DIY, im Eigenverlag: East German Tamizdat LPs

Seth Howes

Between 1983 and 1989, as the two German pop music industries continued to license one another’s properties, and Amiga continued releasing American and British records, five long-playing records were released by independent labels based in Western Europe that contained music recorded in the German Democratic Republic. They were then smuggled out of the country rather than formally licensed for release abroad. Existing outside the legal framework underlying the East German record industry, and appearing in small pressings with independent labels in West Germany and England, these five tamizdat LPs represent intriguing reports from the margins on the mutual entanglement of the two Germanies’ pop music industries. Closely examining these LPs’ genesis and formal aspects, this article explores how independent East German musicians framed their own artistic itineraries with respect to (or in opposition to) the commercial pop circuit, as they worked across borders to self-release their music.

Ebola and Accusation

Gender Dimensions of Stigma in Sierra Leone’s Ebola Response

Olive Melissa Minor

As Response and Resilience Team Anthropologist for Oxfam GB, my role was to support an inclusive, community-led Ebola response through a better understanding of gender dynamics in the context of the outbreak. This case study identified stigma and blame of affected people as key factors in the ongoing epidemic. Despite social mobilisation efforts to address these attitudes, they remained ingrained in the Ebola response at multiple levels: in Government of Sierra Leone quarantine policies, in community by-laws and in everyday social interactions. Negative attitudes put pressure on the roles of men and women in ways that produced barriers to acting on Ebola prevention and treatment advice or creating an inclusive Ebola response. Our findings prompted several improvements in Ebola response activities that Oxfam Sierra Leone carried forward in their work, demonstrating the key role applied anthropology can play in creating a reflexive process to improve the effectiveness of humanitarian aid.

Editorial

Margrit Pernau

With this issue, the editorial team transition that has been going on for the past year is complete. Sinai Rusinek has been at the head of Contributions since 2009. The first two years were spent finding a new home for the journal. Since 2011, we have been publishing with Berghahn Journals, and the Van Leer Jerusalem Institute has assisted us with a generous grant, for which we are truly grateful.
Editorial

As Peter Herrmann reminds us in the fourth article of this issue, we currently face societal abundance versus increasing inequality of access. Referring to different studies, he concludes that the following trend is indisputable: in 2015, just 62 individuals had the same wealth as 3.6 billion people. The wealth of these 62 people has risen by 45 percent in the five years since 2010. The wealth of the bottom half fell by just over $1 trillion in the same period, amounting to 38 percent. Finally, since the turn of the century, the poorest half of the world’s population has received just 1 percent of the total increase in global wealth. This trend will not only determine the chances for processes resulting in sustainable urban development all over the globe, but also the main challenge of the development toward overall sustainability of human existence on earth. For example, the shielded and armed residential areas of the super-rich in Rio de Janeiro pave the way for unsustainable societal relations in this megacity.

Editorial

With this issue, French Politics, Culture & Society celebrates its thirty-fifth year of publication and honors its co-founder, Stanley Hoffmann, who died two years ago at the age of eighty-six.

Editorial

Giovanni A. Travaglino and Benjamin Abrams

It is hard to think of the study of social protest and political behavior as anything but an interdisciplinary enterprise. It is grounded in a great many different perspectives, approaches, and levels of analysis. Different disciplines may even rely on fundamentally different conceptions of the social, the political, or the individual. Accordingly, the field has been privileged with a rich and impressive array of theoretical and empirical work dating as far back as the work of Marx, Rousseau, and Hobbes.

Editorial

Raphael de Kadt

Richard Turner was, and arguably remains, the most brilliant, original and intellectually arresting South African philosopher of the post Second World War era, if not of all time. The prematurity and nature of his assassination, conjoined to the difficulty in accessing much of his later work, also renders him one of the potentially and tragically most ‘forgotten’ figures in South Africa’s intellectual history.

Editorial

John Gillespie and Sarah Richmond

Although the articles published in this edition of Sartre Studies International were not assembled as part of a themed issue, there is every justification for suggesting that they could be grouped under the heading ‘Sartre Today’. Each of them demonstrates that Sartre’s thinking remains relevant to many of the key issues facing our contemporary world. We know that Sartre moved to a position of ‘engagement’ in the aftermath of the Second World War, and his thoughts about the issues of social and political commitment are clearly still valuable today. However, it is clear that the controversies discussed are not merely ‘academic’ matters, but rather concern highly practical moral and political challenges.
Although Coulthard rejects the notion that Marxism is a ‘ready-made tool’ for Indigenous people struggling against settler colonialism and capitalism, he does believe that Marxism, if carefully modified, can suit their purposes. To rehabilitate Marxist theory for the Indigenous context, Coulthard flips the relationship between colonialism and capitalism. Coulthard is especially critical of the politics of recognition. He opposes Indigenous people’s quest for political and legal recognition from colonial power structures, and he critiques recognition schemes that acknowledge the collective rights and identities of Indigenous peoples only so long as they do not challenge the political and economic fabric of colonialism.