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Basislegitimität der widerständigen Gewalt und Kleiner Krieg in KwaZulu-Natal, Südafrika

Mario Krämer
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Basic legitimacy of violent resistance and small war in KwaZulu-Natal, South Africa

Abstract: How did the small war in KwaZulu-Natal, South Africa affect the legitimacy of chieftaincy? The article tries to answer this question by applying the concept of „basic legitimacy". My argument is that the acceptance of chiefs is based on the accumulation of basic legitimacies and specifically on the „basic legitimacy of violent resistance". It refers to resistance against a political order that is perceived as arbitrary and unjust and it provides the organizers with compliance by their subordinates even beyond the original phase of violent resistance. The significance of the basic legitimacy of violent resistance becomes clear in commemoration ceremonies, which are a common feature of public life in the post-apartheid era. The article illustrates and analyses such commemoration ceremonies and explains how chiefs make us of them in order to legitimize their rule.
[Basic legitimacy, small war, chieftaincy, KwaZulu-Natal (South Africa)]Individuals in Anthropology

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Rewarding frictions: fieldwork and street vending in Dar es Salaam, Tanzania

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Abstract. Fieldwork is sometimes marked by experiences of frictions and frustration. Fieldwork with mobile street vendors in an African city may confront the fieldworker with the problem of locating the 'field' and attaining access to it, both spatially and temporally. As I will show by reference to my fieldwork with a group of shoe vendors on the streets of Dar es Salaam, Tanzania, the frictions that occurred at the beginning of my fieldwork nevertheless ignited a process of ethnographic knowledgegaining that led me to understand the importance of temporality and rhythmicity for the shoe vendors' practices. In their active engagement with the spatio-temporal landscape of the city, the street vendors organised their practices as an experiential rhythm that unfolded as sequences of rising and subsequently declining cognitive and corporeal tensions. These rhythms did not flow smoothly, but were necessarily interspersed with disturbances and frictions by the rhythms of other pedestrians in the streets, whose attention the street vendors tried to attain.

[Fieldwork; friction; rhythm; temporality; street vending; Africa; urban anthropology]

Making persons accountable: The impact of identification technology and of legal incorporation on notions of the person

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Abstract. Fingerprints, iris-scans, DNA-tests and other biometric technologies are used for making individuals accountable through fixing personal identity to the body. Virtual identities and corporate organizations are used for regulating personal accountability through allowing identities to be independent of the body of individuals. Both sets of technologies are being spread globally across a diversity of settings. The result is that the accountability of persons has become a critical problem in the everyday life of human beings across the globe and for the social theory of agency and of personal responsibility.

This contribution assesses the impact that these technologies have on the way in which we see ourselves as moral beings. The practices of biometrically identifying persons and of organizing them into corporate bodies, I argue, are not just expressions of dominant tropes of personhood but they play a major role in generating and in sustaining the ways in which persons are recognized, especially by state agencies. Both forms of state practice foster a third-person perspective on personal responsibility as individual accountability and they de-emphasize that humans in their social interaction usually assess responsibility in terms of a first-person perspective (being able to put themselves into the place of others) and in terms of a second-person perspective (defining their own place in their relation to others). Since the practices and technologies in question are universalized and implemented in societies across the globe the perspective taken here is comparative, seeking to document and investigate the ways in which the implementation of technologies that fuel biometric and virtual identities redefine personal responsibility as accountability and form the basis for generating new moral agents.

[Personhood, accountability, biometrism, corporatism, Namibia, Australia]

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"Our heads did not accept it" – development and nostalgia in Southeastern Anatolia

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Abstract. This article examines the role of collectively shared nostalgia after a development-induced loss in Halfeti, a town in Southeastern Anatolia, Turkey. In 2000, part of Halfeti was flooded to form a dam reservoir as part of the Southeastern Anatolia Project (GAP). The reservoir submerged part of the town's residential area as well as a large complex of orchards that were an integral part of pre-dam life in Halfeti. Ten years later, Halfeti's residents shared a nostalgic, idealised image of the past, dubbed as eski hali, the 'old state', in contrast to yeni hali, the 'new state', which they viewed as being highly unpredictable at both local and global levels. During my research, I found it apparent that the orchards had been central to the economic, social and emotional life of the inhabitants of Halfeti. They were an expression of the social relationships in Halfeti and, in memory, a projection of shared community ideals. This article examines the role of these orchards as mirrored in nostalgic narratives about the eski hali.
[memory, nostalgia, development, resettlement, Southeastern Anatolia Project, GAP, Turkey]

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Die Deutsche Gesellschaft für Völkerkunde. Geschichte und aktuelle Herausforderungen

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The German Anthropological Association: History and Contemporary Challenges

Abstract. The article outlines the history of the German Anthropological Association in light of the specificities of German political history and the particularities of the development of the discipline in the German context. Important milestones include the National Socialist era, post-war 'reconstruction', the 1968 student movement and German reunification. The article also discusses the contemporary challenges faced by the association in the face of changing academic contexts in which anthropologists work, the broadening range of professional fields in which they engage, and new demands placed upon the discipline by the public and the standards of ethics in contemporary anthropology.
[History of anthropology, anthropology in Germany, national socialism, anthropology in the GDR, reunifcation, student movement]

Zur Geschichte der Zeitschrift für Ethnologie

In Erinnerung an Günther Hartmann 1924–2012

Markus Schindlbeck, Stahnsdorf

Die Zeitschrift für Ethnologie zählt heute mit zu den ältesten wissenschaftlichen Zeitschriften in Deutschland, dennoch hat man ihre Jubiläumsjahre kaum gewürdigt, und eine umfassende Darstellung ihrer Geschichte steht noch aus. Aus Anlass des Todes von Günther Hartmann vor drei Jahren am 9. Dezember 2012, 1 der von 1966 bis 1988 Schriftleiter dieser Zeitschrift war, sollen daher dieser Zeitabschnitt und die damit zusammenhängenden Ereignisse in der Nachkriegszeit in einem kurzen Überblick vorgestellt werden. Da in den gebundenen Exemplaren der Zeitschrift für Ethnologie in den Bibliotheken meistens die Umschlagsseiten mit den Informationen zur Herausgeberschaft fehlen, soll dieser Beitrag diese Informationslücke füllen. Die ersten 75 Jahre der Zeitschrift waren eng mit der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte (BGAEU) verbunden. 2 Erst nach dem Zweiten Weltkrieg wurde sie auch zu einem Organ der 1929 gegründeten Deutschen Gesellschaft für Völkerkunde (DGV).

Karl H. Schlesier 1927–2015 †

Stephan Dömpke, Friderike Seithel, Renate Schukies, Cora Bender

"As an action anthropologist, he has become part of the lives of people of another culture. Although a stranger, in a sense he belongs to them; they own him. (. . .) An action anthropologist learns much of the world of his host culture without asking. It leaves a mark; little of it can be shared with his colleagues." (Schlesier 1974:277)