

About

COMING SOON

In this *boasblog*, we will examine the widespread science and activism-dichotomy and aim to challenge the distinction between activist and non-activist science that is repeatedly made within anthropology as well as other disciplines, and that usually evokes the possibility that knowledge practices with an agenda can be distinguished from knowledge practices without an agenda.

We will thus focus on the topic of “activist science” and “scholar-activism”, and invite a debate among international scholars that could address questions such as the following: Who calls whom an “activist” and for what reason? What epistemological and ethical assumptions are implicit in such a decision? How are the opposites of, or alternatives to, activist research conceptualized? Is such a distinction even possible? And what are the consequences of such conceptions for anthropological research and teaching?

In his *Theses on Feuerbach* Karl Marx wrote the famous sentence that the philosophers have only interpreted the world in various ways; the point, however, was to change it. Vijay Prashad offers a twist with the quip that it would be impossible to know anything about the world without wanting to change it in some way. So now we would like to raise the question: Those who want to understand the world without wanting to change it: what do they claim to do?

Literature

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