobbit' homes within a middleclass rural village could be experienced as "matter out of place" (Douglas, 1973). "What sort of people will be living there and what sort of houses they will be living in?" asks one area resident. Concerned by the perceived implications of such an eco-development some local residents have been motivated to engage in social action and have formed a Dim ('No') Lammas campaign. The Lammas cooperative itself aspires to change this perception of low-impact developments (LIDs) as simply 'hippy dwellings'. Lammas Founder Paul Wimbush states, "We want normal (sic) people to come around and say, 'I could live like that' – they've got TV's and computers and they aren't toiling in the mud" (Barkham, 2007). The founders are clear that the scheme is not about opting out of society; they are taking an integrated approach and are determined to contribute to the local community. This paper explores whether opposition to Lammas is reflective simply of conflicting ideologies and perceptions of lifestyle or expressive of a more generalised experience shared by groups facing the imposition of change?

What motivates Volunteers and how do voluntary 'not for profit' organisations respond to this?

Thelma Stenning (University of Wales, Lampeter) Thelma.stenning@btinternet.com

Abstract:

My research considered social and economic benefits of volunteering, with the focus on Small Nations Music Ltd. This small voluntary organisation was formalised as a Company Limited by Guarantee to limit individual volunteers' personal liability.

The organisation's prime objective is to organise the "Small Nations Festival, a 3-day annual music festival held in rural Wales. As Agar states, 'an isolated observation cannot be understood unless you understand its relationship to other aspects of the situation in which it occurred' (Agar, M.H. 1980 : 75 cited in Woolcott, 2001 : 75). I conducted research at 'home' and from an insider perspective, as I was, until recently, the Financial Director of the Small Nations Music Ltd.

Three levels of volunteers were studied during the research, Directors, members of the Management Committee and Stewards. My prime focus was on the Directors and Management team, all volunteers but assuming differing levels of responsibility and committing varying amounts of time. Recognition of the tension existing between business and the arts emerged as an important element. Caution is needed to ensure artistic flair is not subsumed by a business dominated approach. A balance has to be struck between administering a formal business with integrity and compliance whilst helping volunteers, concerned with the arts rather than business, realise their personal motivational objectives. The benefits gained by the individual volunteers were clearly identifiable and this understanding has provided the organisation with opportunities for adopting new strategies for recruiting volunteers and offering them enhanced benefits through training.

Constituting Publics: the politics of security and media and Guyana

Sarah E. Vaughn (Columbia University, NYC) sev2112@columbia.edu

Abstract:

There have been a number of major violent events in Guyana's history: the race riots associated with the independence movements of the 1960s; the Jonestown mass suicide; and the urban violence of the late-1970s. In the first case, there were the deaths of both Afro and Indo-Guyanese in the name of securing national sovereignty from a dying British power. In the former cases, there was mass murder in the name of religious fanaticism and a rise in violent crime in the name of bipartisan politics. Each of these acts of violence were committed and addressed during an era when there was a limited private press. The population lacked a means of communication by which to interrogate the unthinkable, violent and controversial. This is not the case in the contemporary moment that is marked by an emerging private press backed by international capital. With the recent rise in organized crime in Guyana, journalism is a site where state security and violence is made for public spectacle and debate. In this paper, I will treat only one contemporary example, the presses' coverage of the recent massacres of miners allegedly undertaken by an organized gang in the country's interior region. This episode is especially important because it demonstrates how an idea of violence exists that the state wishes to control. In my

view, this notion of violence is connected to the state's unwillingness to recognize the recent development of a market for a private press. Further, this notion of violence is associated with security, and security, in turn, has a particular relation to citizenship in Guyanese history.

Tactics of diabetes control: Turkish immigrant experiences of type 2 diabetes in Berlin, Germany

Cornelia Guell (University of Edinburgh) c.guell@sms.ed.ac.uk

Abstract:

My PhD research explored Turkish migrants' experience with diabetes in Germany. Health statistics frequently identify minority groups as vulnerable to chronic illness, and ethnographic studies, accordingly, explore conflictual lay beliefs and medical encounters, and experiences of suffering and biopower. Interviews with healthcare professionals alluded to a Turkish migrant patient group disadvantaged and immobilised by high illiteracy rates, lacking language and health knowledge. Further ethnographic exploration, however, revealed an active engagement with diabetes within the Turkish migrant population, e.g. with a self-help group. Encountering such individual and communal negotiation of informal diabetes care where formal care is inadequate thus replaced initial ideas of marginality and biopower, instead conceptualising deliberate tactics of diabetes control as manoeuvring self-care. Adopting clinical techniques is then not a case of accepting domination and modifying recommendations in turn not a form of resistance but a pragmatic practice to make chronic illness habitable and tangible.

Empowering the body: from civilian to commando

Mark Burchell (University of Bristol) markburchell@googlemail.com

Abstract:

The aim of this paper is to explore issues surrounding the phases of identity change experienced by a Royal Marines recruit as he advances through his training programme. In order for a recruit to complete his training and have the coveted Green Beret awarded to him, he must make a successful transition in his identity from civilian to commando. Being a commando is not just about wearing the Green Beret as symbolic of his status, he must also believe in himself, his new skills and his professionalism.

Throughout a recruits training programme he is looking for acceptance and approval from his instructors. Only when he is accepted by them as an equal will he truly feel like a Marine. At the start of a recruits training programme he is in no doubt about his low status which is made apparent, enforced and reinforced at every moment by the training team. However, through a constant negotiation of identity and status between the recruit and his instructor, over time, he will slowly gain confirmation of his eventual commando status. Essential to this process is the issue of consent and dominance. With the continuing consent of the recruit, instructors will control the recruit's bodies, making them docile and obedient. The administration of discipline, punishment and the practice of tactics will enable recruits to learn about their new self through the exposures of their body. The instructors will make possible the acquisition of a new power and status by dominating and controlling the recruit's every movement and every minute of his time.

'We are what we eat': exploring counter-cultural (re)constructions of culinary consent

Clare Perkins (University of Wales, Lampeter) clareperkins@hotmail.co.uk

Abstract:

Without food our stomachs grumble and rumble, our minds lose concentration and our heads ache; we feel physically ill with the need for sustenance. We do not consent to the need to eat, to take pleasure from it is conducive to stupidity as argued Plato, to take comfort from it is to fill an emotional void symptomatic of mental failing and to indulge in it is to disgustingly gorge. Food is (and should be) a bodily necessity. This globalised era has created 'functional' food; ready-made, mass-produced morsels designed for fast, easy physiological sustenance. However, this 'body food' has left a National Health Crisis coupled with large-scale fear and anxiety perpetuated and reflected by the ignorance about what is exactly on that dinner plate. The mind has caught up and it's looking for its own food.

This paper seeks to establish how some individuals, seemingly moving historically backwards, have placed physiological necessity into the mental domain of choice, 'alternative' and consent. Moreover, it explores how these individuals, recognising and revelling in the unconscious appreciation of food, are re-constructing the link between food and 'culture'. Reflecting on the post-modern anthropological appreciation of individual bodily experience and embodiment, this paper is concerned with how food is fast becoming the means by which to construct and consent to British culture.

Issues of Consent in Human-Animal Sexual Relations

Nick White (University of Wales, Lampeter)

Abstract

Human-animal sex is a subject that arouses strong reactions of abhorrence in many people in 'Western' society. Many respond that this is due to the inability of animals to consent. This paper examines the reasons for consent being considered important when it comes to human-animal sex, but not for a great many other human-animal interactions, in which a significant degree of control is accepted, to the point of killing for purposes of dietary preference. Zoophilia is considered a violation of common dichotomous views of humanity and nature. Using Tim Ingold's models of trust and domination to examine different conceptualisations of animals, I will explore the impact of the changing role of animals in popular culture on perceptions of animals. The implications of Kay Milton's ideas of 'egomorphic perception' – of observing 'me-like' characteristics in animals – lead to questions of morality, taking into account the increased uncertainty in intra-species interpretation. While animal characteristics are increasingly perceived as similar to our own, a corresponding shift to treating animals more as free agents has not been observed. The majority of people still demonstrate a belief in the moral acceptability of the absolute control of animals when they fail to conform to cultural expectations. Zoophilia simultaneously subverts dominant ideologies of the relationship of humans to 'nature', as well as of acceptable romantic and sexual partners. Consent is cited not because it is the primary source of contention, but because the cultural ideologies zoophilia challenges are so deep-rooted that they are not readily observed.

The Subject and the Abstract: How Criminal Bodies are Imagined and Perceived in Late Modernity

Claudine Reynolds (University of Wales, Aberystwyth) car@aber.ac.uk

Abstract

The cultural criminologist Jonathan Wender, self styled “philosopher cop”, has called for a “return to astonishment” in relation to crime, agreeing with Paul Ricouer that modernity has “effectively reduced the experience of evil to a pure abstraction”. This has lead him to offer a phenomenological aesthetics of encounter as an alternative to the accounts and understandings of crime widely offered by bureaucrats and social scientists, who, he argues, work in a partnership of shared ontological principles. Similarly, Julia Kristeva, in her psycho-analytic work; *Powers of Horror: An Essay on Abjection* noted that whilst crime can generally be perceived as abject, it is usually crimes on a monumental scale such as Auschwitz which have the power to dissemble and disturb identity, the system and order.

Using these ideas as themes, this paper will explore the extent to which this is true in relation to how the criminal body is perceived, imagined and treated in society. It will focus upon how abjection, as defined by Kristeva, relates not only to how we imagine the criminal, but also to how and why we consent (broadly as society in late modernity) to how criminals might be institutionally treated.

Wender, J. 2004. “Phenomenology, Cultural Criminology and the Return to Astonishment.” In Ferrell, J., Hayward, K., Morrison, W. & Presdee, M. (Eds.) *Cultural Criminology Unleashed*. Glasshouse Press: London.

Kristeva, J. 1982. *Powers of Horror: An Essay on Abjection*. Columbia University Press: New York.

Rachel Casiday (University of Wales, Lampeter): *TBA*

Àngels Trias i Valls (University of Wales, Lampeter): *'I go abroad to have my body cut': queer sexualities and new narratives of gendered consent across transnational boundaries. Abstract pending*

Katherine Smith (University of Wales, Lampeter): *Why do good people vote for fascist parties? Abstract pending*



Katherine Leigh Smith BA (First-Class Hons)
PhD candidate, University of Wales, Lampeter

Katherine L. Smith is a PhD candidate in social anthropology at the University of Wales, Lampeter. She conducted twelve months of ethnographic fieldwork in North Manchester, England, exploring the discursive and material realities of racisms, local and individual constructions of 'fairness' and equality, nationhood and ideologies of political correctness. She will submit her thesis in September, 2008, entitled: 'The Outside Within: Belonging, Fairness and Exclusion in Higher Blackley, North Manchester, England'

Publications:

- Smith, K. 2009. Under review. 'Is a happy anthropologist a good anthropologist?' *Anthropology Matters Online Journal*. Spring, 2009.
- Smith, K. 2009. Invited submission date September, 2009. 'Whatever happened to dominant discourse?' Special series of *Anthropology in Action: Journal for Applied Anthropology in Policy and Practice*. Berghahn Publishers, February, 2009.
- Smith, K. 2009. In prep. 'Introduction: Interrogating Consent and Dominance' Special series of *Learning and Teaching: the International Journal of Higher Education in the Social Sciences*. Berghahn Publishers.
- Smith, K. 2009. In prep. 'Exploring racisms through the politic of fairness', Special series of *Learning and Teaching: the International Journal of Higher Education in the Social Sciences*. Berghahn Publishers.
- Smith, K. Anticipated. *The Outside Within: Belonging, Fairness and Exclusion in a North Manchester Town*. London: Pluto Press.

Conference and Seminar Papers:

- 2009 (forthcoming) – 'Interrogating Consent and Dominance: ethnicities, citizenship and sexualities in research and teaching' conference. Paper title: 'Exploring racisms through the politic of fairness'. February, 2009
- 2009 (forthcoming) – Plenary speaker for 'Interrogating Consent and Dominance: ethnicities, citizenship and sexualities in research and teaching'; main theme: 'Dominance'. February, 2009
- 2008 (forthcoming) – The Politics and Poetics of Researching Race, Ethnicities and Racism Conference, Bournemouth. Paper title: 'Why do good people vote for fascist parties?' Conference organiser: Dr Katharine Tyler, University of Surrey. November 14-16
- 2008 (forthcoming) – Plenary speaker for 'Interrogating Consent and Dominance: ethnicities, citizenship and sexualities in research and teaching'; main theme: 'Consent'. September, 2008
- 2008 – Theoretical Archaeological Group Conference, Department of Anthropology, Columbia University, New York, USA. Paper title: 'Having a barter: "fair humour" in Higher Blackley, North Manchester, England'. May 23 – 25
- 2008 – Guest Speaker, University of Wales, Lampeter Research Seminar Series, Department of Archaeology and Anthropology. Paper title: 'Exploring dominance and racisms through the politic of fairness'. Date: June 4, 2008
- 2008 – Guest Speaker for Archaeology and Anthropology Society, University of Wales, Lampeter. Paper title: 'Racisms: deconstructing normative discourses'. February 19
- 2008 – Anthropology of Britain Conference (in association with the Association of Social Anthropologists), University of Aberdeen. Paper title: 'Whatever happened to dominant discourse?' January 10 – 11
- 2007 – Guest Speaker, Keele University Research Seminar Series, Department of Sociology and Criminology. Paper title: 'Is a happy anthropologist a good anthropologist?' November 8
- 2007 – Guest Speaker, University of Wales, Lampeter Seminar Series, Department of Archaeology and Anthropology. Paper title: 'Is a happy anthropologist a good anthropologist?' November 7
- 2006 – Guest Speaker, University of Wales, Lampeter Seminar Series, Department of Archaeology and Anthropology. Paper title: 'The Outside

Within: (Re)Negotiating 'Englishness' in North Manchester, England.' May 21

2006 – Guest Speaker, Archaeology and Anthropology Society, University of Wales, Lampeter. Paper title: 'Perceptions and performances of "Welshness" in a Welsh Museum'. February 7

2005 – Theoretical Archaeological Group Conference, Sheffield University. Paper title: 'A sense of self: understanding perceptions of "Welshness" in a Welsh museum'. December 21 – 23

2004 – Upon invitation, Guest Speaker at the Museum of Welsh Life, St Fagan's, Cardiff. Paper title: 'The way we were: (re)negotiating "Welshness" at a Welsh museum'. December 9

2004 – Presented paper to the Department of Archaeology and Anthropology, University of Wales, Lampeter. Paper title: 'The way we were: (re)negotiating "Welshness" at a Welsh museum'. December 7

2003 – Guest Speaker for Archaeology and Anthropology Society, University of Wales, Lampeter. Paper title: 'Questions in ethnoarchaeology'. November 18

Awards and Successful Funding Bids:

2008, C-SAP (Centre for Sociology, Anthropology and Politics) and the Higher Education Academy have awarded me funding to organise a project which I have proposed to be two one-day workshops in two separate locations in Wales, UK. The workshop is called: 'Interrogating Consent and Dominance: ethnicities, citizenship and sexualities in research and teaching'. Amount awarded: £2,500.00 (sterling)

2005, Professor Alan MacFarlane and Sarah Harrison Prize for Anthropology (Part Two), University of Wales, Lampeter. Amount awarded: £100.00 (sterling)

2005, E.R. Pritchard Prize for Archaeology and Anthropology (Top of class prize), University of Wales, Lampeter. Amount awarded: £200.00 (sterling)

2005, Holly Morphy Prize for Anthropology, University of Wales, Lampeter. Amount awarded: £50.00

2002, Professor Alan MacFarlane and Sarah Harrison Prize for Anthropology (Part One), University of Wales, Lampeter. Amount awarded: £100.00

Memberships:

2002 - 2008 – Member of the Archaeology and Anthropology Society, Department of Archaeology and Anthropology, University of Wales, Lampeter

2007 - present – Member of the Association of Social Anthropologists

2007 - present – Member of The Royal Anthropological Institute.

2007 - present – Member of St Clare's Social Club, Higher Blackley, Manchester (fieldwork location)

Other Academic responsibilities

February 2009 Lead and co-organise C-SAP (Centre for Sociology, Anthropology and Politics) and Higher Education Academy-funded postgraduate conference: Interrogating Consent and Dominance: ethnicities, citizenship and sexualities in research and teaching. This conference will be the second of two one-day workshops, the theme of which will be 'Dominance'. Co-

September 2008 organised with Dr Ángels Trias i Valls.

May 2008 Lead and co-organise C-SAP (Centre for Sociology, Anthropology and Politics) and Higher Education Academy-funded postgraduate conference: Interrogating Consent and Dominance: ethnicities, citizenship and sexualities in research and teaching. This conference will be the first of two one-day workshops, the theme of which will be 'Consent'. Co-organised with Dr Ángels Trias i Valls.

Session Organiser, Mundane Ideals: Constructing Identities and Maintaining Worlds, Theoretical Archaeological Group (TAG NYC) Conference, Columbia University, New York (with Dr Paula Jones) May 23 - 25

June 2007 Session Organiser, On the Anthropology of Humour, Wales Anthropology Day, University of Wales, Lampeter, June 22

2003 –2005 Anthropology Off-print Library Head Librarian, University of Wales, Lampeter

2003 - 2004 Dig Organiser, Archaeology Society, University of Wales, Lampeter

December 2005 Session Organiser, On the Archaeology and Anthropology of the Senses, Theoretical Archaeological Group (TAG) Conference, Sheffield University (with Eleanor Breen) December 11 - 13

Research interests:

Political anthropology, ethnography of the state and bureaucracy, (un)fairness and (in)equality, racisms, perceptions of dominant discourses, the anthropology of humour and joking relationships, local philosophies of political correctness, globalisation, modernity and postmodernity in global, cross-cultural contexts, nationalisms, transnationalisms, ethnicities and ethnographic fieldwork methods and ethics.

Summary of current research:

My doctoral research involved thirteen months of systematic, ethnographic fieldwork in Higher Blackley, North Manchester, England (June 2006 – July 2007). This involved participant observations, interviews, taking photographs and accessing local library and city council archives. I lived and worked primarily with individuals who identify *themselves* and are identified as ‘working class’, ‘English’, ‘white’ individuals, although the second half of my fieldwork was dedicated to learning also about the views of individuals who are not from England, but have arrived needing asylum or having immigrated into the area. I began fieldwork with the objective to better understand local and individual performances and perceptions of ‘Englishness’, although my objectives quickly evolved into explorations of ‘fairness’, resistances and racisms in this particular area. This change comes directly from what I learned about in fieldwork. Thus, I conducted semi-structured and un-structured interviews because I was aware of the loose boundaries of the concepts I was trying to understand in this area.

My thesis addresses the timely topics of local perceptions and performances of ‘Englishness’, dominance and subordination (in discourse and action), political correctness, violence, resistance and racisms. Underpinned by these topics are significant locally- and historically-situated social practices and discourses which become entangled with the differentiations of and social production of indifference towards ‘outsiders’, or those who are not perceived to ‘belong’ within local situational contexts. Subsequently, these perceptions can be imaginatively transposed onto national and international levels (Werbner 2000). For instance, the individual construct and social concept of ‘fairness’ is not only made legitimate through local perceptions of time and place, but underpins virtually every aspect of social life in this area, despite its seemingly inconsistent and/or contradictory applications. Thus, ‘fairness’ produces complex ideological dilemmas for social actors as they discuss and negotiate questions of fairness, social justice and ‘the good life’, whilst drawing on both conservative and liberal support. This can be seen to be demonstrated in the local sense of humour, what has been conveniently referred to in fieldwork as ‘having a barter’, as ‘fair comedy’ in the exchange of power in joking relationships is used to police the sensitive boundaries of interpersonal relationships (cf. Back 1996). Furthermore, ‘having a barter’ is a central means of forging relationships in this area, and because it involves the exchange and transformations of (sometimes very derogatory) insults into terms of endearment, the level of individual perception becomes paramount. This is because of wider social behavioural expectations which are in conflict with more local ways of relating (e.g. philosophies of political correctness).

Current research activities:

Perceptions of Dominance, Racisms and Fairness: The purpose of my ethnographic research in Higher Blackley, North Manchester, England (June 2006 – July 2007) was/is to explore how particular perceptions and historically-contextualised understandings of time and place are imaginatively transposed into present ‘common sense’ notions of individual entitlements to socially-negotiated constructs of fairness, thus underpinning social relations and their individual and personal contemporary fabrications and expectations. Local attitudes to institutional principles of ‘political correctness’ and the subsequent demagogues concerning ‘(un)fairness’ and ‘(in)equality’ underpin much of the social relations involved in the creation and maintenance of difference and indifference in Higher Blackley. Individuals and groups may, then, choose to resist what may appear as a dominant discourse, as it is perceived to be deeply unsettling in the continuous transforming and maintenance of what it means to be ‘English’ in this particular area. I want to insist that to argue for a form of coherence by which a discourse is held together is not ipso facto to justify or defend that discourse; it is to take an essential step in the problem of explaining its compulsiveness. Such discourses and ‘resistances’ in Higher Blackley are often demonstrated in the local sense of humour and within joking relationships. Exploring the *motivations* and potential justifications behind the perceptions of such atrocities as racisms and hate crimes involves a multi-disciplinary approach to the understanding of local questions surrounding why it may be that political entities in England, which appear to promote and celebrate the rights of individuals and groups, so often, appear to be cruelly selective in applying those rights and how sentiments of belonging in Higher Blackley may be imaginatively transposed onto public and even global levels. Through explorations of local notions of ‘fairness’, a contribution will be made concerning a more in-depth understanding of the acts of resistance against perceptions of ‘political correctness’ observed during my fieldwork as well as the continuous efforts of individuals and groups to allow such resistances to persist.

The anthropology of humour: Drawing on my ethnographic fieldwork experiences, I explore the ways in which ‘white’, ‘working-class’, ‘English’ individuals and groups in Higher Blackley, North Manchester, England, constitute their social worlds through the exchange and transformations of insults in joking relationships, what has been referred to in fieldwork as ‘having a barter’. This negotiated alteration dislocates practice from what it ‘stands for’ in wider usage, thus policing the sensitive lines of significance in relationships. The complexities of differentiations between individuals and groups of people are influenced by whether or not the individual has a sense of ‘fair humour’ and will engage in the exchange of insults, so as to assess and maintain the boundaries of interpersonal relationships in this area. This involves examining how the subsequent demagogues concerning ‘(un)fairness’ and ‘(in)equality’ may be found at the origins of the creations and maintenance of difference and indifference in this area, as individuals attempt to resist what they perceived to be the more ‘dominant’ discourses of ‘political correctness’ - discourses perceived to be deeply unsettling in the continuous transforming and maintenance of what it means to be ‘English’ in this particular area. Underpinned by the politic of ‘fairness’, sentiments of belonging may, then, be imaginatively transposed onto public and even global levels. Thus, the seemingly ‘mundane’ issues of ‘fairness’, humour and ‘how you just get through the day’ can be found to have considerable implications in wider social relations.

Racisms: Part of the confusion in contemporary theorisations of the taken-for-granted category of ‘race’ within the human sciences is partly due to the wide-spread and historical attempts to define exactly what race and racisms are, despite ample acknowledgements that the category of ‘race’ has no biological or physiological basis. Exploring the fabricated category of ‘race’ and thus racisms through the politic of ‘fairness’ on a local level involves not necessarily a definitive answer on what exactly racism is or where it may ‘begin’ or ‘end’, but an interpretation - a reflexive, ethnographically informed contribution. Underpinned by the entangled concepts of ‘otherness’ and ‘humanity’, my research in this area involves perceptions of ‘wrong-doing’, in all its potential inconsistencies and contradictions, as well as how and why humans may be motivated to use other

humans to define their own humanity.

Anthropological Methods and Ethics: The purposes of my research into methodological and ethical approaches to fieldwork and individuals in 'the field' are to highlight and discuss the difficulties of negotiating the 'fragmentation of the self' in fieldwork. My methodological objectives during fieldwork involved allowing for the contradictions and incongruities of everyday life in my data, thus intending a multi-vocal piece of work.

However, how do we deal, as ethical but also politically motivated human beings, with responses or actions which make us cringe, make us afraid, confused, unhappy? How do we reconcile our own moral, ethical and political perspectives with those of individuals who hold very different perspectives in the field? A Weberian tradition has legitimated research programs which attempt to equate objectivity with an attitude of emotional disengagement, cognitive distance and moral indifference. When faced with anger, fear or depression, a sense of 'passionate detachment' for me, was often a desired state; however, it was a desire which proved to be part of the very fabric of fieldwork and a result of the very 'self' that I brought into the field. This has many problematic implications in the social sciences and these must be addressed. Through asking the question 'Is the happy anthropologist a good anthropologist?' I demonstrate that, in a rhetorical sense, this question opens up many avenues for elaboration and exploration, in attempts to better understand the world in which we may find ourselves during the fieldwork experience.



Dr MªÀngels Trias i Valls

Lecturer in Anthropology
C-SAP Anthropology Associate

Contact: mariaangels@hotmail.com

Biography

Àngels has a 'Llicenciatura' in Social and Cultural Anthropology from UCB (Barcelona) and a PhD (2000) in Social Anthropology by the Queen's University of Belfast on the theme of economic anthropology in Japan. Àngels has been involved in anthropological research in Japan since 1995 focussing on the representation of economic exchange in areas such as gender, commodification of gifts, cosmopolitan sentiments and queer identities. A key theme of her research is the interpretation of visual aspects of gender politics and the anthropological understanding of contract and consent both in Japan and outside Japan.

She has conducted brief research projects in Catalonia on the theme of economic exchange and cultural politics. In the UK she has conducted and completed a two-year research on the theme of rural Welsh auctions. Since 2006 she has been doing research on the theme of exchange, romantic ideologies, body and consent politics. In 2001 Àngels published her thesis as CSAC Monograph by the University of Kent. She is finalising her second monograph 'Japan in Love' signed to the Edwin Mellen Press in 2008. 'Japan in love' examines St Valentine's Day gender and exchange politics through the creation of romantic ideologies, 'emotive subjectivities' and commodity markets. She is preparing several articles, conference papers and an ethnographic film for publication. Àngels has been teaching Social Anthropology since 1997 and has convened and extensively taught most core modules in Anthropology both an undergraduate and postgraduate level. She is responsible for the MA in Social Anthropology and she is also the Chair for Open Learning (Distributed and E-learning) at UWL. She is also responsible for creating the first BA and MA anthropology degree online at UWL maintaining several academic and non-academic WebPages and other virtual sites. She is also the University union for Equal Opportunities and LGBT officer. Àngels is a member of the Higher Education Academy subject network for Sociology, Anthropology and Politics and also the C-SAP and BSA study group for Gender Studies. She has recently been nominated and an affiliation with C-SAP on Anthropology research. In her spare time she enjoys going to the movies with her partner and two children.

Research Interest

Àngels research interest lay in economic anthropology, the cultural politics of gender and sexuality, visual anthropology and Japanese Ethnography. Her current research interests are located in the ethnographic and theoretical intersection between economic anthropology and the anthropology of gender/sexuality (in the UK, Europe and Japan); and theories of representation with specific emphasis on the theorisation of consent, embodiment and contract among minority groups in context of rapid internationalisation and change. Her (teaching based) research includes papers on learning and teaching process, methodologies, new communication and virtual technologies.

Research Areas:

- Economic Anthropology
- Gender and Sexuality
- Japanese Ethnography
- Visual and Virtual Anthropology
- Learning and Teaching Anthropology

Research themes in the different areas:

Gift exchange	Gender, Embodiment	Social inequality	Commodities and markets
Romantic ideologies	Same sex sexualities. Queer theories	Consent	Policy making and LGBT groups
Representations of Japanese Identities	Cosmopolitanism and internationalisation	Popular Culture	Town making and rural tourism
Japanese Cinema	Religious Festivals	Semiotics	Wrapping
Learning and Teaching	E-learning/Virtual Ethnographies	Iconography	Theory and fieldwork

Publications

1996 'Anthropological debates in the construction of Romantic Love' in University of Barcelona, *Antropologies 5*. Barcelona University: Barcelona

2000 'Review article' of Joy Hendry's Introduction to Social Anthropology. Other People's World. (1999 Routledge:London) in Japan Forum. The British Association for Japanese Studies. Volume 12. Number 1

2000 'Review article' of Joy Hendry's An Anthropologist in Japan. Glimpses of Life in the Field. (1999 Routledge:London) in Japan Forum. The British Association for Japanese Studies. Volume 12. Number 1

2001 Wrapped Gifts. Ritual Prestations and social obligations in contemporary Japan. CSAC [Monographs online 19](#). Center for Social Anthropology and Computing: The University of Kent

2002 'The Dangers of Wrapping gifts: El Perill d' embolicar regals' in Identidades, Relaciones y Contextos (ed. J Bestard) Barcelona:UB 2002:93-113 ISBN: 84-457-2724-7

2002 'Online teaching: The role of visual media in the delivery of Anthropology online' in Visual Learning, Visual Teaching (ed. S.Pink, L Kurti) Anthropology in Action 2002, Volume 9, Issue 2. ISBN: ISSN 0967-2019.

Accepted in Press:

2007 'Escaping the 'modern' excesses of Japanese life: critical voices on Japanese rural cosmopolitanism' in "United in Discontent: Local Responses to Cosmopolitanism, Multiculturalism and Globalisation" Kirtsoglou, E and Theodossopoulous, D (Eds.) Routledge: London.

2007 'Consenting to Gender and Sexuality in Anthropology' in *Teaching Gender in the 21st Century*. CSAP Monographs. Birmingham.

2009 'Japan in Love'. Romantic ideologies, gender, markets and national subjectivities exchange in contemporary Japan. New York: Mellen Press

In Preparation:

2008 The gendered performance of consent: transnational representations of trans, lesbian and female bodies in *Cultural Politics*. Berg

2008 'International Manga festivals: gender, play and media representation of 'otaku' in *The International Journal of Media and Cultural Politics*.

2008 'The Three King's Day: Throwing gifts to the children'. Publication and Ethnographic film.

Seminar and Conference Papers

1991 'Looking at issues of sexuality and ethics. Methods and field-research'. *First International Anthropological Conference of Students and Postgraduates in Spain*, University of Seville, Spain.

1994 'Gift-giving in Japan, the issue of obligations and presentation of gifts'. *Postgraduate Seminars. Department of Anthropology and Ethnomusicology*. The Queen's University of Belfast.

1997 'Editing the Ethics: Reflections on method and ethnographic film during fieldwork research'. *PG Department of Anthropology and Ethnomusicology*. The Queen's University of Belfast.

1998 'Wrapping and Unwrapping: Ritual Structures and gift giving in Japan'. *PG Department of Anthropology and Ethnomusicology*. The Queen's University of Belfast.

1998 'Bosses and Lovers: St. Valentine gifts in Japan. Romantic Love, gender and gifts'. *Department of Anthropology and Ethnomusicology*. The Queen's University of Belfast. (2000)University of Wales, Lampeter.

- 1999 'What is a house?: the politics of house making in Japan. Throwing gifts (omochinage) and the role of women's production in house making rituals. *School of Anthropological Studies*. The Queen's University of Belfast.
- 2000 'Teaching and Learning': Considering the role of interactive media for Anthropology. *Anthropological Association of Ireland. Spring Conference*. The Queen's University of Belfast.
- 2000 'Taming the racoon-dog in rural Japan'. In Are Animals good to love? *Crossing Symbolic Boundaries, EASA Conference*, Krakow, Poland.
- 2001 'Cosmological coincidences: wrapping money among Chinese and Muslim in Malaysia'. *Departmental Seminar*. UW Lampeter
- 2001 'Loving your boss: gifts, tradition and hierarchy on Valentine's Day in Japan' *Departmental Seminar*. University of Brighton - Sussex
- 2001 'The perils of wrapping gifts: obligation, capitalism and tradition in Japan' *Departmental Seminar Series*. University of Barcelona – Barcelona.
- 2001 'Omochinage: the politics of throwing cakes. Competing neighbours, auspiciousness and house making in Japan' *Gregynog Conference*, Gregynog - Wales.
- 2002 'Face-to-face' teaching. The role of visual media in the delivery of Anthropology degrees online. *Working Images. Visual Anthropology Network and Teaching anthropology network of the EASA*. Lisbon
- 'The Internet for Anthropology Students: publishing work on the Internet' *Workshop C-SAP grant for the developing of NWAS (Network for Welsh Anthropology Students)*. Birmingham.
- 'At Home with Anthropology': practicalities and visualisation of UK's first undergraduate and postgraduate degree scheme on e-learning'. *Management Unit*. University of Wales, Lampeter
- 2003 'Teaching and Learning Anthropology in Higher Education: the case of e-learning'. *C-SAP conference*. Birmingham
- 2004 'Sex Cities, Space, and Queer Spaces in Japan'. *Dept of Archaeology and Anthropology*. UWL
- 2006 'Marginal Exchanges: Barter, friendship, and rural discourses about escaping the growth of cosmopolitan Japan' *Cosmopolitanism and its Discontents. ASA conference*. Keel.
- 2007 'Your love is too sweet, my Valentine: Subjectivity and Emotions on Valentine's Day in Japan'. *Department of Anthropology*. Durham.
- 2007 'Discriminate exchanges: 'town making' and the politics of inclusion in a Japanese rural town'. *Nissan Seminar Series*. University of Oxford.
- 2007 'Introducing Fetish Queer Bodies in the curriculum: Consenting to Gender and Sexuality in Anthropology'. *Teaching Gender in the 21st Century*. London.
- 2008 'Ethnography for all?: interrogating 'ethnographic pedagogies' in educational and anthropological practice' University of Oxford
- 2008 'I go abroad to have my body cut': narratives of consent and gendered sexualities across transnational boundaries'. *Interrogating Consent and Dominance*. University of Wales, Gregynog

Multimedia work in Anthropology

- (2000) *Introduction to Anthropology*. CD-ROM multimedia course - design and production (case study content QUB authors/staff) School of Anthropological Studies. The Queen's University of Belfast.
- (2000 & 2001) *Introduction to Anthropology and Medical Anthropology*. CD-ROM multimedia course - design and production (author content: Dr J Pettigrew). Department of Health Studies. The University of Central Lancashire.
- (2001) *Applied Medical Anthropology: Body, Nerves and Knowledge*. CD-ROM multimedia case studies author content: Dr Ma Àngels Trias i Valls, Dr Callie Persic, Dr Gavin McArthur, Dr Gay-y-Blasco) Department of Health Studies. The University of Central Lancashire
- 2002 *Key Debates in Anthropological Theory* CD-ROM multimedia course –design and production (Author content: Anthropology Staff) Department of Anthropology. The University of Wales Lampeter.
- 2002 *Fieldwork, Methods and Ethics* CD-ROM multimedia course –design and production (Author content: Anthropology staff) Department of Anthropology. The University of Wales Lampeter.
- 2003 *Globalisation* CD-ROM multimedia course –design and production (Author content: Dr David O'Kane) Department of Anthropology. The

University of Wales Lampeter.

2004 *Cultural Tourism* CD-ROM multimedia course –design and production (Author content: Dr David O’Kane) Department of Anthropology. The University of Wales Lampeter.

2004 *Medical Anthropology* CD-ROM multimedia course –design and production (Author content: Dr Rachel Cassidy) Department of Anthropology. The University of Wales Lampeter.

2005 *Human-Animal Adaptations* CD-ROM multimedia course –design and production (Author content: Dr Sam Hurn) Department of Anthropology. The University of Wales Lampeter.

2005 *Welcome to the Department of Anthropology* –Video and CD-ROM –design and production (with Dr Elisabeth Kirtsoglou) Department of Anthropology. The University of Wales Lampeter.

Anthropological Websites, Virtual and E-learning projects

2000-2003 *Departmental Website* *

2001 *NWAS* (Network of Welsh Anthropology Students) Website *

2001 *Gregynog* Staff-Student conference website *

2001-2002 *The Lampeter Link* (Greek Recruitment) website *

2002 *Ma in Nature* (Philosophy and Anthropology) website *

2001-2008 *At Home with Anthropology*. *UWL Distance and E-learning Anthropology Undergraduate and Postgraduate Degree Programme*

* Indicates pages no longer in use or replaced

Projects and Funded Contracts

2000-2005 Tairona Heritage Trust (Reg Charity) Departmental Advisor

C-SAP 2001-2002 [Computer & Day Workshop for Student-run Library](#) NWAS

C-SAP 2008-2009 Postgraduate Project Funding (Advisor). Project title: Interrogating consent and dominance: ethnicities, citizenship and sexualities in research and teaching. The project will include a conference of the same title with two one-day workshop on the 10th September 2008 and 9th February 2009 at the University of Wales Conference Centre Gregynog, Newtown.

Media Contacts

Available for media contact about:

Japan: culture, consumption, gender, romantic ideologies

Europe: political identities, marginal economies and identities

Religion: Japanese festivals

Economics: Japanese and European economic/domestic trends

Nationalism: Catalan/Non-Estate based ethnicities

LGBT: same sex politics, policies, sexualities, fetishes, kinship

E-learning: e-learning anthropology, virtual environments, rich media for learning and teaching.

Research and teaching: research practice, ethics, film, ethnography, blended learning.

Body and Gender: modifications, ideologies, sexualities, embodiment, violence

