Crisis and imagination

11th EASA Biennial Conference
Maynooth, Ireland
24-27th August 2010
# Timetable

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Crisis and imagination
European Association of Social Anthropologists 11th Biennial Conference
National University of Ireland, Maynooth
August 2010

Conference programme and book of abstracts
EASA executive committee
Michal Buchowski, University of Poznań, President
Manuela da Cunha, University of Minho, Vice-president
Maria Couroucli, Université Paris Ouest–Nanterre La Défense
Paolo Favero, University College London
Gísli Pálsson, University of Iceland
David Shankland, University of Bristol, Treasurer
Dorle Dracklé, Journal Co-editor
Thomas Fillitz, University of Vienna, Secretary

Scientific committee
Michal Buchowski, Manuela da Cunha, Maria Couroucli, Steve Coleman, Dorle Dracklé,
Abdullahi El-Tom, Paolo Favero, Thomas Fillitz, Pauline Garvey, Mark Maguire, Gísli Pálsson
and David Shankland.

Local committee
Steve Coleman, Abdullahi El-Tom, Pauline Garvey, Patty Gray, Anthony Kelly, Karen Kelly,
Mark Maguire, Chandana Mathur, Tom Strong and Karolina Szmagalska-Follis.

NomadIT (conference organisers)
Eli Bugler, Megan Caine, Darren Hatherley and Rohan Jackson.

Acknowledgements
We would like to thank the following for their generous support of this event: Fáilte Ireland,
Jamesons, Maynooth Campus Conference & Accommodation, NUIM Vice President for
Research, NUIM Vice President for International Students and the Wenner-Gren Foundation.
Thanks to Enda Ó Catháin and Emma O'Halloran for booking and organising the music.

Publishers
The following publishers have given this event their support by either advertising in this
programme or presenting a range of titles at the conference. Do please take time to browse
their stalls and talk to their representatives. The publishers’ stalls are located in the publishers’
space in the foyer of the Humanities building behind the reception desk – ask our conference
team if you cannot find them. Berg, Berghahn, Gazelle Books, LIT Verlag – Berlin,
MAXQDA, OUP, Pluto Books, Sean Kingston Publishing, Taylor & Francis, Terrain,
University Library Frankfurt and Wiley Blackwell.
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Céad míle fáilte go hÉireann

A hundred thousand welcomes to Ireland

On behalf of the Department of Anthropology, National University of Ireland, Maynooth, and the Irish people, I am delighted to welcome you to Ireland, the land of a hundred thousand welcomes – of culture, literature and music. Over the past two years, our local team has worked closely with the EASA Executive Committee to make this conference, *EASA 2010: Crisis and Imagination*, a great success. Our work, a formidable challenge, is nearly over. The rest of the challenge is now yours. We hope this conference will make a significant contribution to Anthropology as a discipline.

This conference is an important part of our academic duty to push forward the frontiers of the social sciences. But pushing against the frontiers of the social sciences is not an aim in itself: it is meaningless unless it engenders mutual cultural appreciation and contributes to societal prosperity and global peace and harmony.

While we are prepared to invite our delegates for challenging scientific debates throughout the conference, we equally urge them to take the opportunity to extend their stay in Ireland and to connect with the Irish people. The greeting ‘a hundred thousand welcomes’ is not a cliché. Rather, it is a genuine and accurate formula which conveys the hospitality and welcoming spirit that have made the Irish famous among all nations. We hope our delegates make time to travel around and experience the true delights of Ireland and its people, history and culture.

For better or for worse, you will be well into the conference by the time you read these words. Let me say that any success you experience is a result of the intensive collaborative efforts of many advisors, sponsors and volunteers, whose contributions are listed and recognised herein. But there will also be limitations that are entirely ours and for which we are content to remain responsible.

Lastly, we remind you that this conference is more than an academic exercise. It is an occasion to be appreciated and enjoyed.

*Go n-éirí libh!*

*Abdullahi Osman El-Tom*

Head of the Department of Anthropology

NUI Maynooth, Ireland
Welcome from the EASA President

As anthropologists, scholars, students and researchers we engage in various undertakings. Participation in conferences is one of them and although some people have doubts about the usefulness of this ritual act, we consider EASA Biennial Conferences as one of the highlights of our association’s activities. Previous events were remarkable not only with regard to their general topics, but also flavour and spirit. All of them were important social gatherings during which people met and engaged in exciting intellectual events addressing important and urgent research topics and agendas. I have no doubt the same intellectual and friendly atmosphere will also be ubiquitous in Maynooth. It is a sheer coincidence that Ireland – considered a European ‘economic tiger’ – hosts a conference when crisis has swept all over the world. The general theme of this meeting, *Crisis and Imagination* poses a challenge for us anthropologists: how can we, with our expertise in immediate and grass-root experiences of people viewed in a transnational perspective, contribute to the analysis of reasons and structural determinants that have led to these happenings, which are devastating for many individuals, communities and countries? Our findings cannot be simply viewed as an intellectual exercise; they are at the same time a serious attempt to critically interpret these developments and identify relations of power and inequalities permeating social relations at various levels in a world around us.

We should all be thankful to the Local Committee, our colleagues from the Department of Social Anthropology at the National University of Ireland in Maynooth, for being so imaginative as to venture to organise this conference in the period of crisis. In the name of the European Association of Social Anthropologists and its Executive Committee I wish you all a fruitful conference, exciting discussions and many friendly encounters.

*Míchal Buchowski*

University of Poznań, Poland
Practical information

Using this programme

The timetable is on the inside front cover of this book and gives the times of the plenaries, workshop sessions and other main events. To work out the timings of specific workshops, view either the Daily timetable which shows what is happening at any given moment, or the List of plenaries and workshops which also lists locations and convenors.

The map on the inside rear cover shows the North and South campuses, where the conference takes place. For a map of Maynooth town showing eateries, see the Student guide section.

This section and the following section – the Student guide – are aimed at helping you with the practicalities of being in Maynooth and Ireland this week.

The Events and meetings section informs you of the other activities that are going on this week, outside of the core academic programme, including receptions, music, dinners, network meetings and additional workshops.

The Daily timetable, the List of plenaries and workshops and the full set of abstracts follow, which should allow you to navigate the content of the conference.

Finally, at the end of the book there is the List of presenters to help you identify the workshops in which particular colleagues will present their work.

If you need any help interpreting the information in the conference book, do ask one of the conference team at the reception desk.

Timing of workshops

While it may seem confusing, it’s actually relatively simple: no workshop goes overnight (except W001) so all are concluded within the three workshop sessions of the day (two sessions on Friday). Most workshops will start with the first session of the day; there are only a handful that begin in the afternoon (IW004, W001, W006, W033, W046, W062, W069, W125). We are using between 35 and 43 rooms, so any one workshop is up against that number of alternatives.

Timing of individual papers

Each 90-minute session ordinarily accommodates three papers. This can be used as a rough guide in establishing which papers will be presented when, within multi-session workshops. However, in order to cope with demand, this year we have allowed some workshops to run at four papers to a session. Add to this the fact that convenors have a degree of flexibility in structuring their workshops, and the fact that last minute cancellations inevitably occur, and you will understand that we simply cannot guarantee the success of panel-hopping! There is a
running order placed on the door of each room, so that convenors are able to indicate any last minute changes there.

If you are very interested to hear a particular paper but do not wish to sit through the whole workshop, we recommend you check with the convenors at the start of the workshop to find out when the paper will actually be presented.

Venue

We are using several buildings to accommodate this conference, and these are indicated on the map on the rear inside cover. The ‘core’ of the conference takes place on the North campus of NUIM with some accommodation and food being on the South campus. We recommend the footbridge as the safest way to move between the two sides of the campus!

The vast majority of workshops will take place in either the John Hume building or the Arts building; the reception desk and conference organisers’ (NomadIT) office are on the ground floor of the Humanities building.

Apart from the pre-existing campus signs there will be additional conference signage giving directions to all rooms and facilities. The Events and meetings section, List of plenaries workshops and Plenary, workshop and paper abstracts sections all indicate the locations being used. If you have any problems finding your way around, please ask a member of the conference team for assistance.

Maynooth town is only a five minute walk from the campus.

Plenary location

The keynote and plenaries will be given in John Hume Lecture Theatre 1. However, this theatre cannot hold the 1100+ delegates, so the proceedings will be video-relayed to John Hume Lecture Theatres 2, 3 and 4 in addition, allowing all delegates to listen to and see the presenters and their presentations. The conference team will be ushering at these rooms; if Theatre 1 is full, please do make your way to one of the other three theatres. If you arrive late for the plenary please proceed to one of the relay Theatres (2, 3 or 4). Consequently the location for the plenaries is marked as theatres 1/2/3/4.

Food

Registration includes refreshments (tea and coffee), which will be served twice daily in four locations on the North campus: the foyers of the Humanities, Arts, John Hume and Science buildings. (These are marked with an appropriate icon on the map.) If you are finding it difficult to reach the refreshments due to crowding, please try another location, just a couple of minutes’ walk away – the Science building will be a good bet.
Outside of the fixed tea/coffee times, delegates can get drinks in the various cafes dotted around the campus, as well as at cafes in town. (See Student guide).

Those who have booked breakfast with their university accommodation will be able to eat that in Pugin Hall on the South campus. Information about that will have been included in your accommodation ‘welcome pack’. Those who have not booked breakfast can make and eat breakfast in their accommodation kitchen, or visit the cafes in the town.

Pugin Hall will be serving lunches and evening meals throughout the conference. There will also be hot meals available at lunch and in the evening in the Student Union Bar (in the Student Centre) and Student Common Room. (These are marked with an appropriate icon on the map.) In addition there are various coffee/sandwich outlets dotted around the campus. Finally, you may wish to wander into the town, whose restaurants, cafes and pubs are described in the Student guide section of this book.

Given the numbers of delegates and the size of the various facilities, our conference team will be helping to usher at meal times to ensure you don’t end up queuing for long. Please do take their advice.

**Publishers’ space, foyer of Humanities building**

The publishers’ stalls are located just behind the reception desk in the foyer of the Humanities building. Delegates are invited to browse the titles and talk to the representatives of Berg, Berghahn Books, LIT-Verlag, Pluto Books, Sean Kingston Publishing, Taylor & Francis, Terrain and Wiley Blackwell.

**Conference team**

There is a team of helpful staff, familiar with the programme, university and surrounding area, to whom you can turn when in need of assistance. Team members can be identified by their Crisis t-shirts and by their badges. If you cannot see a team member, please ask for help at the reception desk in the foyer of the Humanities building. All financial arrangements must be dealt with in the conference organisers’ (NomadIT) office in the small seminar room to the left of the reception desk.

**Reception desk and conference office opening hours**

The reception desk may be staffed a little longer than the conference office, however approximate hours of operation will be:

Tues: 12:30-18:50; Wed: 08:30-18:30; Thu: 08:30-18:30; Fri: 08:30-16:30.
Emergency contact details
During the conference, emergency messages should be sent to conference@easaonline.org. There will be a message board for delegates at the reception desk.
Rohan Jackson, the conference organiser, can be contacted on Irish cell/mobile phone +353 870 976886.

Wireless internet for those with their own laptops
There is wireless access within the conference venue and accommodation. Log in to the CONF network using the password: welcome-2-nuim-conference-152637. If you have problems with access please ask at our reception desk.
The wireless network only extends to the University Village accommodation; elsewhere in campus rooms, you will require an ethernet cable to access the net (available from accommodation reception), and a guest account (also available from accommodation reception, and/or the Public Access Computer Room (PACR) in Rye Hall during its opening hours – see below).

Internet for those without laptops
You may make use of computers around the site in the Callan building, the Arts building and in the Public Access Computer Room (PACR) in Rye Hall – where there are 80 at your disposal. To log into any of these computers you will need to obtain a login from the technician looking after our main facility, the PACR in Rye Hall. So if you think you will need access during the conference, please get a login from the PACR during its opening hours:
Tuesday: 12:00-17:00, Wednesday & Thursday: 10.30-17:00, Friday: 10.30-15:00.

Printing
If you need to print your finished paper, this can be done with the help of the technician in the PACR, in Rye Hall, during its opening hours. Given that EASA (and the planet) have to foot the bill, we ask you to show restraint in your use of this service, and only print for your own use, and not for distribution to those attending workshops. If colleagues wish to have a copy of your paper, please email them a digital version. The PACR opening hours will be:
Tuesday: 12:00-17:00, Wednesday & Thursday: 10.30-17:00, Friday: 10.30-15:00.

Conference badges and dinner tickets
On arrival at the reception desk you will be given this book and your conference badge. Inserted in your plastic badge holder will be your banquet ticket, if you have booked one. This
ticket must be presented to gain entry to the conference dinner on the Friday night – please do not lose it.

EASA re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desk (or to a member of the conference team) when leaving the conference for the final time. This not only saves resources, but helps keep registration costs to a minimum.

The conference organisers’ office will be running an exchange for those who wish to sell their banquet tickets; so if you are still interested in attending the banquet, but don’t yet have a ticket, please leave your name at the NomadIT office.

**Conference club: Mantra**

Mantra, a large bar/club in the town which can actually hold the entire conference (the only place in Maynooth which can!), will act as our unofficial conference ‘club’. They will be open late every night, and besides the attraction of their bars, there will be live music and DJs. They will serve food until 11pm every night. Mantra will be the site of the conference closing party after Friday’s banquet, with a special guest DJ.

**Local travel**

Everything you might want in Maynooth is within a ten minute walk. However, if you wish to go into Dublin or to the airport the following information may be useful.

**Taxi phone numbers**

Express Cabs (+353 1) 628 9866  
Maynooth Cabs (+353 1) 628 9999  
MCL Cabs (+353 1) 628 6539  
Major Minor Cabs, Maynooth (+353 1) 601 6160  
Manor Cabs, Maynooth (+353 1) 629 3593/7  
Seamus Murray (+353) 87 268 4399  
Tara’s Taxis (+353) 86 369 5518 (40€ to the airport!)

A taxi from Maynooth to the airport should cost around €50-55, and take from 25 minutes to an hour (at rush hour).

Full travel information with maps and useful links is provided on the conference website.
**Heading into Dublin?**

The easiest way to get into Dublin is by train, which takes 42 minutes, and costs €3.30 single or €6 return. Trains run about every half an hour, but there are detailed timetables on the noticeboard by the reception desk.

NUI Maynooth is served by bus 66 and 67a. These buses run frequently (every half hour or so) to/from Pearse Street in Dublin city centre, take 70 and 80 minutes respectively, and cost €2.10 single. (There are also 66x and 67x express services to/from Maynooth, which take only 60 minutes, but these run only at commuter hours.)

**Night owls**

Please note that the last train out of Dublin Connolly for Maynooth, leaves at 23:17, Mon-Sat (20:52, Sunday). The last regular bus back to Maynooth (66) from Dublin leaves at 23:30. There is however a €5 night bus, 67n, which departs Westmoreland Street at midnight, 02:00 and 04:00.
Introduction

It is my great pleasure to introduce the Student guide to the 2010 EASA Conference in Maynooth, Ireland. From the beginning of 2010 onwards a number of students, especially Tara Taheny, Sarah Walsh, Dwane Martin, Matthew Kennedy, Olive Sheehan, Karen Kelly and Marianne Walsh, have volunteered significant amounts of their time to help put this guide together. On behalf of the Department of Anthropology and on behalf of EASA and the delegates at the conference I would like to thank them for their hard work.

While they were destroying shoe leather going from business to business in Maynooth, meeting owners and managers and spreading the word about the conference, our volunteers were warmly received by local business owners and managers. Everyone was very excited about the prospect of welcoming such a cosmopolitan event to our town and very grateful for the opportunity to get involved in some way. Over the past years our university has recorded the fact that the lasting impression among our graduates is that of a friendly space to study and a friendly town: a warm place (denoting atmosphere, not climate) where everyone feels at home. Here, we have provided a guide to our home which indicates places to eat, sleep, drink and play.

Our conference venue is the National University of Ireland Maynooth (NUIM), which is located right next to St Patrick’s College, Maynooth – we share a beautiful 200-year-old campus; our town is a historic ‘planned town’ with a tree-lined main street with the ‘old campus’ and castle on one side and Carton House on the other. Simply put, you will be staying in a beautiful place that’s largely impossible to get lost in. If you wish to venture further away, Dublin is a bus or train journey away, passing by the technology parks next to Maynooth – Ireland’s Silicon Valley. And, from high-tech business on one side, those who have a car or care to travel to Dublin and then take a bus could end up going south to Glendalough, the 6th century monastic settlement in Co Wicklow, or north to the Megalithic ritual landscapes in Co Meath with their 5000-year-old passage tombs.

Ireland is perhaps best known for its seemingly infinite galaxy of literary stars. Those great writers continue to be beguiled by the enigmatic quality of the place and the people: to quote Sebastian Barry, Ireland is ‘moored only lightly to the sea bed’. While enjoying the EASA conference in Maynooth please also enjoy Ireland, and we hope our guide goes some way to helping you do that.

Dr Mark Maguire, NUIM
General information*

General information may be found via our conference sponsor Fáilte Ireland, [www.discoverireland.ie](http://www.discoverireland.ie). Fáilte Ireland has an extensive network of tourist offices.

**Contraceptives** can be purchased at supermarkets and pharmacies across Ireland, though the pill is available only on prescription.

**Costs** have risen over the last decade. It is still possible to eat in cafes and pubs for around €8, but a full dinner with three courses will usually cost at least €30. Wine in restaurants is especially expensive. Accommodation is also expensive, with a decent bed and breakfast room from around €32-37 per person sharing or €40 in Dublin.

The **currency** in the Republic of Ireland is the euro.

**Crime** in Ireland is low by European standards. However, be careful in popular tourist spots. You must be careful in certain urban centres and neighbourhoods. The police are An Garda Síochána ([www.garda.ie](http://www.garda.ie)), aka the guards or Gardaí. The Irish Tourist Assistance Service (+353 1 478 5295, [www.itas.ie](http://www.itas.ie)) offers support to tourist victims of crime. Rape crisis support is available from the Dublin Rape Crisis Centre (1800/778888), which can also direct you to similar agencies across Ireland.

The **emergency number** in Ireland is 999 or 112.

**Disabled travellers** should note that facilities in Ireland are often poor, especially in older buildings and it’s wise to plan trips ahead of time.

**Electricity** supply is 220V AC in the Republic of Ireland but 240V AC in the North. Most sockets require three-pin plugs (UK type).

**Getting around** is easy enough from Maynooth. The bus stop and railway station are marked on the map. The bus and rail companies are Bus Éireann (Dublin Bus) and Iarnród Éireann (Irish Rail) and a network of private buses.

**Opening hours** for shops and businesses across Ireland are usually 9am to 5.30pm, Monday to Saturday. In most large towns shops open late (until 8pm or 9pm) one day a week, usually Thursdays, and some also open on Sundays from around noon until 6pm. Cafes tend to open from 8am or 9am until 6pm, Monday to Saturday, restaurants 12-3pm and 6-10pm daily. Pubs open Monday to Thursday 10.30am to 11.30pm, Friday and Saturday 10.30am to 12.30am and Sunday 11.30am to 11pm.

**Payphone** calls start at 50c; call cards may be bought in many newsagents. The cheapest way of making international calls is via VoIP at an Internet café. The international dialling code for the Republic is +353. Ireland is on **GMT**.

**Post** is through An Post. There’s an office in the university. Ask the conference team for directions.
**Tipping** is discretionary but expected at about 10% by restaurant staff if service is not included, and the same with taxi trips. The general rule is to ‘round it off’. If your restaurant bill is €90 then round it off to €100. If the taxi trip cost €9 then round it off to €10. Please also note that separate bills are generally not provided in restaurants.

*in alphabetical order – just in case you are wondering why we put information on contraceptives at the top of our guide...

**Information on Maynooth**

Firstly: a little history. The town of Maynooth takes its name from Nuadha Neacht, a pre-Christian King of Ireland, or perhaps from a later Mogh Nuadhat, a ruler of the second century after Christ. The actual origins of Maynooth date from the late 12th century when the Fitzgeralds were granted the Manor of Maynooth. It is an 18th century ‘planned town’ with a population of 12,500.

Maynooth College was founded as a Catholic seminary in 1795, and at the gates you will find the ruined castle that was formerly the home of the Fitzgerald family. At the far end of the town you will find Carton House, which was built around 1760 and was the residence of the Dukes of Leinster.
Professional software for Qualitative Data Analysis

MAXQDA offers a clear and intuitive structure: 4 workspaces – 4 windows.

Powerful user friendly easy to learn

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Content Analysis

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Grounded Theory

Field Research

Interviews

Protocols

Documents

Literature

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Food map
Restaurants
1. Greens
2. Royal City, Chinese Restaurant
3. Stone Haven Restaurant
4. Riverside Bar and Bistro
5. The Orient, Asian Restaurant
6. Twist Cafe
7. Lotus Chinese Restaurant
8. Avenue Cafe Restaurant
9. Meghna (Indian) Restaurant
10. Mantra
11. Donatello’s Italian Restaurant
12. Kehoe’s

Price guide:
€ Cheap
€€ Mid range: starters below €5; mains under €15
€€€ Higher prices

Capacity guide:
h Small venue
hh Mid size venue, 30+ seats
hhh Large venue, 50+ seats

Cafes
i. The Mill Wine Cellar
ii. The Coffee Mill
iii. Esquires Coffee House
iv. The Elite Confectionary
v. Bagel Factory

Pubs
a. O’Neill’s Pub b. Caulfield’s Pub
c. Brady’s ‘The Clock House’
d. Mantra Garden Bar and Club
e. The Roost
Restaurants

1. Greens, 245 Main Street (+353 1) 6548000
A smart, sophisticated bistro; opens from 12:00 to 22:00, but may serve breakfasts.
*Special dishes and prices for the conference.*
Price guide: €€ to €€€: you can choose carefully and come out with a reasonable and yet good quality meal. Capacity guide: hh

2. Royal City, Chinese Restaurant, Mill Street, (+353 1) 6106630
Standard Chinese restaurant
Price guide: €€, Capacity guide: hh

3. Stone Haven Restaurant, Mill Street, (+353 1) 6291229
Email: stonehavenrest@eircom.net
*Special dishes and prices for the conference.*
Located on Mill Street, this nice restaurant opens for dinners from 17:00 but also for lunches if you phone in advance and book for a large group (say 15+). Wooden flooring, natural colours interspersed with stone walls, cosy underground location; with room for snug gatherings or larger debates. Modern, simple but elegant epicurean delights from ostrich or wild boar to more standard fare. Mains usually around €22 appetizers €7. If you’re OK with parting with € 26.95, try the 10oz fillet steak on a bed of sauteed mushrooms.
Price guide: €€€: choose carefully and you’ll do OK, Capacity guide: hh

4. Riverside Bar and Bistro, Mill Street (back of shopping mall)
*Special dishes and prices for the conference.*
Salads, paninis, wraps and burgers served in modern, clean-lined interior, with pleasant ambient music and friendly helpful staff. Go for the beef steak, Guinness and mushroom pie with fresh market vegetables and mash potato.
Price guide: €€, Capacity guide: hhh

5. The Orient, Asian Restaurant, Main Street (+353 1) 6285888
*Special dishes and prices for the conference.*
Recently opened, excellent and reasonably priced Asian restaurant, with friendly staff and a very flexible attitude. The dishes are a mix of Chinese and Thai. There will be conference
plates and discounts and most people will want to try the buffet lunch for €8.80, which includes choices from 30 different dishes and is offered from 12:30 to 15:30. Dinner is served from 19:00 to late.

Price guide: €€, Capacity guide: hhh

6. Twist Cafe, 1 Fagan’s Lane (+353 1) 6293957

Special dishes and prices for the conference.

Located at 1 Fagan’s Lane, which is off the Main Street left hand side town centre, about 250m from the university’s gates. The Twist suggests it thrives on the professional approach of preparing the entire menu each day and cooking to order. Opening from 08:30 to 17:30, catering for breakfast, lunch and snacks. Twist will also open for the conference in the evenings and serve tapas-style dishes. The all-day menu offers a wide and interesting range of choices from a Danish pastry at €2.50, pancakes at €4.25 and scrambled egg with smoked salmon at €6.95, to three choices of Irish breakfast – mini €6, full €8 and mega €9.40. The lunch and snack menu offers lunch specials at around €8 in addition to soups, bagels, panini, sandwiches, salads and desserts costing on average about €6. The Twist is not licensed to serve alcohol, but you may bring your own wine and there is no corkage charge. Single parties of up to 15 can be catered for with advanced notice. Take away is also available. Office platters are available for delivery with 24 hrs notice. Information on all menus and services can be accessed on their web page.

Price guide: €€, Capacity guide: h

7. Lotus Chinese Restaurant, Main Street (+353 1) 6292265

Standard Chinese restaurant

Price guide: €€, Capacity guide: hhh

8. Avenue Cafe Restaurant, Main Street (+353 1) 6285003

www.avenuecafe.ie

Special dishes and prices for the conference.

Located on the top righthand side of Maynooth’s Main Street, about 500m from the university’s gates. Open for lunch and evening meals. Cuisine may be described as casual bistro with an emphasis on Irish produce. For example, you can have Bantry Bay mussels or Clonakilty black pudding topped with a poached egg for starters. Main courses include a selection of eight
different burgers made with 100% Irish beef, in addition to Kildare rack of lamb, steaks, fish and chicken, and salad dishes.

Prices range from €4.50 for soup to €30 for a 10oz fillet of beef. However, the average price is about €15, and specials are served each day, such as soup, a panini and tea or coffee for €10. The Avenue also has a large selection of wines and bottled beers. A full menu and wine list is included on their web site.

There is seating for 57 and booking is strongly recommended. Single parties of up to 50 can be catered for with advanced notice.

Price guide: €€ to €€€: you can choose carefully and come out with a reasonable and yet good quality meal, Capacity guide: hhh, 50+ seats

9. Meghna (Indian) Restaurant, Main Street (+353 1) 5054868

Special dishes and prices for the conference.

Located on the Main Street above Caulfield’s Pub (all directions in Ireland are given with pubs as the reference points). A nice Indian restaurant: calm, mild interior set off with hints of dark wood and gold. Succulent and tender meat, rich flavourful sauces and generous helpings. Try the Piazza Gosht - pieces of tender lamb cooked with herbs, spices, onion, green peppers and tomatoes. Mains for around €11 appetisers €5.95. Lunch and dinner.

Price guide: €€, Capacity guide: hhh

10. Mantra, Main Street

Special dishes and prices for the conference.

Our conference entertainment location also has really good, reasonably priced food.

Price guide: €, Capacity guide: hhh, 50+ seats

11. Donatello’s Italian Restaurant, Unit 1, Town Centre Mall (+353 1) 6289660

Many a first date ended badly after one or the other person ordered the Antonio’s extra spicy pizza with extra garlic. That said: this small family-run restaurant does nice food in a small intimate space. Well worth trying, especially for the T-bone and some really good chicken dishes.

Price guide: €€ to €€€: you can choose carefully and come out with a reasonable and yet good quality meal, Capacity guide: h
12. Kehoe’s

He may or may not be open, and we don’t know the prices. But Mr Keogh is worth keeping an eye out for. Great food, great host, and a fantastic atmosphere – a real local institution!

**Restaurants**

Fitzgeralds Roost, Main Street (+353 1) 6289844

Back of the pub, and upstairs.

**Cafes**

i. The Mill Wine Cellar, Mill Street

Best coffee in town!

ii. The Coffee Mill, Mill Street

Not the best coffee in town, but they do have fairly cheap sandwiches and canteen-style food.

iii. Esquires Coffee House

Located to the rear of the Manor Mills Shopping Centre, Esquires offers both indoor and outdoor seating. It has a wide variety of coffees, teas and hot chocolate, with prices starting from around €1.80. It provides breakfast, lunch and small snacks. The lunch menu and snacks are available all day and include, muffins, slices of cake, a choice of cookies/shortbread, paninis, sandwiches and salad bowls.

iv. The Elite Confectionary, Main Street

Tea, coffee and cakes

v. Bagel Factory, Main Street

Bagels and much more.

There are several other cafes around the town.

**Pubs**

a. O’Neill’s Pub, Main Street (+353 1) 6286255

http://oneillsbar.ie/discobar.php
Located on the lefthand side of Main Street, about 200m from the university’s gates. O’Neill’s is advertised as a typical Irish bar providing drink, food and entertainment. The lunch menu is available from 12:00 to 16:00 offering the usual ‘Pub Grub’ of soups at €3.95, or soup and sandwich with tea or coffee for €9. Also a choice of roast meals or baked fish averaging about €11 is served. The evening menu from 16:00 to 21:00 includes a selection of starters of soup, prawns or warm chicken salad ranging from €4 to €7. Main courses include O’Neill’s speciality of steaks or fillet of beef ranging in price from €16 to €25 (the owner of the bar is a professional butcher). Also available is a selection of fish, chicken, curry and vegetarian dishes with an average price of around €13. Single parties of up to 26 people can be catered for with advanced booking. Wine selection is limited but a wide range of bottled and draught beer is available in addition to a good selection of spirits. Evening entertainment is provided by a group of musicians who play selections of modern and traditional Irish music. Full information regarding menu and entertainment is available on their web page.

Price guide: €€, Capacity guide: hhh, 50+ seats

b. Caulfield’s Pub, Main Street (+353 1) 6286078


Price guide: €, Capacity guide: hhh, 50+ seats

c. Brady’s ‘The Clock House’, Main Street (+353 1) 6286225

Located half-way up Main Street on the right hand side, about 300m from the college gates. This is one of the oldest pubs in Maynooth. It serves lunch and evening meals and also provides a mixture of traditional and modern Irish music on Tuesday, Wednesday and Thursday evenings. Cuisine is classic ‘Pub Grub’, with lunch served as a carvery from 12:00 to 15:00, which includes starters of soup, chowder and salads. The main courses are roasts, burgers, curry, Irish stew, and steaks. The evening menu is available from 16:00 to 20:45 and is à la carte. Prices range from €4 for soup to €18 for a 10oz sirloin steak. However, most meals average about €11. Wine selection is limited but a wide range of bottled and draught beer is available in addition to a good selection of spirits. Normally booking is not required but single parties of up to 10 would require advanced notice.

Price guide: €€, Capacity guide: hh, 30+ seats
d. Mantra Garden Bar and Club, Main Street
http://www.mantrabar.ie
Mantra is a strangely exotic and very welcome intrusion into our 18th century town. It has a capacity for 2,100 people and will be our conference night spot.
The food’s great. The drinks are good. There’s a great garden with giant statues, a nightclub, VIP areas, friendly staff – what’s not to like?
Price guide: €, Capacity guide: hhh, 50+ seats

e. The Roost, Main Street (+353 1) 6289844
This place is an institution! The front bar is where locals and academics mix with pints and an open fire; usually ‘the craic’ can be had here. The back bar is a huge venue with disco upstairs. Open from midday onwards, and overall seating for 400. There’s ‘pub grub’ also.
Price guide: €€, Capacity guide: hhh

Other pubs
Hotels such as the Glenroyal and Carton House also have bars and restaurants.

Fast food
Supermacs, Main Street (+353 1) 6290982
Price guide: €, Capacity guide: hh

Rebel Pizza, Mill Street (+353 1) 6292929
Rebel Pizza is a takeaway, offering its customers a wide range of choices including burgers (chicken and beef), kebabs and a variety of side orders including onion rings, garlic mushrooms, potato wedges and chips, with prices from €3 to €6.50. Unsurprisingly, Rebel is best known for its pizza and its huge assortment of toppings. Prices range from €6 for a 7” ‘personal pizza’ to €20 for a 16” pizza – do not try that alone!
Price guide: € to €€, Capacity guide: Takeaway

Mizzoni Pizza, Main Street (+353 1) 6290982
Home of the biggest pizzas in Maynooth, relatively good choice of toppings for custom pizzas and good choice of house specials. Also offers a small range of pastas.
Price guide: € to €€, Capacity guide: Takeaway
Maximus, Main Street
Cuisine can be described as that of a typical Irish takeaway, offering burgers (beef, chicken, fish and vegetarian), sausages, portions of chips and pizzas. Prices range from €2 for a portion of chips to €8 for specific meal deals. Good after a few pints.

However, do not go in there drunk and shout: “My name is Maximus Decimus Meridius, Commander of the Armies of the North, General of the Felix Legions, loyal servant to the true emperor, Marcus Aurelius. Father to a murdered son, husband to a murdered wife. And I will have my vengeance, in this life or the next.” They’ve heard it before ….

Price guide: €, Capacity guide: Takeaway

There are a variety of other takeaways dotted about Maynooth.

**Supermarkets**
- Aldi, Kilcock Road
- Centra, Main Street
- Dunnes Stores, Manor Mills
- Lidl, Straffan Road
- SuperValu, Glenroyal Shopping Centre, Straffan Road
- Tesco, Carton, Park Dublin Road

**Newsagents**
- Eason’s, Unit 16, Manor Mills Shopping Centre (+353 1) 6293765
- News-4-U, Glenroyal Shopping Centre

**Hotels**
- The Glenroyal Hotel and Leisure Centre, Straffan Road (+353 1) 6290909
- Barberstown Castle, Straffan (8km) (+353 1) 6288157
- Carton House, Carton Estate (5km) (+353 1) 5052000

**Banks**
- AIB, Main Street (+353 1) 6286355
- Bank of Ireland, Main Street (+353 1) 6286811
Crisis and imagination

Permanent T.S.B, Main Street (+353 1) 6281404
Ulster Bank, Main Street (+353 1) 6285533

Post Office
Maynooth Post Office, Unit 3-4, Carton Park (+353 1) 6286259

Launderettes/Dry Cleaners
Carlton Cleaners, Carton Park (+353 1) 6285511
Carton Dry Cleaners, Manor Mills Shopping Centre (+353 1) 6016872
Greenfield Dry Cleaners, Greenfield Shopping Centre (+353) 87 2235561
Snow White Laundrette, Main Street (+353 1) 6106709

Computers (Repairs, Components, Printers, Ink)
Click, Manor Mills Shopping Centre (+353 1) 6292300
Inkjet World, Mill Street (+353 1) 6106717

Barbers
Charlie’s Barbers, Manor Mills Shopping Centre (+353 1) 6291883
Redz Barberz, Greenfield Shopping Centre (+353 1) 6292681
The Square Barbers, 1 The Square (+353 1) 6289363
The Barbers, Main Street

Hairdressers/Beauticians
Cameo Beauty Clinic, Main Street (+353 1) 6286272
Ealu Therapy, Glenroyal Hotel & Leisure Centre (+353 1) 5054622
Helen Grays Beauticians, Mill Street (+353 1) 6106533
Je’Meills, Main Street (+353 1) 6016714
OB-1, Glenroyal Shopping Centre (+353 1) 6293900
Occasions Hairdressers, Carton Park (+353 1) 6291805
Sandy Secret’s Office, 1 unit 5 Manor Mills (+353 1) 6291915
Things to do and see in the region

A perfect day in Dublin

Start with a coffee in the Bald Barista (this guy is a gem: best coffee in the city). Go to 68 Aungier Street in the city centre.

Head to St Patrick’s Cathedral and look at the death mask of Dean Swift, author of *Gulliver’s Travels* ([www.stpatrickscathedral.ie](http://www.stpatrickscathedral.ie))

Visit the Book of Kells in Trinity College Dublin, an extraordinary national treasure dated to between 561 and 800. See [www.bookofkells.ie](http://www.bookofkells.ie). You should also spend time on the ‘Old Library’.

Hungry? Well walk down Dame Street and look for an image of a Stag’s Head on the ground on the left side of the road leading away from Trinity, turn left into an alley when you see that and on the far side is the Stag’s Head pub ([www.thestagshead.ie](http://www.thestagshead.ie)). The boiled bacon and cabbage with parsley sauce and a pint of Guinness in this nineteenth-century pub is exactly what you need.

Next to Dublin castle. Built between 1208 and 1220, this was the centre of English power in Ireland for over seven centuries. Look for the Undercroft where an early Viking fortress stood. [www.dublincastle.ie](http://www.dublincastle.ie)

Cross the Liffey and walk towards Smithfield. You’ll want to stop at St Michan’s Church where the burial vault holds the remains of a Templar Crusader, who was so tall he had to be sawn in half to fit into the coffin. The story goes that Bram Stoker’s *Dracula* was inspired in part by the author’s childhood visits to this macabre vault.


Cross the Liffey again and go to Kilmainham Gaol, the prison where the leaders of the 1916 Rebellion were executed. ([http://www.dublintourist.com/details/kilmainham_gaol.shtml](http://www.dublintourist.com/details/kilmainham_gaol.shtml))

Another Pint? Back into the city centre and go to Davey Byrne’s, 21 Duke Street, which was featured in James Joyce’s *Ulysses*. [http://www.davybyrnes.com/](http://www.davybyrnes.com/)

You could eat there or try one of the following:

- The Michelin-star Chapter One, 18-19 Parnell Square, Basement of Writers’ Museum, Dublin 1 (+353 1) 8732266, booking essential
  Price guide: €€€

- Elephant and Castle, 18 Temple Bar, Dublin 2 (+353 1) 6793121 [http://www.elephantandcastle.ie/](http://www.elephantandcastle.ie/)
  You NEED to try the chicken wings!
  Price guide: €
• Good World Chinese Restaurant, 18 South Great Georges Street, Dublin (+353 1) 6775373
  www.goodworldrestaurant.com
  Ask for the Chinese menu!
  Price guide: €

**Trip outside of Dublin?**

You really should go to Newgrange and the ritual landscape of the Boyne Valley. At over 5,000 years old, Newgrange is older than either Stonehenge or the Great Pyramid of Giza. It’s a part of a UNESCO World Heritage Site.

For information on day tours see [http://www.newgrange.com/daytours.htm](http://www.newgrange.com/daytours.htm)
Social Anthropology/
Anthropologie Sociale

Edited by Dorle Dracklé and
Helena Wulff

- Acclaimed journal of the European Association of Social Anthropologists, the major professional organization for anthropologists in Europe
- Publishes key contributions by both established and up-and-coming anthropologists
- As part of the intellectual vitality of the journal, it also features an exciting Debate in every issue, an important Review Essay which discusses outstanding books in adjoining disciplines or in public debate from an anthropological point of view, and a thriving Book Reviews Section
- Whilst European in profile, this leading journal has a global scope

Visit the Wiley-Blackwell stand to receive a free sample issue

WILEY-BLACKWELL
Events and meetings

There are many other events taking place, beside the workshops and plenaries. These are all described here.

The Film programme, Humanities Lecture Theatre

There will be a film programme screening films throughout the eight workshop sessions of the conference. Details of the film programme can be seen under Workshop W104.

Tuesday 24th August

Welcome reception, 19:00- , Pugin Hall

The welcome reception will take place from 19.00 onwards in the historic Pugin Hall in the university’s South campus. The reception will involve welcome addresses by Professor John G Hughes, President of National University of Ireland, Maynooth, and Mr Francis Jacobs, Head of the EU Parliament in Ireland. Tarab, the celebrated multicultural music ensemble, will entertain delegates as they catch up with colleagues and enjoy wine and small bites of food. The welcome reception is generously supported by NUI Maynooth’s Vice President for Research, Professor Ray O’Neill.

Wednesday 25th August

Social Anthropology/Anthropologie Sociale: the EASA journal debate, 13:30-14:30, John Hume Lecture Theatre 1

How do we train future anthropologists – new horizons, more of the same?

Debate between João de Pina Cabral (University of Lisbon) and Maria Couroucli (Université Paris Ouest - Nanterre La Défense)

Chair: Helena Wulff (Stockholm University), Co-editor

Book launch: Pluto Press and Ulf Hannerz, 16:00-16:30, Publishers’ space

Pluto Press and Ulf Hannerz invite you to bring your tea/coffee and partake of some cake to celebrate the launch of Ulf’s new book, *Anthropology’s World*. Written from the perspective of someone active in the discipline for over five decades, the book explores both anthropology as a social world with its own relationships, ideas and practices, and also how anthropology relates to and exists within the wider world. EASA President, Michal Buchowski will introduce the author.
SA/AS journal and Wiley-Blackwell reception, 18:00-18:30, Publishers’ space

Wiley-Blackwell and the editors of Social Anthropology/Anthropologie Sociale, Dorle Dracklé and Helena Wulff, invite you to a glass of wine to celebrate the ongoing success of EASA’s journal.

Roundtable: Universities of ‘knowledge’ and ‘learning’? Implications for anthropology?, 18:30-20:00, John Hume Lecture Theatre 1

All are welcome to attend this roundtable, which will be chaired by Susan Wright (University of Århus).

Whereas universities used to be about ‘research’ and ‘education’; seemingly suddenly in the 1990s these terms were supplanted by the words ‘knowledge’ and ‘learning’. Why? What is going on? The EU, OECD and World Bank project the ‘global knowledge economy’ as an inevitable future. ‘New human capital theory’ argues that education is not a public good, but an individual responsibility to invest in learning and be employable. Universities are seen as the drivers of this new economy: they are enjoined to create knowledge that is ‘useful’ and turned quickly into commercial products, and to produce a ‘flexible’ workforce with advanced analytical and transferable skills.

The roundtable will address the following questions:

How is the shift from 'research' to 'knowledge' and from 'education' to 'learning' affecting your university?

How are academics and students responding, individually and collectively?

What are the implications for anthropological research and education – negative and positive?

Speakers: Professor Susan Wright (University of Århus), Professor Dominic Boyer (Rice University) and Professor Cris Shore (University of Auckland).
Network meetings, 20:00-21:30
The following networks will have meetings on the Wednesday evening:
Anthropology and Mobility (new) - Arts Classhall B
MACnet - Arts Classhall C
Medical - Arts Classhall D
Mediterraneanist - Arts Classhall E
Religion - Arts Classhall H
Teaching - John Hume Lecture Theatre 5
Visual - John Hume Lecture Theatre 6
These business meetings are open to all – those already in the network and also those interested in possibly participating in their activities.

Presidential reception, 20:00-21:00
The EASA executive will hold a small reception to meet with the Presidents of other national and international anthropology associations. By invitation only.

Concert, 20:30-22:45, St Mary’s Church
Traditional and experimental music & song in a beautiful acoustic space. The first set will feature Caoimhín Ó Raghallaigh (fiddle) and Mick O’Brien (uilleann pipes) who released one of the finest traditional albums of the past decade. Eithne Ní Chatháin (voice, piano, etc.) and her innovative band performed in the National Concert Hall recently. She, Seán Óg (saxophone, clarinet, etc.) and Cormac O’Brien (double bass) will play the second set of this showcase concert.

St. Mary’s Church of Ireland and Maynooth Castle frame the main gates of the university’s south campus. Admission to the concert will be by ticket only with 200 tickets on sale for €10 euro at the reception desk during the conference.

Music in Mantra, 22:00 till late
Downstairs: traditional music sessions from 21:00.
Upstairs: listening club from 23:00 featuring the Mulcahy family, some of the concert performers and other invited musicians, singers and dancers.
Thursday 26th August

Getting published, 13:30-14:30, John Hume Lecture Theatre 1
There will be short talks by the SA/AS editor, Dorle Dracklé, and the EASA Book Series Editor, James Carrier, regarding how to get your books and papers published.

Network convenors meeting, 13:30-14:30, Rowan 2.20
This meeting is a chance for the convenors of the different EASA networks to get together, face-to-face, along with the President and Secretary of EASA, and discuss common issues.

Berghahn reception, 18:00-18:30, Publishers’ space
Please join Vivian and Marion at the Berghahn Books stand to celebrate the publication of the most recent volumes in the EASA series, efficiently and sensitively edited by James Carrier. We are particularly pleased to launch *Culture Wars: Context, Models and Anthropologists’ Accounts*, edited by Deborah James, Evelyn Plaice and Christina Toren, which touches upon some fundamental issues of concern to anthropologists and is dedicated to Adam Kuper, one of the founding members of EASA. We also want to take this opportunity to thank all Berghahn authors for a very enjoyable collaboration and hope to meet with many of them at the conference.

Cultural Anthropology reception, 18:00-18:30, Foyer of John Hume building
Please join representatives of the Society for Cultural Anthropology for a wine and cheese reception to celebrate the ongoing success of the Society’s journal, Cultural Anthropology. Since 1986, Cultural Anthropology has published ethnographic writing informed by a wide array of theoretical perspectives, innovative in form and content, and focused on both traditional and emerging topics. It also welcomes essays concerned with theoretical issues, with ethnographic methods and research design in historical perspective, and with ways in which cultural analysis can address broader public audiences and interests. Back copies of the journal and information for potential authors will be available for inspection.
Network meetings, 18:30-20:00

The following networks will have meetings on the Thursday evening:

Africa - Arts Classhall B
Europeanist - Arts Classhall C
Media - Arts Classhall D
Medical (for students) - Arts Classhall E
Middle East and Central Eurasia - Arts Classhall H
PACSA - John Hume Lecture Theatre 5

These business meetings are open to all – those already in the network and also those interested in possibly participating in their activities.

Céilí/dance, 20:30-23:00, Aula Maxima

Welcome to a night of social dancing & traditional entertainment. Music by the Temple House Céilí Band with songs & solos from other acclaimed artists.

Dances will be taught on the night.

The Aula Maxima is on the South campus. Admission will be by ticket only and these will be on sale for €5 at the reception desk during the conference.

Music in Mantra, 22:00 till late

Downstairs: nightclub.

Upstairs: traditional music, singing and dancing from 23:15 featuring some of the céilí artists.
Friday 27th August

Free workshop with members of Yurodny: Crisis and imagination in music, 11:30-12:30, Education theatre

As well as performing at the conference banquet, Yurodny are offering a free music workshop for those who want a break from papers.

The Wenner-Gren Foundation Grants workshop, 13:30-14:30, John Hume Lecture Theatre 1

The Wenner-Gren Foundation is a unique organisation whose primary goal is to support the discipline of anthropology worldwide. The Foundation has a variety of grant programs aimed at funding research and building an international community of anthropologists. This workshop introduces the Foundation’s basic programmes, in particular its programmes to fund original research (at the dissertation and Post-PhD level) and gives advice and tips on what the Foundation is looking for in a research project to help you write a more competitive proposal.

Members forum/AGM, 16:30-18:00, John Hume Lecture Theatre 1

All members of EASA are invited to attend this brief business meeting, where the Executive will present their reports and be available for questions from the members.

Conference dinner/banquet, 20:00-, Loftus and Pugin Halls

The conference banquet will begin at 20:00 with drinks, appetizers and music along the cloisters of the university’s South campus. Banquet-goers will then enter Pugin Hall for dinner and dessert and will be entertained by the wonderful ensemble Yurodny. The banquet dinner will close with a very special toast: a distiller from Jameson irish whiskey will introduce irish whiskey with a premium tasting and we will raise a glass to close the conference.

After party - Mantra

When the banquet is over, delegates are encouraged to keep the party going at a late music night, with special guest DJ, in Mantra.
People make places ways of feeling the world

The 10th congress for the International Society of Ethnology and Folklore (SIEF)
Faculty of Social and Human Sciences of the Universidade Nova de Lisboa
17th to 21st, April 2011

www.siefhome.org/sief2011  SIEF 2011

Call for papers closes October 15th
EASA2010

Daily timetable

Tuesday 24th August

12:30-17:00  
Reception desk opens and distributes badges and programmes (Humanities building)

17:00-17:30  
Welcome (John Hume Lecture Theatre 1/2/3/4)

17:30-18:30  
Keynote lecture by Talal Asad (John Hume Lecture Theatre 1/2/3/4)

19:00-21:00  
Welcome reception (Pugin Hall)

Wednesday 25th August

09:00-11:00  
Plenary A: Anthropology of warfare, peace and reconciliation (John Hume Lecture Theatre 1/2/3/4)

11:30-13:00 (Workshop session 1)

13:30-14:30  
Social Anthropology/Anthropologie Sociale: the EASA journal debate (John Hume Lecture Theatre 1)

14:30-16:00 (Workshop session 2)
Crisis and imagination

W101, W104, W112, W113

**16:00-16:30**
Book launch: Pluto Press and Ulf Hannerz (Publishers’ space)

**16:30-18:00 (Workshop session 3)**

**18:00-18:30**
SA/AS journal and Wiley-Blackwell reception (Publishers’ space)

**18:30-20:00**
Roundtable: Universities of ‘knowledge’ and ‘learning’? Implications for anthropology? (John Hume Lecture Theatre 1)

**20:00-21:30**
Network meetings
- Anthropology and Mobility (Arts Classhall B)
- MACnet (Arts Classhall C)
- Medical (Arts Classhall D)
- Mediterraneanist (Arts Classhall E)
- Religion (Arts Classhall H)
- Teaching (John Hume Lecture Theatre 5)
- Visual (John Hume Lecture Theatre 6)

**20:30/21:00-22:45**
Concert (St. Mary’s Church)

**21:00 – late**
Music (Mantra)
Thursday 26th August

09:00-11:00
Plenary B: Economic crisis or the crisis of an imagined economy (John Hume Lecture Theatre 1/2/3/4)

11:30-13:00 (Workshop session 4)

13:30-14:30
Getting published (John Hume Lecture Theatre 1)
Network convenors meeting (Rowan 2.20)

14:30-16:00 (Workshop session 5)

16:30-18:00 (Workshop session 6)

18:00-18:30
Berghahn reception (Publishers’ space)
Cultural Anthropology reception (Foyer of John Hume building)
18:30-20:00
Network meetings
Africa (Arts Classhall B)
Europeanist (Arts Classhall C)
Media (Arts Classhall D)
Medical (for students) (Arts Classhall E)
Middle East and Central Eurasia (Arts Classhall H)
PACSA (John Hume Lecture Theatre 5)
Sacral Healing (John Hume Lecture Theatre 6)

20:30-23:00
Céili/dance (Aula Maxima)

22:00 – late
Music (Mantra)
Friday 27th August

09:00-11:00
Plenary C: Young Scholars Forum (John Hume Lecture Theatre 1/2/3/4)

11:30-12:30
Free workshop with members of Yurodny: Crisis and imagination in music, Education theatre

11:30-13:00 (Workshop session 7)

13:30-14:30
The Wenner-Gren Foundation Grants workshop (John Hume Lecture Theatre 1)

14:30-16:00 (Workshop session 8)

16:30-18:00
Members’ forum/AGM (John Hume Lecture Theatre 1)
Closing ceremony

20:00-
Conference dinner (Pugin Hall)

22:00 – late
After party (Mantra)
The scientific information portal for African Studies
## List of plenaries and workshops

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<td>Gabriele Alex (Max Planck Institute of Socio-Cultural Diversity), David Parkin (Oxford University)</td>
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<td>Kira Kosnick (Goethe University Frankfurt), Begonya Enguix (Universitat Oberta de Catalunya)</td>
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<td>W060</td>
<td>Skeletons in the subjunctive: challenges of studying future(s)</td>
<td>Nanna Schneidermann (Aarhus University), Lotte Meinert (Århus University)</td>
<td>Thu</td>
<td>11:30</td>
<td>JHT3</td>
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<td>W061</td>
<td>East Asian imaginings: (trans)national scenarios and global crisis</td>
<td>Blai Guarné (Stanford University / Universitat Autònoma de Barcelona), Paul Hansen (SOAS / National Museum of Ethnology Japan)</td>
<td>Wed</td>
<td>11:30</td>
<td>Arts Classhall B</td>
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<tr>
<td>W062</td>
<td>Post-Soviet religion and Russia’s economic crises</td>
<td>Detelina Tocheva (Max Planck Institute for Social Anthropology)</td>
<td>Wed</td>
<td>14:30</td>
<td>Humanities Small Seminar Room 2</td>
<td>2</td>
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<tr>
<td>W063</td>
<td>A mysticism for all: conceptions of the individual and conditions for the emergence of neo-evangelical Protestantism</td>
<td>Christophe Pons (CNRS), Virginie Vaté (CNRS)</td>
<td>Fri</td>
<td>11:30</td>
<td>Arts Classhall H</td>
<td>7,8</td>
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<tr>
<td>W064</td>
<td>Thinking about roads, movement, and environment</td>
<td>Tanya Argounova-Low (University of Aberdeen), Gabriel Klaeger (SOAS)</td>
<td>Wed</td>
<td>11:30</td>
<td>JHT1</td>
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<td>W065</td>
<td>Stateless ethnic groups in Europe: problems and perspectives</td>
<td>Marketa Vankova (Faculty of Humanities, Charles University in Prague), Ewa Nowicka (University of Warsaw)</td>
<td>Wed</td>
<td>11:30</td>
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<td>W066</td>
<td>Picturing globalization</td>
<td>Julia Binter (University of Vienna), Roger Canals (University of Barcelona)</td>
<td>Wed</td>
<td>11:30</td>
<td>Rowan Room 221</td>
<td>1,2,3</td>
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<tr>
<td>W067</td>
<td>Memory of crises and traumas: evocations, representations, reclamations in social communication, and cultural creativity</td>
<td>Carole Lemee (Université Bordeaux 2), Vytis Ciubrinskias (Vytautas Magnus University, Kaunas)</td>
<td>Thu</td>
<td>11:30</td>
<td>John Hume LT 6</td>
<td>4,5,6</td>
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<tr>
<td>W068</td>
<td>Media Anthropology network workshop: the rewards of media</td>
<td>John Postill (Sheffield Hallam University), Philipp Budka (University of Vienna)</td>
<td>Wed</td>
<td>11:30</td>
<td>Auxilia AX1</td>
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<tr>
<td>W069</td>
<td>Native Americans in North America: between resistance and adjustment to mainstream society</td>
<td>Sophie Gergaud (Université Paris Ouest La Défense), Celine Planchou (University Paris 7 - Diderot)</td>
<td>Wed</td>
<td>16:30</td>
<td>John Hume Boardroom</td>
<td>3</td>
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<tr>
<td>W070</td>
<td>The right to health: issues of citizenship, power and governance</td>
<td>Ilka Thiessen (Vancouver Island University), Italo Pardo (University of Kent)</td>
<td>Fri</td>
<td>11:30</td>
<td>Callan CS1</td>
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<td>W071</td>
<td>Experience, witnessing, spectacle: performance and commemoration in the new museum</td>
<td>Anja Peleikis (Martin-Luther-University Halle), Jackie Feldman (Ben Gurion University)</td>
<td>Thu</td>
<td>11:30</td>
<td>Auxilia AX1</td>
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<tr>
<td>W072</td>
<td>Complementary and alternative medicines and biomedicine in chronic diseases: what do we learn from the margins?</td>
<td>Aline Sarradon-Eck (Université Paul Cézanne, Aix-Marseille 3), Patrice Cohen (University of Rouen)</td>
<td>Fri</td>
<td>11:30</td>
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<tr>
<td>W074</td>
<td>Why roots?</td>
<td>David Berliner (Universite Libre de Bruxelles), Ramon Sarró (University of Lisbon)</td>
<td>Wed</td>
<td>11:30</td>
<td>JHT2</td>
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<tr>
<td>W075</td>
<td>Engaging resources: anthropological perspectives on the formation and contestation of natural resource environments</td>
<td>Gisa Weszkalnys (University of Exeter), Tanya Richardson (Wilfrid Laurier University)</td>
<td>Thu</td>
<td>11:30</td>
<td>Humanities Large Seminar Room 2</td>
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<tr>
<td>W076</td>
<td>Anthropological reflections on crisis and imagination: a field view</td>
<td>Eswarappa Kasi (University of Hyderabad), Robin Oakley (Dalhousie University)</td>
<td>Fri</td>
<td>11:30</td>
<td>JHT1</td>
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<tr>
<td>W077</td>
<td>Public anthropology for a world in crisis</td>
<td>Sarah Pink (Loughborough University), Simone Abram (Leeds Metropolitan University), Halvard Vike (University of Oslo)</td>
<td>Thu</td>
<td>11:30</td>
<td>John Hume LT 7</td>
<td>4,5,6</td>
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<tr>
<td>W078</td>
<td>Anthropology of categories in peace and conflict</td>
<td>Regine Penitsch (Max Planck Institute for Social Anthropology), Barbara Karatsioli (EHESS)</td>
<td>Fri</td>
<td>11:30</td>
<td>Arts Classhall B</td>
<td>7,8</td>
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<tr>
<td>W079</td>
<td>Elite groups, crisis and imagination</td>
<td>Kerstin B Andersson (University of Gothenburg), Mattia Fumanti (University of St Andrews)</td>
<td>Fri</td>
<td>11:30</td>
<td>Rowan Room 221</td>
<td>7,8</td>
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<tr>
<td>W081</td>
<td>Crisis, pain and wellbeing: the imagining and bearing of refugee/migrants social, moral and existential crisis</td>
<td>Anne Sigfrid Gronseth (University College of Lillehammer), Janus Oomen (University of Amsterdam)</td>
<td>Wed</td>
<td>11:30</td>
<td>Arts Classhall D</td>
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<tr>
<td>Panel</td>
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<td>W082</td>
<td>The state in the history of world anthropologies: disciplinary imaginaries at critical moments [AAA CWA panel]</td>
<td>Chandana Mathur (National University of Ireland, Maynooth), Ida Susser (CUNY)</td>
<td>Thu</td>
<td>11:30</td>
<td>John Hume LT 3</td>
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<tr>
<td>W083</td>
<td>Imagining crisis through international intervention</td>
<td>Nina Gren (Gothenburg University), Mara Benadusi (University of Catania)</td>
<td>Wed</td>
<td>11:30</td>
<td>John Hume LT 6</td>
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<tr>
<td>W084</td>
<td>Balkan cities, Balkan dreams: exploring the future(s) of the city</td>
<td>Levent Soysal (Kadir Has University, Istanbul)</td>
<td>Fri</td>
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<td>W086</td>
<td>Ethics in conflict: doing research in conflict areas and the ethical dilemmas that arise</td>
<td>Erella Grassiani (VU University), Nerina Weiss (University of Oslo)</td>
<td>Wed</td>
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<td>W087</td>
<td>Water scenarios: forecasting and liquid knowledge</td>
<td>Frida Hastrup (University of Copenhagen), Christian Vium (University of Copenhagen)</td>
<td>Wed</td>
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<td>JHT4</td>
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<tr>
<td>W088</td>
<td>The imagination in times and spaces of crisis: day and night dreaming as forms of creative invention</td>
<td>Iain Edgar (Durham University), Adrienne Heijnen (Århus University)</td>
<td>Fri</td>
<td>11:30</td>
<td>JHT9</td>
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<td>W089</td>
<td>Gender and identification in patrilinear societies</td>
<td>Sophia Thubauville (Frobenius Institute), Echi Christina Gabbert (Max Planck Institute for Social Anthropology Halle/Saale)</td>
<td>Wed</td>
<td>11:30</td>
<td>JHT9</td>
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<tr>
<td>W090</td>
<td>A regional crisis of global consequence: conflict and political imagination in the Horn of Africa and its diaspora</td>
<td>Sophia Thubauville (Frobenius Institute), Echi Christina Gabbert (Max Planck Institute for Social Anthropology Halle/Saale)</td>
<td>Fri</td>
<td>11:30</td>
<td>John Hume LT 5</td>
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<tr>
<td>W091</td>
<td>Medicating crisis</td>
<td>Fiona Larkan (NUI Maynooth)</td>
<td>Fri</td>
<td>11:30</td>
<td>Arts Classhall C</td>
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<tr>
<td>W092</td>
<td>Frontiers of ‘legality’ under neoliberalism: ethnographic explorations across shifting temporal and spatial scales</td>
<td>Filippo M. Zerilli (University of Cagliari), Berardino Palumbo (University of Messina)</td>
<td>Thu</td>
<td>11:30</td>
<td>Arts Classhall H</td>
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<tr>
<td>W093</td>
<td>Lifeworlds of children and youth in times of crisis</td>
<td>Anna Streissler (University of Vienna), Elise Guillermet (IRD)</td>
<td>Wed</td>
<td>11:30</td>
<td>Humanities Large Seminar Room 1</td>
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<td>W095</td>
<td>Commodification of indigenous cultures</td>
<td>Dmitry Arzyutov (Peter the Great Museum of Anthropology and Ethnography (Kunstkamera)), Ekaterina Kapustina (Peter the Great Museum of Anthropology and Ethnography (Kunstkamera))</td>
<td>Wed</td>
<td>11:30</td>
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<tr>
<td>W096</td>
<td>Markets, moneys, and mobilities: transnational organizing</td>
<td>Christina Garsten (Stockholm University), A. Jamie Saris (NUI Maynooth), Renita Thedvall (Stockholm University)</td>
<td>Wed</td>
<td>11:30</td>
<td>John Hume LT 7</td>
<td>1,2,3</td>
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<td>W098</td>
<td>Chance in time of crisis</td>
<td>Riccardo Ciavolella (CNRS Toulouse/University of Teramo), Lorenzo D’Angelo (University of Milano-Bicocca)</td>
<td>Fri</td>
<td>11:30</td>
<td>Humanities Large Seminar Room 1</td>
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<tr>
<td>W099</td>
<td>Crisis of representation: Irish Travellers and Roma</td>
<td>Attracta Brownlee (National University of Ireland)</td>
<td>Thu</td>
<td>11:30</td>
<td>Humanities Small Seminar Room 2</td>
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<tr>
<td>W100</td>
<td>The anthropology of international organizations</td>
<td>Jens Adam (Humboldt University Berlin), Michael Lidauer (Goethe University Frankfurt)</td>
<td>Thu</td>
<td>11:30</td>
<td>Education Theatre</td>
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<tr>
<td>W101</td>
<td>Politics of disability and experience</td>
<td>Benedicte Ingstad (University of Oslo, Norway), Patrick Devlieger (University of Leuven)</td>
<td>Wed</td>
<td>11:30</td>
<td>Science PCT</td>
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<tr>
<td>W102</td>
<td>Negotiating values: care support, solidarity and elderly people</td>
<td>Peter van Eeuwijk (University of Basel), Jana Gerold (University of Basel), Vendelin Simon Tarmo (University of Dar es salaam)</td>
<td>Thu</td>
<td>11:30</td>
<td>JHT9</td>
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<tr>
<td>W103</td>
<td>Sourcing/outsourcing state violence: concealment, legitimacy, sovereignty</td>
<td>Urania Astrinaki (Panteion University), Allen Feldman (New York University), Staffan Löfving (Uppsala University)</td>
<td>Thu</td>
<td>11:30</td>
<td>Callan CS1</td>
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<td>W104</td>
<td>Visual representation of crisis through ethnographic film</td>
<td>Susanne Hammacher (Royal Anthropological Institute), Rolf Husmann (IWF Knowledge and Media)</td>
<td>Wed</td>
<td>11:30</td>
<td>Humanities LT</td>
<td>All 8 sessions</td>
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<tr>
<td>W105</td>
<td>Imaginative women: theoretical and methodological contributions of founding grandmothers of European anthropology</td>
<td>Laura Assmuth (University of Helsinki), Marja-Liisa Honkasalo (Inst Medicine and Health)</td>
<td>Fri</td>
<td>11:30</td>
<td>Rowan Room 1</td>
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<tr>
<td>W106</td>
<td>Crisis and resolution: imagination and the transformation of psychiatric care</td>
<td>Livia Velpy (CESAMES/Université paris 8), Lydie Fialova (Edinburgh University)</td>
<td>Thu</td>
<td>11:30</td>
<td>Arts Classhall C</td>
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<tr>
<td>W107</td>
<td>The expert’s voice: marketable discourses on choice and risk management</td>
<td>Alexandra Bakalaki (Aristotle University, Thessaloniki), Venetia Kantza (University of the Aegean)</td>
<td>Fri</td>
<td>11:30</td>
<td>Humanities Small Seminar Room 2</td>
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<tr>
<td>W109</td>
<td>Law in the Caucasus: anthropological perspectives on legal practice</td>
<td>Stephane Voell (University of Marburg), Lavrenti Janiashvili (Iv. Javakhishvili Institute of History and Ethnology)</td>
<td>Fri</td>
<td>11:30</td>
<td>John Hume LT 6</td>
<td>7,8</td>
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<tr>
<td>W110</td>
<td>Observing the ‘bad guys’: ethnographic approaches to non-state armed groups</td>
<td>Stefan Khittel (OIIP - Austrian Institute for Foreign Affairs), Alexander Horstmann (Max-Planck-Institute for Religious and Ethnic Diversity)</td>
<td>Fri</td>
<td>11:30</td>
<td>JHT3</td>
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<tr>
<td>W111</td>
<td>Immigration, security and surveillance</td>
<td>Catarina Frois (Centre for Research in Anthropology), Nils Zurawski (University of Hamburg)</td>
<td>Fri</td>
<td>11:30</td>
<td>JHT10</td>
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<tr>
<td>W112</td>
<td>Transformation of rural communities in Europe: from production to consumption</td>
<td>Hana Horáková (University of Pardubice; Metropolitan University Prague), Andrea Boscoboinik (University of Fribourg)</td>
<td>Wed</td>
<td>11:30</td>
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<td>W113</td>
<td>Postsocialist Eastern Europe: social transformations and crises in personal biographies</td>
<td>Agnieszka Pasieka (Max Planck Institute for Social Anthropology), Marian Viorel Anastasoaie (University College, London)</td>
<td>Wed</td>
<td>11:30</td>
<td>John Hume LT 5</td>
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<td>W115</td>
<td>In-migration, indigeneity and imagination: or class, community and crisis in Europe</td>
<td>Jeanette Edwards (Manchester University), Gillian Evans (Manchester University), Katherine Smith (University of Surrey)</td>
<td>Thu</td>
<td>11:30</td>
<td>Arts Classhall F</td>
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<tr>
<td>W116</td>
<td>Rites, rights and routes: imaginaries of belonging in a mobile world</td>
<td>Winnie Lem (Trent University)</td>
<td>Fri</td>
<td>11:30</td>
<td>Rowan Room 2</td>
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<tr>
<td>W117</td>
<td>Law and normative pluralism</td>
<td>Thomas Strong (National University of Ireland Maynooth)</td>
<td>Thu</td>
<td>11:30</td>
<td>John Hume Boardroom</td>
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<tr>
<td>W118</td>
<td>Cities</td>
<td>Thaïs Machado-Borges (Institute of Latin American Studies)</td>
<td>Fri</td>
<td>11:30</td>
<td>John Hume Boardroom</td>
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<tr>
<td>W119</td>
<td>Indiascapes: reflections of contemporary India</td>
<td>Jonathan Miles-Watson (Tallinn University), Mari Korpela (University of Tampere)</td>
<td>Fri</td>
<td>11:30</td>
<td>JHT8</td>
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<tr>
<td>W120</td>
<td>Homo technologicus</td>
<td>Dan Podjed (University of Ljubljana)</td>
<td>Thu</td>
<td>11:30</td>
<td>Rowan Room 2</td>
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<tr>
<td>W121</td>
<td>Uncertainties, risk and socio-political change: medical pluralism and diverse agencies</td>
<td>Britta Rutert (Free University of Berlin), Alessia Villanucci (Università degli Studi di Messina)</td>
<td>Thu</td>
<td>11:30</td>
<td>Callan SLT</td>
<td>4,5,6</td>
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<tr>
<td>W122</td>
<td>Migration and materialities of home</td>
<td>Hilje van der Horst (Wageningen University)</td>
<td>Fri</td>
<td>11:30</td>
<td>JHT5</td>
<td>7,8</td>
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<tr>
<td>W123</td>
<td>Ambiguous states of mind and crises in their management: imaginative approaches to the self and emotions in four postindustrial societies</td>
<td>Agita Luse (Riga Stradiņš University)</td>
<td>Fri</td>
<td>11:30</td>
<td>Arts Classhall A</td>
<td>7,8</td>
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<tr>
<td>W125</td>
<td>Imagined resources and governance of community</td>
<td>Ben Campbell (Durham University), Lorenzo Cañás Bottos (Norwegian University of Science and Technology - Tallinn University)</td>
<td>Thu</td>
<td>14:30</td>
<td>JHT10</td>
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Plenary, workshop and paper abstracts

Opening/keynote address

Tue 25th August, 17:30-18:30
John Hume Lecture Theatres 1, 2, 3 and 4

Human atrocities, human rights

Prof Talal Asad, City University, New York

In this talk I explore some of the discourses of the U.S. government after the September 11 atrocity (which I witnessed) to initiate its Global War on Terror. I discuss the notion of necessity as applied to the invasion of Afghanistan, and trace the shift in reasons given for justifying that war by the U.S. government and its supporters from self-defense (the dismantling of terror networks) to human rights (the liberation of women, the promotion of elementary education, etc). Although the concepts of war crime and crime against humanity have relatively clear meanings in humanitarian law, the word terror does not. In fact the way that that word is typically used to describe the violence of non-state actors tends to obscure the complexity of the modern state’s own use or threat of violence in just war as well as in enhanced interrogation. I examine the political theologies that articulate violence by the United States, and conclude by analyzing the counterinsurgency strategies that have been adopted in Afghanistan by the Obama Administration. I propose that these strategies express a form of cruelty-in-compassion that is quite common in modernity.

Plenary A

Anthropology of warfare, peace and reconciliation

Convenors: Dr Abdullahi El-Tom (NUIM), Prof Wendy James (Oxford University)

Wed 25th Aug, 09:00-11:00
John Hume Lecture Theatres 1, 2, 3 and 4

A Plenary on warfare, peace and reconciliation can scarcely be more pertinent to the theme of the conference “crisis and imagination”. For better or for worse, war constitutes a challenging crisis for society, entailing an imaginative realignment of social relations; a process that calls for creativity, and the reconstructing of strategies, mythology, history, identity and culture. The global interconnectedness of the current world, along with the rise of claims to a universal ethos of human rights, has happened against a background of genocides and war crimes, minority consciousness, terrorism, etc. Today’s conditions have eroded the space previously
enjoyed by the discipline, and present the anthropologist with the challenge of acting as an active stakeholder in the very crisis that he or she studies. Crises precipitated by wars and the no less daunting challenges of peace and reconciliation call not only for critical reflection but also for an imaginative response to their impacts on the very cultures that are central to our discipline. It is hoped that the Plenary will provide a forum for such reflection and imaginative effort towards analysing, theorising, and understanding some of the processes involved in contemporary conflicts, warfare, and peace-making.

From war to peace and reconciliation in Darfur, Sudan

*Dr Abdullahi El-Tom (NUIM)*

The paper outlines possible engagement of anthropology in the daunting task of post-war peace and reconciliation. Using material from Darfur and drawing on other cultures with similar experiences, the paper argues that imaginative use of traditional Institutions can provide a solid base for peaceful co-existence in post-conflict societies. In particular, the paper debates Darfur’s institution of Judia (Traditional Mediation Council) and explores options of its transformation for the purpose of use in dealing with crimes committed during the conflict. The paper provides a scope for raising theoretical issues relevant to the study of warfare and violence, peace and reconciliation, traditional legal systems, human rights and international laws.

War as rite: anthropological theory and its application

*Dr Paul Richards (Wageningen University)*

Recent interest in civil wars has stressed rational choice theory as a basis for explanation. Anthropological theory offers an alternative – war as cult. Some instances of this analytical approach will be given. Anthropological models of cult dynamics draw on the central Durkheimian concept of effervescence. Mary Douglas, in her late work, offered a critique of the concept of effervescence and new proposals for its control. Where war is driven by cult dynamics peace-making requires a better understanding of effervescence than we currently possess. The emergent field of neuroanthropology may offer some clues as to the nature of the mechanisms involved. The unexpected ending of civil war in Sierra Leone is offered as an instance of these mechanisms at work.

Long-term perspectives vs. ‘fieldwork under fire’?

*Prof Wendy James (Oxford University)*

Do we have to ‘be there’ to study crises? While fieldwork in war zones is obviously valuable, analysis itself has to be done at a distance. We have accepted the need for ‘multi-sited’ approaches in our research, and I argue here that we also need to take into account multiple
long-term perspectives to understand any ‘emergency’ situation. I have been able to revisit the Sudan-Ethiopian borderlands intermittently over many years, and to have seen – though at a comfortable distance – the recurring ways that people are drawn into civil wars. My direct field experience has been complemented by archival work and conversations with people far from the sites of conflict, sometimes twenty years after the event. I will draw attention to the work of anthropologists in various parts of the world who are also showing how vital ‘longitudinal’ studies can be as a part of our approach to ‘crisis’.

**Plenary B**

**Economic crisis or the crisis of an imagined economy**

**Convenor: Dr Susana Narotzky (Universitat de Barcelona)**

**Thu 26th Aug, 09:00-11:00**

**John Hume Lecture Theatres 1, 2, 3 and 4**

The present global economic crisis is predicated upon a particular notion of the economy which is historically and politically situated. For many people in the world there is nothing new or exceptional about the precariousness of their lives. A variety of gender, class, race, ethnic, religious and other historically constructed factors have positioned the large majority on the wrong side of the ebbs and flows of exchange. Many have never managed to experience the positive ‘growth’ effect of expanding capitalist (and socialist) modernities. The hegemonic imaginations of the various mainstream economic models (Keynesian, neoliberal, planned socialism, market socialism, etc.) supported by powerful institutional arrangements undoubtedly affect the lives and strategies of ordinary people. This will either inhibit or, on the contrary, enhance their ability to produce alternative economic imaginings that would provide for better futures.

The present panel seeks to address the potentiality of these alternative imaginations in practice. How do local practices of survival –marginal, informal, traditional – get reconfigured as social innovation? What transformative impact do the social sciences have through producing or reviving concepts such as social, solidary, alternative, third sector, and care economies? What potential for long-term change of the economic order affecting ordinary people do these new imaginative constructs hold? The panel hopes to provide the basis for a reflexive debate on economic imaginations and their practices.
The imagination of tradition: pawnshops and anxiety on the edge of the global

Prof Niko Besnier (Universiteit van Amsterdam)

Many people around the world mobilize the imagination as a resource to deal with the anxiety and materiality of ongoing crisis. Entrepreneurs in Tonga have set up pawnshops that offer monetary loans to needy customers but only accept traditional textiles as collateral. The demand for these textiles is increasing, as fewer women produce them and people are under pressure to provide larger and larger quantities in exchange ritual, but so is the need for money. Pawnshop owners, predominantly men, convert valuables into commodities and transform the social logic of prestation, but these transformations are suffused with anxiety revolving around gender, prestige, and shame. While representing an imaginative elaboration of tradition at moments of crisis, Tongan pawnshops are not good candidates for the usual celebration with which anthropologists generally approach the imagination, but they demand that we focus equally on the materiality of need and the intersubjective play of emotions.

Social innovation, social economy and economic imaginations in Quebec

Dr Manon Boulianne (Université Laval)

This paper is divided in three parts. In the first one, I frame the questions raised in this panel’s abstract around the transformation of accumulation regimes, in which technological and social innovation are inevitably embedded. In the second part of the paper, I address social innovation as social practice and as a subject for social research, as well as its transformative impact, using the example of the social economy as it has developed in Quebec since the end of the 1960’s. In the last part of the paper, ethnographic material related to my own research on local exchange trading systems and collective urban agriculture, two types of social innovations that appeared in Quebec in times of economic crisis and continued to grow thereafter, although at different paces and to different degrees of institutionalization, is used to illustrate how local practices relate to economic and social imaginations and social change.

Vis Vitae: the path not taken

Prof Stephen Gudeman (Max Planck Institute / University of Minnesota)

The idea of vital energy underpins social life and the economy in rural Latin America. Locally known as strength, vis vitae is assembled from the environment, consumed in food, and expended to gather more. By sharing in its production and consumption, and by offering vital energy in festivities and gifts, people distribute and receive strength, and become connected in families, houses, and community. Strength, which resembles the notion of energy in thermodynamics, is the shared current if not the currency of rural economies. But this biosocial current must be managed and used parsimoniously to have a sustainable economy. Given our
contemporary economic crisis, with its heightened unemployment, widening wealth gaps, and unrelenting carbon pollution, I shall use the rural idea of vis vitæ, seen as energy, current, and currency, to re-imagine a market economy.

**Plenary C**

**Young Scholars Forum**

**Convenors:** Prof Dorle Dracklé (University of Bremen), Dr Mark Maguire (National University of Ireland Maynooth)

**Fri 27th Aug, 09:00-11:00**

**John Hume Lecture Theatres 1, 2, 3 and 4**

This plenary is a chance to showcase some emerging younger talent.

‘Here we’re poor, right?!’ Crisis, life-course and migration between Portugal and Bangladesh

*Dr José Mapril (ISCTE-IUL)*

This paper will explore the relation between migration and crisis. The argument is twofold: on one hand, migration is frequently perceived as a way to overcome crisis related to economic, generational and life-course issues. On the other, though, it is in itself an experience fraught with ambiguities, where subjects have to deal with several vulnerabilities and dangers. Based on an ethnography carried out between 2003 and 2008, it will be shown how young middle class, urbanized, Bangladeshi adults, face migration to bidesh (the Bengali word for foreign country), namely continental Europe, as a way to overcome unemployment and proceed in their life-course. However, migration is an ambiguous experience. Not only they have to follow unsafe migratory routes but also, once in Schengen, their status is frequently marked by “illegality”, “undocumentation” and “informality”. Some are able to overcome such a predicament and become “successful”, exemplary figures, but others continually perceive their migration experience as a crisis.

‘Any port in a storm’: responding to crisis in the world of shipping

*Miss Johanna Markkula*

In order to keep their businesses “afloat” in the global financial crisis, shipping companies increasingly opt for Flags of Convenience: a solution which compromises the wellbeing of their crews, entailing lower salaries and poorer working conditions. During research aboard a cargo ship in midst of a local crisis of flag change, I encountered the anxieties and imaginations of seafarers who felt helpless against more powerful external actors, such as
shipping companies, manning agencies and unions. While these feelings of insecurity had devastating effects on the ambience and social cohesion of the crew, imagination sometimes also functioned as a source of hope, a tool for the seafarers to “ride out the storm”. This paper attempts to understand the role of crises, real or imagined, and the effects and functions of imagination on a small “local” population in crisis, which, despite its apparent isolation, is deeply embedded in global events and processes.

The identity of memory: Rwanda, Rwandans and reconciliation

Ms Federica Guglielmo

Rwanda is experiencing a time of reconstruction following the genocide in 1994, which has seen the Tutsi minority slaughtered by the Hutu majority. On the one hand the reconciliation process aims at restructuring society according to criteria of equality and ethnical denial, thus depriving Rwandans of the identity features they were familiar with. In order to achieve this goal, the Rwandan government is using several socio-political tools – such as commemorations and re-education camps, participation in which is mandatory -to shape a new collective memory.

On the other hand, population’s agency is embodying new idioms of protest, medicalizing its complaint through peculiar formulations of trauma, whose symptoms follow ethnic orders. People’s memory hence realizes subaltern paths of narratives which cannot be persecuted as political, marking though their experiences as actual.

The concept of genocide: international definition and local applicability in the fight for justice

Ms Katja Seidel (University of Vienna/NUI Maynooth)

Starting out with the UN Convention’s definition of genocide, this paper explores the local application of the definition and its usefulness as an instrument to address state terror and mass atrocities. Drawing on my ongoing work with Austrian-Argentinean Holocaust survivors and Argentina’s fight for justice under the flag of genocide, I examine the ways in which collective memories are embedded in specific socio-cultural and political discourses of power and representation. Following Feierstein’s work on the social practices of genocide, I wish to provide insight into the political operation of human rights discourses on a local level, taking into account not only the potential legal constraints arising from the definition of genocide but also the symbolic value of defining state terror and mass atrocities as genocide. This paper will ask: what are the local meanings of international human rights concepts for agents actively pursuing societal transformation and justice?
Class, crisis and anthropology: the place of class in understanding the discipline and the world

Convenors: Dr James G Carrier (Oxford Brookes), Prof Don Kalb (Central European University/Utrecht University)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
John Hume Lecture Theatre 2

In considering the current crisis, we should not forget that much of Europe was in crisis in the first half of the 1800s. One response to that crisis was a political-economic understanding of society as made up of classes, an understanding derided and forgotten in the last quarter of the twentieth century. The results have been unfortunate for anthropology, for understanding society and for people’s lives. It is time to reconsider that forgotten response. This panel will do so in three ways. Firstly, it will consider what ‘class’ means, both analytically and empirically. Secondly, it will consider how class affects people’s lives. Thirdly, it will consider the implications of the concept for how anthropologists think about their object of study and the discipline. The result will be a consideration not just of the significance of class in the world, but also of the place of class in anthropology.

Introduction

Dr James G Carrier (Oxford Brookes), Prof Don Kalb (Central European University/Utrecht University)

This presentation will lay out the themes of the panel: why class is important, what our inattention to it has cost us, and why a return to the use of class is timely.

Through a class, darkly; but then face to face: assessing the potential for praxis through the lens of class

Dr Gavin Smith (University of Toronto)

Anthropology came into its own at much the same time as ordinary people became a force in the making of history and for me, class analysis is intimately connected with praxis, that is willed interventions to direct the course of history. Nevertheless much fieldwork is undertaken at the micro-level of people’s social relations as they engage in the pragmatics of daily life. So what I seek to do is use what I take to be the essential principles for understanding capitalist society in class terms to expose the potential transformation of these kinds of micro-practices into the collective agency of historical praxis. The basis for the exercise is drawn from ethnographic evidence presented in the form of a series of stories.
Reflections on the spirit level: anthropology and the eating class

Prof Stephen Nugent (Goldsmiths)

Wilkinson and Pickett, in The Spirit Level (2009), shedding any complex notions of class, make a compelling class-based argument that shows a strong correlation between a pathological habitus and high levels of social inequality. This level of meta-analysis succeeds in a way that has evaded an anthropology tied to an ethnographic notion of holism. In this paper I look at the way the fetishization of ‘the ethnographic’ has restricted the long-standing ambition to transpose methods designed for one kind of social formation onto others, particularly those in which class is identified as a significant feature. The appeal to class analysis, of which this session is indicative, often carries with it the explicit or implicit demand for ‘relevance’, a familiar claim from many quarters of anthropology. In focusing The Spirit Level it will be argued that ‘relevance’ often represents the confusion of two aims in anthropology: the conservation of professional terrain and the extension of explanatory ambition regardless of disciplinary protocol.

The financial crisis: a view from a Brazilian barrio

Dr Massimiliano Mollona (Goldsmiths College)

The paper discusses the impact of the financial crisis on some residents of Primavera, a favela of Volta Redonda, a steel town funded by President Vargas in 1930s around the Companhia Siderurgica Nacional (CSN) the symbol of Brazil’s industrialisation. Some of the residents described in the paper are workers of the CSN – the biggest steel plant in Latin America – some are informal or illegal workers and others are unemployed. On the one hand the micro-politics of the barrio insulated its residents from the worst effects of the financial crisis. On the other hand, the crisis highlighted and expanded local stratifications. Through in-depth neighbourhood and shopfloor ethnography, the paper highlights the links between poverty, industrialisation and social stratification and questions the very notion of capitalist crisis. Rather than challenging capitalism, the financial crisis de facto reinforced the power of the Brazilian state, of the main national industries – such as the CSN – and of traditional elites.

Industry forging masculinity: ‘tough men’, hard labor and aspects of class identity

Mr Andrea Matosevic (Juraj Dobrila University of Pula/ Philosophy faculty in Zagreb)

Hard-working men in a heavy industry milieu – e.g. shipyards, mines or metallurgy, have developed a specific attitude towards unhealthy, difficult and often very poorly paid jobs which created the very core of their masculine class identity. A high tolerance of danger and a propensity to take a wide range of risks was part and parcel of macho working culture which was often developed in defiance of and resistance to a managerial one. That is why it must be
seen as part of Gramsci’s propulsive concept of popular culture opposing the hegemonic one which is “born inside the factories”; i.e. “tough men” (and women e.g. Stakhanovism) were the industrial “version” of “progressive folklore”. These virilities and manhood postures are largely constructed in workers’ relations with each other, with their employers and with women. Here a fourth element should be introduced, which influenced their self-perception and perception of their class identity – an ‘outsider’s point of view’.

Class revisited: social analysis, the organic intellectual and the production of class

*Dr Susana Narotzky (Universitat de Barcelona)*

Using the example of present-day struggles in industrial Ferrol (NW Spain), I will show how the ‘organic intellectual’ is central to the production of class through the pedagogical transmission of a knowledge useful for analyzing reality and for organizing strategies of struggle. A work of commemoration reconfigures the memory of past ‘class’ struggle and produces ‘exempla’ to be followed. In a conjuncture of post-fordist fragmentation, delocalization and transnational migration where ‘identity politics’ and individualized idiosyncratic conflicts take center stage, producing class in real life practice is increasingly difficult and often appears as meaningless. Forms of struggle have become short term and targeted without the horizon of a radical systemic change. As producers of theoretical concepts that feed back into organic intellectual’s categories of analysis and concrete action, social scientists might act as linchpin between structural and emergent aspects of collective struggle.

Corruption, class formation and the anthropology of neoliberalism

*Dr Sabina Stan (Dublin City University)*

Recent anthropological work dealing with corruption has oscillated between essentialising and radically deconstructing perspectives on the phenomenon. Corruption was thus seen as either a consequence of specific organisational cultures or a phenomenon which first and foremost is narratively constructed. This paper argues that the symbolic and discursive aspects of corruption cannot nevertheless be untangled from either practices or the power relations in which its agents are embedded. In particular, given corruption’s resonance with both practices and the credo of contemporary entrepreneurial capitalism, we need to interrogate its contribution to current processes of class formation. A particular attention will be thus given to the manner in which corruption is enmeshed in the “class projects” of the new ascending classes engendered by current neo-liberal transformations. The paper will take as examples cases exposed in the book on “Corruption” edited by Haller and Shore, as well as those documented during fieldwork on informal practices in the Romanian health sector.
Dispossession, disorganization and the anthropology of labour

Prof August Carbonella (Memorial University), Dr Sharryn Kasmir (Hofstra University)

Our perspective on the anthropology of class begins from what Marx called the “multiplication of the proletariat,” which he understood as the mirror process to capital accumulation. We take this as a call for a sustained focus on the continual making, unmaking, and remaking of labor forces and working classes – politically, culturally, and structurally – through the lens of dispossession and disorganization. Labour, in our understanding, is first and foremost a political entity, whose movements, organizations, and cultures reflect its multiple engagements with capital and state, as well as the relationships with other labourers, locally, regionally, and globally. This relational approach brings labour’s political agency to the fore, and suggests that the outcomes of working classes’ attempts to make themselves are multiple and uneven, resulting in attempts at solidarity, as well as racial, ethnic, and gender exclusions. Drawing together recent theoretical debates and ethnographic cases, we will chart the effects of simultaneous, global processes of dispossession and disorganization for particular landscapes of production and working class life.

Not globalization: on the relations between class and culture in the light of the current crisis

Prof Jonathan Friedman (EHESS Paris/in USA UCSD, San Diego)

The current global crisis is a diagnostic expression of relations that are often hidden from view if not simply repressed. This paper addresses the nature of the structures of cosmology in contemporary capitalist orders and their relation to class structure and cultural production as they are revealed in crisis via the social struggles and contested representations of reality that have dominated recent debates and ‘non-debates’. The analysis is yet another onslaught on the failure of certain assumptions of the discourses of globalization and an argument for a systemic analysis of contradictory social orders.
Crisis and imagination

IW003

Digital anthropology

Convenors: Prof Daniel Miller (University College, London), Dr Heather Horst (University of California, Irvine)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

John Hume Lecture Theatre 2

A key component of many peoples sense of crisis today is the impact of digital technologies that appears to constitute a loss of control over the world. For example, one theory of the recent financial crises is that too many financial instruments were set to automatically sell when shares reached a certain level so the crisis was an integral effect of digitisation itself. People’s imagination of the digital seems to bifurcate as something that, on the one hand, lies at the keyboard at the tip of their fingers but at the same time appears as an abstraction from traditional analogue modes of representation. This bifurcation is often what makes the digital appear to be either the cause or the solution of impending crises. Often this imagination is fed from science fiction and images of humans losing control of the planet to the new technologies themselves.

This is perhaps the moment when anthropology has to choose how to respond to digital technologies. Whether to demonise them as a form of alienation, to romanticise them as open-source utopias or get to grips with the way they speedily become part of everyday life. To resist this bifurcation we need to link the study of ordinary people’s consumption of social networking sites and Google Earth with an appreciation of deeper infrastructural developments such as the digitalisation of financial systems, geographical positioning systems and the impact upon both state and commerce. This is the task to which this workshop will be dedicated, beginning with an introduction by the co-conveners.

A brief theory of digital anthropology

Prof Daniel Miller (University College, London), Dr Heather Horst (University of California, Irvine)

Can one have a general theory of Digital Anthropology? What are the consequences of the digital for theory and ethnography? This introduction will provide an overview of digitisation as the simultaneous expansion of the abstract and the particular, and its consequences, through the lens of contemporary debates over open source, money and the rise of digital money, virtual worlds and ethnographic practice.
Digital sound technologies: the renegotiation of music production, consumption and collecting practices

Mr Andrew Bowsher (Oxford University)

Today, commercial and consumer music worlds play substantial roles in safeguarding sounds and challenging institutional hegemony over preservation practices. Digitised sound technologies have been instrumental in this shift, but have been regarded both as a utilitarian innovation as well as an aural and tactile failure by both amateur and professional music archivists, as well as consumers and collectors in the music marketplace. This paper draws on fieldwork in the United States with music collectors and record labels to examine the democratisation and commodification of digital sound, archiving aesthetics and curatorial voices, and the resulting conflicts between digital technologies and analogue practices – the valorisation of materially substantive archives in the face of the digital-technology revolution. Examining the everyday conflicts between analogue and digital technologies as aural and tactile entities in the marketplace of music commodities and consumers’ homes elicits new insights into our conception of a digital future for our archives.

Phreaker/hacker/troller as trickster

Dr E. Gabriella Coleman (NYU)

In this paper I lay out the connection between the trickster (the mythical archetype) and the living, breathing practices of phreakers, hackers, and trollers. I will lay out some of the similarities based on some consistent features of tricksters, which will allow me to provide some instances of phreaking/hacking/trolling that can be considered in terms of trickery. At the moral and political heart of my talk lies the following question: For the most part the trickster is enshrined in myth and stories. What happens when we can locate tricksters in full-bodied, full-blooded groups of people who are actually engaging in all sorts of acts of trickery? This is culture not in the sense of art and myth but people and practice and this of course makes a difference. What happens when you are the recipient not of a story by an elder, but the recipient of tricker, an act of pranking or trolling? What are the implication when you can trace the reworking of boundaries enacted by acts of hacking?

Spimes as material culture: anthropological approaches to (and through) location-aware objects

Dr Lane DeNicola (University College London)

In 2004 author and design theorist Bruce Sterling used the term “spime” to refer to an emerging class of electronically-enhanced object whose closest existing prototype is perhaps represented by the Apple iPhone. Among their defining features: an awareness of their
Crisis and imagination

own location, perpetual network connectivity, and a virtual “instantiation” that parallels their material one. Advocates suggest that the proliferation of such capabilities into an expanding array of pedestrian objects could initiate profound changes in human-artefact relations. In this paper I tentatively adopt Sterling’s concept and discuss its relevance not just as a subject for material culture, but as a tool for innovative anthropological inquiry. In helping to reframe our imagined relations with artefacts, I suggest that the nascent field of digital anthropology could build upon the spime and location-awareness as contributions to a deeper encounter with industrial production, material flows, and the crises of human-artefact relations.

Emerging futurities in Muslim southeast Asia: science fantasy, digital development and the urge for moral technology

Dr Bart Barendregt (Leiden University)

Thinking of the future is hardly possible without reference to the role of digital information technologies or the growing impact of knowledge industries. But how relevant are these concepts outside the Northern Hemisphere? Said to be on its way by 2020, Islamic Information Society posits an alternative to both Western ideas on the Global Village, as well as the hijacking of Islamic futures by radical conservatives. In this paper I examine how majority Muslim countries in Southeast Asia have increasingly become role models in Islam’s quest for a digital future. I will do so by targeting the history of technological developments from the top down, and manifested in state run and commercial techno-nationalist projects, but also through competing claims to the future as portrayed in the current fusion of modern popular culture (pop music, fashion, gadgetry) with religion and futurist thinking.

Digital dramas, online liminality and the state of creolization in Tanzania

Dr Paula Uimonen (Stockholm University)

“Quick question. sanaabagamoyo.com is expired – is it worth keeping it alive or are we 100% tasuba.ac.tz” (email May 2009). Using Turner’s notion of social drama, this paper explores institutional transformations framing Internet development at TaSUBa, a national arts and culture institute in Tanzania. TaSUBa’s change of web addresses is instructive of the institute’s recent transformation into an executive agency, a process characterized by considerable ambiguity. In order to make sense of how neoliberal public sector reforms are responded to in this postsocialist context, I will explore the concept of liminality to explain the composition of what can be conceptualized as a state of creolization. The analysis builds on ethnographic engagements at TaSUBa from 2002 to 2009, combining digital, visual and sensory research methods.
Phones, foreigners, and the fluctuating digital divide in Southern Mozambique

Ms Julie Archambault (SOAS)

“I can’t wait for the World Cup”, explained a young Mozambican man during a recent phone conversation, “more tourists means more mobile phones and iPods for us”. For many in Mozambique, crime is not a way of life but rather a tactic, amongst others, to address needs and desires unfulfilled by more conventional means. Mobile phones participate in this economy as coveted objects and as communication tools that, in turn, lubricate the circulation of consumer goods. Many phones initially make it to Southern Mozambique in the pockets of tourists before being inserted into the local pool of goods that petty crime stirs up further. In the city of Inhambane, most of the male youth I work with have spent some time in jail, almost all of them for petty theft, often involving mobile phones. In this paper, I draw on their experiences to unpack the notion of ‘digital divide’ and to tease out the role mobile phones and mobile phone communication play in the workings of petty crime in the region. By looking into the circulation of mobile phones, I hope to shed light on broader economic dynamics, while contributing to our understanding of the socio-economic impacts of new technologies.

Culture, conflict and translocal communication: mobile technology and politics in rural West Bengal, India

Dr Sirpa Tenhunen (University of Helsinki)

As media reports of political movements from various locations have shown, mobile technology can be a powerful political instrument. Howard Rheingold (2002) has famously argued that the new information technologies and especially mobile phones enable smart mobs. “Smart mob” is an evocative and yet problematic term in emphasizing the unruliness of protestors thus detracting attention from their patterns of action and meanings. This article seeks to understand the relationship between politics and mobile technology by examining how political activists in rural West Bengal, India use mobile phones for their daily political work. I illustrate how riots and protests relate to the increase in translocal communication enabled by phones. I also demonstrate how the political use of mobile technology for extra ordinary events is grounded in the social and political processes of ordinary everyday life and draws from the local understanding of politics by emphasizing certain aspects of it.

Migration and virtual community 2.0

Dr Lee Komito (University College Dublin)

Explorations of the impact of new technologies on community and social life often reflect a utopian or anti-utopian polarisation by framing new technologies either as inimical to community (especially when framed in terms of social capital) or as enabling a redefined
community composed of ‘networked individuals’. In the context of migration, transnational ethnic groups are manifest through email, discussion groups and web pages, and the utopian/ anti-utopian duality revolves around technologies supporting long-term durable social relations versus fragile and instrumental relations subject to easy disruption, and whether technologically mediated social relations can support ‘virtual communities’. Studies of social media practices of non-nationals living in Ireland suggests that information exchange and coordination of activities via these new media are enabling durable, non-local social groups that complement migrants’ other social relations. This is not only transforming the migration process, but also illustrates the problems inherent in any utopian/anti-utopian duality.

**Hope infrastructure: enacting expectations in bloggers’ material practices**

*Mr Adolfo Estalella (Universitat Oberta de Catalunya)*

Based on 18 months of fieldwork focused on the study of intensive bloggers in Spain this paper discusses how expectations are enacted in the everyday material practices of a group of individuals that expect to transform society (mass media, science and politics) through their blogging practice. Drawing on the concept of inscription (Latour, 1999) I describe how blogs and bloggers interactions are materially inscribed (in the form of statistics of visitors, for instance) in a massive way by blog technological infrastructures. I highlight how present facts are materialized in graphics of visitors and lists of incoming links and expectations of the future are materially enacted when exceptional facts take place (an unusual wave of visitors, v.g.). I then argue that the inscription of the present is the condition of possibility for the performance of future expectations through an infrastructure that take part in the everyday enacting of hope among bloggers.

**Indigenizing digital technologies, imagining cultural futures: Ara Irititja reshapes new media in contemporary Australia**

*Ms Sabra Thorner (New York University)*

Databases and digital archives are tools embedded with assumptions about the world. Drawing from dissertation fieldwork with Ara Irititja, an Aboriginal organization based in Adelaide, Australia, but with workstations throughout the remote Pitjantjatjara-Yankunyjatjara Lands, this paper examines how Indigenous ontologies reshape digital technologies. Beginning 15 years ago with the digital repatriation of photographs, oral histories, and film recordings, Ara Irititja is undergoing a significant transition—from an object-based digital archive into a multimedia knowledge management system. New software (purpose-built, browser-based, cross-platform) will store and share knowledge using structures and strategies that reflect and enact Indigenous cultural protocols. Organizing principles are nonlinear; access
is directed by a user’s gender and seniority; and individuals/families can record stories in their own words and language directly into an easy-to-use interface. 

Interrogating “the archive,” the Internet, and the production of contemporary Indigeneities, this paper argues that traditional cultural knowledge and state-of-the-art digital technologies can be interanimated, as Indigenous people dare to imagine their own cultural futures.

IW004

Re-imagining Irish ethnography

Convenors: Dr Andrew Finlay (Trinity College, Dublin), Prof Helena Wulff (Stockholm University)

Thu 26th Aug, 14:30-16:00, 16:30-18:00

John Hume Lecture Theatre 4

When we think of ethnography we probably think of descriptions of a people rooted in a place, and/or interpretation of the meanings they attach to themselves, their actions and predicaments; i.e. ethnography involves studying an ethnoi held to comprise human being. Much ethnography is still recognizably like this, but anthropologists have long worried about reifying ethnos. Because of its conflicted and fractured history these worries present themselves sharply in the Irish context.

This workshop will build on discussion at the 2010 Annual Conference of the Anthropological Association of Ireland, but it is open to all whether they presented a paper there or not. The conference attempted to take on the challenge of Foucault to traditional ethnography in a Irish context; i.e. to explore the dangers of reifying ethnos and to work through the implications for Irish ethnography of a turn from nation to state, and from the culture of a people to the practices and concrete manifestations of power and government.

The workshop will develop the discussion by eliciting papers which defend the ethnographic tradition in Ireland and/or analyze representations of Ireland and Irishness in the existing canon of ethnographic writing. In this way we hope to create a dialogue out of which may yet emerge new ways of imagining Irish anthropology.

Discussant: Virginia Dominguez

Re-imagining Ireland: ethnographic fictions by contemporary writers

Prof Helena Wulff (Stockholm University)

In ethnographic fictions, contemporary writers in Ireland reflect on social and cultural life in a relatively new nation. Building on the strong literary tradition which contributed to Ireland’s movement towards political independence, these writers often dwell on Irish tropes such as
the history, the postcolonial situation, the economic boom in late 20th century, the current downturn, as well as emigration and exile. The new immigration to Ireland is appearing in literary accounts. Ethnographic fictions are not mere mirrors of what the writers see around them, but complex commentary, often social satire. The stories can be political, romantic, witty, typically with a dark streak, yet ending on a sudden positive note. Drawing on a study of Irish writers and their work, this paper explores recurrent tropes in ethnographic fictions while acknowledging diversity produced by generations, genders, religions, ethnicities. Just like creative nonfiction, ethnographic fiction reports on facts in a fictionalized form.

**Intercultural memoirs and Irish anthropology**

*Prof Máiréad Nic Craith (University of Ulster)*

This contribution looks at representations of Ireland and Irishness in inter-cultural memoirs. It examines the composite picture of a changing Irish society that emerges in these works. It argues that when approached as social documents rather than literary texts, memoirs and stories provide valuable insights for anthropologists into the whole notion of Irishness, both in a historical and a contemporary context. With reference to Eriksen (1994: 191) who suggested that ‘novels may be read as ethnographic descriptions; that is, the information conveyed may be taken more or less at its face value, as a kind of ethnographic documentation’, this paper calls for a ‘literary turn’ in Irish anthropology and suggests that Irish anthropologists could gain significant insights from approaching creative writing as an important mechanism for understanding culture.

**Toposophy: towards an Irish ethnology**

*Prof Ullrich Kockel (University of Ulster)*

The paper explores whether and how an Irish Ethnology might make a useful contribution to the study of contemporary issues, raising the question of what kind of ethnology – in terms of research practice and its theoretical foundations – would be the most appropriate and useful in this context, and what is needed to achieve this. A brief sketch of the current position and problems of the field is followed by an examination of three interconnected types of ethnology, which leads to reflections on processes of understanding and interdisciplinarity, and finally to consideration of what ethnologists can and should do, why, and how they might go about it. I shall argue that Ethnology can be seen as a scientific approach to the Local that promotes a comparative understanding of the “own” and the “other” (and hence of encounters and conflicts) both among humans and between human and non-human subjects, viewed as part of a “local household” (oikomene). It is also an applied regional science with a specific local and/or regional focus, relational and system-oriented, with a primarily political and socio-economic purpose; as such it concentrates on communities, and on issues such as migration.
and hybridization, and uses multi-sited methods. Finally, it can be regarded as an approach to
cultural philosophy that brings issues of origin, perspective and the goal (or telos) into view,
emphasizing self-reflexive analysis, lived experience, and responsibilities that arise from
one’s chosen position. In practice, ethnology is a cyclical process of understanding that moves
through these different versions in the course of actual research. In conclusion, I consider what
such an ethnology might look like in the Irish context.

**The Ethnographical Survey of Ireland and imperial science: an invisible genealogy in the
history of anthropology & Irish ethnography**

*Dr Edward McDonald (Ethnosciences)*

The Ethnographical Survey of Ireland is largely forgotten in anthropology, if remembered
seen as preliminary to the main business of AC Haddon’s anthropological career and a mere
adjunct to the Ethnographic Survey of the United Kingdom. When it is discussed, typically
only the work of Haddon and Browne on Aran is mentioned and, at times, such as in Castle’s
(2001) work Modernism and the Celtic Revival, it is repositioned in an imaginary history of
anthropology. Other components of the survey undertaken by Browne are largely overlooked
though at the time Browne’s research was cited as exemplary ethnography.

This paper argues, on the one hand, that the Ethnographical Survey of Ireland is part of an
invisible genealogy in the development of modern professional anthropology, with Browne an
excluded ancestor and, on the other, that the survey was part of an Imperial Science project that
ultimately failed to take root in Ireland.

**New Drinkers, New Places**

*Mr Johan Nilsson (Stockholm University)*

The perceived crisis of women’s drinking is part of the gendered modes of drinking prevalent
in Irish society. Irish drinking is often imagined as public and traditionally dominated by male
drinkers, but it has come to be challenged by new scenarios and drinkers. This presentation
outlines how Irish drinking is organised by categorisations of gender and drinking situation,
with men’s public drinking representing the whole. My fieldwork with wine enthusiasts in
Dublin came to revolve around categorisation of drinking, with several unexpected statements
about the safety of women, where it is seemly for a man to drink wine instead of a pint of
beer, etc. Wine is associated with women and threatens women’s health as much as men are
restricted to drinking it only in certain situations. The drink offers an alternative to traditional
Irish drinking that demarchates insider and outsider-drinkers differently from the inclusion and
exclusion of the pub.
Neither here nor there: the diasporic nation of Irelantis

Dr Jennifer Way (University of North Texas)

The thirty-five collages that make up Irelantis, 1994-1999, consist of images that Dublin-based artist Sean Hillen selected mainly from two sources of tourist postcards – those featuring Ireland that British photographer John Hinde made during the mid twentieth century, and in a lesser amount, postcards showing noteworthy cultural and natural sites of Europe and North America, respectively. Hillen combined them to depict Ireland as a series of small landscape and seascape scenes that remind us of a tradition of visually representing the nation as an island to signify its Irishness and extol its topography as an archive of its histories and mythologies. I explore the significance of Hillen’s collage series figuring Ireland as a Diasporic agent and as a place constructed for and seen by outsiders, namely, migrants and former émigrés, during the years following the Republic of Ireland Act of 1949, and the Celtic Tiger period of the mid to late 1990s.

IW005

Imagination, crisis and hope, or, do futures have a future?

Convenors: Dr Steve Coleman (National University of Ireland), Dr David Graeber (Goldsmiths College, University of London)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

John Hume Lecture Theatre 3

This workshop queries the paralysis of the imagination confronted with global crisis. Is it normal for human beings to be unable to imagine what a better world would even be like? Crises, as imaginative constructs, always both presuppose the limitations or failures of the imagination, and also provoke re-imaginings of cultural social, economic, or natural orders. While we are well aware of the former, we still await the first signs of the latter.

The current global economic crisis happened, in part, due to the (mal-)functioning of a system designed to commodify hope — to quantify and exploit the future potential of human imagination and labour. So far, for example, official responses to collapsing debt bubbles have consisted of the socialisation of private losses — in effect, to intensify and generalise debt rather than to eliminate or to construct alternatives to debt.

In the post Cold-war era, collective human hopes and aspirations have become more and more limited and narrow. Economic crisis is perhaps a symptom of a more general social crisis, the failure to imagine or achieve a viable vision of a global future for humanity.
Perhaps anthropology itself has not taken hope seriously, accepting far too easily “the actual” (as we perceive it) while ignoring the forms taken by the potential, the aspirational, the lost but not forgotten elements of human existence.

What constrains the imagination of alternatives? What forms does this imagination take? Can we construct an anthropology of hope?

**Immanence vs. revolution, or why there is no hope (or is there?)**

*Dr Steve Coleman (National University of Ireland)*

This paper considers the problem of critical thought and revolutionary action as “models of/for” society. Crises inspire analysis of, and defamiliarisation of, sociocultural doxa. But since even analytical reflection is a form of social action, even critical thought is haunted by its own social forms, and can’t help but be taken as a possible embodiment of utopia – that is, as a model of and for alternatives.

Thus, for revolutionary Marxism, there is the problem of the Party, and for anti-authoritarian and anti-statist movements, the temptation or desire to create miniature “heavens on Earth,” and for all, there is the tyranny of Utopian desire, the attempt to create a perfect image of the future. Meanwhile, established power can point to the poverty or absurdity of these attempts, as evidence that “there are no alternatives.”

Drawing upon both the historical and ethnographic records of activism, this paper looks for alternatives to the Utopian dilemma, the ways that critical thought and action may forestall or de-center images of what could be.

**Catching a glimpse of the future: on the imaginative effects of direct action**

*Ms Stine Krøijer (Copenhagen University)*

Is there a paralysis of imagination on the left? Based on fieldwork among left radical activists in Northern Europe, this paper will discuss the form imagination takes during two direct actions:

At NATO’s 60th anniversary summit in Strasbourg clashes developed between activists and police. The paper will describe a moment in which a group of activists is kettled (police jargon for an interim imprisonment) while blockading the summit. Activists are physically compressed between several lines of French and German riot police, and the compressed bodies momentarily become site of a different world.

The second action is a routine dumpster-dive to forage for food that has been disposed of by a Supermarket in Copenhagen. The paper will describe the spark-like experience of being able to reconfigure daily life that emerges in the context of dumpstering for food.
Seen from within the dumpster and from the perspective of the compressed bodies, imagination cannot be considered free-floating fantasy (Graeber 2009). In this light, the paper will engage with a recent critique of the concept of imagination and its employment in anthropology (Sneath et. al. 2009). Imagination of the future is understood as an effect elicited, but not fully conditioned by, bodily technologies or styles. This suggests that imaginary effects do not need to amount to a whole and if so, then, only momentarily. I will argue that the disjunction between the present and the future and the glimpse-like quality of imagination is an ontological feature of political action among left radical activists.

Stubbornness and utopian politics in contemporary French universities

Mr Eli Thorkelson (University of Chicago)

Drawing on my ongoing dissertation fieldwork on French universities, I aim to analyze the way that faculty activists, protesting the Sarkozy government’s market-oriented university reforms, sustain their political hopes long after the political situation has turned against them. After massive university strikes ended in government victory in 2009, a small group, the “Infinite Rounds of the Stubborn,” continued to hold weekly vigils before the Ministry. Here I will trace how this group maintains its commitment to meet week after week in the face of changing institutional situations and internal doubts. I will argue that this case demands that we take stubbornness seriously as one possible utopian project: faced with a seemingly triumphant wave of neoliberal reforms, this group has simply refused to give up. For them, and herein the broader lesson, utopian hope lies above all in collective remobilization: for them, utopian ideas appear secondary to utopian social forms.

‘Bike every day, celebrate it once a month.’ Critical Mass, sustainable urban mobility, and the importance of social articulations

Dr Elisabeth Lorenzi (Universidad Nacional a Distancia (UNED))

Critical Mass is a worldwide urban movement which has developed along the last two decades as a promotion of bicycle in cities. Its most frequent public expression is through spontaneous meetings of cyclists once per month in such a manner that the motorized flow is interrupted. What is striking about it is that any of those meetings requires a specific social organization and adaptation to the particular characteristics of the city. Hence, the straight proposal of these activists in favor of sustainable urban mobility must deal with particular social and urban issues. Our research is focused on the city of Madrid, one of the Spanish cities where this collective action is the best known and the most crowded (average of 1,500 cyclists every call). Every meeting gathers a wide diverse range of people who daily use bicycle and now have a regular date where to interact, have fun, reshape their meanings about urban space, and manifest their demands for a more bicycle-friendly city.
Jokes and their relation to crisis

Ms Iveta Hajdakova (Charles University in Prague)

Work is one of the most important virtues in most religious, political, and value systems. According to Weber, development of capitalism in the West was influenced by the Protestant ethics and its idea that wealth as a result of one’s work was a sign of God’s grace. On the other hand, socialist ideology claimed that work was a part of human nature. The new socialist citizen, a prerequisite of human emancipation, was expected to work for the benefit of the whole society. So how did he or she approach work? “So that others could approach it, too!” The paper draws upon a micro study of folk jokes that circulated among people during the era of late socialism in former Czechoslovakia. It focuses on jokes that ridiculed work as a virtue and moral value and discusses their subversive aspect. The paper shows that the jokes reflected the crisis of the collapsing political regime rather than people’s laziness.

Compassion and confrontation: new horizons of human development, social transformations and planetary realizations

Dr Ananta Kumar Giri

We are at a cross-road now in both theory and practice. We witness increased violence as a mode of conflict settlement. In this context of crisis of practice and imagination we need new ways of thinking about and addressing conflicts. In my paper I present outline of a new theory of conflict transformation which can be called compassionate confrontation. It builds upon transformations in both compassion and confrontation as modes of thinking, being and intersubjectivity. It builds upon reflections on compassion from traditions such as Buddhism as well as evolutionary theories of savants such as Peter Kropotkin and Sri Aurobindo. It also builds upon my fieldwork on global justice movements such as Attac in Europe where confrontative dialogue is an important mode of reflection and practice. The paper submits that compassionate confrontation can help us reconstitute human development, contribute to social transformations and facilitate planetary realizations.

Aspirational politics with the state? An example from the British working class

Ms Insa Koch (University of Oxford)

This paper discusses the withdrawal of many British working class people from democratic politics as a reaction to their wider experiences of the welfare state. Much current commentary has analysed problems of political apathy and disenchantment among the British working class as resulting from people’s exclusion from the wider political and economic system. In doing so, attention has often been deflected from the intimate ways in which many working class people have come to rely on the welfare state, and its agencies, in their everyday lives, calling on it to
secure material entitlements as well as to mobilise and pass judgement on relationships they engage in beyond the official sphere. This paper suggests that such uses of the welfare state can be seen as an impromptus way of enacting a political sociality whose logic is often opposed to, and in conflict with, that of democratic narratives. While such conflict produces multifaceted experiences of the self and the state, this paper shows how it ultimately compromises the potential of any aspirational politics of the working class.

‘You need people, everyone needs people’: resilience, resourcefulness and the ‘struggle for life’ in Macedonia

Dr Violeta Schubert (University of Melbourne)

The pressures brought on by unrealistic and unrealisable targets to construct an ideal democratic (corruption-free) polity, free market and the perpetual pressure to reconsider the name of their state has taken its toll on the people in Macedonia who have to negotiate through the minefields of life brought on by poverty and economic deprivation on a daily basis. These pressures have led to much disengagement, apathy, deviance and self-indulgence. Nonetheless, perhaps because of this, Macedonians as a cultural or ethnic grouping have developed particular ways of engaging with the world, constructing a worldview in which ‘struggle for life’ is normalised- to be expected not only because others do not want to recognise or acknowledge how you see yourself to be, but just importantly because of their own ‘nature’, compelling a particular way of approaching self and relations within and amongst the people themselves as central to survival. That is, prolonged and ongoing crisis, be it existential or not, draws out creative and imaginative ways of dealing with life, compels resilience and resourcefulness and the reliance of others. As Macedonians say ‘You need people’ and it is sociality and reliance on networks of relations that draws out imaginative or creative solutions that cannot be easily found in formal systems and structures.

The faith in development: the case of Polish involvement in Africa

Mrs Elzbieta Drazkiewicz (Cambridge University)

For decades the promise of development has been put forward but was it actually ever achieved? In this paper I want to examine the case of Polish engagement in development in Africa. How the state and various communities which for decades have themselves been subjected to development, today, via their own involvement as donors claim ownership not only over their own development but also present visions of change and better future for Others. After the Cold War era, and the years of expulsion to the margins of the global politics, the development seems to work as a way back to the international arena. The visions of the global solidarity and connectivity are at heart of this modern faith in development. Yet, to fulfil new
aspirations the “subjects of development” and the development itself need to be (re)discovered. It is exactly here when the anticipation and fantasy become the most crucial.

**Hope stronger than anguish: timber traders imagining the future in times of crisis**

*Dr Monica Vasile (Max Planck Institute for Social Anthropology)*

Recent fieldwork in the highlands of Romania brought me to a village of “non-complainers” set in the midst of a mass of postsocialist “complainers”. Living by selling timber for construction, in all parts of the country, they are being dramatically affected by the global economic crisis. Recent elections as well as environmental regulations may threaten their trade as well. Despite the crisis and looming changes, they are serene: “nobody will starve here”. I shall explore how they envision their future in relation to their economy. How do we explain their optimism? What makes hope stronger than anguish?

**Hope and oil: managing the future in the Gulf of Guinea**

*Dr Gisa Weszkalnys (University of Exeter)*

A dominant scholarly discourse now used to describe the profound crises triggered by natural resources – particularly oil – is the theory of the ‘resource curse’. In this view, rather than bringing prosperity, resources pose a problem of governance. Institutions, transparency and a change in political culture are offered as solutions. Drawing on material from Sao Tome e Principe, a potentially oil-rich African island state, this paper critically inquires about the validity and power of such expert models as imagination of the future. STP has been converted into an economic experiment, exemplary among its oil-rich neighbours. In this process, Santomeans’ hopes regarding oil became a key object of concern. Hopes are to be tamed to render them less dangerous. Hopes, however, have histories; hopes persist – beyond the moment of deconstruction; hopes spring up anew – as attempts to control people’s expectations generate other kinds hopes. Hopes also risk disappointment. The question my research grapples with is: What happens next?
IW006

Medical knowledge, health, crises, and processes of diversification

Convenors: Dr Gabriele Alex (Max Planck Institute of Socio-Cultural Diversity), Prof David Parkin (Oxford University)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Arts Theatre 1

The idea of crisis, as an increasing uncertainty about the future and an accelerating emergency is very present in the field of health and medical knowledge. This is apparent in daily news about swine flue, declining public funds for health care due to the financial crises, the eradication of biodiversity properties caused by environmental damage and exploitation of natural resources. In this workshop, we aim to explore how medical knowledge and crises become interrelated in different ways through the topic of diversification. We ask how perceived crises are assessed and managed through different medical practices (e.g. medical pluralism, new technologies), how knowledge practices construct crises (e.g. knowledge about epidemics, divination practices), how crises is dealt with by constructing and controlling difference (genetics, spirits), and how diversity is envisioned as endangered resource (biodiversity).

We attempt bringing together different perspectives and invite contributions addressing, among others, the following issues:

New technologies and therapies do not only respond to crises but can create new differences which result in uncertainties. How are these perceived and controlled?

Sickness crises results in the utilization of different therapeutic practices. How does this help people to deal with crises they are encountering?

Disappearing medical knowledge traditions and endangered bio properties are experienced as crisis to their holders. How is this dealt with on community, state and transstate level?

Imaginations of crisis are constructed through classifications of normalities and deviations based on medical sciences. How is this accomplished and perceived and in whose interest? Who are the actors involved?

Discussant: Elisabeth Hsu
Human biological diversity in times of crisis

Dr Alexandra Widmer (Max Planck Institute), Dr Veronika Lipphardt (Max Planck Institute for the History of Science)

Throughout the 20th century, human biological diversity has been a challenging research topic for life scientists. Its political implications constantly undermined the ideal of scientific objectivity, while the analytical tools for studying variation in other organisms could not adequately address the imperative of empirical research on human test subjects in situ. Human biological diversity has also been implicitly or explicitly employed by medical researchers, epidemiologists or human geneticists to represent or understand crises of various kinds. This paper examines how categories of human biological diversity are instrumentalized in times of health, environmental and reproductive crisis or mobilized in preparation for avoiding potential crises. Our analysis draws from (post)colonial case studies as diverse as biomedical studies related to Soviet nuclear legacies, depopulation in the Pacific islands and human genetics in Africa. We focus on scientists’ practices, in particular in how the notions of experiment and intervention might be part of their observations and techniques in the field.

‘Health crisis’ in the Kingdom of Tonga: critical observations on the obesity issue

Dr Gaia Cottino (Università La Sapienza di Roma)

During the past decade the Obesity issue has been under the International Organizations’ spotlight.

According to the 2007 WHO Report on Obesity the six “fattest” Countries are all located in Oceania, which created a state of alarm.

“Obesity is a potential crisis on the scale of climate change”, “obesity epidemics”, “obesity represents a greater threat then weapons of mass destruction” are just a few of the numerous institutional comments on the issue.

This paper, through the presentation of an ethnographic fieldwork in the Kingdom of Tonga- at the fifth place for obesity according to the WHO Report- will critically analyze, from one side, the political construction of the obesity crisis, with particular attention to the BMI debate and the real local health problems, and, on the other side, the “therapeutic practices”, usually planned elsewhere, and their results on the population’s health and wellbeing.

Individual and national crises: management of inherited blood disorders in the Sultanate of Oman

Dr Claire Beaudevin (University Paris Descartes - Paris V)

This paper is based on an ethnographic research conducted in Oman and focused on inherited blood disorders (sickle-cell, thalassemia), which can be examined through two “crisis levels”:
individual, since sickle-cell is a chronic condition punctuated by painful seizures; and national, since the growing part of inherited disorders within the death causes is a challenge for a system focused on primary health care. The management of these chronic genetic diseases in Oman has led to the use of new diagnostic (screening, sequencing) and treatment (exchange transfusions, iron chelators) methods. Besides, these disorders are tackled by the government’s biopolities as a crisis which has to be solved, including by controlling the citizens’ bodies: scrutinizing matrimonial behaviours; planning mandatory premarital genetic testing. Recent use of genetic technologies to search for heterozygous individuals creates new abnormality categories within the — historically very complicatedly stratified — Omani population. This “disruption” leads to unusual forms of biosociality.

Health finance diversities: implementing mutual health insurance in Senegal

Ms Angelika Wolf (FU Berlin)

The global flow of biomedicine is accompanied by an increasing concern of how to finance medical services. To provide health insurance for their citizens African states and other actors are trying to establish Mutual Health Organizations. However, this introduction has temporal dimensions since the idea of insurance is based on certain perceptions about the future and its possibilities for planning and prearranging health and thus preventing crisis. The importance of health financing, its social meaning and its related practices have been rarely investigated by scholars of medical anthropology. Drawing on fieldwork in Senegal I will take a look into health finance practices as they contrast with a more general idea about social security. Paying for health services is also embedded in a social field of reciprocal obligations and dependencies often within families and larger kinship relations. Emerging biobureaucracies and a variety of factors within wider society create health finance diversities.

Market of health in time of crises: biomedical drugs, traditional remedies and plural medical system in Mekelle, Ethiopia

Dr Pino Schirripa (Sapienza - University of Rome)

A drug can be seen as any organic or mineral compound which is considered as able to face of, and often to defeat, what in that context is thought as sickness. The A. will sketch Mekelle’s medical system in its plurality, showing how it will be analyzed using the bourdean concept of field of forces. In this way the different social actors in the arena can be seen as competing each other to gain a position. All resources use something that can be considered as a drug. The A. will analyze the role of these different pharmaceuticals within the field of forces stressing their role in defining the different position of any actor.
Focusing on the current financial crises and on the effects of the global pharmaceutical market on the local context, the A. will describe how it builds diversification in production and use, and inequalities.

**Consultation with spirits - constructions of crisis and the problem of meaning**

*Dr Vibeke Steffen (University of Copenhagen)*

There is a long-standing anthropological tradition of studies where divination and therapeutic rituals are associated with crisis and the re-establishment of order. The risk of this approach, however, is that the intensions may be mistaken with the results, and that the role of crisis, the management of problems and the construction of meaning is overestimated. This paper demonstrates that instead of providing answers and solutions, the engagement with spirits may just as well open up for new questions and new problems. The subject of the study is spiritualism and second sight as practised in contemporary Danish society. In this context, spirits are not necessarily something extraordinary that people turn to when facing severe crisis, but rather a way of dealing with social relations in everyday life.

Second sight is provided by mediums passing on messages from deceased relatives or other spirits at platform demonstrations or in private consultations. The messages often deal with distance and proximity in social relations, and the medium may provide suggestions on how to protect your self against feelings of being drained of energy or invaded by other human or spiritual beings through spells, invocations, and other kinds of magic manipulation. This seems to be an ongoing project of diversification between good and bad influences rather than a bounded activity of establishing order and meaning. Thus, the paper aims to challenge the relevance of the concept of crisis in studies of spiritual interventions and the assumption that therapeutic rituals per definition create meaning and order.

**‘Contraceptives are killing us through the women’: Interrogating difference in local constructions of the AIDS pandemic in South Africa**

*Miss Vendula Rezacova (Charles University, Prague)*

Several recent studies focussing on southern African societies, including my own conducted in former Venda, South Africa, have identified an ethnomedical model of HIV/AIDS sexual transmission which has constructed women who have used contraceptives and/or undergone abortion as ‘givers’ of disease to men as ‘recipients’. In this paper I will interrogate this model as to the ways in which it has mobilized constructs of difference – of male/female and ‘traditional healing’/biomedicine – to articulate and act upon anxieties over transformations of gendered authority structures and cultural identity in the post-apartheid, neo-liberal context. One of the suggestions of this paper is that local perceptions of ‘AIDS prevention’ following from the model and centring on controlling women’s engagement with biomedical
technologies, have provided an arena in which contestations over women’s increasing autonomy and (re)productions of a ‘Venda medical tradition’ have taken place in the same language of embodied signs and disease aetiologies.

The crisis of futility: clinical ethnography and the moral landscape of community psychiatry

*Prof Paul Brodwin (Univ of Wisconsin-Milwaukee)*

This paper builds a fully ethnographic account of clinical futility. Treatment failure disrupts the logic of care (Mol 2008), and it provokes a crisis for front-line providers: it subverts the hegemony of hope common to biomedical settings, and it pushes people to question the moral legitimacy of their work. The genealogy of such crises depends on specific therapeutic ideologies and technologies. A two-year ethnography of Assertive Community Treatment (a popular mental health service model in the US and UK) reveals how the technologies for everyday work enforce a mandatory narrative of progress. This temporal structuring creates an impasse for clinicians when treatments fail. Their readiness to intervene is a habitual disposition, in Bourdieu’s sense. When ACT providers cannot alter the course of disease, they struggle with a mismatch between their trained disposition and the real opportunities to act. The mismatch – and crisis of futility – implicates the biopsychiatric construction of chronicity, the faultlines of mental health services, and the local micropolitics of work.

**IW007**

Beyond the biological and the social: anthropology as the study of human becomings

*Convenors: Prof Gísli Pálsson (University of Iceland), Prof Tim Ingold (Aberdeen University)*

*Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00*  
*Arts Theatre 1*

Nominally, anthropology is the study of humanity. Yet historically, the very concept of the human has come to epitomise the existential dilemma of a creature that can claim to know itself as a species of nature only by way of its attainment to a condition of being that transcends this very nature. This dilemma has been both the source and the stumbling block for anthropological attempts to differentiate and integrate the ‘social’ and ‘biological’ dimensions of human existence. To break the deadlock, this session aims to resituate the human within a philosophy of becoming rather than being. Anthropology, then, is the study not of human beings but of human becomings. We can imagine every becoming as a way of life, a path through the world along which activities are carried on, skills developed, and knowledge and
understandings grown. These becomings are biological, in the sense that they involve processes of organic growth, development and decay. And they are social, in the sense that they are entwined and mutually responsive. In the anthropological study of human becomings there is, then, no division between the biological and the social. Both are rather ways of describing the same process, that of life itself.

*Discussant: Deborah Heath*

**Ensembles of biosocial relations and the study of humans**

*Prof Gísli Pálsson (University of Iceland)*

For decades, the nature-society divide has been subjected to critical discussion in anthropology. Recently, such critique has gained increasing support as a result of growing recognition of the artificiality of nature, represented by human reconfiguring of both life itself and global climate. This paper suggests that much depends on what is meant by the concepts of the “biological” and the “social” and how we see their relationship. In an attempt to move beyond dualism and simple interactive frameworks, in the absence of a better non-dualistic language, it makes sense, paraphrasing early Marx, to speak of human becomings as the configuration of ensembles of biosocial relations. Informed by epigenetics, social theory, and ethnography, such an approach meaningfully challenges current understandings of the division of biological and social anthropology and their takes on key issues, including those of human essences and relatedness and the interdependencies of humans and other organisms.

**On human biology, natural detachment and socio-cultural compensation**

*Prof Lenny Moss (University of Exeter)*

It has been long since that the 20th century German Philosophical Anthropologist Arnold Gehlen declared that humans do not merely “live a life” but must rather lead a life. Philosophical reflections on the “human structure” going back so far as Gottfried Herder in the late 18th century identified the underdevelopment, under-specialization and distinctive vulnerability of the human neonate as being critical for understanding the nature and basis of the human socio-cultural form of life. Recent developments in genetics, comparative genomics and the neurosciences provide an opportunity to critically revisit, re-evaluate and perhaps renew this tradition that has held that our biology and our socio-cultural forms of life clarify and implicate one another. Following a review of recent developments in the life sciences, including new findings associated with the highly publicized FOXP2 “language” gene, a perspective on human becoming will be sketched out in terms of an anthropology of “detachment and compensation”.
Crisis and imagination

Blurring the biological and social in human becomings

Prof Agustin Fuentes (University of Notre Dame)

Generally, evolutionary approaches to understanding humanity focus on the fossil record, on biological influences on human behavior, or on human biological development. Equally, many social anthropologists focus on stories and experiences of being human and the trajectories and contexts of our lives as social symbolic creatures. Recently, there has been an increasing integration in perspectives that destabilize such boundaries and that focus, emphatically, on the myriad processes of becoming human, rather than on the state of being human. Bypassing the conceptualization of biological and social becomings as distinct and envisioning them as intertwined and integrated actors in processes of becoming human presents a powerful approach for anthropology. Here I will lay out how integrating innovative perspectives in evolutionary theory and biological and social anthropologies provides us with more effective toolkits with which to examine patterns and processes of becoming human.

Culture evolves? Not as you think

Prof Tim Ingold (Aberdeen University)

In June 2010 a high-profile meeting was held in London, sponsored by the Royal Society and the British Academy, entitled ‘Culture Evolves’. The synopsis for the meeting states the following as established truth: ‘The capacity for culture is a product of biological evolution – yet culture itself can evolve, generating cultural phylogenies’. This proposition is false on all counts: (1) the ‘capacity for culture’ is a product of a biopsychological essentialism, exemplifying the Whiteheadian fallacy of misplaced concreteness; (2) the opposition between biological and cultural evolution is incoherent; (3) the notion of cultural phylogenies rests on an obsolete model of transmission. Culture is the name for a question, not the answer. The question is: what accounts for difference, among humans and between humans and non-humans? The answer could be ‘an evolutionary process’, but only if we understand evolution in a sense entirely contrary to that enshrined in mainstream biology and psychology.

Life in the making: epigenesis, biocultural environments and human becomings

Dr Eugenia Ramirez-Goicoechea (Universidad Nacional de Educación a Distancia, UNED)

Epigenetics is a developmental regulatory process through which, by means of specific environmental clues and signals at molecular, cellular, tissue, organism and extraorganismal levels of organisation, genes are cronotopically silenced or expressed either before, simultaneously with or after genetic transcription. It is the developmental domain in which the biocultural quality of our lives-in-progress is most evident. Our material/semiotic/symbolic historical practices (actions, experiences, representations, political economies, moral and
ethical systems, social organisations and institutions, objects, artefacts and technologies), and
the anthropic environments they produce, are part and parcel of how we build ourselves and
(be)come into social, historical, and biological existence, in an on-going dynamic autopoietic
system of complex interrelations. Empirical evidence shows that epigenetic markers, as the
result of our ancestors’ lives and experiences, can be passed on transgenerationally. It is not
that we inherit environments or acquired characteristics, but that anthropic environments
are at the core of how we become humans in particular ways. Special attention will be given
to how specific psychobiological sufferings are crossgenerationally perpetuated thanks to
socio-political, economic and racial inequalities in the distribution of health and other welfare
resources.

**Thalassaemic lives as stories of becoming**

*Dr Aglaia Chatjouli (University of the Aegean)*

Biological difference is a hard fact with which thalassaemic individuals have to come to
terms. They are forced to understand life through the distinction between the ‘biological’ and
the ‘social’ and ultimately through the acknowledgement of its limitations. Their life stories
of becoming human revolve around the distancing and resignifying of the ‘biological’. Even
more, their humanness is rediscovered on the lived interconnectedness between the ‘social’
and the ‘biological’. Their biological natures, categorised via genetic knowledge, are sites
for constant biomedical treatment and experimentation. As recipients of the hypes, trends
and shifts of biological knowledge, they experience the immutability and the plasticity of the
‘biological’ as well as the constructed natures of ‘biological truths’. At the same time, due to
grounded bio-deterministic imaginings of normalcy, their social natures are reduced. I present
here a ‘bottom-up’ philosophy of becoming which highlights the inadequacy of the bio-social
distinction by way of an existential problematising of the ‘human’.

**Shedding our selves: ontologies, DNA and becoming a subject**

*Dr Noa Vaisman (University of Chicago)*

In August 2009 the Supreme Court of Argentina ruled that DNA identity tests can be carried
out on biological material left on personal objects (shed-DNA). This decision was given in the
case of Guillermo Prieto, a young adult who refused to undergo a blood test that would help
verify his genetic identity. The young man is thought to be one of the 500 individuals who, as
infants, were disappeared during the last military regime (1976-1983) in Argentina. Raised in
many cases by the perpetrators of the crime, these individuals were assigned new identities
and new kinship ties and were kept unaware of their convoluted histories. In this paper I
focus on two sets of questions: what kind of subject and what kinds of ontologies does this
ruling produce? And, how are new technologies calling into question Western concepts of the physically bounded self-possessing individual and suggesting new ways of becoming?

**Reflections on a “collective brain” at work**

*Ms Barbara Elisabeth Götsch (University of Vienna)*

This paper attempts to integrate theoretical reflections on the interconnectedness of the biological and the social with the empirical example of a group of co-workers in a small team. I will look at how the team-members acquired the skills necessary, and how they communicated and co-operated on tasks, so that, as one co-worker liked to say, they developed a “collective brain”. Thus, growth, or otherwise, in mutual understanding will be at issue, as well as the “becoming” of knowledge and skills related to work and of the internal workings of the group. The material is taken from dissertation fieldwork in an NGO in Morocco. It will be reflected most notably in the light of recent work on “communities of practice”, “theory of mind” as well as on the “roots of human sociality”.

**The habits of water: how trees became natural and crocodiles became harmless**

*Dr Gaetano Mangiameli (Alma Mater Studiorum- Università di Bologna)*

An understanding of human becomings calls for an ethnography of non-human becomings, as humans and non-humans are both involved in the ecological mind’s activity through which skills and knowledge are developed. In order to bypass some contradictions stemming from an essentialist interpretation of sacred groves among the Kasena people of northern Ghana, this paper will address how something is selected as sacred and then protected. Assuming Bruno Latour’s critique of political ecology and Philippe Descola’s notion of analogism, I will show how the selection of pertinent units results from social and organic processes characterized by different temporal scales. What emerges is a single spiral of life where humans and non-humans co-evolve and use their points of view to read and mould together the environment they constitute. This spiral can explain how the ongoing process through which “natural” sacred ponds take shape is related to human becomings.

‘Bringing wood to life’: lines, flows and materials in Swazi timber production and the environment as unbounded epistemic space

*Mr Vito Laterza (University of Cambridge)*

Ingold’s recent work on lines, properties of materials and flows of life has the potential to radically reconfigure social scientific understandings of the interactions among humans, other living forms and the environment as a whole. Inspired by Ingold and Oyama’s critiques of the nature-culture dichotomy, this paper aims to apply Ingold’s phenomenology of lines and flows to make sense of the multi-dimensional systemic interactions of wood in all its organic
life-forms in Bulembu, Swaziland. This is an ex-mining town currently being redeveloped as a Pentecostal Christian sustainable business project with the primary mission of providing care for orphans while producing economic wealth from activities such as timber logging and plank production. Agency as a ‘magical’ power to be found within subjects and objects is here discarded in favour of a systemic view that locates Swazi workers, business missionaries, social developers, knowledge producers, local forests, industrial machinery, spirit entities and physical landscapes within the same environment.

‘Humanity’ among the Chachi and other so-called indigenous people: reviewing core concepts of anthropology and biology

Dr Istvan Praet (Roehampton University)

Amazonia specialists have often been intrigued by the fact that Amerindian people refer to themselves as ‘the people’, ‘real people’ or ‘we, humans’. Such notions of humanity are always premised on the perpetuation of a particular effort. To take an example from my own fieldwork in Ecuador, eating cherished food such as plantains and peccaries is or, at least, used to be critical to count as Chachi, ‘real human beings’. Those who fail to nourish themselves in that particular way and, more generally, those who fail to ‘live well’ are not considered human. This notion of a humanity requiring continuous ‘fabrication’ has been documented not only in the Americas but also among so-called indigenous peoples elsewhere. Grasping it may cast a different light on the concept of ‘humanity’ which developed under the auspices of anthropology as well as on the idea of ‘life’ as it has emerged within biology.

Ravelling/unravelling: being-in-the-world and falling-out-of-the-world

Mr Hayder Al-Mohammad (University of Kent)

In this paper I aim to rethink how anthropologists understand Heidegger’s claim that human’s are ‘being-in-the-world’ with reference to Tim Ingold’s description of lives as lines entangled and enmeshed in the lines of other lives. I turn to ethnographic accounts from the city of Basra in Iraq to supplement the theoretical picture and to show its limitations. Following the ethnographic accounts I move to introduce a greater sense of dynamism within the ‘meshwork’ by drawing attention to how lives are able to fall-out and become disembedded from their entanglements. Thus, by highlighting the contingent nature of our social ‘enmeshment’ I suggest that entangling and disentangling should be thought of as intimately tied to one another or even as part of the same life-movements.
It is fashionable to imagine the world in motion, with people, objects and ideas traveling worldwide. Mobility is celebrated not just by literati elites but also by governments, including those that have until recently restricted it. Yet the same states are raising the barriers of certain kinds of mobility ever higher. Anthropologists were among the first to point out that not all mobilities are valued equally positively and that the very processes that produce global mobilities also result in immobility and exclusion. Drawing on a thematically and geographically diverse set of ethnographic studies, this panel discusses and compares how various forms of border-crossing human (im)mobilities are discursively framed as a virtue or vice in societies and cultures across the globe, both today and in a historical perspective. Individual papers advance anthropological takes on the so-called “mobility turn” in the social sciences by giving ethnographically-informed answers on the following questions: Which forms of translocal mobility are currently desirable (whether they are accessible or not) and to whom, and how does the current situation compare to the past? Which socio-cultural meanings and values are given to these mobilities and by whom? What is the analytical purchase of (im) mobility as an overarching conceptual framework to study and understand the current human condition? Is mobility a better concept-metaphor to understand the contemporary world than sedentariness? Why is mobility (not) the next grand narrative in anthropology or the social sciences at large? Contributions on “newly mobile” societies (e.g. China, Russia and India) are particularly welcome.

**Chair: Noel B. Salazar**

**Discussants: (1) Ulf Hannerz, (2) Roos Willems, (3) Nina Glick Schiller**

**Competing desires for mobility: low-cost-carriers and the transformation of European cities**

*Prof Alexa Faerber (Humboldt University)*

In the 1990s Europe witnessed the birth of low-cost-carrier companies which has given a new quality to the democratisation of transport. In spite of ecological concern a landscape out of (shadow) capital cities, well established tourist destinations and those with a lower profile in
the periphery of new member states has been created. From second home dwelling to stag nights tourism it incorporates diverse needs and allows multiple desires of mobility to a variety of social actors. At the same time, others are confined to only witness these mobilities.
The paper examines this new dimension of Europeanization with respect to its effects on the materiality of the city, the sensation of urban space and its imagination. Findings from initial inquiries into the discursive technologies involved in conveying a possible “low-cost-urbanity” from Berlin, Riga and Paris will be presented as well as different types of urban responsiveness to these new aero-mobilities.

Rooted in movement: on the conceptual displacements in the study of diasporas and migrants

*Dr Hyun-Gwi Park (Cambridge University)*

This proposed paper addresses the question of scale in conceptualisation of human mobility and rootedness in imagining the (dis-)connection between cultural identity and place. Culture rooted in the land has been a traditional axiom of anthropological research, which aimed to study a group of people in specific time and place. However, in accordance with the increase of human mobility in post-modernist period, while the movement of people was perceived as per se, the fixation on geometric land produced some confusions and puzzles, consequently producing new terms such as ‘up-rootedness’, ‘hybridity’, & ‘trans-nationalism’ so on.

Drawing on the ethnographic case of Korean diasporas in the Russian Far East, this proposed paper explores the alternative concept of root as ‘the relational nexus’ (Munn 1986), arguing that mobility and fixity is paired, alarming the risk of one way traffic in use of either notion. I propose to displace our concept of rootedness/place in order to apprehend the people’s mediating spatial practices, rather than to focus on the displacements among diasporas and migrants.

Beyond the morality of mobility: casino gambling among Chinese migrants in London

*Miss Claire Loussouarn (Goldsmiths, University of London)*

In this paper, I discuss the need to reconsider the morality of spatial movements from a time perspective. For this purpose, I take the example of my ethnographic research which explores how Chinese migrants in London challenge the ideology of social mobility and its narrative of a progressive and linear time by gambling.

Among the hugely diversified Chinese population of London, high expectations of success are a recurrent leitmotiv of the migration project shaped on the terms of a common Chinese identity. However, beyond the narrative of rag-to-riches success stories which implies a unique and constant progression upward, experiences of time are in fact unequal and uneven across space and between individuals. So when Chinese migrants come to gamble in the casino it is
to forget about the imperatives of this dominant narrative. Expectation and memory are put on hold to better enjoy the rhythm created by their own actions.

**The meanings of mobilities: claims to authoritative knowledge of the local and the global in the Angolan development experience**

*Ms Rebecca Peters (Brown University)*

Based on multi-sited ethnographic fieldwork in Angola, including 12 consecutive months in 2008-9, this paper examines how international non-governmental organizations (INGOs) strategically (re)present the translocal biographies of staff members in order to make claims to authoritative knowledge. One international good governance program under study cultivated a reputation for extensive local knowledge and expertise simultaneously with a reputation for global “best practices” in democratization and development by strategically trumpeting or hiding staff members’ birthplaces, family connections, linguistic abilities, and educational and professional histories, among other products of their translocal mobilities, as needed. The paper focuses on how one man’s trajectory – from Angola to Britain and back – was differentially presented to donors, government officials, and community members as befitted the program’s reputational needs. This case and others provide empirical evidence of the production and negotiation of the contested continuum of locality and internationality in the modern world through mobilities and their representation.

**Jembe hero: West African drummers and global mobility**

*Mr Pascal Gaudette (McGill University)*

In Guinea, West Africa, the status attributed to the musicians who play the wooden, goat-skinned “jembe” drum has historically been very low. But over the last fifty years, the jembe has progressively “gone global”, and today some master drummers earn a living by teaching jembe workshops to amateur aficionados everywhere. In Asia one week, Europe the next and North-America the following, these masters build global social networks, opening and plying the trade routes for the commodification of their roots. In this paper, I will describe how the modern fetishism for African drums and drummers has created an alternative economy of status for jembe musicians. I will examine how, against significantly increasing barriers, young musicians in Guinea are leveraging this economy to follow their elders into global mobility, attempting to achieve a cosmopolitanism through which they too can inscribe themselves into West African imaginaries of heroism.
International migration - virtue or vice? Different perspectives from Cameroon

Dr Michaela Pelican (University of Zurich)

This presentation deals with diverse imaginaries of migration among youths in two Cameroonian cities, namely Bamenda and Yaoundé. It is based on an on-going research project on transnational relations of Cameroonian Muslim migrants. While Yaoundé is the national capital, Bamenda is the headquarters of the Anglophone northwest, an area generally opposed to the ruling regime and claiming historical and contemporary political marginalization. Public discourse and imaginaries of international migration vary considerably in these two areas. This is reflected in differences in envisioned destinations as well as terminologies and concepts. In recent years, the generally positive consideration of international migration has given way to more critical perspectives. While in Yaoundé “the dangers of illegal migration” have become the topic of the day (promoted by international organisations in collaboration with local NGOs), youths in Bamenda are consciously comparing the advantages and disadvantages of an envisaged life abroad on the basis of imparted experiences of migrant family members and friends. International migration is thus viewed in a broad discursive spectrum from virtue to vice, and perceptions are influenced by regional, national, and international political discourse.

Staying as a virtue: migration and the imagination of immobility in The Gambia

Mr Paolo Gaibazzi (University of Milan-Bicocca)

International migration is an accepted means to wellbeing in the Gambian valley. However, many Gambian youths are facing a condition of ‘involuntary immobility’ due to restrictive migration policies in desirable destinations. The surge of undocumented boat migration from Senegambian coasts to the Canary Islands has contributed to fuelling debates in the public as well as in more private spheres, with governments, Islamic movements and ordinary people discussing the merits and demerits of migration. This paper analyses some of these discourses, paying particular to the virtues attached to the act of staying in a context strongly polarised by out-migration. It shows that, far from epitomising a mere crisis or the downside of the global mobility regime, immobility in Gambia is a long-standing feature of local migration processes and discourses. The paper critically engages the ‘mobility turn’ by showing the usefulness of analysing sedentarity in order to shed light on (im)mobility processes.
«On reste là!» Values of mobility and immobility in the struggles about clandestine immigrants in France

Dr Saskia Cousin (LAIOS)

Whatever reason may have motivated their migration to France, stories of migrants from West Africa have two characteristics: (1) travelling is a desirable activity, an important element in the education of young men; (2) in their African travels, besides to Europe, their ‘mobility skills’ well equal those of global travellers. Though, once arrived in France, only values related to sedentarity are taken into account by public administrations and what could be called the ‘public gaze’. If the mobility paradigm seems to be relevant to understand the migrants’ world experience, it is never a claim or a claimable value. Their ability of being mobile can thus be seen as a handicap for public administrations. It is as well denied by those militants struggling for the legalization of their political status. Most of the migrants can not publicly state any desires other than living a life based on immobility.

The homesteader and the migrant: ethics and mobility in post-soviet Latvia

Dr Dace Dzenovska (University of Latvia)

This paper examines articulations of ethics and mobility in Latvia. On the one hand, it considers how Soviet practices of population transfers contributed to the emergence of an ethical distinction between the rooted “homesteader” and uprooted “migrant.” On the other hand, it considers how post-Soviet migratory routes to Western Europe and within Latvia, exacerbated by the current economic crisis, reconfigure this ethical distinction.

The paper argues that phenomena which are on occasion presumed to emerge from local histories and politics, such as the centrality of a “sedentarist metaphysics” for collective Latvian identity, are also the result of the political subjectivation through which Eastern Europe is integrated into “the West.” Asking how these are constituted relationally, the paper does not take “sedentarist metaphysics” as a category devoid of mobility, but rather engages with it as a mode of mobility, one entailing a historically specific temporal and spatial configuration of movement.

Home alone: keeping home the same in wake of the migration of others

Miss Aliaa Remtilla (University of Manchester)

This paper focuses on how those who are sedentary cope with the mobility of others and with their own immobility. With a dearth of well-paying jobs in post-Soviet, Tajik Badakhshan, many Badakhshani have left their homeland to find work in the capital Dushanbe, or in Russia or Afghanistan. This mobility runs in stark contrast to the Soviet period when movement was state-controlled. Badakhshani speak positively about the potential for exploration outside
of Badakhshan, but economic-driven migration disrupts established social roles and kinship obligations. Badakhshani strive to maintain an unchanging homeland amidst the whirling vortex of mobility; but with few men left in the villages, gendered and generational roles must be renegotiated to create an aura of stability. The Badakhshani experience helps challenge the dichotomy between mobility and immobility by demonstrating that the two contribute simultaneously to the negotiation of meaning ascribed to places and social networks.

The ‘routes of the nation’: intersecting trajectories and imaginings of Tibetan migration in northwest China and north India

*Dr Christopher Vasantkumar (Hamilton College)*

My paper focuses on the trans-Himalayan peregrinations of Tibetans to and from the Amdo region of northeastern Tibet/northwest China. I am especially interested in the figure of the Tibetan returnee (to China) as it complicates received notions of Tibetan religiosity and Chinese (trans-)nationalism. Drawing on ethnographic research in China and India, I address attitudes towards travel to and from India among Tibetans in Gansu Province, northwest China and reasons for returning to China amongst Tibetan populations in and around Dharamsala. I do so as a means of laying bear the convergences and divergences between PRC and exile Tibetan notions of mobility based belonging (c.f. Anderson’s “routes of the nation”). Further, I argue that Tibetan returns occur on two incommensurate levels, one of wealthy businessmen who are feted by the PRC as overseas investors and another less licit terrain in which poor returnees are viewed as threats to Chinese national projects.

The exotic immobile subject

*Dr Barak Kalir (University of Amsterdam)*

While setting the analytical gaze on those who are or were on the move, migration studies often caution us not to exaggerate mobility, and remind us that most people stay put. I shall argue that such a view is based on a very selective and narrow account of mobility. First, this view often neglects internal migration of all sorts, most notably rural-urban, but also urban-urban (changing a city, an apartment, a working place), and more recently urban-rural. Second, this view takes as the essential unit of analysis the moving individual, and often considers the setting in which the individual moves to be stable, for example, the village, the city, the state. By following ethnographically the life history of Sheng, a forty-year-old Chinese who comes from a small village in Fujian province and has been on the move internally and internationally for most of his life, I account for mobility as a dialectic process between changes in Sheng’s outlook and material and social surroundings. I shall show that most relevant factors for understanding the life course and decisions of Sheng have all been “on the move”, that is, in a constant process of reshaping. Realizing the omnipresence of movement in our lives, and
taking my cue from Hegel’s claim that comprehending reality does not mean grasping a given state of affairs but understanding the process of change, I shall argue for a reversal move in migration studies towards the canvassing of the stationary as the peculiar exception to the rule.

**W002**

**Wounding, meaning, being: managing experience, knowledge and time in contemporary religiosity**

*Convenors: Dr Ruy Blanes (University of Lisbon), Dr Keith Egan (National University of Ireland)*

*Thu 26th Aug, 11:30-13:00, 14:30-16:00*

*Arts Classhall A*

This workshop invites scholars to tackle issues of experience, knowledge and time in religious contexts. More specifically, we seek to question how the materiality of temporal orientations (i.e. memory and historicity, but also futurology and prediction) entangles with stances of religious experience such as embodiment, memory and transmission, producing specific (successful, critical or precarious) forms of knowing and being that pertain to both the religious and extra-religious sphere.

More specifically, we are thinking about a range of sacred rhythms that join and demarcate self and world, from textual reading (Engelke) and fixation/innovation, personal biographies, hagiographies and ritual calendar celebrations to prediction, prophecy and soteriology, religious interpretations of ‘secular history’, etc. We are particularly interested in discussing these sacred rhythms in the context of a dialectic of suffering (as an orientation towards the past) and hope (as a projection into the future) that orients the ‘lived texture of everyday life’ (Orsi) within processes of religious meaning-making. We seek to explore, then, how selves and world intersect in contemporary religiosity to shape the embodiment, experience, imagination and expression of our shared ‘struggle for being’ (M. Jackson).

*Discussant: Ramon Sarró*

**How to reach tomorrow: hope, future and everyday religious practice among muslims in urban Burkina Faso**

*Dr Liza Debevec (Slovenian Academy of Sciences and Arts)*

This paper draws on long term fieldwork in urban Burkina Faso, to analyze how Muslims negotiate their place in their community by reference to images of ‘the future’. Through an analysis of the everyday religious practice and individual personal narratives of Muslim men and women, both those who are devout and those who do not practice regularly, the paper will
show that the future is understood both to be ‘of this world,’ and in ‘Paradise’, which in the
to be ‘of this world,’ and in ‘Paradise’, which in the
local language translates as ‘tomorrow’ (sini). These two concepts of the future, I argue, are
inextricably linked to local concepts of hope and divine blessing, which both influence people’s
action in the present.

Chanting a new time

Mrs Suzana Bornholdt (Lancaster University), Dr Luciano Bornholdt (JGP Consulting)

Soka Gakkai International (‘International Value-Creation Society’; also, SGI) is a lay Buddhist
movement that was founded in 1930 by a Japanese educator, Tsuneaburo Makiguchi (1871-
1944) and has now over 12 million members in 190 countries. The International Association
Brazil Soka Gakkai (port. Associação Brasil Soka Gakkai Internacional – BSGI), the Brazilian
umbrella organization of SGI was founded in 1960 by its president Daisaku Ikeda and since
then has been expanding in the whole country.

In Brazil, the group has been growing and attracting new members. It is very common in new
members’ discourse the prevalence of testimonies relating to difficulties in their life situations
– be it financial, health-related, pertaining to relationships or of other kinds. Many of these new
members enter into BSGI searching for change. BSGI leaders instruct the prospective members
to chant the the mantra that is expected to put these changes in movement.

The notion of time promoted by SG is marked by some characteristics, such as the belief in
reincarnation. Time is seen as cyclical, and related to the karma of the individuals. Altering
the members’ karma, chanting alters the cycle of time by altering its quality. Ordering their
lives through the practice of chanting, SG members are able to change their future, previously
completely determined by the karma of past acts and bound to suffering, into a future marked
by the presence of “benefits”. Our paper explores these relations in the light of BSGI’s
strategies of attraction of new members in Brazil.

Contemporary living in very old places: stability, instability and Orthodox Christian
historical subjectivity in Zege, Ethiopia

Mr Thomas Boylston (LSE)

This paper considers Orthodox Christian religious historicity in the Zege Peninsula,
Ethiopia. While informants often downplayed recent historical events, they continuously
emphasised the 13th century hagiographic history of the peninsula and the founding of its
seven monasteries. Strategies of silence concerning recent political history may be pragmatic
ways to avoid painful or controversial memories. However, I argue that the foregrounding
of local religious history is a living, dynamic phenomenon that enables people to construct
themselves as insulated, to a degree, from uncertainties and traumas of Ethiopia’s recent past.
The monasteries retain profound contemporary relevance in Zege through their continued ritual
activity, their centrality as destinations of pilgrimage and tourism, and their vast influence on local ecology. The lived history imbued in the monasteries offers Zege Christians means of self-understanding, and projections of future stability, that more contingent and apparently ‘contemporary’ political histories cannot provide.

**Christian Baptist utopian religiosity among Karen refugees in the Thailand-Burma borderland**

*Dr Alexander Horstmann (Max-Planck-Institute for Religious and Ethnic Diversity)*

In this paper, I would like to draw on my research on the expression of Christian Baptist religiosity in Karen refugee camps across the Thailand-Burma border. The suffering of the Karen in the Burma war zone provides the background for a powerful narrative of Karen Baptists to mobilize Karens Christians for “the struggle” of the Karen angels against the Burmese devil as well as international solidarity networks. Unable to win a dirty war by military means, the Karens draw on utopian Christianity to close the wounds of the past and raise hope for the future. From Thailand, the Karen Christians re-organize themselves in utopian Christian communities to re-enter Burma and provide humanitarian assistance as well as spiritual guidance to the internally displaced people and the wounded. They interpret the spiritual warfare as blessing in disguise and God’s mysterious plan to save the Karen and prepare them for heaven. The paper will illustrate this from ethnographic fieldwork in various spaces in the Thailand-Burma borderland.

**Reading the Palestinian Islamic novel**

*Dr Esmail Nashif (Ben-Gurion University)*

The aim of the presentation is to compare the national and the religious experiences of political imprisonment in the Palestinian context. One way to tackle this issue is to compare the Palestinian national and Islamic prison literatures. And by this comparison I will try to locate the differences in the form and the formation processes in the narrative structure of the Islamic narrative and the national one. I will argue that there are different textual apparatuses that resituate the religious subjectivity vis a vis the colonizer and the national ones. The presentation will focus on the analysis of a novel written in the prison by Walid al Hodaly. Walid is one of the prominent Palestinian political prisoners who is affiliated with the Islamic movements in Palestine. He has written many novels and collections of short stories. And his novels, stories, and essays are circulated and read widely in the Islamic as well as the national reading public in Palestine as well as in parts of the Arab worlds. Although one could locate previous and more hybrid forms of narrativity that could be classified as Islamic, it seems that Walid has been part of a new generation of Palestinian Islamic writers who gave this type of narration structure its final shape.
Experience and expectation - interpreting religious experience narratives in the Hare Krishna movement

Mr Hrvoje Ćargonja (Institute for Anthropological Research)

In my presentation I would like to discuss a possibility for an interpretational model of the narratives of religious experience based on my ethnographic research of religious experience within Hare Krishna movement conducted in India, Croatia and Great Britain as a part of my ongoing PhD project.

I have identified episodic, sequential and habitual types of narratives of miraculous events in personal lives of devotees which confirm the continuum of pre-objective and objective experience (Csordas, Throope) and demonstrate the role of memory as intermediate buffer between experiencing and narrative.

With notions of Ricoeur’s views on memory and by using terms like “space of experience” and “horizons of expectation” borrowed from Reinhardt Koselleck I will attempt to show how communal dynamics of personal, scriptural and hagiographic stories of experience together with specific rhetoric of expectation, focuses expectation and plays a crucial role in the process of the experiencing itself. Expectation derived from cultural religious bedding stimulates and shapes the direct experience, with meaning conveyed through individual, social and political “bodies” (Schepers Hughes). Thus experiencing and expectation reinforce each other and accommodate for both individual agency and cultural conditioning of the experience.

‘The broken spirit’: suffering and emotions in evangelic liturgical services

Dr Max Ruben Ramos (Instituto de Ciências Sociais da Universidade de Lisboa)

My main aim in this paper is to show how the emotions experienced in prayer rituals of conversion and “spiritual renewal” are a mechanism that contributes to a genuine and real Christian spiritual experience and opens the way to acquire an axial Christian-Pentecostal virtue: the broken spirit. Through my fieldwork, with Nazarene Church, I will illustrate how the theological postulates of Richard Baxter are still very current. In the seventeenth century, Baxter argued that feelings of grief and shedding of tears are fundamental to conversion and spiritual development. I will explore how, together with the idea of suffering and shedding of tears, comes a strong rhetoric of sincerity and authenticity in the relationship of the believer with his divinity, as well as occurs in social relations. Through the anthropological literature on emotions and religion, I will discuss the tenuous relationship between suffering, emotion, embodiment and experience in liturgical services.
Crises, crossings and other worlds: exploring the invisible, the liminal and the virtual

Convenors: Dr Stuart McLean (University of Minnesota), Dr Rane Willerslev (Århus University), Prof Bruce Kapferer (University of Bergen)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Rye Hall Lecture Theatre

Human beings in diverse times and places have conceived of an other world (or worlds) existing in parallel with the world of the living and involved in a variety of interchanges with it. Such other worlds have been variously identified with the abode of the dead, of animals, gods, spirits or demons or with the liminal phases of ritual (described by Turner and others), when everyday categories and norms are suspended and where hybrid and metamorphic beings emerge to participate in the performative re-making of reality. Such instances of passage between worlds have often been associated with moments of crisis or transformation, whether in the life of an individual (e.g. the transition from youth to adulthood) or of society as a whole, as in culturally demarcated occasions when spirits or the returning dead are allowed to roam freely among the living. Participants are invited to consider what it would mean to consider such multiple worlds and the relationships between them not simply as sets of culturally bounded beliefs but as legitimate objects of anthropological inquiry. What challenges does a conception of reality as doubled or multiple pose to our familiar protocols of description and analysis? Does the anthropological exploration of other worlds have anything to learn from Western philosophical concepts such as the ‘invisible’ (Merleau-Ponty), the ‘Imaginary’ (Lacan) or the ‘virtual’ (Bergson, Deleuze)? Might the ethnographic and comparative study of interactions between multiple worlds offer a unique and valuable resource for understanding and responding imaginatively to contemporary crises and transformations?

Other worlds close to home: ethological methodology as a holding in abeyance

Dr Matei Candea (Durham University)

What if a robust multiplicity of worlds lay in the very heartland of Euro-American (mono) naturalism: amongst scientists studying animal behaviour? A strange suggestion given that behavioural biologists are more likely to feature in anthropological arguments as objectivist, mononaturalist straw men. At most, anthropologists might seek allies at the empathetic end of the spectrum of ethology, amongst field primatologists and others who explicitly compare themselves to ethnographers, entering into the social worlds of non-human animals. But this comparison rests on an outdated account of anthropology as cultural immersion. Instead, this
paper provocatively argues that the true counterparts of contemporary anthropologists are to be found near the other end of the ethological spectrum. Field biologists who are explicitly skeptical of anthropomorphism and who carefully set up procedures for detached interspecies relations share with recent anthropology a self-imposed suspension of the desire to fully explicate the other, to verify the other’s possible world.

**Contact crises: shamanic explorations of virtual and possible worlds**

*Dr Anne-Marie Colpron (Wilfrid Laurier University)*

The Shipibo-Conibo, an indigenous population of the Western Amazon, have the single word nete to refer to the notions of “world”, “life” and “day”. Rather than designating a concrete, definite and cartographic reality as in the Western perspective, their concept of “world” seems linked to temporality, movement and experience. “Worlds” are multiple, constantly reshaped through events and encounters and open to possibilities. As mediators par excellence, shamans intensify their social relationships among different “worlds”, seeking to remold events for the advantage of their own group. Western contact is interpreted in this realm of extended “worlds”, therefore increased encounters with Western representatives has intensified shamanic mediations. This paper explores how Shipibo-Conibo’s shamanic conceptualization of multiple “worlds” transcends categorizations of real/imaginary, visible/invisible. It examines the Shipibo-Conibo’s ways of experiencing life and Western contact through their own understanding of virtual and possible “worlds”.

**Wild protection: magical animals in stories of war and terror**

*Prof Jean Langford (University of Minnesota)*

Among the figures of animality evoked in narratives of war or state terror are the “beast” who perpetrates brutal acts of violence and the debased creature who is subjected, like livestock, to captivity, forced labor or slaughter. Yet a third figure of animality appears in the stories of animistically inclined emigrants who survived war and terror in Laos or Cambodia: the wild animal as transmigrated ancestor or capriciously sympathetic spirit who offers a powerful if unpredictable source of protection when the civil order itself has undergone a terrifying metamorphosis. What possibilities do animals cum spirits offer for rewriting the biopolitical story about humanity and animality that prevails in much contemporary social analysis? What do these para-animals offer to those who are threatened with a social violence unrestrained by law and “humanitarian” ethics? What is it about extremes of human violence that prompt magical animals to emerge and speak?
Viral anthropology: humanity and divine parasitism among Dechen Tibetans

*Mr Giovanni da Col (Max Planck Institute for Social Anthropology)*

This paper will explore the conceptualization of worlds and alterities which threatens to contaminate and dissolve the same notion of humanity. It will begin with the anthropological problem posed by the mysterious Dechen Tibetans’ accounts about poisoners ‘inhabited’ by a poison-god (dug lha) and killing guests or even their own kin by parasitising upon their vitality and fortune until their death, happening months or years after the contamination. Drawing on Wagner’s analogic kinship, Serres’ pre-eminence of parasitism in the logic of exchange, and Levi-Strauss’ late interest in topology in his Petite Mythologiques, the paper will show how the phenomena cannot be accounted as a mere witchcraft or sorcery ‘belief’ and take SERIOUSLY the Dechen Tibetans’ statement that ‘the poisoner and the poison-god share one vitality’. Exploring the aetiology, symptomatology and logic of exchange between the poisoner, the poison-god and their victims the paper will problematize the relationship between humanity and non-humanity and explore the onto-ethologies, intercorporealities, Umwelts and overlapping spheres of exchange where subjects and objects are not bounded entities occupying a place, nor sites of imaginary extensions, but determined topologically according to the vital flows they generate and draw upon. The paper will end by proposing the relevance of topological and viral/parasitic models for the anthropological analysis of ‘other’ worlds and reflect on how all great dichotomies like essence vs. appearance and mind vs. body points to the problematic relationship between interiority and exteriority, between what is considered to be the ‘inside’ and the ‘outside’ of something.

Antithesis without thesis: virtuality and its negation in Maputo, Mozambique

*Dr Morten Nielsen (University of St. Andrews)*

Since Gilles Deleuze, ‘virtuality’ has been understood as a reserve of po-tentialities from which social life is actualised as series of becomings. In this paper, I extend our analytical understanding of virtuality by examining social life as its actualised negation. I build my argument on ethnographic data from Mozambique. In an attempt to leap into a socialist future, the ruling Frelimo party created the ‘New Man’ after Independence in 1975 as a figure devoted to the revolution. As immoral antithesis, a cartoon figure, ‘Xiconhoca’, was created to represent all that impeded the realisation of a socialist utopia. Whereas the ‘New Man’ soon succumbed to the forces of neo-liberalism, ‘Xiconhoca’ still surfaces as antithesis to shattered collective imaginaries, thus indexing what it is not rather than what it is. Based on an analysis of the ‘Xiconhoca’, this paper suggests that parallel worlds might co-exist as mutual negations and that social life is actualised through the distance (or void) which exists between them.
The liminal, the virtual, and the undead: the literary imagination and the pilgrimage to Santiago de Compostela

Dr Jennifer Sime

This paper examines the openings afforded by the literary imagination to rethink the anthropological approach to the study of the circumscribed space and time of liminality in pilgrimage and ritual more broadly. In 2002, the Galician novelist Suso de Toro published the novel Trece Badaladas (Thirteen Chimes), which takes place in the famed pilgrimage destination Santiago de Compostela. Compostela is rendered a space where everyday urban life is both fragmented and constituted through a multiplicity of worlds: the dead, the living, and the beings that confabulate those distinctions; the often uncanny agency of the non-human, ranging from weather to mobile telephones and the internet; and the unrelenting traffic between the sacred and the profane, Catholic icons and pagan deities of stone and the power of petrifaction. This paper analyzes the novel as an exploration of the explosion and dispersion of the transformative aspects of pilgrimage into everyday life.

To Hel and back: transversality and difference in accounts of otherworld journeys

Dr Stuart McLean (University of Minnesota)

Folklore and mythology often tell of journeys between the world of the living and an “other” world (or worlds), variously portrayed as the abode of, for example, gods, spirits, animals or the dead. Such other worlds are both distinct from the everyday world (e.g. time passes more slowly) and yet, under certain circumstances, accessible from it. Hence, the transit between worlds often takes the form of a physical journey, involving the traversing of large distances by land or water, aerial flight or a descent into the depths of the sea or earth. Drawing mainly on European sources, this paper uses the dynamics and physical topography of otherworld journeys to ask whether accounts of a plurality of non-identical but (potentially) intercommunicating worlds can usefully be understood through a conception of reality as simultaneously one and multiple and whether the mythopoeic imagination plays a distinctive role in articulating such a conception.

(Re:)Image-ing possession: digital media and the crisis of ritual frameworks

Ms Sasha Rubel (Ecole des Hautes Etudes en Sciences Sociales/Aarhus)

Motivated by the current crisis in visual and ritual anthropology that necessitates a rethinking and re-image-ing of available conceptual and practical frameworks, I will articulate the ways in which the acts of filming, of montage, and of “watching” film play a critical role in the reinvestigation of traditional notions of ritual in light of the possibilities inherent in new technology and video art. Using experimental film work, an ontology of “filming/
filmed ritual” will be proposed to articulate the ways in which “video work” can be used to articulate the simultaneity of multiple worlds and notions of the invisible, the liminal, and the virtual. Parallels will be drawn between Deleuze’s time-image/movement-image and altered consciousness as lived in states of “possession” and the ways in which these states can be communicated filmically while suggesting how the non-visible and other sensual dimensions of ritual practice can be made visible through filmically articulated absence.

**Difference and repetition in Hindu worship**

*Dr Soumhya Venkatesan (Manchester University)*

Hindus conceive simultaneously of their gods as one and as many. While it is generally acknowledged that the god Shiva, for instance, is a singular concept that transcends human understanding, Shiva is nevertheless emplaced and made manifest in a multitude of temples in each of which he has a distinct identity and story. Worshippers relate intimately to an emplaced god, but this does not prevent their seeking out the god in other places and other forms. This paper seeks to explore the simultaneous transcendence and immanence, singularity and multiplicity of the gods through the Deleuzian concepts of difference and repetition and connection and forgetting. It brings Deleuze in conversation with empirical research in contemporary south India.

**W004**

**Diverse anthropologies with multiple publics: Crisis or imaginative responses? [WCAA workshop]**

*Convenors: Prof Andrew ‘Mugsy’ Spiegel (University of Cape Town), Dr Laurent Bazin (CNRS)*

*Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00*  
*Education Theatre*

Anthropological practices, concerns and engagements with our publics are often significantly affected by the national and/or regional contexts wherein anthropologists are based as researchers or as citizens, particularly but not exclusively by the distinct political processes and structures of nation-states. Such contextual differences may yield various, even incommensurate anthropologies and diverse anthropological modes of anthropological practice and engagement with our respective publics and with processes of globalisation.

The workshop will consider how, and to what extent, historical and contemporary contexts have influenced the anthropological approaches that predominate in selected countries or regions. Its primary focus will be on differences in how anthropologists engage with their...
respective and diverse publics and how that in turn influences engagement with globalisation within and beyond our discipline. For example, do diverse notions of citizenship and personhood affect anthropologists’ engagements with those outside the discipline or with other anthropologists, both locally and globally?

The workshop will be structured around sets of paired papers written to create a dialogue between their respective authors, ideally where one is based in and working on issues in the particular country or region; the other by an anthropologist researching in that country or region but based elsewhere.

**Changing anthropology: new trends among Japanese anthropologists**

*Prof Sachiko Kubota (Kobe University)*

Because of its history, Japanese anthropology had been avoided its applied nature for a long time, especially after the world war II. Although, after 1980s, Japanese anthropology find more and more interests emerging especially among young scholars upon matters concerning environment, development, medical and so on, in other words, on practical issues. This trend tells us the situation of Japanese society, and about the situation of anthropology in Japanese academia at the same time. In this presentation, I will talk about the brief history of Japanese anthropology as introduction and then about the changes happening among Japanese anthropology from the critical point of view.

**Contemporary approaches to old and new questions of anthropology in Brazil**

*Prof Carlos Caroso (Universidade Federal da Bahia)*

The quasi-continental dimension and the complex social context of Brazil and its cultural diversity requires and results in identically diverse Anthropological practices, theories and approaches. The questions that have to be faced by Brazilian Anthropology range from problems represented by increasing ethnicization, not only of newly emerging Indian ethnicities, quilombos (maroon societies) and other traditional societies, and gender questions, but also by economic modernization, heavy industrialization and import-export flows, which result in demands for energy, arable land, increased food production, national and international circulations.

This contemporary complex milieu requires imaginative and immediate considerations and appropriate responses from the part of anthropologists, both academics and professionals, who need to revise the existing and developing new theoretical and methodological tools of identical complexity which permit dealing with those situations. This task requires taking into consideration both the local and the global issues, and an attenuated relativistic approach in dealing to the old and new question, and their interactions in plural and multicultural contexts.
Anthropology in pre-university education: a UK case-history of ‘multiple publics’

Ms Hilary Callan (Royal Anthropological Institute)

In October 2009 the Royal Anthropological Institute succeeded in its 5-year campaign to gain national accreditation for anthropology to be taught at General Certificate of Education Advanced Level (the standard university entrance qualification in the UK). Teaching is scheduled to begin in September 2010, and teaching and learning resources for the new publics are under active development. The paper will chart the process of gaining recognition for this project. It will explore the contexts of engagement with the multiple publics and decision-making bodies involved in the exercise, the strategies and rationales which needed to be deployed, and the compromises made. Particular reference will be made to themes of globalisation, diversity and interpretations of citizenship in a British context. The exercise is ongoing and the paper will consider what can be learned about ‘speaking anthropology’ to new audiences such as these.

Anthropology’s audiences in Aotearoa and abroad

Dr Michael Goldsmith (University of Waikato)

Aotearoa/New Zealand is a particularly interesting national arena in which to examine the question of how different local audiences react to representations by anthropologists who are resident in the country and those who are not. Some of the latter have generated controversy in the media and caused tensions among members of the local anthropological profession. On the other hand, some non-resident anthropologists have gained privileged access to New Zealand communities. Questions therefore arise as to which audiences differently situated anthropologists have in mind when they research and publish, and which publics they feel accountable to in that process.

Diverse anthropologies dealing with fickle funders: cleaving ‘health’ from the funding priorities of the Social Sciences & Humanities Research Council in Canada

Prof Janice Graham (Dalhousie University)

Under the title of “Acceptance, Challenge & Dollars”, in 2009 the Canadian Institutes for Health Research (CIHR) invited anthropologists studying health to apply to their funding agency. This invitation came as the Social Sciences & Humanities Research Council (SSHRC), the traditional source of anthropological funding, cut back grants for health-related research. Many anthropologists are concerned; while some researchers have had success with CIHR, there remains apprehension that government targeted funding priorities, prevailing positivist paradigms, and little evidence of a social science interdisciplinary lens within the peer review process of CIHR have resulted in a cool reception for anthropologists’ applications. This paper
When actors become (the) public: two cases of doing anthropology across the new state borders in Southeastern Europe

Dr Vesna Vucinic-Neskovic (University of Belgrade)

The paper will discuss how different, primarily political research circumstances, determine the anonymity or the visibility of ethnographic actors. Conceived as a personal account, the paper is based on research experiences from Southeastern Europe. The first example is taken from doing fieldwork in Dubrovnik, Croatia, and the second from the Bay of Kotor, Montenegro. Both examples have to do with an anthropologist facing the change from doing “anthropology at home” to doing “anthropology in the neighborhood”. The difference was that the borders of the newly formed states of former Yugoslavia, and thus the ones the researcher had to start crossing in the midst of her fieldwork, were established in the earlier case through a civil war (1991-1995), and in the later, via one-sided referendum (2006). After the two ethnographies were published, the anonymous actors across the Croatian border remained silent, while the named actors in Montenegro became (the) public, in position to comment, promote and criticize.

Public challenges to anthropology in 21st century South Africa: collaborative approaches, class distinctions and ‘progressive’ forces

Prof Andrew ‘Mugsy’ Spiegel (University of Cape Town)

From its start SA anthropology has focused on socio-politically salient issues, albeit in opposing ways, either for or against apartheid. Apartheid’s demise seemed to offer promise for anthropologists to involve themselves in collaborative projects. Yet it also created new fission lines. A new elite arose, influenced by neo-liberal principles and values. It attracts many anthropology students who then develop aversions to association with those excluded, aversions that are often reciprocated. Moreover, with ‘participatory process’ having been a watchword of anti-apartheid movements, collaborative grassroots projects are hardly novel and have little need for aspiring members of an elite. Suggesting that working ‘collaborations’ between anthropologists and the country’s marginalised will not necessarily become our discipline’s new de rigueur, the paper considers the pedagogical work required to guide new anthropologists to understand their positionality vis a vis their disciplinary publics and to recognise the ethical virtues of an activist anthropology with liberationist goals.
Doing anthropology in Indonesia under Suharto and beyond: a critical reflection on the impact of state repression and development agendas on the production of anthropological knowledge

Prof Thomas Reuter (Monash University)

From 1966 to 1998, Indonesia was under the authoritarian rule of General Suharto, whose New Order regime repressed political dissent and criticism as well as implementing a sometimes ruthless development and modernisation policy, often against the wishes and contrary to the interests of local communities. Both domestic and foreign anthropologists working in Indonesia were restricted in their practice due to their dependence on the support of the state, either as Indonesian public servants working in local universities or as foreign visitors who needed to obtain visas and research permits, and hence had to avoid offending the authorities. Criticism of the regime and its policies had to be communicated in a diplomatic fashion, or were muted altogether. Subsequent to the fall of Suharto and the democratisation of Indonesia, anthropologists have had more scope to engage. This paper examines some of the effects of political repression and recent liberalisation.

Engaged anthropology: its diversity and dilemmas

Dr Setha Low (Graduate Center, CUNY)

This presentation focuses on the considerable progress that has been made in bringing anthropology to public awareness as a discipline within US cultural and practicing anthropology. It is clear that the call for engagement has been addressed in all sub-fields and within a global context, but these areas are beyond the scope of this article. Within this more circumscribed sphere, the authors argue that there are a number of forms of engagement: 1) sharing and support, 2) teaching and public education, 3) social critique, 4) collaboration, 5) advocacy and 6) activism. This engagement takes place during fieldwork, through applied practice, in institutions such as Cultural Survival, the Institute for Community Research and the Hispanic Health Council, and as individual activists who work in the context of war, terrorism, environmental injustice, violence, and human rights.

A close examination of the history of engaged anthropology in the US, however, also reveals an enduring set of dilemmas, many of which persist in contemporary work. After exploring the history of engaged anthropology and the current state of practice, this presentation focuses on some of the enduring challenges it poses and highlights both the expansion and growth of engaged anthropology and the problems facing its practitioners. By way of conclusion, a number of remaining barriers to engaged practice are identified and briefly discussed.
At the margins of Islam in Europe

Convenors: Dr Martin Sökefeld (Munich University), Dr Marzia Balzani (University of London, Roehampton)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
John Hume Lecture Theatre 5

In the wake of the “war against terror” and the rise of “homeland security” Muslim migrants and their offspring have come under increasing scrutiny in Europe. While there is a growing awareness that Islam is not a homogeneous religion, essentialising ideas and largely negative images of “Muslimness” prevail in mainstream discourse: the subordination of women, and fundamentalist conservatism. Many Muslims respond to this discourse with opposed but equally essentialising self-representations.

This workshop focuses on “marginal” Muslim groups in Europe like the Alevis from Turkey or Pakistani Ahmadis which do not conform to either orthodoxy.

Sandwiched between mainstream society and other Muslim communities, how do these groups cope with this double marginalisation? While they are often sweepingly identified with stereotypes about Islam by mainstream discourse, they are sometimes pressured to conform and convert by dominant Muslim migrant groups. What strategies of self-representation and identification do they develop? How do they respond to demands to declare themselves? What discourses on Islam are at stake? How do strategies vary according to different frameworks of incorporation of religious difference or differing policies of “integration” in different European countries?

Going beyond Islam, even migrants like Yezidis from Iraq or Syrian Christians from Turkey can be included because, coming from Muslim countries, they are often identified as Muslims in everyday interaction and discourse. They, too, are required to explain themselves and to relate to the mainstream discourse on Islam.

The workshop invites papers which seek to enable a comparative discussion of such “marginal Muslims” in Europe.

Discussant: David Shankland
Ahmadi Muslims and asylum: strategic representations

Dr Marzia Balzani (University of London, Roehampton)

Ahmadi asylum seekers form a minority as Muslims within the UK; as Ahmadis they also form a minority within the Muslim minority. Ahmadi’s seeking asylum have to contend, in addition, with being represented as undesirable migrants in public debate.
I consider various representations and self-representations of Ahmadi asylum seekers as they progress through the bureaucratic processes of claiming asylum. The changing role of the Mosque as well as the tactics employed by solicitors are evaluated as strategic manipulations of a system which serves to negate the individuality of particular asylum seekers further marginalising them as they are denied control over their own stories and experiences. Ahmadi individuals are considered with reference to international refugee and human rights legislation, national immigration policies and the provisions made for those seeking asylum. Data comes primarily from fieldwork and material gathered in the preparation of expert reports commissioned by solicitors for Ahmadi asylum seekers.

The self-representation and striving for recognition of Ahmadi-women in Switzerland: a qualitative-empirical approach

Mrs Sarah Beyeler (University of Bern)

In Switzerland, the Ahmadiyya’s position could be regarded as marginal in two respects. Its members perceive themselves as belonging to a Muslim collective that is, on the one hand, a minority in the Swiss social majority and, on the other, a minority in the Muslim majority. They struggle for recognition of their Muslim identity, particularly against the background of generalisations and (negative) attributes made by the Swiss social majority in the ongoing socio-political debate on Islam and Muslims.
By creating a distinction from the Muslim majority, they represent themselves as “true” and peaceful Muslims and try to correct the “false” ideas about Islam. Therefore they are self-confident protagonists who do not remain passively on the margins of society. As an example of their striving for recognition, I will examine the Ahmadiyya’s public relation efforts, especially those pursued by the women. The focus lies on (religious) boundary making and on (religious) self-identification and external categorisations.

Being Senegalese, Sufi, Black, and French

Ms Gina Gertrud Smith (University of Copenhagen)

West African Muslims in France seem to be associated with a black rather than a Muslim ‘ethnicity’. They are at the margins of Islam in France.
Almost all Senegalese are Muslims, adhering to a Sufi order. The earliest and most significant group of migrants in France belongs to the Tijaniyya order. A branch of the order has adapted their ‘village Sufism’ and the tradition of a yearly gathering in Senegal to the migrant situation. Since 1994 a five days equivalent of this Senegalese male ‘retreat’ has been established in Mantes-la-Jolie west of Paris. Here some 5000 migrants meet their Sufi Shaykh in a French urban context. It is an outstanding event among the visits to France of shaykhs belonging to Tijaniyya or Muridiyya, the other large order in Senegal.

This paper will analyse the gathering in Mantes-la-Jolie and debate the social and religious significance for the Tijane migrants in France.

**Imagining the Umma and striving for legitimation: the conflictual interaction between the Būdshīshiyya and its European context(s)**

*Dr Marta Dominguez Diaz (The Woolf Institute, Cambridge)*

The paper will discuss the relational interaction between the European members of the ṭarīqa Sufi Order Qādiriyya al-Būdshīshiyya with the societal milieu in which it exist. They are looked upon by most Muslims with whom they share geographical or virtual environments (i.e. other young Muslims living in the same urban suburbs or just interlocutors in chats, forums and Facebook groups) in rather pejorative ways. By contrast, they do exercise a fascination upon groups of ‘spiritual seekers’ and potential members of new Religious Movements, although many of the devotees of the Order will reject being identified with such groups. The Būdshīshiyya contains a multiplicity of approaches; each sees itself as the authenticated ‘version’ of Islam. They often embark on trying to convince others (Muslims and non-Muslims) to transform what they think about them, in a sometimes quasi-proselytising effort, what contributes to generate a somehow tense relationship within its immediate social context.

**Incomplete mystics: religious failure among Roma Muslims in urban Macedonia**

*Ms Galina Oustinova-Stjepanovic (University College London)*

I will look at the failure of sedentary Roma Muslims in Skopje to become religious mystics, or self-designated Sufis. Under perceived environmental pressures (e.g. negative attitudes among Sunni Muslims), a family of the current shaykh aspired to ‘pure’ Sufism and attempted to reform their dervish tradition fortuitously inherited from a Turkish shaykh. The family banned practices of ritual piercing and healing in their dervish order. However, despite increasing familiarity with Islamic propositions, neither these religious leaders nor their followers managed to devotedly commit to theologically prescribed practices. More, they collectively assumed that the ‘true method’ for efficacious performances of rituals and attainment of mystical experiences had been lost and felt too intimidated by the book-mediated ideas about Islamic orthopraxy to creatively experiment with spiritual exercises. The focus will be on an
unfolding ritual event (zikir) that foundered, didn’t deliver anticipated ecstatic absorption and left everybody dissatisfied and frustrated.

**Ethnicity in flux: Bulgarian Muslims between-and-betwixt Bulgaria and Spain**

*Miss Neda Deneva (Central European University)*

This paper discusses the ambivalent position of Bulgarian Muslim migrants in Spain and the subtle transformations of Muslimness and group self-identification which migration generates. While their self-identification has been defined as relational and situational, from the outside they are often most broadly categorized as Bulgarian speaking population which is Muslim by religion. As migrants in Spain they are offered better economic conditions, while at the same time are placed in yet another marginal and ambivalent position – of immigrants and Muslims at the same time. Yet not Muslims in Europe, but Muslims of Europe, who have to cope with the process of both migration and EU integration, of difference and (pseudo) equality. This ambivalence opens up various possible positionings vis-à-vis other social groups, but also vis-à-vis institutions in both Bulgaria and Spain. I look at the way migrants manipulate their Muslimness and emphasize their Europeanness in order to position themselves as “better citizens” in Spain and the further reverberations of this tendency back at home.

**Alevis and the dilemma of the ban of minarets in Switzerland**

*Mrs Virginia Suter Reich (University of Bern)*

While in November 2009 the majority of Swiss people voted for a ban of minarets, Swiss Alevi organizations faced difficulties in taking a clear position towards this political issue. On the one side, they agree with the opponents of the ban and qualify it as a threat against religious freedom. On the other side, they support the voting result, as they interpret it as a clear statement against political Islam.

My paper attempts to explore the Swiss Alevi organizations’ ambiguous attitude towards the “minaret-initiative”. I will relate their position to their strategies of incorporation in Switzerland, to their political and societal situation in Turkey, as well as their transnational activities within a European network of Alevi associations. I argue that their attitude towards the ban of minarets reflects, both, the Alevis’ specific position in the religious landscape in Switzerland, and, their strategies of transnational politics of recognition.

**Alevism, religious tolerance and minority rights - with special reference to Switzerland**

*Prof Isabelle Schulte-Tenckhoff (Graduate Institute of International and Development Studies)*

Surprisingly, the controversy generated by the vote concerning the minaret ban in Switzerland in late November 2009 has not led to a general debate over the significance of Muslim heterodoxy with regard to, both, the place of Islam in Western countries, and relations between
these countries and the Muslim world. The purpose of the paper is to reflect on Alevism as a stake in minority religious rights whose substance and implementation may vary considerably according to the country considered. Switzerland and Turkey are eloquent examples in this regard. On this basis, an attempt will be made to illustrate possible consequences of increasing political conflict over Islam in Switzerland for the situation of Alevi communities and their ritual practice.

Marginalizing the mainstream or vice versa? Ataturk in Alevi-Bektashi cosmologies

Ms Rabia Harmansah (University of Pittsburgh)

Being subjected to marginalization on the basis of their religious identity, Alevis and Bektashis have developed various strategies to cope with the circumstances and policies discriminating against them in Turkey. These strategies do not simply target defense and protection of their identities, but also include various ways, in which they transform, question, re-shape their self-identities and belief systems to relate themselves to the “mainstream.” This paper will analyze Alevis and Bektashis’ accommodating strategies towards certain policies of the Turkish Republic through the incorporation of Ataturk as a messianic figure into their cosmologies. For some Alevis-Bektashis, Ataturk is considered not only the Twelfth Imam Mahdi, who is believed to appear in personality of different persons, but also embodiment of the Republic, which symbolizes an ideal model of state. The paper will depend on an ethnographic and historical study of the responses of Alevis-Bektashis to the abolition of religious orders in Turkey in 1925.

W006

Crisis and conflicts in our ranks

Convenor: Dr Maria Vivod (FRE 3229 Strasbourg France)

Wed 25th Aug, 16:30-18:00

Humanities Small Seminar Room 2

Crisis and conflicts are to be explored in several levels of our discipline:

In the fieldwork: the choice of the terrain, the obtained feedback (by the pairs, or research subjects), in the employment, in methodology, in the training.

In the training, in the public image of the discipline, between disciplines within anthropology; in the employment; in accountability of researchers and their institutions; in cumulate knowledge based beyond the trends, fads, and fragmentation of recent decades;

Between laboratories and universities (concurrence); endogenous/exogenous researches; interpersonal and personal relations: between individuals: research subjects, colleagues.
We are interested in individual’s- anthropologist’s accounts, work, experiences and examples (of their own of fellow researchers) to establish a discussion and analyze how they face critic by their pairs, the institutions they belong, the conflict situation they encounter due to their choices of field, method, or data collecting, etc. The manner of these researches how they represent, imagine themselves, as individuals facing constant struggle; the meaning given to them, the ‘public image’ in creation. These experiences enter rarely in the written accounts of an anthropologist. The aim is to hear and discuss field notes, findings and experiences putting the researcher in a multidimensional crisis – ethical, professional, methodological, moral, etc. Is the discipline undergo a croissant pressure from the behalf of pairs, institutions, publishers, research ‘subjects’, competition, scholars from other disciplines, scholar traditions, etc? What is the reasoning employed to cope with these difficulties, conflict situations, what are the temptations one faces?

The choice of the terrain: problems, dilemmas and resources of being an ‘halfy’

Dr Lucia Rodeghiero (University of Milano-Bicocca)

I will analyze my fieldwork experience in Slovenia, where I struggled with my double identity, being an Italian researcher with a Slovenian mother. I partly participated in the Slovenian identity I was studying and that influenced all my ethnographic experience, during both my stay on the field and the writing period at home.

The dilemmas I had to face did not concern the possibility of doing native ethnography, but that of having a split self, always feeling tension between the two cultures. My biography also caused an unexpected crisis, as my self-perception was sorely distressed.

From an epistemological point of view I had to deal with the absence of a clear self/other distinction, which seems to be crucial to the anthropological paradigm; that was part of the way I tried to imagine and build my scientific reliability.

Finally, from an ethical point of view I often had to cope with the uncomfortable sensation of using part of a knowledge I acquired in my life long before I decided to become an anthropologist, and I thought it was a kind of betrayal.
Ethnographic accounts depend on the use of intermediate categories of analysis which, without necessarily posing themselves as universal, allow for the recognition of social phenomena that connect one ethnographic context to another. Such intermediate categories have long been the lifeblood of anthropology, which constantly moves between representational and interpretive accounts of particular social contexts and cultural forms (ethnography) and an interest in defining the transparticular aspects and relations of human experience (social theory). Since the late 19th century, anthropology has helped develop a number of vital intermediate analytical categories that became widely influential in the human sciences, among them kinship, liminality, ritual, symbolic action, and not least a variety of categories of culture, all of which seek to reconcile the particular and transparticular dimensions. Over the past decades, many of these categories suffered considerable criticism and erosion; some feel that anthropologists now too often ‘outsource’ their analytical work to philosophy and literary theory. Some even speak of a crisis of the anthropological imagination, connected often to the dwindling relevance of the culture concept to contemporary anthropological analysis. We feel, however, that this crisis of imagination has been overstated; anthropology has given evidence of late of the production of a new wave of intermediate categories, among them categories like friction, assemblage, and partial connection. In this workshop, we mean to explore the vital role of intermediate categories in anthropological knowledge past and present and to think about how contemporary ethnography can improve its work with intermediate categories in the future.

Discussant: Christina Toren

Dr Dominic Boyer (Rice University/Goethe University Frankfurt), Dr Cymene Howe (Rice University)

This paper discusses how anthropological analytics can be developed in one context of ethnography and made “portable” and available to transpose into other ethnographic contexts. We explore three examples of this process. The first is historical and focuses on the massive analytical mobilization of the Melanesian-Polynesian term mana and its importance for shaping entire fields of anthropological theory. The second discusses how juxtaposing late
Soviet aesthetics of parody (stiob) to contemporary American public culture reveals an association between late liberal authoritative discourse and the formal orthodoxy of late socialism. The third examines how Nicaraguan same-sex advocacy practices demonstrate the portability of analytic frameworks across time and space and suggest new ways, both liberal and communitarian, of conceiving human rights in anthropological discussion. Like Said’s “traveling theory,” portable analytics are epistemically mutable, taking on new contours and nuances as they adjust to their new contextual circumstances. They neither promise new universalizing theory nor do they remain completely anchored to their point of empirical origination. Such theory has always been an immensely important engine of anthropological knowledge and an art that deserves more rigorous attention.

The name of the between

Dr Hoon Song (University of Minnesota, Twin Cities)

The notion of intermediacy obtains its pertinent unity within a rigorous thinking of the Two. Today, however, Twoness is purged under the jurisdiction of the privileged Multiple or plurality. This trend is coextensive with anthropology’s marginalization. For anthropology’s vocation of productively sheltering intermediate categories had been historically organized under the sign of Twoness. The case to be considered here is the name that summons the gift. Among Papuans and Melanesians, as famously observed by Mauss, the same term designates both the giver and the receiver of the gift. This one name does not join the two. Rather, by a referential self-inadequation – whereby two referents receive one name – the operation points to an ‘intermediary’ excess that disallows the giver and the receiver ever becoming equivalents in thought. The one-name brings the two together only to make their incompatibility visible. Sylvain Lazarus ‘Anthropology of the Name’ will be our guide.

Anchorage, relay and flow

Prof Brian Moeran (Copenhagen Business School)

In Rhetoric of the Image, Roland Barthes suggested that visual media were characterised by two contradictory processes: anchorage, which was designed to link an image to the written word; and relay, the aim of which was to link successive images to one another. For his part, Arjun Appadurai has discussed the notion of flow, in particular in relation to globalization and the flow of cultural forms across national borders, and flow is a concept much used by the social psychologist, Mihaly Csikszentmihalyi, in relation to creativity and what he calls “optimal experiences”.

This paper tries to bring together three related intermediate categories of anchorage, relay and flow, and place them in anthropological perspective. It takes up Barthes’s distinction by looking at ways in which social forms are structured, sustained and linked to other social forms.
by means of anchorage and relay. It also makes use of flow, a term used by media practitioners themselves, as a structuring device in different media forms (for example, television programming and fashion magazine publishing). The argument put forward is that anchorage, relay and flow underpin such conventional anthropological, sociological and linguistic categories as frames, networks, fields, and syntagmatic and paradigmatic relations. It seeks to illustrate the argument with examples of the production of different media forms.

**The personal name as a category of comparison**

*Prof João de Pina-Cabral (University of Lisbon)*

In this paper I propose to explore the category of “personal name” by means of a comparison of my own ethnographic material on names in Portuguese with other instances of naming. It will be argued that the vast ethnographic register that we presently possess suggests that the anthropological category “personal name” describes a disposition of human thought and action that, whilst it might vary widely, is a universal proclivity to the extent that it is probable, frequent, spontaneous, and there seems to be an inclination for it. It is an intermediate category to the extent that it depends on two notions which are far more abstract and general – person and name.

**The theory of justice and the ethics of kinship**

*Dr Juan Bestard (Universitat de Barcelona)*

In this paper, I want to analyse if justice, as presented by Rawls in his Theory of Justice, is a concept appropriate to introduce in the anthropological analysis of kinship. First, I will examine why kinship was set apart from modernist theories of social contract. Second, I analyze the concepts of “reciprocity” and “amity” as the main anthropological concepts of the ethics of kinship, which could be related with the concept of justice. Finally, I analyze the justice as a virtue in kinship relations, especially between generations and gender relations.

**Territorial belonging: historicizing intermediation in ethnographies of indigenous land claims (Brazil)**

*Dr Susana Viegas (University of Lisbon)*

One of our main challenges in contemporary anthropology is to find intermediate categories that reflect different worlds of knowledge in relation. In this paper, I will discuss this issue by reference to the lived experience of contemporary indigenous peoples that fight for rights over a territory. Based on the situation of indigenous land claims by the Tupinamba of Olivença (south of Bahia, Brazil), the paper will discuss the advantages of a category such as ‘territorial belonging’ in dealing, on the one hand, with the contemporary claims for a territory and, on the other, with the long-term processes of inhabiting a land and a country where the model
of private property of land became hegemonic. The paper argues that ‘territorial belonging’ gives an accurate description of how people are historically engaged in the world in long-term relational processes. To that extent it corresponds to a contemporary need in anthropology for intermediation.

**Activists and civil society as mediating categories**

*Prof David Gellner (Oxford University)*

In many of the contexts in which anthropologists work today they encounter NGOs and activists, often depending on them to gain access to the field. Such activists are, so to speak, the prophets of the cargo cult of modernity. They attempt both to embody a particular vision of modernity and to bring it into existence. Political contexts make a big difference to the degree of freedom they enjoy; political crises represent both threats and opportunities for them. The concepts of civil society and the Third Sector are not anthropological in origin, but ethnographic studies offer the most interesting and original ways of thinking about what are in many countries relatively new and emergent organizational realities. Using examples from Nepal, where social and political transformations have been particularly rapid, I intend to consider activism and civil society as intermediate categories that help us to conceptualize a whole range of phenomena.

**Mobility and the ethnographic account: reflections on a fluid tool**

*Dr Simone Frangella (Institute of Social Sciences - University of Lisbon)*

The aim of this proposal is to take mobility as analytical category, examining its importance in the anthropological field, as well as its potentials and limits to produce knowledge in contemporary ethnographic contexts. The relevance of mobility as an analytical parameter intensified in the discipline, with the growing concern around globalization and its consequences. Seen either in terms of the dynamics of movement dynamics or in relation to “place/fixed”, mobility has enabled comparison of diverse contexts and forms of dislocation. Based on my own ethnographic experiences on homelessness in São Paulo (Brazil), I discuss mobility from two perspectives: while the category translates fundamental meanings and subjectivities built on the constant move of these persons, it is also deeply intertwined with meanings of fixity, leading the researcher to a permanent relational rhythm. It reveals itself as a transitory, unfinished parameter, inscribing mutual relations between movement and “location”.

**‘Ritual’ as an ideal type concept**

*Mr Marko Veisson (University of Helsinki)*

Definitional problematics has driven anthropologists sometimes to acknowledge that even though we can recognize a ritual when we see one, it still has not been possible to find a
definition that would cover all the expressions of this phenomenon without becoming too blurred in its generalising quality.

Considering this problematics I find that it might be useful to handle “ritual” as an ideal type-concept, concentrating on these traits that turn an action into a ritual. Ideal type concept helps to clarify, why certain activity is self understandably defined as ritual, while in some other activity its “ritualness” is less expressed. So we can talk about the differences in the level of ritualization.

In the search for the universal approach I will analyze the possibilities of comparing Estonian Song Celebrations with the Gurunsi funerary rites in North-Eastern Ghana on the bases of one intermediate category.

**Revitalizing ‘community’: new perspectives on an old notion**

*Ms Roberta Zanini (University of Turin)*

This paper focuses on the heuristic value of a classic anthropological concept, that of community. During the last twenty years the need to “rethink the community”, by assessing which elements of the original concept can still be useful to depict present situations, has been emphasized. The “macro-concept” of community has been substituted by many intermediate categories that cover lower portions of the research field, allowing, however, for more appropriate levels of research. I intend to focus on two specific aspects: the study of the symbolic dimension of the community and the examination of its boundaries, both real and symbolic, by borrowing some conceptual tools from “micro-history”. In fact, the analysis of a community involves also the investigation of how it is perceived by its members, in order to understand the community itself and its relations with the outside.

**W008**

**Recasting pasts and futures: imagination and belonging across generations in Europe**

*Convenors: Dr Susanna Trnka (University of Auckland), Dr Haldis Haukanes (University of Bergen)*

*Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00, JHT4*

This panel aims to explore the intersections between lived histories and imagined futures across different generations in Europe. Probing how the past is actively re-conceptualized and utilized in imaginative constructions of the future – and vice versa – our aim is to situate narratives of ‘belonging’ - personal, familial, gendered, ethnic and/or national – within imagined and embodied representations of the past, present and future. We further aim to explore the
importance of personal and collective historical “turning points” in the formation of intra-and inter-generational discourses on loss and dislocation on the one hand, and hopes and wishes for the future on the other, taking into account the fact that the moments of rupture written into official histories do not always form the basis for either personal or other kinds of collective narratives of the past.

_Discussant: Frances Pine_

**Imagining Bosnia between past and future: memories, home and belonging in a post-conflict society**

_Mrs Sanda Üllen (University Vienna)_

More than a decade after the end of the war in Bosnia-Hercegovina, memories of the atrocities committed between 1992-1995 continue to occupy public and private arenas among Bosnians both in their homeland as well as in the diaspora. The aim of this paper is to discuss how belonging, identity and notions of home are influenced and constructed by the memories and the narratives of the war and war-related issues in local and transnational context (Bosnia-Hercegovina and Denmark). Special attention should be paid on different strategies of dealing with the past and consequences on the future between the generations. These strategies include questions on the role of memories (Do memories provide the people with a sense of belonging or are they rather a tool for mobilizing group identity in order to create or increase group boundaries?) and the meaning of belonging, notions of home and place for persons who have violently been driven out of their country.

**Ruptured biographies: (re-)conceptualising the past and the future in post-war Mostar**

_Ms Monika Palmberger (University of Oxford, Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen)_

The recent war dramatically changed the life course of people in Bosnia and Herzegovina and what they expected from their future. Even those who remained in the country experienced a loss of home, which has forced them to (re-)position themselves opposite their individual and their nation’s past and to (re-)envision the future. As I argue in this paper, this process is shaped by the generational positioning of my informants, whereby the stage of life they found themselves in when the war broke out as well as their present stage of life are critical. In this paper I present findings from fieldwork in Mostar (2005-2008), concentrating on one of three generations identified, namely those who experienced the rupture caused by the war most severely and thus face particular challenges in (re-)conceptualising the past and the future.
Remembering and forgetting the past: memory transmission in Greece

Prof Maria Couroucli (Université de Paris X-Nanterre/CNRS)

The memory of the civil war in Greece, sixty years after it ended, is a hot question of debate among historians, politicians and the general public. While the ancient past continues to be the key reference to national identity (Cf. Herzfeld 1987, 1997, among many others), the ambiguity of social memory about the recent past has been less explored and discussed. Focusing on a specific event, the burning of the security police files by the authorities themselves in Athens in August 1989, this paper proposes to examine the difficulties of inter-generational transmission of collective memory in both the private and the public spheres. This implies an investigation of the notion of oblivion in relation to (past) civil violence with specific reference to Loraux’s analysis on lethe (oblivion), an opposite of a-letheia (truth).

Remembering Pirelli-Bicocca: memories and dreams of the ‘Autunno Caldo’

Dr Luca Rimoldi (Università di Milano-Bicocca)

Until the 1980s, the Bicocca area in Milan (Italy) has been a crucial site for industrial production. The large Pirelli plant occupied the entire area of this northern suburb employing around 12,000 people at its peak. It is right here, on the pavements of Viale Sarca – the main avenue of this neighbourhood – that the demonstrations and strikes of the so-called Autunno Caldo set out.

Coordinated by the three major Italian trade unions Cisl (Confederazione Italiana Sindacati Lavoratori), Uil (Unione Italiana del Lavoro), and Cgil (Confederazione Italiana Generale del Lavoro) Pirelli workers and employees struck and demonstrated demanding better pay and shorter working hours.

Today Bicocca has become a ‘technological integrated pole’. In place of the old Pirelli assembly plant, now stand the University of Milano Bicocca, the Theatre Arcimboldi, CNR, and Siemens Italia, among others.

In this paper I present fragments of life histories of few trade union leaders and activists who worked at Pirelli between 1968 and 1969. These personal histories demonstrate that ‘narrated time’ gives meaning to a series of places that are radically different today.

I will show that the ‘future imagined’ during the Autunno Caldo of labour unrest continues to have implications in the daily lives of those who took part in it. Thus the ongoing re-conceptualisation of the past and the future imagined in the past show the conflictual relationship between the imagination of these trade-unionists and their daily practices.
Memories and generation in ‘model socialist town’

Ms Kinga Pozniak (University of Western Ontario)

This paper explores how memories of socialism are re-worked and negotiated by different generations in Nowa Huta, Poland. Initially built as an industrial, “model socialist town”, since 1989 Nowa Huta has experienced de-industrialization and marginalization. At present, its socialist past is being re-interpreted by different actors to serve different (and sometimes contradictory) goals. This paper addresses some of these memory-making projects, noting the key events in the town’s and nation’s history around which these memories are constructed. It examines how different generations remember/perceive the socialist period, and particularly how the socialist past is treated by young people who have no firsthand memories of it. Memories of socialism in Nowa Huta are revealed to be varying, multi-faceted and dispersed. The paper then considers what this case can tell us about the use of the past to serve a particular vision of present and future in Poland.

Differences in temporal reasoning: the future of the past, moral education and generational clashes in an East German town

Mr Felix Ringel (University of Cambridge)

The problems Hoyerwerda, the GDR’s 2nd Socialist Model City and Germany’s fastest shrinking town, faces seem at first unrelated to concerns with the past since they predominantly relate to the future. Surprisingly, contemporary future concerns excite many conflicting accounts of very different pasts. I try to indicate the multiplicity and simultaneity of local temporal concerns and their respective practices by focusing on two aspects: The internal politisation of the local youth and the conflicts that emerged in particular school projects aiming at their moral education. Both sets of material exhibit contradictory forms of temporal reasoning. Outcomes of the institutionalized attempts of the so-called “Demokratieerziehung” (democracy-education), such as the competitive GDR-commemoration project “To Future Belongs Commemoration”, remain, however, indeterminate. Clashes between the project-organizers and participants illustrate in how far very different, unexpected temporal aspects predominantly structure social relations amongst and between different generations.

Europe, the world and the Czechs: place, time and belonging in contemporary accounts of the Velvet Revolution

Dr Susanna Trnka (University of Auckland)

How is a political revolution remembered – or not – nearly two decades later? Based on interviews and participant observation undertaken 17 years after the Velvet Revolution, this paper focuses on how Czechs retrospectively portray the political events of 1989, with
particular attention paid to the construction of time and the narrative emplacement of the events of 1989 on local, national, European, and world “stages.” Specific issues addressed include the significance ascribed in oral accounts to radically transformed experiences of both transnational and local spaces (including the spaces of the body and of domestic and public realms); what these accounts reveal about Czechs’ perspectives on individual and national pasts and futures; and how such views might be differently held across generational groups.

**Precarious lives: narratives of hope and loss among different generations of Czechs**

*Dr Haldis Haukanes (University of Bergen)*

On the backdrop of the last decades’ “Grand political dramas”, this paper examines self-reflections of different generations of Czechs, with particular focus on the relation between professional identity and family relations. Comparing narratives of young Czechs born after 1989 with life histories collected among grown-ups during the 1990’s, shifts in what stands out as precarious identity-wise and existentially are pointed out. A significant finding is that members of the youngest generation seem quite confident and optimistic about their future working life. Their main concerns and anxieties are related to disruption of family by divorce, narrated both as experienced pasts and possible futures. In the narratives of the older generations, the nuclear family mainly stands out as a stable and uncomplicated factor in life, while work identities for various reasons appear as ambivalent or – for some of those belonging to the pre-war generation – as fraught with loss and pain.

**W010**

**Food: crisis and creativity**

*Convenors: Dr Marta Rosales (New University of Lisbon & CRIA), Dr Monica Janowski (Sussex University)*

*Wed 25th Aug, 11:30-13:00, 14:30-16:00
Rowan Room 1*

In a wide range of personal and global contexts – ranging from scarcity due to war through environmental disaster to “comfort food” in difficult personal moments – food becomes particularly visible in times and contexts of crisis. Food is a lens through which to frame and understand the ways in which individuals and groups deal with crises. In a context of crisis, food can allow individuals to draw on creative and emotional reserves from the past; it can also generate new ways of moving into the future.

We welcome papers which, through focusing on creative practices in food production and consumption, bring attention to its centrality in critical moments, its potential to express
cultural and subjective agency, and its ability to materialize and manage identity and relationships. Using the lens of food, we hope to encourage discussion of the extent of creative agency in critical moments; and of the processes of generating practice based on imaginative thoughts, concepts and musings.

**From the ‘Embargo Cake’ to the ‘Tycoon Cake’: food shortages, changes in everyday diet and new recipes in post-1990 Serbia**

*Dr Ivana Bajic-Hajdukovic (European University Institute, Florence)*

The last decade of the 20th century in Serbia was marked, among other societal phenomena, by tremendous changes in people’s everyday diet and the proliferation of new recipes. This change was a direct consequence of massive pauperization of population, caused by the economic crisis and the UN sanctions imposed in the early 1990s. As a result of rapid pauperization and constant shortages of basic food products in the early 1990s, people had to adjust their diets and to make do without most foods they used to consume until 1990s. Even though the socio-political situation has changed since 2000, with the liberalization of the market and opening of the economy to the world, thus ending the food shortages, the abundance of food in supermarkets today is still out of reach for majority of its citizens because of very high prices of food and monopolization on the food market in Serbia.

**Wine histories: winemaking in western Poland**

*Dr Ewa Kopczynska (Jagiellonian University)*

In postmigrant society of western Poland there is a huge social demand for the “story about homeland”. After collapse of communist ideologies, and when the memories of prewar dwellers are fading away, the regional tradition needs to be revitalized or, simply written, reinvented. For fifty years after WWII the German identity of the region have been erased and wineries disappeared from the social memories. Throughout last decade wineries came back, and the ‘wine identity’ of the region is becoming more and more popular. At the same time there are a few social interpretations, “histories” crystallized around wineries and winemaking. These histories are legitimating wine producing and supporting regional identity but also constitute divisions inside the community. The structure and content of each history reflects the position of social agent using it. In that sense the social interpretation of winemaking became the scene of negotiating regional identity and “domesticating” the new homeland.
State food or status food? Notes on food and imagination policies in Ciudad de la Habana (Cuba)

Dr Giovanna Neri (University of Milano-Bicocca)

This paper analyses how food, subject of policies, plays an essential role in the organization of cuban society and in the construction of an imagined world. Based on my ethnographic fieldwork carried out in Ciudad de la Habana since 2007, the paper shows how Cubans seem to prefer “Status food” - bought in US dollars and above the potential incoming – to “State food” - given by the State through the “libreta” and bought for a few cuban pesos. My ethnographic interviews let me focus on how the State is an object of imagination and how it is involved in the desires sphere of the population.

The island of Cuba is under an economic restriction and a commercial embargo stiffened up in the 1990s by U.S.A. Despite that, according to recent statistics, Cuba is characterized by a high index of human development in relation to education, health, and birth expectations. This complex social, economic, and political situation sets Cuba apart from the rest of the Third World. Alimentation is one of the rights guaranteed by the State that – through the so-called “Canasta Basica” - provides food rations for the daily nutritional needs. Thus, in this paper, I assume that the predilection for “status food” has a political outcome and allows cuban people to express their idea of a new “imagined State”, neither only concentrating on aesthetic issues – fat body or slim body – nor on the creation of individual, social, religious or ethnic relationships.

Food, movement and change in a remote Andean community in Bolivia

Miss Cornelia Nell (University of St. Andrews, Scotland)

During fieldwork in 2008/09 in Cabreca, a small community in the Bolivian Andes, I became fascinated with the ways in which the inhabitants use food in order to position themselves geographically and in relation to other people. My presentation will focus on everyday practices revolving around production and consumption and show that for Cabrequeños food is not only a source of energy; it is used as a medium in order to confirm and challenge social relationships. Rules whether explicitly stated or unspoken are reworked, and social networks are negotiated through foodways and the sharing of food. While permanent movement in the area has always characterised Cabreca lifestyle, attempts to connect to the global world constantly raise new challenges.

In this self-critical reflection on anthropology and on ethnography I ask how legitimate my work is and how the anthropology of food contributes to a deeper understanding of Cabreca life.
Scientific imagination and magical ingredients: towards an anthropology of technofood

Mr Kim Hendrickx (University of Liège)

In January 2010, the European Food Safety Authority (EFSA) was to publish a list of accepted health claims made on industrial food products. Most of these health claims concern the alleged benefits of micronutrients present in or added to industrial food products or functional foods. The first part of this paper will give an overview of innovation and technology in the European food industry with the aim of providing physical or psychological health benefits ‘beyond basic nutrition’. In the second part, food will be looked at through the lens of power. Throughout human history, different authorities have prescribed what one should (not) eat. What is at stake then, when health claims and food become technological? Finally, it will be tentatively argued that an anthropology of technofood should translate the discourse of market, competitiveness and ‘optimized health’ in terms of techno-scientific imagination, magical thinking and (bio) power.

Alimentary rhetorics and creative practices: (re-)imagining the self and the world in a time of crisis

Dr Silvia Barberani (Universita Milano Bicocca)

In contemporary society, characterized by the spread of contradictory discourses around food, by alimentary hyper-reflexivity and by the gradual individualization of food choices and the risks related to them, food is increasingly becoming a means of personal (e.g. nutritionism, scientific and spontaneous dietaries, eating disorders, consumption of industrial organic products) and global (alternative modalities of production and consumption) identity crisis management, as well as a tool that allows the construction of new subjectivities, forms of belonging and planning, and of specific worldviews.

The paper critically examines some of the hegemonic discursive forms (nutritionist rhetoricals, advertising narratives, techniques of food traceability and labeling, certification, speeches which promote alternative food production and consumption) that determine those food choices and consumption practices through which individuals try to create a certain model of self and the world. Food may be considered as a “technology of the self” and alimentary practices may be considered as strategies, creative modes of resistance and subversion of institutionalized structures of power.
Cooking with Bimby and the workings of creativity: a visual ethnography of a demonstration

Dr Monica Truninger (Institute of Social Sciences University of Lisbon)

Bimby (aka Thermomix) has gained wide sales success in many southern European countries and is a kitchen appliance that promises to revolutionize the way people cook. In a period where concerns are raising about the demise of cooking skills, Bimby is being heralded in the media and the Internet as a magic gadget that turns dreadful cooks into notable ‘chefs’. This cooking appliance is directly sold by sales representatives, after a demonstration in future clients’ houses. The demonstration mixes economic, social and cultural elements – a good illustration of the cultural economy workings operating in them. Based upon a case study of a demonstration this paper pays special attention to the vendor’s discourses around frugality and economic crisis along with occurring creativity processes (e.g. improvisation, shortcutting steps in recipes to save money). The empirical material is based on a visual ethnography to record both performative and discursive elements of cooking practices.

W011

The imagined Europe under siege

Convenors: Ms Alexandra Schwell (University of Vienna), Dr Anna Horolets (Warsaw School of Social Sciences and Humanities)

Thu 26th Aug, 11:30-13:00, 14:30-16:00

JHT7

The concept of Europe has always been most concise where it was not defined in contrast to something else. After the end of the Cold War the clear-cut antagonism of East (evil) and West (good) has outlived its usefulness and has been replaced by a number of diffuse threats, all of which target the micro-security of individual citizens, and a diffuse and ubiquitous insecurity that encompasses every part of social life. Immigration, organized crime, and imported terrorism as well as social, ecological and economic threats in this sense are external phenomena, and their intrusion into the community has to be prevented. The EU enlargement process and its aftermath have made the matter even more challenging. But who defines what Europe is and what it is not? How is this categorisation produced, reproduced and institutionalised? And how do the “excluded” react towards, handle and maybe even subvert this categorisation?
Competing discourses on Europe: the divided case of Estonia

Mr Jeroen Moes (European University Institute, Florence)

Historical and cultural context and individual experience are likely to influence the ‘imagination of Europe’. Such discourses exist according to specific social patterns that may critically divide societies into different and competing social constructions of Europe. Is there a transnational discourse on ‘Europe’, and if so, who exactly is part of this discourse? How are these imaginations embedded in processes of identification with (the) nation-state(s) and with Europe?

This study deals with these questions within three specific cases: Italy, the Netherlands, and Estonia. At the time of the EASA2010 conference, the first Estonian fieldwork period will be nearly finished, and this paper therefore reports on the imagination of Europe among Estonians and ‘ethnically Russians’. Special attention will be paid to the use of ‘Europe’ within the discursive divide between these two groups, and to how this is mediated by one’s social group and individual experience.

In search of the heart of Europe: on the new eastern borders of EU

Dr Justyna Straczuk (Polish Academy of Sciences)

The enlargement of European Union with its rhetoric of cultural dialogue enhancement seemed to be a spur to development for multicultural communities in new member states. Nevertheless, many dwellers of cultural borderlands in eastern Poland perceive the activities of EU as contradictory to their own concept of “unified Europe” and regard the new eastern borders of EU as more divisive than integrating.

In this paper I would like to focus on narratives and social practices of the inhabitants of Bielsk Podlaski, a small town on Catholic-Orthodox borderland, who do not accept the vision of their region as a periphery of Europe, rather the very centre of it, a place where two great European cultural traditions, Latin and Byzantine, meet. EU is considered here as an alien and intrusive institution, imposing unnecessary borders, orientalising and excluding the nearest neighbours and cutting them off from the second half of “their” Europe.

Europe and Russia: common values and uncertain future

Dr Veronica Usacheva (Russian Academy of Science)

Historical position of Russia at the periphery in relation to the widely defined West predetermined the domination of the European image and ideas in self-identification of Russians. Nowadays Russian intellectuals still construct their identity in comparison with “European/Western values”. The European Union becomes nowadays an institutionalised version of Europe. Its enlargement has created new challenges to Russian intellectuals, who
feel themselves either excluded from the “European family” or in the role of the only ‘other’ in the dichotomy of East and West. The paper on research in progress explores how Russian intellectuals overcome, negotiate, interpret, compensate and subvert this “exclusion”; define their concept of what it means to be a European etc. I limited my research to materials of Internet forums’ discussions at the sites of mass media (e.g. BBC Russian Service, Vedomosti – Russian newspaper, published jointly with the Wall Street Journal and Financial Times; Russian Newsweek, etc).

**Crisis and imagination: the power of narrative moments**

*Prof Donatella Schmidt (Università di Padova), Dr Giovanna Palutan (Università degli Studi di Genova)*

For decades Europe has been experiencing profound transformations which fall under the rubric of contemporary globalization: new multicultural contexts that have forced the redefinition of national narratives; the substitution of hopes and the inclusion of new histories as the iron curtain was lifted across the Continent. Often overlooked, however, is that this large scale dynamism has deep repercussions on local realities often struggling not to become strange to themselves; such repercussions are particularly visible in the public sphere where conflicts are displayed and where new images of selfhood are constructed. In this context, we query whether Turner’s ‘social drama’ is an applicable model for exploring a range of questions: are the dynamics that are upsetting local space recognizable as crises? And if so, how are they made visible? How can public narrative and performative moments help in overcoming them? How may reflecting upon the past help with imagining the future?

**Roma and Sinti - The ‘Other’ within Europe**

*Mag. Sabrina Kopf (University of Vienna)*

The construction of ‘Europe’ functioning as a container for shared cultural and territorial claims as well as collective identities and memories constitutes a continuing and conflicting endeavour. In this context, the presence of Roma and Sinti in Europe and their historic exclusion have served various ideological and political means. Being defined as the categorical ‘Other’ and a counterpart to Western modernity, the exploitation of Europe’s largest ethnic minority has helped to create European identities and a sense of community. Although the European Union has recognized Roma and Sinti as a ‘true European minority’ and implemented programs to improve the minority’s situation in its member countries, EU policies continue to reproduce negative stereotypes and images of the ‘Other’. By analyzing EU financed Roma projects in Slovakia, the paper examines various reasons for the ethnic group’s perpetuated instrumentalisation and highlights contradictions between official EU rhetoric and the projects’ realities.
Defensive fantasies: discursive enactments of exclusion and identity in imagining Europe

Dr Jeffrey Murer (University of St. Andrews)

“Europe for Europeans!” but which Europe and which Europeans? Across Europe new social and political movements claim that they are “fighting back” or working to “defend” the continent and its political, social and cultural practices. This paper explores the social and linguistic practices of exclusion that delimit the populations to be protected and mark those beyond the collective self, whose very presence is a threat. The paper discusses the interview responses of nearly one thousand young people (from 2009-2010) involved in extra-parliamentary, illiberal politics, with regard to their attitudes about social institutions, societal trust, and legitimate uses of violence. This analysis offers the opportunity to compare the discourses and positions of those who would expel unwelcome social elements, with the perceptions and experiences of those marginalized subjects who are their targets, each articulating a parallel critique of materialism and the need to re-establish community in the face of neo-liberal hyper-individualism.

Finding subsidiarity: reifying competence and shame in a time of crisis

Mr Jeff Katcherian (University of California, Irvine)

In this paper, I will examine the current complexity of the issue of subsidiarity as it pertains to the experimental means by which the European bureaucracy and members of civil society attempt to manage/negotiate “culture” and exclusion under a real and imagined crisis. Since subsidiarity is often invoked by EU bureaucrats in terms of respecting cultural differences and presently seen as a limit to what the EU could put forth as cultural policy due to the members states’ prerogative over culture, my aim is to understand how that limit was understood and practiced by European bureaucratic actors. What is born out of attempts to manage subsidiarity are three discursive modes often discussed by EU bureaucrats and members of civil society: the cultural, the moral, and the temporal. I use these discursive modes to further understand the notions of competence and shame as modes of belonging and exclusion within the EU.
Globalisation, crises and imagination in contemporary social movements

Convenors: Mr Cédric Masse (Instituto de Ciências Sociais da Universidade de Lisboa (ICS-UL), Centro em Rede de Investigaçao em Antropologia (CRIA), Lisboa, Portugal), Mrs Eliane Fernandes Ferreira (Philipps-Universität Marburg)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Rowan Room 2

The intensification of globalisation from the 1990s has contributed to the emergence, until today, of social movements. Globalisation and its related crises have incited people across the world to associate themselves around social movements in order to find alternatives to problems that affect them.

What kind of imaginative processes acting against crises do contemporary social movements propose? How do they look alike? Identities play a role in these processes and are built around particular discourses that generate representations and sense for the actors. Beyond discourses, social movements are a more or less structured space of concrete practices, interactions and mobilisation.

We invite ethnographically rooted papers focusing on identities, practices and mobilisations of social movements in diverse cultural settings.

Indigenous knowledge as local response to globalization in Nigeria/Africa

Dr Geoffrey Nwaka (Abia State University, Uturu)

Globalization is now widely perceived in Africa as a new version of earlier forms of external domination and exploitation. But Marshall Sahlins has rightly emphasized the need for all peoples “to indigenize the forces of global modernity, and turn them to their own ends”, as the real impact of globalization depends largely on the responses developed at the local level. The challenge for Africa is, therefore, how to engage and cope with globalization and other external influences in a way that is compatible with local values and priorities. This paper considers how indigenous knowledge and practice can be put to good use in support of local governance and development in Nigeria. Indigenous knowledge is here used as a model for rethinking and redirecting the development process, and as a way to involve, enable and empower local actors to take part in their own development.

The paper concludes with some general reflections on the indigenous knowledge movement as an appropriate local response to globalization and Western knowledge dominance, and as a way to promote cultural identity and inter-cultural dialogue on African development.
Introducing Suma Qamaña: the contested construction of indigenous knowledge in Bolivia’s state transformation

Ms Eija Maria Ranta-Owusu (Development Studies)

Through Movimiento al Socialismo (MAS) - a conglomeration of social movements, indigenous organizations and trade unions – class- and identity-based movements have assumed state power in contemporary Bolivia. This has led to an introduction of “indigenous knowledge” (vivir bien, suma qamaña), long studied by Andean anthropologists and promoted by indigenous intellectuals and organizations alike, to state policy-making.

In this paper, I examine the contested construction of “indigenous knowledge”, in a context where state/society relations are re-negotiated due to increased role of social movements and indigenous organizations in state (trans-)formation. I will explore how and why contestations and power struggles emerge between and within the executive, social movements and development donors over proper definition of indigenous knowledge along the lines of universal-particular and global-local.

This paper draws on ethnographic fieldwork (2008-2009) among political actors, social movements and development donors in La Paz, Bolivia.

Knowledge of the forest - the endeavour to save a common space

Mrs Eliane Fernandes Ferreira (Philipps-Universität Marburg)

In the 1970’s more and more settlers came to the Brazilian region of the upper Juruá River in search of land and means to earn money. Since then, Indigenous peoples and settlers have lived side by side trying to share a common space. Their different interests, however, have often generated conflicts. Trying to solve this social clash, the Ashaninka people of the Amonia River established the Yorenka Átame (“Knowledge of the Forest”) School in the town of Marechal Thaumaturgo in 2007. This happened because they realized the need to work together and to provide all the neighbouring populations with alternatives aimed at a sustainable use of the natural resources, so that they could live with higher awareness in their own environment.

This paper provides an overview of the cosmographies of the different social groups of the upper Juruá River Region and of their strife for survival.

Identities in crisis? Pride parades and imagination

Dr Begonya Enguix (Universitat Oberta de Catalunya)

In a context of increasing legal equality (including same-sex marriage) and depoliticization of public life, sexual dissidents and LGTB activism in Spain have had to face important changes in identity re-presentation and have adopted new strategies in identity-related practices. All these changes can be seen in LGTB parading.
With this paper based on intensive ethnographic fieldwork we want to focus on the variations in discourses and practices through the analysis of the Madrid and Barcelona Pride parades. Our aim is to pay special attention to organizational aspects, institutional support and founding LGTB activism assumed that both cities have adopted different discursive and organizational strategies. We also pretend to discuss issues related to re-presentation, sociality, consumption and, therefore, identity re-construction in a globalized context in connection with the different and imaginative strategies of mobilisation that are displayed in contemporary Spanish LGTB parading.

**Virtual space and the diversification of student protest forms**

*Dr Gabriel Stoiciu (‘Francisc Rainer’ Anthropological Institute)*

Celebrating forty years since the protests of ‘68 and twenty years since the clash of communist regimes would be suitable pretexts to ask: are there anymore reasons in the “civilized world” to expect such mass protests or we can declare for the first time in history that the youth is pleased with the establishment of the welfare state? I chose University of Nanterre (the place of initiation of ‘68 movements in Paris) to conduct my research as participant observer during my 2008-2009 postdoctoral fellowship. In addition to classic methods, I employed the visual techniques, which enriches the information and can induce a direct empathic state between the viewer and the author.

This diachronic comparison also lead to a discussion about the influence of virtual space over public attitude, to prove how website forums, socialising sites and blogs become the main place of gathering for youth in present time and stimulate their creativity in promoting new forms of protest (as die-in or brain-drain).

**‘The young and successful’: reshaping the public sphere in Republic of Moldova**

*Dr Razvan Dumitru (University College London)*

Disputes over linguistic and national identity have long remained unsettled as discourses and political alliances have been succeeding each other thus redefining the relation between politics and public space in contemporary Moldova. This paper looks into how a group of few individuals, part of Moldova’s new generations, became involved in actively shaping this public space. The apex of their actions was the so-called “twitter revolution”, which affected the course of Moldovan political life in the spring of 2009. Drawing on the cultural archeology of the youth and individual heroism as a patriotic duty formed during the Soviet era (Pilkington 1994), this paper ethnographically details how a few individuals made use of the post-1990s concepts of “success” and of “a self-made person” to promote images of politically active and successful individuals within Moldova. The new image takes advantage of both the moral
imperative constructed about the youth by decades-long Soviet propaganda and the popular images of individual success displayed in the increasingly consumer oriented society.

**Imagining a different kind of globalisation in Portugal: responses to crises from social movements**

*Mr Cédric Masse (Instituto de Ciências Sociais da Universidade de Lisboa (ICS-UL), Centro em Rede de Investigação em Antropologia (CRIA), Lisboa, Portugal)*

According to many specialists, current economic globalisation has provoked several global crises and mainly environmental, social, health, economic, cultural ones. Including, some of them talk about “anthropological crisis”, the whole of humanity being threatened. Parallel to economic globalisation, which is often perceived as a globalisation “from above” built by political and economic elites, other types of globalisation, “from below”, from people around the world, have appeared in opposition to the former.

This paper explores imaginative responses to globalisation developed within the Portuguese social movements. Drawing on an ongoing research on different Portuguese social movements related to alter-globalisation, I will analyse the ideas that seem to belong to the transnational alter-globalisation movement as well as those that are more specific of the Portuguese reality. Focusing on the movements’ action, I aim to show what causes and interests provoke these dynamics of imagination and reaction against the status quo.

**Social movements in Mexico and the making of rights**

*Dr Lars Leer (Finnmark University College)*

The struggle of the Popular Assembly of the Peoples of Oaxaca (APPO) in the state of Oaxaca and The Movement of Atenco (FPDT) in the state of Mexico have been given different anthropological interpretations. These two social movements were formed in a process of great complexity by lower and middle-class people, including indigenous groups, peasants, women, intellectuals and artists. APPO and FPDT challenged the criminalization of social protest and human rights abuses committed by the Mexican state.

By means of video testimonies, literary activism and appropriation of transnational human rights networks, APPO and FPDT allowed previously silenced groups the right to speak, using alternative frameworks of cultural and political participation that redefined perceptions of democracy and legality. This paper explores the resurgence of these movements, and discusses multiple structural and conjunctural factors which contributed to differences in their internal organization.
‘Gaza in Oslo’: social imaginaries in the political engagement of Norwegian minority youth

Dr Christine M Jacobsen (University of Bergen)

In winter 2009 thousands of people took to the streets of Oslo to demonstrate against the Israeli invasion of Gaza. Young people of visible minority and Muslim background were central actors in the demonstrations. The public manifestation of Muslim identities and symbols during the demonstrations, and clashes between some of the young demonstrators and the police, fuelled already polarized debates about the integration of immigrant youth and Islamic radicalism in the Norwegian public debate. In this paper we investigate how social imaginaries related to Islam, secular leftist internationalism, and integration nations mediated engagement in the Gaza question. Based on ethnographic fieldwork and web-ethnography we follow the engagement of youth organised in a multi-ethnic Oslo mosque on- and off-line. Challenging the framing of the demonstrations within a conventional migration and integration paradigm, we analyse the Gaza-mobilization in light of the concept of social imaginaries and transnational social movements theory.

W013

Death and imagination: creative strategies to embrace and avoid the crisis of death

Convenors: Dr Chiara Garattini (UCD), Dr John Troyer (University of Bath)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Creativity and mortality have co-existed since the dawn of time. The social sciences often explain imaginative elaborations on the subject of death as a tool for resolving the “crisis of death” at a personal and social level. Along this line of argument, the crisis of death is more acutely problematic when there is a crisis of imagination. Western social attitudes towards death are said to be characterised by denial and refusal. Technology and medicine are often instrumental in this dilemma as they both allegedly reinforce our reluctance in accepting death as part of life. On the other hand, there is a sort of expectation that non-western societies never “deny” death but instead “face” it in an elaborate and imaginative manner.

In this workshop we want to challenge these concepts and would like instead to explore the following ideas: how the human imagination is used to avoid thinking about death and how individuals constantly think about death through these same creative impulses. This paradoxical phenomenon becomes especially evident in the Western media, where death related themes become everyday entertainment. Our goal is to explore how individuals create concepts
of death that do everything but think about death, while at other times embracing all its creative potentialities. Finally, we want to argue that many people deploy both of these “strategies” and that these activities necessarily overlap.

**Engaging paradoxes of grief: ritual from hospice & bereavement spaces**

*Ms Catherine Dean-Haidet (The Ohio State University)*

Narratives of grief and loss attest to several possible paradoxes or irreconcilable tensions for bereaved individuals. These may include a sense of presence in absence, past in present, fullness in emptiness, and self as separate yet united with the deceased. Rituals of loss and mourning can give language, form, and structure to paradox and changed relationships after a death. Contemporary American hospice and bereavement spaces are cultural sites for negotiating meanings of death, dying, grief, and loss. By using examples from ethnographic fieldwork and interviews collected at two sites in central Ohio, this paper presents evidence of creative practices for learning to live with paradox, contradiction, and the inexplicable after a death. Practices such as storytelling, painting, quilting, yoga, music, energy healing, and equine therapy are discussed. I argue that emerging bereavement ritual engages imagination, affect, and the body in ways that acknowledge and honor continuing internal relations with the deceased while marking transformation of the bereaved individual.

**When life crisis meets environmental crisis: imagining death and ecological immortality in Japanese tree-burial**

*Mr Sebastien Boret (Oxford Brookes University)*

This paper investigates how environmental crisis has become the locus of creative ideas and practices of death within Japanese society. In a country where ancestor worship is the conventional way of death, a proliferation of new non-ancestral funerals has taken place since the 1990s. One of the most innovative ways of celebrating death is tree burial (jumokusō). In tree-burial, the customary ancestral tombstone is replaced by a tree and the graveyards become vast forestlands, what I refer to as ecological cemeteries. Among jumokusō adherents, the subject of death seems initially concealed by narratives of and praxis for the regeneration of a forest and its biodiversity. Reconciling the creative powers of life and death, however, this paper concludes that Japanese tree-burial provides individuals with the prospect of ecological immortality, in which one’s own death is an instrument for the regeneration of life within a cycle of nature.
Places and cult of the dead in Piedmont: what funerary culture for the future?

Dr Alessandro Gusman (University of Turin), Dr Cristina Vargas (Università degli Studi di Torino)

The paper is based on a two-year research focused on ethnographic study of eight cemeteries in Piedmont (Italy).

Cemetery expresses contemporary social attitudes towards death; its construction is embedded within complex dynamics of social interaction and self representation at the collective and individual level.

Even if cemetery is connoted by the presence of the dead, there are spaces for creativity and imagination. For social actors, the construction of a “place of the dead” offers the opportunity to “construct an idealised map of the permanent social order” (Bloch & Parry 1982:35) and to localize personal memories in a collective space. It is possible to observe a wide range of personal, familiar and social strategies in the process of coping with the bereavement.

Somehow, it is necessary to find a way of keeping together the collective places, rites and responses to death and the individual, intimate and painful, experience: “denying”, “facing” or “avoiding” the idea of death do not appear as opposites, but as different, overlapping, aspects of a complex process.

Un interespace de la mémoire: les sépultures des cimetières Parisiens

Miss Antonella Grossi (Messina University (Italy))

Le rapport proposé est un produit partiel de l’année de terrain réalisé dans les cimetières de la ville de Paris. Le constat permet de voir combien les réactions à la mort se déclenchent en un mécanisme né de la rencontre entre la réalité de la mort et son évocation répétée, donnant ainsi naissance à une « matérialité imaginative » qui remplace le caractère concret de la perte : la tombe est le lieu, privé et publique, où l’on observe cette création matérielle de l’absence. Par une réflexion sur les dynamiques impliquées dans ces stratégies créatives, s’offre une lecture de la manière dont la finitude se transforme dans un autre ordre, en une « nouvelle présence ».

Cette approche de la mémoire conduit, en outre, à étudier la vulnérabilité des frontières entre les catégories du réel et de l’imaginaire, de l’individuel et du social, contribuant à expliquer la complexité de la pensée et de l’agir «non dichotomique».

Burial as wedding: a creative ritual solution to an existential crisis

Prof Gheorghita Geană (University of Bucharest, Institute of Anthropology)

A moving ritual is performed in Romanian folk culture: when a young person dies before being married, his/her burial is combined with a simulated wedding. Thus, the dead is dressed like a bridegroom/respectively like a bride and a young fir tree is thrust upon the grave. Based on
“Miorița” (The Ewe Lamb) - the Romanians’ national ballad, where such an episode occurs -, Mircea Eliade called this ritual (in French) “les noces mioritiques” (in English: “mioritical wedding”). The signification of the mioritical wedding is related to the order of crucial events in human life: birth-marriage-death. An accidental death can trouble this natural succession. Nevertheless, the human being is able to restore the necessary order by defying fatality and drawing toward coincidence the burial and the wedding. As a particular case of the rites of passage, the mioritical wedding proves the creative force that a ritual can involve.

**Fear and prayers: negotiating with the dead in Apiao, Chiloé, southern Chile**

*Dr Giovanna Bacchiddu (St. Andrews University)*

Apiao people exorcise their fear of death by protecting themselves from the dead’s wrath. After death, individuals turn into animas, spirits, that can haunt the living – unless they are properly taken care of. This paper describes the beliefs surrounding death and the dead for a small Catholic community. The dead have ambivalent powers: just like God and the local miraculous saints, they can be both benevolent and revengeful. They can be placated through offerings and prayers sessions, called novenas. These represent the chance to negotiate with the supernatural, and enact the fundamental social value of actively remembering. The novenas entail inviting and attending many people, and spending vast amounts of money to honour the dead. The celebrations that accompany the prayers -ritual consumption of food and alcohol – allow individuals to strengthen their alliances with other individuals, in respect to the strict reciprocity rule that governs interaction in Apiao.

**The triumph of death? The living and the dead among Lithuanian rural Catholics**

*Ms Lina Pranaityte (Max Planck Institute for Social Anthropology)*

Far from accepting Catholic doctrinal notions of death as full explanations, rural Lithuanian Catholics practice a form of bricolage rooted in personal experiences of death and the afterlife. Knowledge obtained from communicating with the dead in dreams, and stories of feeling the physical presence of the deceased are often more significant for them than dogmatic preachings about this-worldly life and the beyond. This paper focuses on exchange transactions and forms of communication between the living and the dead in rural Lithuanian villages. I argue that these practices can also be understood as ways of ‘taming death’. The exchange practices connecting the church, priests and the deceased are conceptualized as ways to support and restore institutional order, but also to recreate a cosmological order based in extra-institutional ideas about death.
Life experiences in facing death among People Living with HIV and AIDS (PLWHA) in the Ashanti region of Ghana

Mr Benjamin Kwansa (University of Amsterdam)

The majority of PLWHA who enroll onto Antiretroviral Therapy (ART), to a large extent, regain their health and social status ensuring that they postpone (and at times avoid) death, mainly physical and social. To achieve this, some of these PLWHA have developed creative strategies, some of which poses both individual and public health concerns. On the other hand, some PLWHA have also not been “too lucky on the antiretrovirals”. They suffer a combination of side-effects of the medicines and also society’s scorn due to the high levels of stigma associated with the infection.

This paper, drawn from extensive periods of ethnographic fieldwork, describes the life experiences of these groups of PLWHA, showing in detail their concerns (and imaginations) with regards to “facing and avoiding death”. The paper argues that among the majority of PLWHA in Ghana, the thought of dying rather spurs them on to fight to live.

Enjoying the death of the others? Some anthropological reflections around the volunteer work with dying patients

Mr Yannis Papadaniel (Université de Lausanne)

My contribution aims to explore the activities of volunteers who work with people who are terminally ill and dying in Switzerland. I will focus more specifically on the following two research questions:

a) How and Why do the volunteers cope with the constant presence of death in their everyday lives?

b) How does death come to be presented as an “attractive” and creative outcome in palliative care contexts?

In order to answer these questions, I will present some results based on an ethnographic research. For three years I have been indeed engaged in a participant observation in four volunteers associations in Lausanne, Switzerland. As such I will explore these two questions further by examining the meanings that the volunteers attach to their own practices.

Death, crisis, rhetoric

Dr Arnar Árnason (Aberdeen University), Dr Sigurjon Hafsteinsson (University of Iceland), Dr Tinna Gretarsdottir (University of Iceland)

Death is an example of what Carrithers has recently referred to as the vicissitudes of life. Individual deaths and mortality more generally frequently demand a response, an attempt to account for their happening, an attempt to make sense of. Evoking Carrithers’s anthropological
reworking of the notion of rhetoric as the process of convincing self and others, this paper investigates contemporary engagement with death in Iceland. Looking at internet memorial sites, newspaper obituaries and other forms of memorialisation, the paper uses the notion of rhetoric as an analytical tool. Particular attention will be paid to the figure of eternity in its dual sense of death and timelessness as an important element of death in Iceland in the context of economic and political crisis.

**Labor contention and the inversion of this world: anthropologizing the France Telecom suicide wave of 2009**

*Mr Frederick Schulze (Central European University)*

This paper contends that the many suicides suffered by the France Telecom workforce in 2009 and their subsequent importance in the labor protests and Syndicate actions which followed can be better understood with a critical appraisal of the power realities of modern capitalist production and a re-appraisal of the perennial Anthropological concept of ritual sacrifice. In sum, I argue that the suicides were adopted into the France Telecom labor cosmology as sacrifices and hence served to condemn the totalizing and embodied power apparatus of the company by purifying the worker-as-soul. The end result of this conversion is the creation of a field of authority through which aggressive tactics of labor contention were legitimized and even necessitated.

**Absenting death and visualizing ghosts**

*Ms Michele Hanks (University of Illinois Urbana-Champaign)*

In contemporary England, there has been an explosion of interest in all things ghostly and paranormal. Self-fashioned groups of amateur ghost hunters regularly attempt to ‘scientifically’ document the existence of ghosts. The paradox of ghost hunting is that death is at once central and yet strangely absent. Ghost hunters interpret death as the condition of possibility that enables the emergence of ghosts and, yet, in the course of ghost hunting, discussions of death remain absent. This paper argues that contemporary popular technoscientific engagements with ghosts paradoxically render death invisible, while seeking to visualize the traces of dead individuals. Death becomes implicitly incorporated into a naturalizing and technoscientifically mediated discourse that renders the crisis of death incidental in a naturally unfolding human trajectory that does not end in death. By setting out to experience and document ghosts, ghost hunters creatively transform the absences engendered by death into fertile fields ripe for ‘scientific’ documentation.
W014

Spirituality against religion: the role of gender and power

Convenors: Dr Anna Fedele (CRIA - Lisbon University Institute, GSPM - Ecole des Hautes Etudes en Sciences Sociales, Paris), Dr Kim Knibbe (Vrije Universiteit)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Science PCT

In social sciences, the debates about the increasing popularity of alternative spiritualities and the fate of religion in Europe and Northern America has in the past few years been dominated by the thesis that posits a ‘shift’ from religion, recognizing a transcendent authority outside the self, to spirituality, focused on the inner self as the ultimate authority. This shift is furthermore linked to a broad array of attitudes (Paul Heelas et al. 2005, Peter Berger et al. 2008: 14-15). However, we might wonder whether this thesis does not in fact replicate the internal discourses of alternative spiritualities, obscuring the ways in which the fields of alternative spiritualities are themselves socially structured and the role of various kinds of power in them. What kinds of critique are embedded within the distinction between ‘religion’ and ‘spirituality’? How can we theorize about power in these settings? Gender, for example, is one issue that is hardly addressed except descriptively. Although people might be searching for a ‘religion without power’, from a social scientific point of view there is no such thing as religion without power.

In this panel we want to address the question how the categories ‘religion’ and ‘spirituality’ are constructed, how this relates to gender and what theories of power to bring to this field. We invite papers rooted in ethnographic research that explicitly discuss processes of (gendered) power in “New Age” or Neopagan movements or other social and religious movements using the distinction/opposition between religion and spirituality.

Restyling religion and gender orders in Mexico: spirituality and masculinity in ‘addict-to-addict’ therapeutic communities

Dr Ethan Sharp (University of Texas Pan American)

In Mexico, Alcoholics Anonymous has provided a means to forge communities of men that can support individualistic forms of spirituality and resist religious orthodoxy. In recent years, in response to the increasing illicit consumption of certain drugs in Mexico, and the urgency of the war on drugs, AA has generated more and a wider variety of therapeutic communities that employ 12 step programs to treat addictions. The most popular programs remove addicts from their friends and families for several months, and build bonds among men through “addict-to-addict “interactions that can sustain long-term recoveries. Drawing on observations and
interviews that I have been conducting in one of the programs in Monterrey for six months, this paper traces the intersecting ways in which participants in the program formulate and practice spirituality, find places within the hierarchies of the therapeutic community, and reestablish subtly patriarchal relationships with their mothers, wives and/or girlfriends.

**Spirituality within religion: gendered responses to a Greek spiritual revolution**

*Dr Eugenia Roussou (University College, London)*

It has been argued that alternative spiritualities are gradually taking over traditional forms of religion in the contemporary world. In most of Europe and North America this shift to spirituality is accompanied by a more articulated renunciation of the dominant religion and dramatic decrease of church attendance. Greece, however, seems to go through a different ‘spiritual revolution’ (Heelas and Woodhead 2005). New Age spirituality, which has recently appeared in the contemporary Greek religioscape, is mostly accommodated within the prevailing religion of the country, Orthodox Christianity. My paper offers an ethnographic and theoretical account of a distinctive movement in Greece, where religion and spirituality appear to be corresponding to rather than resisting one another. I aim to present a unique case of spiritual amalgamation between Orthodox Christian religion and New Age spirituality, while investigating the diverse forms of power that are involved, and the role which gendered identity plays in the process.

**Authority in alternative spiritualities: fact or fiction?**

*Mr Austin Buscher (Claremont Graduate University)*

In alternative spiritualities, the locus of authority is frequently taken from the supernatural realm and placed within the believer’s hands. The freedom which comes from this inversion brings with it a number of problems. Namely, who is in charge if everyone has equal authority? Thus, a power structure becomes necessary within the traditions of alternative spiritualities, whether formally recognized or not. However, how authority is created varies from group to group.

This paper will look at the formation of various power structures, based on field research performed in the greater Los Angeles area, and examine them through feminist theoretical critiques, through sociological theories found in Charles Taylor’s A Secular Age, and through psychological methodology based on the work of Jonathan Haidt. By looking at the way in which power structures are formed in “power-less” religions, we can better understand the way in which gender plays a role in this construction.
Spirituality, charisma and gender in a Jewish spiritual renewal community in Israel

Ms Rachel Werczberger (The Hebrew University of Jerusalem)

On May 2006, Rabbi David V., the leader of Ruch-Halev community – a Jewish Spiritual Renewal community based in Israel, was accused of abusing several of the community’s female workers and students. Consequently, Rabbi David was fired from his position as leader and teacher of the community.

Prior to the scandal, Rabbi David was also known among the Jewish Renewal circles for his engagement with issues of Eros and sexuality. Using pervasive Kabbalistic imagery of feminine spirituality (the Shechinah), Rabbi David emphasized the importance of physical and sensual pleasure coupled with spiritual development for a Jewish renewal.

Using my ethnography on Ruch-Halev, my lecture will discuss the inherent contradictions between contemporary spirituality’s discourse on gender equality and feminine spirituality and the actual dynamics of charismatic leadership and male dominance, in a community which attempted to integrate between NA spirituality and Jewish religious traditions.

Cultivating the sacred: gender, power and ritualisation in women’s-only spaces

Miss Asa Trulsson (General history and anthropology of religion)

Contemporary scholars of ritual stress the fact that ritualisation always involves negotiations of power and further authority. Yet, scholars of alternative spirituality have rarely devoted space to strategic processes of ritualisation, but rather pursued text-oriented approaches which focus on discourses of participants. This paper argues for a practice-oriented approach, where primacy is given to ritualisation and the power inherited in such processes, and uses example from my own fieldwork in women-only workshops in England. I argue that even though women are involved in critique towards mainstream religious institutions, their actual interaction differs little from religious life outside normative confines of theological exegesis. In fact, if religion and spirituality is regarded less as a coherent system of beliefs and instead located in practice, the opposition between the two dissolves. The paper will however discuss how certain practices are authorised as religious, how dispositions are cultivated, power negotiated and certain schemes embodied.

Astro TV in Holland: spirituality, power, and gender

Dr Frans Jespers (Radboud Universiteit Nijmegen)

In Holland and other European countries, since some years daily commercial services are broadcasted in a show called Astro TV. Clients dial, and a psychic offers an advice derived from spirits or signs of the zodiac. Spirituality has here two senses: care for one’s psychological balance (‘reinforcement’), and contacts with energies or spirits from beyond. Although it
does not look like established religion, it requires a strong belief in secret knowledge and higher forces. I use the theory of Bourdieu to trace power aspects, and that of Woodhead for gender. I analyse the biographies of the psychics and the idea of enjoying spirituality. ‘Power’ is exercised on two levels: (1) psychics treating clients; (2) strong symbolical influence of the producers. Most participants are women, because of the holistic view of life, corporeal symbolism, emotional treatment, and the ideals of independence and enjoyment.

**The power of the Goddess in the city**

*Dr Victoria Hegner*

The paper will concentrate on contemporary solitary witchcraft within the urban context of Berlin. It will explicate the practices and concepts of magic and the underlying notions of power. The paper will particularly draw attention to individuals and loosely knitted together groups that clearly position themselves as feminist activists. By ethnographically portraying different forms of witchcraft magic and their interplay with feminism I will distinguish between ideas and structures of power that have to be understood within Freudo-Marxist terms and those that have to more adequately be analyzed within Foucauldian terms. There, I want to indicate the importance of the local context – the city – that brings about those fluid practice of magic and power and thus of spirituality. Spirituality there, forms an analytical axis with religion. Hence, feminist witchcraft, as I look upon it – puts forward a specific form spirituality in terms of a great transcendence (Luckmann (1991), Knoblauch (2009)). In doing so, witchcraft has to be understood as a religion (founding myth, differentiated, dynamic cosmology, syncretism) (Hutton(1999)).

**The power of submission: personal growth and the issue of power among Umbanda practitioners in Paris**

*Ms Viola Teisenhoffer (LESC (CNRS) / Université Paris Ouest Nanterre La Défense)*

In France, Umbanda represents an attractive religious alternative for French weary of catholicism who undertake a spiritual quest enrolling in New Age practices in order to achieve what they call spiritual development. Participants seek to achieve well-being and balance, or health in its broadest sense, conveyed by mediumistic development which is, in this context, equivalent to spiritual growth. Although devotees intend to integrate an egalitarian spiritual brotherhood, field data shows that spiritual growth defines power relations within the shrine house. It is what determines the groups’ particular organization, as well as the modalities of the transmission of ritual and theological knowledge, the former being characterized by a permanent tension between submission and empowerment, and the latter by that of encouragement and coercion. This paper aims to analyze the intricate relations between these
antinomies in order to show that submission is the token of power among French Umbanda practitioners.

‘Daughters of saints’: women and religious power in the afro-Brazilian religions in Portugal

Dr Clara Saraiva (Institute for Scientific Tropical Research/CRIA-UNL-FCSH Lisbon)

The Afro-Brazilian religions that entered Portugal in the last 20 years are becoming more and more popular. The temples are full with Portuguese followers who, for the most part, were previously believers in the Catholic church, but came to the afro-Brazilian cults by means of other experiences, namely New Age practices. The great majority are women. It is also women that tend to play a more important role in all the therapeutic practices within these religions, which incorporate many practices considered by themselves close to New Age practices. Keeping this in mind this paper will analyse the way these women relate their recent Afro-Brazilian believes and New Age practices to their former catholic belonging; furthermore, it will also explore how these women feel empowered by their role within these religions, but at the same time talk about their “spiritual power and capacities”, which they feel goes beyond any structured religion.

Gender and power: Brahma Kumaris spirituality and Hinduism in Portugal

Dr Inês Lourenço (CRIA-ISCTE/IUL)

This paper relies on a compared ethnography on the Gujarati Hindu diaspora in Portugal and on the Portuguese stream of the international movement of Indian origin Brahma Kumaris. This comparison allows an analysis of the key role played by women in the construction of gender identities.

Gujarati Hindu women in Portugal are ascribed new status through religion, as the perpetuators of what is perceived as traditional knowledge, seen as the depositories of traditional wisdom through spiritual and ritual experience that they have acquired over the years. Furthermore, they guarantee the upholding of a patriarchal ideology within transnational networks framed by a conservative ideology in the process of negotiation of cultural and religious belonging. On the other hand, women who converted to the Brahma Kumaris movement in Portugal redefined their gender roles, challenging traditional social and familiar patterns of womanhood, and achieving new female identities based on power and agency.
The pursuit of spirituality toward membership and community participation: biographies of Soka Gakkai members in Spain

Dr Monica Cornejo (Universidad Complutense de Madrid)

Many contemporary spiritual biographies seem to be motivated by the individualist pursuit of spirituality. This is commonplace in the discourses about the “New Age” and also among members of the Soka Gakkai. Many of them represent their own practices and beliefs as a result of a personal process through several holistic disciplines, spiritual ideologies, body techniques, esoteric knowledge and so on. Nonetheless, these processes flow into the community-based experience of Buddhism, re-framing the memory of and sense of individualistic search for spirituality. Taking these biographies as a starting point, I set out to explore the thesis of Heelas and Woodhead on the opposition between “subjective-life model” and “life-as model”. Special attention will be given to the tension between individualistic pursuit and community-based experience, focusing on some common elements of these biographies, such as the empowerment of the individual and the Catholic background of many of those followers of Nichiren Buddhism in Spain.

W015

The other within the other: creative alternatives in the Balkans and post communist Europe

Convenors: Mr David Murphy (National University of Ireland), Mr Rajko Mursic (University of Ljubljana)

Wed 25th Aug, 11:30-13:00, 14:30-16:00

JHT3

Twenty years after the fall of Real-Socialism and forty years after the student revolts, Europe and the world are facing a crisis in capitalist production. Hopes that arose with the Velvet Revolution were not fulfilled and former socialist countries are still somehow either patronised or ignored by the well-developed Western countries.

Following decades of struggle for freedom of expression, a multitude of local responses to the commercialisation of all aspects of life have appeared, offering symbolic alternatives to a dominant profit-making order.

Most vivid among these local responses are perhaps popular music scenes which often acquire and function as forms of ‘politics by other means’, especially in cases whereby political apathy is the norm amongst certain age groups.
Alternative centers and scenes, the various hidden worlds at the heart of Europe offer an imaginative response to the collapse of forms of belonging that held mass appeal during the communist era and during the years of transition.

The workshop proposes to discuss creative ‘scenes’ in the Balkans and Eastern Europe with a specific focus on art, (alternative) music, media and public activities in which the local actors – regardless of age – transcend their marginalised position(s), through a creative ‘othering’ of their position marked by a perception from the centers as ‘the Other’ of Europe. Recent ethnographic, historical or analytical studies of popular music scenes, art worlds and any other forms of creative cultural resistance in the Balkans and Eastern Europe are warmly welcome.

At the heart of Europe: the limits of expression in far-right music scenes

*Mr David Murphy (National University of Ireland)*

On the 25th of August 2007 when Sibiu in Romania was the European Capital of Culture, an event took place just several kms from the centre in which hundreds of young music fans came together for a Pagan Metal festival. Although a largely peaceful affair, this quasi-private music festival was an example of the mixing of music and extreme right wing politics, with hundreds of fans chanting ‘seig heil’ in unison with some of the bands performing.

This paper will form the basis of a discussion/observation on the effect of anti-fascist legislation enacted within EU member states, and on the wider sets of meanings inherent in provocative music scenes. For example the production of alterity within music scenes, and by what criteria should these actions by studied and analyzed in light of the rise of European Neo-nationalism?

Private exhibiting and initiatives: creative alternatives to institutional modes of representing the other/one-self in Serbia

*Mrs Emilia Epstajn (The Museum of African Art)*

The presentation will analyze the private/individual initiatives that have in the past years taken the form of “private museums” open to the public. These projects are in fact a form of ‘freedom of expression’ outside the ordered/structured/logistical framework of the ‘bastions’ of national heritage i.e. government funded National Museums, Specialized Museums, etc. Such projects have already taken different shapes: the private collection of African Art belonging to collector Branko Najhold, the Macura Museum in Novi Banovci, the self-sustaining family museum in Novi Bečej – as a few examples to be analyzed. There have been previous examples of creative spaces/scenes outside the system (The Family of the Clear Streams), however, this paper will aim to investigate the circumstances of their occurrence, their ‘missions’, the domains of creative, social, ‘political’ activism, as well as ways in which they have (in certain cases) come under the patronage of state funding.
Crisis and imagination

The politics of Carnival

*Prof Anita Sujoldzic (Institute for Anthropological Research)*

Carnivals are a type of events using highly symbolic and inventive modes of expression that offer an opportunity to study social representation through a political perspective. They have become increasingly popular in post-socialist Croatia, as one of major forms of substitution for not only the broken forms of community life that had existed before the regime change but also for the loss of self-esteem grounded in the membership of communities socialist working-class identity that collapsed with the shift to capitalist free market structures, thus eventually operating as the public platform for the re-creation of post-socialist local identity. This paper approaches carnival practices in Croatia analytically as an occasion when social representations of society and power can be shown with all their complexity and contradictions. It particularly focuses on the processes of othering disclosed behind the masks.

Cultural creativity as an interaction between ‘centre’ and ‘periphery’ in Poland

*Miss Weronika Plińska (University of Warsaw)*

I would like to examine the everyday life creativity (Löfgren 2001, Liep 2001) observed in village areas of central Poland. I would like to take into account the different ways in which the idea of cultural creativity is being described and shared by – on one hand – Polish cultural animators (activists and engaged artists coming from Warsaw) who lead participatory arts projects in the “periphery”, and – on the other hand – by local activists and social actors with their own sense of creativity and aesthetics (see Willis 1998). The cultural animation as an idea of “active culture” was born in Poland in the Polish counterculture of the 1960s and 1970s, however, it was also strongly rooted in past tradition. Cultural animation projects started to have a more visible impact In the 1990s, with the rising number of projects led by NGOs financed by the EU or state grants (Crehan 2006).

‘Returning to roots’ in post-Soviet Russia

*Dr Paul Kroopkin (Center for Modernity Studies)*

The current social transformation pushed majority of Russian people to a profound identity crisis, and caused a significant fragmentation of the Russian society. The mental and behavioral patterns of a significant portion of society’s lower strata, adversely affected by the social changes, can be interpreted as a form of “ancestor worship”. These people tend to rally around chosen periods of Russian history (“Golden Ages”) and appropriate “true ancestors”. For every “Golden Age” there are collections of corresponding glorifying texts, which are of a “sacred” nature and devoid of application of criticism. Numerous senseless “flaming” threads of pseudo-historical debates on the Internet can be understood as rituals, which people use to worship
their own “ancestors” with unrestrained praise, as well as through disparaging the “ancestors” and beliefs of other groups.

This presentation provides a classification of such identities, and proposes explanatory models for their genesis and sustainable reproduction.

**W016**

**Envisioning the future, and hope**

*Convenors: Dr Anselma Gallinat (Newcastle University), Dr Frances Pine (Goldsmiths College, University of London)*

*Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00*

*Rye Hall Lecture Theatre*

Great upheavals and crisis always require a reimagining of past, present and future. This becomes visible in re-writings of the past that serve to (re)legitimise the new or old order in the present. Such re-writings that serve political purposes contain narratives of the future, which provide for hope. For example, governments may create narratives of the nation that support their rule by giving hopes for ‘better’ lives to their subjects.

This workshop will explore how groups, institutions, political parties, governments or states create futures in order to deal with upheavals or crises. It will consider the present-day purposes of these futures. It may also consider the social and political impact of lost hopes and despair. Following Appadurai’s argument that modern-day democracy is linked to hope, the workshop invites in particular papers, which explore questions of producing, re-creating, or loosing and destructing hope through narratives of the future within democratic nation-states, whatever democratic may mean.

**Spaces of loss, spaces of hope**

*Dr Frances Pine (Goldsmiths College, University of London), Dr Victoria Goddard (Goldsmiths College, University of London)*

This paper is concerned with particular spaces and places in the former socialist world (particularly in Poland) which were enshrouded in silence or even erased during the socialism period, but which are now being rebuilt, re-constructed, and actively remembered as both spaces of loss and grief, and as spaces of hope. One particular aspect of this process of reconfiguration of the past which I want to address concerns the tension between commemoration of past loss, and possible focus on future hope, in particular memorial sites on the one hand, and commodification of spaces, for instance the transformation of factories into shopping malls, designer housing, or art galleries, on the other.
The future of Kyrgyz summer pastures and hydropower: between invoking paradise and state capture

Ms Jeanne Féaux de la Croix (St. Andrews University)

Since the collapse of the Soviet vision of utopia, how have citizens of Kyrgyzstan, Central Asia’s ‘island of democracy’ recast their future? I investigate this in relation to Kyrgyzstan’s two greatest resources: water and pasture. Soviet and post-soviet dams reflect aspirations to modernize Kyrgyzstan. But these dams flood pastures, the other mainstay of the rural economy, which is imagined as part of eternal Kyrgyzstan. Pastures also cause great concern: how to maintain them as a source of wealth and beauty in the future? In both types of places, the role of state agencies in regulating Kyrgyzstan’s future is heavily disputed.

Based on three years of fieldwork, I analyse the view points of dam workers, herders, government and international actors. Drawing out the contested hopes invested in pasture and dams, I argue there is no simple equation between hydropower and ‘modernity’, grasslands and ‘tradition’.

Materializing the future: politics of the future and the construction of Astana

Mr Mateusz Laszczkowski (Max Planck Institute for Social Anthropology)

This paper examines the politics of the future in the construction of new quarters in Kazakhstan’s capital, Astana. Astana has been proclaimed a ‘city of the future’ in official discourse, and a beachhead of a renewed, prosperous future Kazakhstan. However, there is another, broader and subtler politics of the future to Astana, the effects of which extend beyond official rhetoric and agendas. After a crisis of the sense of societal order and direction following the breakup of the USSR, the construction of Astana now allows many Kazakhstani to imagine exciting personal futures, in connection to a state-framed collective future. These futurities are envisaged as a nexus of material and moral transformations. In a kind of self-directed creative denial of coevalness, Astanaians discard the present as already a passing. Thus current power arrangements can be perpetuated in a temporal limbo while the future takes material shape in the under-construction built environment.

The good innocent nation facing the civilization of death: interpreting pro-life movement in contemporary Poland

Dr Kinga Sekerdej (Max Planck Institute for Social Anthropology)

The abortion debate in Poland has been one of the issues polarizing the society since the transformation in 1989. Prolife activists are often ridiculed as fanatic, mostly women beyond their reproductive age. Their actions are seen as blind obedience to religious or political
authorities rather than an expression of their true concerns. Instead, I argue that their activities can be framed and interpreted in a time-related context. Relating to the present, the engagement in prolife movement is, among other factors, an expression of agency within a marginalized group; marginalized because of age, gender and often illness. Far from being passive, they place prayer as the central and most reliable action in producing change. The future is addressed explicitly, not only in the widespread expression “children are our future”, but also because what is perceived to be at stake is the well-being or even the existence of “the nation”. These actions in turn, along with the employed rhetoric recreate a familiar world and invoke the past of socialism, reimagined as having a clear and easily identifiable enemy (then communism, now “the Civilization of Death”) and clear, undiffused goals of overcoming and surviving these threats. The presentation is based on ethnographic research among religiously motivated prolife activists in Krakow.

**Reaching into Pandora’s Box: the place of hope in the space of trauma**

*Dr Fiona Murphy*

This paper begins with questioning the somewhat problematic relationship between hope and traumatic experience. Through an ethnographic analysis of Australia’s Stolen Generations, it will examine the place of hope in lives fractured by the force of removal and trauma. Hope is traditionally examined as a future oriented disposition, a sentiment, belief, and emotion which binds us to an imagined future and lifts us from the intricacies of the present, at the very least for a moment. Trauma, on the other hand, is the forceful repetition of the past. Hope in traumatic experience, is ultimately about changing outcomes. My respondents have experienced hopelessness and despair throughout their lives as Stolen Children; hope, is what allowed many of them to survive. This paper will conclude with a reflection on how hope was articulated through the recent Federal apology, in the quest for reparations, and the discourse of reconciliation.

**The Revolution will not be jeopardized: hope and struggle on a revolutionary university**

*Ms Mariya Ivancheva (Central European University)*

This paper presents an ethnography of the Bolivarian University in Venezuela (UBV) and the ways in which academic intellectuals and students on this new ‘Cahvista’ university frame and perform the Bolivarian Revolution. I show how the ‘subjects of the revolution’ struggle not to create established institutional structures. Instead they consider their university community as an anti-structure to the eternal enemy of capitalism. This struggle against the institutionalization of the revolution can be seen as an attempt to preserve the stage of liminality. UBV is framed vis-a-vis a vision of the profound crisis of advanced capitalist
society and in quixotic hope for emancipation of and solidarity with ‘the wretched of the earth’. Yet, on the ground students and professors are entrapped in a daily struggle against the replication of the distinctions and organization structures of the same capitalist system, which the university institution has traditionally served to reproduce.

**Mis-matching hopes in eastern Germany ‘twenty years after’**

*Dr Anselma Gallinat (Newcastle University)*

People engaged in Aufarbeitung, the ‘re-working’ of the socialist past, see the nation’s future as democratic and anti-totalitarian, which is the future promised by the ‘peaceful revolution’ in 1989. At the same time they find, much to their surprise, that their audiences seem to have abandoned this vision. Recent surveys and poor turn-outs at elections are understood as expressions of tiredness with democracy based partly in a lacking realisation of the dictatorial character of the past regime. Interviews and research at a local newspaper however showed that many people’s hopes for the future are distinct from the state-level imagination. They see the current state as failing to deliver social justice and the prosperity it had promised. Democracy is thus understood as only unsatisfactorily realised. The paper will trace hopes and senses of loss through differing understandings of democracy and justice apparent in the discourses of different groups.

**After the tsunami: making sense of the past, the present and the future in Banda Aceh, Indonesia**

*Ms Annemarie Samuels (Leiden University)*

In post-tsunami Banda Aceh, Indonesia, religious frameworks took on heightened importance for explaining the tsunami as a moment of change towards a (morally) better future in relation to a past of conflict and sins. Different religious explanations are used not only to make sense of the past, but also to give meaning to the present and future remaking of society. Hope that life generally will improve is also framed by progressive narratives of the state and international organizations that literally claimed to ‘build back better’ in Aceh. This paper considers both religious and state narratives that circulate in Banda Aceh and that aim to make sense of the catastrophic tsunami, the violent past, current social changes and the future. It focuses on how these narratives of the tsunami, the past and the future are used, altered, made and remade by people in Aceh, reflecting hope, grief and acceptance.
Where will be the place called home? Reconciling competing localities in times of sequential crisis.

Ms Dorota Woroniecka (Institute of Sociology, University of Warsaw)

This paper provides an insight into ways in which competing localities are being reconciled in the process of envisioning future in times of sequential crisis. Presented research is based on ethnographical fieldwork conducted in one of the Palestinian refugee camps in the West Bank. Temporality and uncertainty concerning future are inherent in the very idea of being a refugee. The current sociopolitical status is marked by the right to return, both expressed and reconstructed by everyday practices aiming at reproducing ‘the old locality’ - locality of the place of origin. However, in the case of protracted exile, ‘the new locality’ is being formed on the basis of shared community life in the camp and collective experience of occupation in the first place.

The question arises if and to what extent the concept of envisioning future is able to reconcile the present dichotomy of local identities.

A rising tide of true democracy? Climate crisis, spirituality and action in a carboniferous zone

Prof Linda Connor (University of Sydney)

Climate change can be viewed as a cultural crisis of lifeworlds that begs critical anthropological analysis. The evidence of global warming encourages thoughts of future humanity as ‘survivors of a failed civilization’ (Lovelock 2007, p. 202). What are the cultural resources that human societies are bringing to bear to avert the problem of a warmed and entropic future world? This paper explores the narratives and practices of religious adherents, environmentalists and community groups in a coastal region of Southeastern Australia – the Hunter Valley of New South Wales – which is both highly carboniferous and intensely vulnerable to climate change effects. New forms of local organisation and action in response to the climate threat lend force to Ernest Becker’s idea of democracy as ‘a doctrine of self-renewal’ in terms of which alternative, hopeful futures can be imagined.
This workshop will explore the formation of urban publics as forms of deliberate stranger sociality that flourish in urban environments. The participation in urban publics is a significant form of place-making through which city residents can both stake symbolic claims to the city and shape the urban fabric. While cities have always presented contexts for the close co-presence of strangers, publics involve a conscious, voluntary stranger-relationality centered around a shared activity. The question of the relationship between publics as fleeting social formations and geographically locatable urban space has not been central to the debates on public spheres that developed out of the famous Habermasian account of decline. The quasi-metaphorical usage of space that dominates in the works of many public sphere theorists elides the question of how public stranger sociality is tied to the use and production of concrete spaces. We invite papers that draw upon ethnography to reflect upon different forms of public sociality and the production of urban space. Questions to be considered could include the following:

How do different kinds of publics influence the production of urban space?

How do non-hegemonic groups contribute to the formation of urban publics through particular forms of sociality?

How are socio-political dimensions of public urban space affected by increasing privatization and commercialization of urban environments?

How are uses of public urban space regulated in the name of security and/or order, and what consequences does this have for the formation of publics?

How do multiple public spheres relate to hierarchies and hegemonies?

**Contesting space: framing a housing crisis in south Tel Aviv Jaffa**

*Ms Zsuzsa Katona (Goldsmiths College London)*

Considering that public space is being made in the conflicts that take place in public, I explore a housing struggle on behalf of Palestinian Arab citizens of Israel, who are protected tenants in public properties undergoing privatization in an impoverished part of the city impacted by
gentrification. I explicate how the interaction among legal, planning and real estate orders, resident coping strategies and their mode of hierarchical incorporation into current state framework were implicated in the making of the housing problem. Then I examine the public space that emerges from the contestation conducted with Arab and Jewish mixed groups and NGO networks. Different conceptualisations and uses of urban space limit how the housing problem may become public (if at all) just as strategies and techniques of public mobilization seek to re-formulate the problem, have the collective it affects recognized and its problem addressed with public policy and funds. Fragmented by multiple conflicts, public domains are temporarily marked with the claims made visible/audible and different people being present, yet power differentials and ongoing fragmentation pose a challenge for any durable change in the rules of access to housing in the neighbourhood, and therefore the composition of residents in the future.

**Jerusalem of go(l)d: imagination and western immigration in the neighborhood of Baka in Jerusalem**

*Ms Hila Zaban (Ben Gurion University)*

The global recession notwithstanding, immigration to Israel by Jews from western countries has been growing over recent years. Jerusalem attracts more of these mainly religious immigrants than any other city in Israel. The way diasporic Jews imagine Jerusalem plays a crucial role in their decision to move there or just purchase a second-home for the Jewish holidays. Through a detailed ethnography of Baka, I will document the changing cultural and socio-economic status of the neighborhood, its growing religiousness, its increased culture of consumption, the development of its real estate market and the struggles of residents to maintain the neighborhood’s character. The dominance of the wealthier immigrants and the great symbolic importance of Jerusalem sharpen theoretical issues, such as the role of imagination in immigration, the expansion of gentrification processes and the material and symbolic aspects of belonging.

**Consuming the City: Centrality and Class in a Eastern European City**

*Mr Norbert Petrovici (Babes-Bolyai University)*

During the neoliberal restructuring in the first postsocialist decade, class and marginality in Cluj, Romania, tended to be constituted in the language of localist identity. The city center bared the marks of the symbolic fights where the former socialist workers, made redundant, claimed their right to the city by supporting nationalist public reordering. However, in the second decade the center was apparently neutralized politically by means of commodification, the coffee houses have become landmarks of centre. The new middle class was becoming more sophisticated and their consumption places were becoming increasingly complex,
producing two types of spaces, ‘cultural coffee shops’ and ‘posh coffee shops’, used by two opposing middle class factions. The working class reappropriation of the city center by means of localist language was replaced by intra-class struggles, where the politics of image and selfhood became major instruments in reshaping the political discourses over legitimate public intervention.

‘Moving on up’: the South Asian public’s creation and influence over public spaces

Miss Harpreet Cholia (Goethe University, Frankfurt)

The South Asian club scene in London, though more diverse than the name implies, has evolved over the last two decades, moving from being in spaces that catered for mainstream, white-dominated young people, to creating and moulding spaces that cater to the needs of young South Asian people. Second and third generation South Asians have spawned entrepreneurs, who have created spaces and staked a claim in places previously untapped by them. With reference to Bourdieu’s practices of distinction and drawing upon ethnographic research conducted in the city, the paper considers the social elevation of young South Asians who influence and create these new spaces in this urban setting. The paper then moves on to look at how these spaces relate to hierarchies and hegemonies in different spheres of their everyday lives.

Caging difference: Budapest pride and the re-bordering of belonging

Prof Hadley Renkin (Central European University)

Recent homophobic attacks by far-right nationalist groups on the Budapest Pride March have located the March at the heart of current struggles over the meaning of public space in postsocialist Hungary, and thus over the nature of postsocialist belonging as well. In this ethnographically-grounded paper I examine the changing use of Budapest’s space by the Pride March. Mapping its emergence from marginal to central and national spaces and sites, I argue that the March has simultaneously appealed to and challenged the hegemonic meanings of such spaces, thus producing alternative imaginings of the relationship between national and transnational identities and communities. Spatial restrictions imposed in response to the attacks in the name of security, however, have dramatically reshaped the March’s relationship to public space, threatening to transform its key role in ongoing debates about the boundaries of postsocialist citizenship.

Reading the Landscape: Public Art as Dialogue in a Reforming New Orleans

Ms Kara E. Miller (Louisiana State University)

This paper relies on the theoretical stance of hyper-public modes of thought, which are seen in various forms of public art. Public art and messaging, embedded in the urban landscape
in the form of graffiti, slogan-culture, and public spectacle, show merging and exchange between genre and class. Public art is a reflection of the city and serves as an expression of current events, ideas, and issues. In a city devastated by the effects of a massive hurricane, underground and folk art emerge as a voice for reforming communities, and move through multiple communicative spheres. With ethnographic engagement and urban exploration, I bring public dialogue out from forgotten spaces and introduce a unique post-post-Katrina style. I interpret the urban experience through varied dialectical happenings that form imagined spaces of identity and belonging, where people create place and a face for the city of New Orleans through collaborative, shared acts of art.

**Parisian performance poetry: cosmopolitanism and democracy in practice**

*Mrs Cicilie Fagerlid (University of Oslo)*

During a slam/performance poetry session, a wide variety of people more or less strangers to each other come together and perform their own texts. Following the ethos of s’exprimer, partager et écouter (to express oneself, share and listen), they create a cosmopolitan and democratic space. This highly socially, ethnically and generationally diverse milieu reflects the cosmopolitan, bohemian and popular environment of North-East Paris, where the slam phenomenon originated and still abounds. In this paper, I will explore the relationship between the characteristics of the space created during a soirée slam and the particular environment in the city where it is situated.

The study is based on 16 months of fieldwork in North-East Paris, from the riots in the autumn 2005 until the election of President Sarkozy in 2007.

**Focusing-in: youth filmmaking as place-making**

*Ms Alicia Blum-Ross (University of Oxford)*

This paper explores the ways in which collaborative video with young people allows for the re-imagination of place in London. In the ethnographic examples cited here, young people are invited to use the sense and technological processes of participatory filmmaking as a method of ‘focusing in’ to tune their perceptive faculties towards ‘creating place.’

In this paper, I use case studies from my research to understand young peoples’ relationship to their physical surroundings, and the ways in which filmmaking projects intercede in or reinforce a sense of belonging or involvement. These projects, funded by state sources, are often conceived in response to the positioning of young peoples’ spatial relationships in terms of deviance. From reports on ‘territoriality’ to fear of ‘post-code gangs,’ young peoples’ movements are prescribed by visible and invisible boundaries which are self-proclaimed, media-fostered and legally enforced, and have inherent consequences for perceptions of safety.
W018

Material culture, migration and the transnational imaginary

Convenors: Dr Julie Botticello (UCL), Dr Ivana Bajic-Hajdukovic (European University Institute, Florence)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Auxilia AX2

This panel considers the “crisis of passage” that occurs through migration, the roles material objects play to surmount this, and that of the imagination, instrumental in facilitating global connections. Migration is a crisis because those who move are in situations out of the ordinary, with no safety nets to fall back on, with hardly any institutional support, uprooted from their social and physical landscapes. Migrants must develop their own strategies for dealing with complex situations and emotional turmoil. Objects play a tremendous role here to effect self-remembering, self-representation and home (re)making. The forms these take can be religious artefacts, healing materials, clothing, food, photographs, music. These ‘mementoes’ remind people of who they are and where they come from and to whom they are connected.

Migration is not just about citizens crossing borders from homeland to host-countries; it incorporates global movements of things, ideas and people: transnational movements affecting those who move as well as those who don’t. Migration as the crisis of passage moves the traditional paradigm of migration into the realm of the imaginary, in which distant and previously unknown peoples can become connected through materials circulating in this global domain. The same types of objects cited previously can similarly be used to express outward belonging and membership to “imagined communities” not able to be experienced personally, changing persons and altering their concepts of local and global belonging.

We welcome papers addressing this crisis and how ordinary people respond to their extraordinary situations through the multiple meanings objects provide.

Discussant: David Parkin

Russian food shops in Israel and Germany: different national symbolic participations and virtual transnational enclave

Dr Julia Bernstein (J.W. Goethe University Frankfurt am Main)

The paper focuses on affiliations of migrants constructed and performed through material objects, namely, food practices as a symbolic area, a kind of alternative “food language” and implying, creating, and re-confirming “cultural tales.”
The “construction of food as heritage, of taste as a skill, of the quality of life as quality of food” assumes special important emphases and meanings in migration when different “national cuisines,” cultural heritages, and “social worlds” interact and clash, but yet have to co-exist with one another.

In describing and analysing Russian food stores as a controversial transnational informal framework of everyday life that serve as a home and “place-making practice” in both contexts this paper discusses multiple imageries within Russian food stores in Israel and Germany. Different narratives about imagined national collectives co-exist, mark their frontiers in this framework and often struggle for their role, place, and significance with regard to notions of migrants’ collective identities in Israel and Germany.

‘Rhodesian altars’: remembering and remaking home in an ex-Rhodesian diaspora community

Dr Katja Uusihakala (University of Helsinki)

My research concerns white former ‘Rhodesians’ who have immigrated to South Africa since Zimbabwe’s independence. One way of remembering Rhodesia and of building a shared memory narrative is the transportation of homeland in the form of mementos. In this paper I consider how migrant homes are marked as Rhodesian by displays of memorabilia, compiled into what I have called ‘Rhodesian altars.’ The altars display various artefacts and mementos, such as decorative maps, collections of coins, flags, regimental plaques, commemorative beer mugs and so forth; in short, items that may be categorized as commodified nostalgia. I discuss the way colonial Rhodesia is present and represented in diaspora embedded in these mementos and expressed in rather uniform compositions. Although the mnemonic altars operate as quintessential reminders of the ‘lost homeland,’ their common features suggest that they also essentially create and express a sense of belonging to the diaspora community.

Relocating significance of materialized memories among postwar Jewish immigrants from Poland

Mrs Kamila Dąbrowska (University of Warsaw)

Immigrants cope with the absence of the past through creation of memories, embodied in and evoked by objects. The meaning inscribed to a particular object changes depending on fluctuation of memories’ significance. The paper will present materialized memories of a transnational group of immigrants, Polish Jews who left Poland after the Second World War, in the mid of 1950s and at the end of 1960s. It will concentrate on their complex and contradictory image of a private homeland (Poland) and its nostalgic, fragmentary representation through objects.
The traumatic memories are related both to the post memory inherited from their parents who survived the Holocaust and their own ones connected with an uprooting process started by anti-Semitic campaigns in the postwar Poland. These negative memories mingle with idealistic ones from their childhood and youth in the communist Poland and with most recent ones from their nostalgic journeys to Poland, they went on after 1989. Objects will be interpreted as a bridge between the past and the present, and as an expression of different identities of the immigrants (both individual and collective).

The paper is based on research made among Polish Jews who emigrated from Poland to Israel and Scandinavia.

**It’s just stuff: reflections on the material culture of the Apsáalooke (Crow)**

*Mr Nicholas Waller (University of Gothenburg)*

In this paper I wish to provide reflections and insight on the meanings of traditional cultural objects of the Apsáalooke (Crow) Indians of Montana, U.S.A., in relation to contexts as everyday objects, religious objects, and as historical museum objects. Through the years I have found that traditional cultural objects of the Apsáalooke take on a complexity of relations as trans-cultural and global identifiers of Apsáalooke identity. This complexity lies not only in objects of interpretation between cultural contexts (source community and museum display), but also in the identification of what is considered important about such objects. As the title of this paper implies, there is an understanding that the materiality is not so important, but rather the value lies in the process of an object’s creation or the meaning involved in an object. Meaning and physicality are intertwined, but are also based on purpose and context. As biographies are subscribed to things as they have migrated from source community to museum display, the principle context is never eradicated and always remains whether the whole meaning of its creation is known or not. How then do the Apsáalooke as a source community interpret the migration of those biographies when they come full circle?

**Between ‘honouring’ and ‘making’: the social meaning of remittances sent by Ecuadorian migration in Spain**

*Dr Jesús Sanz Abad (Universidad Complutense de Madrid)*

Remittances can be considered as the physical expression of a wider fact: the migratory phaenomenon. Insofar the express this phenomenon, they are traversed by a plurality of meanings that go beyond the economic.

Taking a study of migration in Ecuador as departure point, this paper will approach some of its social and cultural meanings: the role of remittances in the transformation of the local imaginary, their role in the introduction of new elements of status, or their symbolism as a
way for the migrants to “return” and at the same time as physical proof of the success of the migrant, and as an element that can make sense of the migratory project. The paper will also address other meanings that remittances may have in the domestic sphere, such as the nature of solidarity, care and responsibility that they may have, or their role as an expression of affection and as reinforcement of the construction of family ties in the distance.

Transnational objects, transnational cults: Afro-American religions in Europe

Dr Roger Canals (University of Barcelona)

Many Caribbeans have migrated and settled in Barcelona (Spain), bringing with them many objects necessary to perform their Afro-American rituals. But this expansion of the cult to the European context has provoked changes in the performance of the rituals: believers have, for instance, introduced new material elements—such as images of Catalan Goddesses—in order to “adapt” their religion to the new environment.

This ethnographic example demonstrates that material culture is more than a mere “reflection” of people’s “culture”; it is also a means to integrate into the society, which creates social changes and new relationships while establishing material and symbolic bridges between different areas, cultures and individuals.

This paper explores the role of material culture in the expansion of Afro-American cults in Europe and, more precisely, the double function of these “transnational objects”: on the one hand, they are used to establish a permanent link between the believers and their motherland; on the other hand, these “objects in motion” serve as a strategy to integrate the believers into a new society.

Being at home elsewhere: Sri Lankan Tamils’ productions of home in Toronto, Canada

Ms Gayathri Embuldeniya (University of California, Santa Barbara)

For many Sri Lankan Tamil immigrants in Toronto, the concept of “home” has two resonances; that of their village, and that of Tamil Eelam, an imagined separate nation-state in Sri Lanka. Using two ethnographic examples, I will analyse how material culture is preserved and produced in the effort to remember and create home by Tamil migrants. The first case is that of Anselm, a Tamil man who fills his basement apartment in Toronto with paintings and models of his village. While expressing his sense of loss, these artefacts are also a way of emplacing himself in a new city, and symbolize his recreation of familial networks in a new landscape.

The second case is a group of young Tamil musicians who remember home by recreating it through music infused with hip hop and whose lyrics showcase a militancy that would not have been permitted in their homeland.
Cosmopolitan and authentic? The emergence of a Bangladeshi cuisine in London’s East End

Prof Johan Pottier (SOAS)

Bangladeshi restaurateurs and traders in the Brick Lane area promote a still-in-the-making national cuisine through catering for Bengali-speaking customers or through promoting a Bangladeshi option within the generic ‘Indian’ menu. The consumption of home-foods is reinforced with narratives that feed on the imagination: narratives brought on by the selection of dishes on offer and by the restaurant/café décor with its evocative images. In this case study, the consumption of home-foods as ‘migrating objects’ centres on fish dishes and vegetables whose trajectories-from-home are exceedingly bound up with the forces of globalization. Core questions include: how does the creation or maintenance of ‘home-related identities’ through the use of home-foods square with the emergence of global networks of provision? What narratives do restaurateurs and their customers resort to to explain the inevitable contradictions over sourcing they face today? How do they reflect on alternative/ethical sourcing?

Latin American women: temporary engagements with place and culture

Miss Ana Gutierrez (London School of Economics)

As part of the migration of Latin Americans to the UK, women now have a significant role within the global economy of ‘care work’ and feminised labour. However, this global economy is temporary for many migrant women as they might be undocumented or just living in London for a short period. My research explores the experiences and practices of these temporary women and analyses how they manage the apparent contradiction between the temporary nature of this experience and the possibilities of developing social relations and attachment to multiple places. These attachments could be developed through material culture as it could represent links with home and therefore give us clues about the migration process. However, it might be the case that because of the temporariness of their situation (among undocumented migrants), they might not be investing in home-making practices in a more traditional sense: that is, in place of residence. Home may only exist in its physical temporariness and therefore be more appropriately represented by things or other places. Do they make temporary investments on places? What do these look like? Do women articulate and give meaning to the spaces they inhabit through objects they possess or with which they travel attachments?
**Sending love through infant formula: (re)making of the Chinese transnational family in Europe**

*Ms Martina Bofulin (Institute of ethnic studies)*

Through investigation of objects of private use send to people who stay »behind« the making and workings of transnational family can be depicted. In my paper, based on a fieldwork conducted in a community of origin as well as settlement of Chinese migrants in Europe, I focus on a particular object flow of infant formula (breast-feeding milk supplement) between mothers, settled in Slovenia, and their children »left behind« in China. As Landolt and Da (2005) have pointed out, the family involved in the migration process has to adapt to new conditions, while continuing to meet the same set of needs. In this view, the regular flow of sending packages of infant formula to one’s home acquires representative function of providing for one’s children on daily bases. This kind of long distance parenting enables the protagonists to construct alternative views on notions of family and child care, which are more in line with the challenges of migration process.

**Desirable and undesirable objects in Russian children circulation**

*Ms Lilia Khabibullina (Universitat de Barcelona)*

Nowadays children become frequent migrants in and between countries. Along with increasing number of immigrants the percentage of adopted from different countries is on rise. An adopted child from Russia is often seen as the most desirable “treasure” on “adoption market”. Along with children some material objects cross borders. Whereas some objects might be connected to the past of the children, the other ones are imagined to be attached to them. Some material objects are chosen by adoptive parents to recreate the stories of origin. My objective is to see what material objects are significant in the process of circulation of children between families, states and nations. I believe that my cross-cultural analysis from the point of view of anthropology and literature will be particularly fruitful for W18 The Material culture, migration and the transnational imaginary of the EASA: Crisis and imagination at Maynooth in 2010.
Providing a platform for researchers working in the areas of bioregionalism and permaculture principles of living, we want to investigate grassroots practices that explicitly go against the mainstream. We are interested in exploring both their imaginative potential as well as problematic or contradictory aspects. Permaculture is a global grassroots development philosophy and sustainability movement that encompasses a set of ethical principles and design guidelines/techniques for creating sustainable, permanent culture and agriculture. Bioregionalism proposes that economic activities should be constrained by ecological boundaries rather than arbitrary political divisions. It proposes a re-grounding of culture and community within particular watersheds and biotic communities. We do not limit our areas of interest to ecovillages that often explicitly incorporate principles of bioregionalism and permaculture, but encourage comparison with peasant livelihoods and sites of alternative food production as traditional applications of ecological principles in practice. How do these grassroots and movements and practices differ from dominant practices in how autonomy, growth, control, possibility, hope and crisis are re-imagined and practised?

Finally, we want to investigate the consequences of practice-oriented research for an environmental epistemology in anthropology. What is the potential of an anthropological public engagement with these grassroots movements? How can we expand our knowledge on sustainability in ways that complement and enable us to extend our traditional areas of theoretical and practical expertise? What are the consequences of real engagement with practice-oriented research for anthropology in theory, practice and dissemination?

Hope, autopoiesis and permaculture in Romania and the UK

Ms Katy Fox (Aberdeen University)

This paper draws on comparative research conducted in Romania with people who choose to lead a ‘peasant way of life’ and with budding permaculture designers and activists who were also involved in the Transition Towns initiative in the UK. I focus especially on how these two groups re-imagine hope and crisis in their everyday practices, and how this contrasts with
other ‘environmentalist’ practices, outlining the key differences and commonalities between the everyday practices of both groups. I consider the implications of real engagement with practice-oriented research for anthropology in theory, practice and dissemination. Kenrick’s (2009: 52) ‘commons thinking’ approach assumes that we live in a common-life world upon which we all depend, that problems stem from a breakdown in relationships and that solutions are primarily about restoring these relationships. I propose the concepts of hope and autopoiesis as a way to change anthropological knowledge formation regarding desirable practical change.

**Sweating for sustainability: resilience through diversity on Latvian eco-health farms**

*Dr Guntra Aistara (Central European University)*

An extraordinary exception to the misery caused in Latvia by the financial crisis has been Latvia’s Eco-health farm network, which seeks to integrate agro-ecology, rural tourism, and community environmental education. The most striking example is their re-imagining of the traditional Latvian pirts (steam sauna) rituals to incorporate contemporary knowledge of medicinal herbs and alternative medicine practices. Farms offer visitors herbal sauna treatments and medicinal teas in addition to nutritious home-grown organic meals. This paper will explore their innovate strategies for resilience and bring these practices into dialogue with farmer’s views of pemaculture principles. Through their care for the biological diversity of Latvia’s meadows, Eco-health farms have been creating economic diversity for their livelihood strategies to complement organic food production. These farms offer a compelling model of solidarity and eco-imagination in the post-Soviet, EU countryside, and offer valuable insights for other communities seeking to design their farms for sustainability and resilience.

**Back to collectivization? Can the resurgence of cooperatives solve the twin challenges of poverty and hunger challenge in Uganda?**

*Dr Fredrick Kisekka-Ntale (Makerere Institute of Social Research)*

In the 1980 and early 1990s, Uganda carried out neoliberal economic reforms as directed and/or “advised” by the World Bank and IMF. To some extent, government pressed economic development at this point as a deliberate political manoeuvre to reconstruct the then war ravaged country. Apart from economic rehabilitation, neoliberal reconstructions aimed at reforming society and business culture (Wiegratz, 2009). The reforms led to some short-term gains but emergent evidence demonstrated that some regions were living in abject poverty characterized by food insecurity. To increase food supplies, the national development framework and its successor called for organization of the peasantry and smallholder farmers into collective units. In some regions this collectivization entailed compounding the peasants’ lands and animals into collective farms. I question the orthodoxy, logic and anticipated success
of this new form of collectivization in the face of declining and/or absent social capital and trust as well as weak institutions. Societies with a low degree of social trust are less likely to create the flexible and prosperous business organizations that can compete in both national regional economies.

“Mother Earth nourishes us”: the development of an alternative farmer’s market in Cotacachi, Ecuador

Ms Kristine Skarbo (University of Georgia)

This paper tells the story of a new and thriving Sunday morning market in a rural town of Northern Highland Ecuador. The fair’s history is short, turbulent, and successful, and, although played out in a southern setting, has much in common with farmers’ markets born in the global north during the last decade. Cotacachi is a small town surrounded by a stunning patchwork of agricultural fields covering the slopes of dormant volcanoes. This region is not a mono-cultured desert dominated by supermarket provisioning; many families grow much of their own food, and it is more common to buy food through small stores and bustling markets. Still, people crowd to “la feria comunitaria”, to purchase organic produce, harvested that very morning, for a fair price, directly from farmers. With this paper I would like to challenge conceptions of discrete development trajectories, and invite reflections on cross-fertilization of imagination and practice between different parts of the world.

Electrical failure at home: living beyond chaos.

Dr Helene Subremon (UMR CNRS LAVUE)

Over the last winters, European countries experienced peaks of electrical consumption (over 90 000MW in France). According to experts, we have avoided a major electrical breakdown. Beyond a topical issue, breakdown is also an accurate object of anthropological investigation that would help to understand the ability of western ways of life to adjust themselves under strong constraint. This analysis should be situated into a more global context that leads us to re-think western ways of life and their impact on energy ressources. This communication will be built from the findings of a larger research dedicated to an anthropological approach on energy in the domestic sphere. An extensive fieldwork has been done in Paris, London, Karlstruhe and Berlin. We propose, here, to underline the creativity of actual practices to assure the continuity of family life when appliances are down and the immense related field of representations.
Cultivating knowledge and practice

Dr Ben Campbell (Durham University)

Starting from the point of view that anthropology and environmentally sustainable food growing need to be encouraged into a two-way relationship, this paper tracks learning iterations over thirty years of moving between gardens, allotments, kitchen tables and Himalayan terraces, comparative ethnography, social theory, and organic thinking and practice. Much of anthropology’s contribution to imagining sustainable food culture is bound up in social practices that non-anthropologists exoticise, often to good rhetorical purpose, but perhaps missing the point that it is not so much arcane knowledge, or ritualised relations of instruction that make ongoing habits and desires of tastes and smells replicable, as practices of environmental personhood and mutual aid. By discussing participation in WWOOF (Willing Workers on Organic Farms/World Wide Opportunities on Organic Farms) for over 25 years, and reciprocal exchange labour groups in Nepal, the cultural conditions of cooperative socialities in food growing will be contended with, and the prospects assessed for overcoming current food crises with anthropological imagination.

An exercise of imagination: ecovillage endeavours

Mr Marcus Andreas (LMU Munich)

This presentation explores processes of imagination and articulation connected to ‘the garden’ of the ecovillage Sieben Linden in Germany. The concepts of permaculture and bioregionalism are vital here, at the same time rural identity and lifestyle remain ambiguous for many inhabitants. The crisis of the contemporary opens up a window of opportunity – but what exactly does the ecovillage offer? To whom? Concepts and theories as developed by Stuart Hall (via Gramsci) and utilised by James Clifford are employed in this research. The villagers are presented as creative actors, re-articulating themselves in the light of current events. Threads like Permaculture and Bioregionalism have to be woven anew into the fabric of the village, in order to make use and sense of the specific locality. As Mrs. C.W. Earle (1897) put it: “Half the interest of a garden is the constant exercise of the imagination.”

Cultivating community, gardening anthropology: permaculture, local food and engaged research.

Dr Thomas Henfrey (Durham University), Miss Amy Mycock (Durham University)

This paper reports preliminary findings from collaborative action research within a self-organised network of local food producers, consumers and activists in County Durham with close links to permaculture and climate change action movements. Within the Durham Local
Food Network, application of permaculture design principles promotes synergy among diverse localisation agendas driven by multiple intersecting discourses. Co-design accordingly contextualises research within the emerging social ecology of local food activism. Optimising the productivity of such research depends on negotiating potential trade-offs of academic and practical yields.

**Gardening for Paradise at Mountain Gardens, Katuah Bioregion, USA**

*Dr James Veteto (University of North Texas)*

In 1972, Joe Hollis headed out to three acres of land his parents had purchased in the Appalachian mountains with a box of books and some bulk food. A friend from the peace corps helped him build a wooden yurt to live in. Now over forty years later, Mountain Gardens houses the largest private collection of medicinal plants on the east coast of the US, and Joe is recognized as one the greatest living herbalists in the southeastern US. He has made extensive study of traditional healing modalities and ways of living across the world and integrated them into design and practice at Mountain Gardens. Permaculture, Green Anarchism, Taoist ecology, and the “Paradise Gardening” philosophy that Joe has developed offer compelling alternatives and answers to the ecological crisis.

**Anthropology, utopianism, and ecotopia**

*Dr Joshua Lockyer (Washington University in St. Louis)*

We are in a utopian moment. A variety of social, ecological, and environmental crises suggest that the time is ripe for utopian reimaginings of the world, with all of the potentials and pitfalls that such utopian reimaginings entail. Indeed, the widely promoted concept of sustainability is ultimately utopian in nature; it is the good place that we must strive for but also a place that may not actually exist except in theory. This paper will explore anthropology’s engagement with utopian and utopianism, drawing particularly on Richard Fox’s work on Gandhian utopia and Eugene Andersons’s work on ecotopia. It will suggest that anthropology’s relevance to a world in crisis mode can be boosted by adopting a solutions-focused approach and engaging with movements grounded in ecotopian visions of sustainability – bioregionalism, permaculture, and ecovillages – and their practical attempts to achieve those visions.
EASA2010

W020

Crises, imagination, and beyond: bringing aesthetics back into the anthropology of (popular) music

Convenors: Dr Markus Verne (Bayreuth University), Dr Hauke Dorsch (Universitaet Mainz)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Rowan Room 221

Music’s quality to inspire imagination without depending on verbal or visual means turns its analysis into a challenge for social and cultural sciences. In anthropology, two major developments – its historicization and its reception of Cultural Studies – shaped a new paradigm for the interpretation of music during the 1990s. While, up to that point, ‘traditional’ forms of music and their local contexts formed the core of anthropological approaches to music, it has since been increasingly discussed in the wider framework of ‘popular culture’, focusing on music’s ability to express or anticipate crises, social change and generational conflict. Despite the insights of this approach, it may be criticized for neglecting the specific character of music as an expressive art form.

This panel aims at overcoming reductionist political readings and asks how an anthropology of (popular) music should look like that takes popular music’s aesthetic quality seriously.

‘But why don’t you research interesting music?’ Uzbek estrada and the aesthetics of affirmative pop

Miss Kerstin Klenke (University for Music and Drama Hanover)

If you study Uzbek music, you are likely to work on court traditions, regional folklore or the urban underground. You are less likely to investigate estrada. As affirmative pop it lacks appeal to be examined in its own right, its musical properties, proponents and aesthetic discourses being taken seriously. But why are some genres obviously deemed worthier of academic interest than others?

I attribute this aesthetic hierarchisation of research topics to a latent romanticism in music studies, which I see also implicitly present in heuristic models and analytical concepts. In my paper I question the possibility to grasp the aesthetics of Uzbek estrada with recourse to terms like ‘expression’, ‘imagination’, ‘inspiration’ in light of Soviet ideological legacies and present cultural authoritarianism. Searching for alternative approaches, I argue for an anthropology of music that not only takes music’s aesthetic quality serious, but seriously scrutinizes its own aesthetic biases and ideational premises.
Putting the groove back in the anthropology of music

Miss Tirza de Fockert (University of Amsterdam)

In the anthropology of popular music, there appears to be a gap between the anthropological analysis of musical communities, and the experiences of our informants. Where anthropologists tend to focus on the historical, political and social meanings of music, the key value of music as a profound aesthetic and sensory experience is often overlooked. Taking my ethnographic research on the popularity of Russian music amongst Germans in Berlin as a starting point, I will explore in this paper how methodologically and theoretically we can put the unique quality of musical expression back to the forefront in order to overcome the gap between anthropological interpretations of music as political and social practice and our informants’ experiences of grooving to the music together.

Mixing an imaginary salad: American aesthetics, ambiguity and crisis during 1914-22

Dr Deniz Ertan

If the early decades of the twentieth century were marked by rapid change, growing pains and identity crises, to what extent was American music able to anticipate, express or support these diachronic and transnational tensions? Composer and conductor John Philip Sousa (1854-1932) stood at a historically vulnerable juncture, which was defied and circumscribed by extremities of pressure, comfort and creative imagination. His musical universe was defined and fostered by growth as well as crisis, pointing to a peculiarly American insistence on continuity and mobility that frame highly self-conscious explorations and re-orientations. His work and position, which underlined a certain psychological and aesthetical open-endedness, exemplified American musicianship in a general state of heightened urgency and (self-)adaptation. The aspiration was to keep on going, persisting that there was no ending for Americanism, and therefore to keep on marching—as was famously demonstrated by Sousa’s music. Today, his legacy helps us understand how music dealt imaginatively with crisis—both on socio-political and interpersonal levels. When Sousa brought ragtime to Europe, Debussy expressed: “At last! The King of American music is here. …. Sousa beats time in circular motions, mixes an imaginary salad…and snatches a butterfly from the bell of a contrabass tuba.”

Technologies of musical enchantment: understanding ‘manele’ in neo-liberal Romania

Dr Victor A. Stoichita (New Europe College (Bucharest))

In Romania, the manele have been a popular and controversial musical genre for the last 20 years. They are linked to several “immoral” things like sensuality, quick money making, pride, ambition and violence. They are also linked with low education status and Gypsy ethnicity (although most manele lovers are Romanians). Such arguments are typically based on the
lyrics of the songs, and the iconography of the recorded media. This paper will focus on the instrumental aspects of the manele: accompaniment of the voice, choruses, instrumental tunes. It will consider primarily their performance by professional musicians in live settings, such as weddings, christenings and political meetings. I will argue that music, and especially manele, are best studied as “technologies of enchantment”, in a theoretical framework adapted from A. Gell’s proposals. I will focus on some enchantment techniques used in manele music, and on the specific emotions they allow the listeners to embody.

Caucasian heartbeats: examining rhythm holistically

Katharina Stadler (Humboldt University Berlin)

Two songs, rather new to the nations of Georgia and Armenia, have become so popular to the countries’ audiences that they can be taken as perfect illustrations regarding the creation of unofficial hymns – using aesthetic as well as verbal and visual means. Both original compositions feature Georgian respectively Armenian folk elements, fusing these with diverse popular music trends. Thus the songs – namely Zumba’s “Gamarjoba Abkhazeto” and the Arshakyan sisters’ “Menq Enq Mer Sarere” - can be traced aesthetically. Their impact on society though, and the background to their popularity cannot be elucidated without examining the songs holistically: Where and why have they been produced? What aspects do their lyrics and their nowadays so popular music videos highlight? In order to do these songs in particular, and musical anthropology in general justice we have to return to a key concept of anthropology: toward the holistic approach.

The politics of embodied aesthetics: Kwaito and house music in South Africa

Dr Tuulikki Pietilä (Collegium for Advanced Studies)

The most popular youth music styles in the post-apartheid South Africa, kwaito and house, have aroused concern in many academic and non-academic commentators. These musical genres are seen to signal the increasingly hedonistic and consumption-oriented lifestyles, and hence a socio-moral crisis, among the black youth especially. The youth’s apparent focus on stylising the self and the body is regarded as a backlash to the politically cognisant ethos of the past decades. I will problematise these views by exploring the connections that the present styles create with the local histories, on the one hand, and the global styles, on the other. I will argue that kwaito and house are part of the wider process of seeking and forging new kinds of social subjectivities in the post-apartheid society. Therefore, in this context, the explicit emphasis on the aesthetic and embodied aspects of the music does not exclude its political implications.
Anthropology of popular music in Nigeria, 1960-2010

Mr David Oshorenoya Esizimetor (University of Ibadan, Nigeria)

It has been noted that current anthropological understanding of popular music cannot sufficiently account for the aesthetic evolution and appeal of this genre of art. In examining popular Nigerian music in the last fifty years, using a discourse stylistic approach, we hope to develop a reliable anthropological understanding of popular music and/or methodology for studying the constantly changing appeal and aesthetic quality of music based on the lyrical, instrumental and melodic content of the genre vis-à-vis the prevailing social and experiential realities that influence the musical production. And as such we would be able to account for the cultural and creative factors at play in the revolutionary role of popular music in society.

Noise as style and cut-off ears: Emic aesthetic concepts of Jaliyaa

Dr Hauke Dorsch (Universitaet Mainz)

In many West African societies a wide range of musical activities are the exclusive domain of griots. Jaliyaa, the art of griots, includes praise-singing, playing stringed instruments, but also reciting epics and genealogies, and mediation. Aesthetic evaluations of griots’ music is consequently linked to the wider social roles of griots and to their relationships with their respective patrons, but often explained in metaphors of the body. Since the 1950s griots developed a number of new musical styles that may qualify as popular music and were evaluated increasingly by their musical and entertainment qualities. This paper will try to bring emic West African concepts of Jaliyaa into dialogue with Western discussions about the aesthetics of popular (and other) music. I will ask whether the concepts and problems these debates raise are useful in understanding the changing musical styles of griots – and discuss the advantages and risks of ignoring the socio-economic framework.

W022

Colonial crisis and cross-cultural encounters: Reconfigurations of the social in historical perspective

Convenors: Dr Patrice Ladwig (Max Planck Institute for Social Anthropology), Dr Ricardo Roque (Institute of Social Sciences, University of Lisbon)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Callan SLT

Colonial encounters have often been marked by moments of crisis. This might for example refer to the nefarious consequences of colonial regimes upon the indigenous cultures, or to the varied modes of autochthonous resistance that followed colonial domination. Yet,
‘crisis’ might also appear in relation to the internal condition and problems of many colonial regimes. This panel seeks to explore from the perspective of historical anthropology the varied indigenous and colonial experiences of, and strategies for dealing with, crises resulting from colonial encounters. ‘Colonial crisis’ will be approached not simply as a negative and destructive notion, but also as a cross-cultural juncture for the reconfiguration of social relationships. ‘Colonial’ will here be taken broadly, including both imperial expansionism and internal colonialism and state-building. Areas of inquiry refer (but are not limited) to topics such as state-minorities relations, regimes of colonial administration, medicine, archives, governmentality, ritual and religion, commerce, or conquest.

‘Not knowing the country’: indigenous secrets and colonial panic in late nineteenth-century India

Dr Kim Wagner (University of Birmingham)

During the early months of 1894, a strange phenomenon was observed throughout the district of Bihar in northern India: hundreds of mango trees were found to be marked with a smear of mud in which a few hairs had been planted; no-one knew what it meant. While locals suggested that the marks had been left by supernatural beings, the so-called ‘mud-daubing’ affair sent tremors through the colonial state and caused a panic amongst the British, who feared that it signalled an impending nationalist uprising. This paper presents a detailed examination of this little-known instance of ‘information panic’ in colonial India, when the application of colonial knowledge resulted in cultural misreading and what may be described as a paranoid style in colonial politics. Of particular concern are the proto-ethnographic concepts of ‘knowing the country’ and understanding the ‘native mind’, as well as the use of local informants.

‘The heads of our heroes’: colonial crisis and the collecting of human remains

Dr Ricardo Roque (Institute of Social Sciences, University of Lisbon)

This paper investigates the killing of Europeans by indigenous warriors as a critical trope in the colonial imagination of crisis. In 1895 the slaughtering of a military column and the death of all the Portuguese officers at the hands of indigenous headhunters in East Timor (a former colony of Portugal) caused great alarm both in Timor and Portugal. The paper looks at this episode so to consider simultaneously the epistemic processes involved in the interpretation of certain colonial events as collective crisis; as well as the varied actions taken with a view to manage such events as crisis of power and empire. In focusing on this episode and on the attempts to retrieve the decapitated Portuguese officers’ heads, the intention is also to call attention to the collecting of white men’s human remains as an action meaningful in the light of histories of colonial crisis.
The centralization of the Bubi’s chieftaincies and the Spanish colonial expansion in Bioko’s island

Dr Nuria Fernandez Moreno (UNED (Universidad Nacional de Educación a Distancia))

The paper recounts the transition that relatively acephalous local structures underwent upon entering into contact with the Spanish colonial government. The transfer of power that occurred between the 19th and 20th century is an example of what happened to numerous peoples in sub-Saharan Africa. The centralization of dispersed chieftaincies, the formation of monarchies or incipient states, and, finally, the transfer of power to colonial political institutions have been continuous features in the construction of nation-states created after the independence of the African colonies. In my case study I will examine how among the Bubis of Bioko’s Island this process unfolded in a short phase, but very intensively: a centralized chieftaincy was shaped, culminating in the formation of a kingdom. This period ran parallel to the advance of the colonial powers. Immediately after this apogee of local leadership, the two processes – local centralization and colonization – intersected. Bubi political autonomy was lost during the period when colonial expansion accelerated.

Social upheavals and relative deprivation: the ‘Great Awakening’ in late 19th century Caribbean Nicaragua

Prof Wolfgang Gabbert (Leibniz Universität Hannover)

Starting from a discussion of theoretical and conceptual approaches to revitalization and millenarianism the present article discusses a religious salvation movement which spread among Miskitu Indians and Afroamericans on Nicaragua’s Atlantic Coast in 1881/1882. Although massive social change induced by Missionary work and the spread of the money economy provided a common background it is shown that the movement had different causes with the two groups. Whereas the movement can be interpreted as a reaction to the growing social differentiation within the Afroamerican population and the discrimination of lower class culture it has to be seen as an attempt to overcome a deep social as well as cultural crisis by the Miskitu Indians.

Colonisers, crises, and Carnival: criticism and opposition in colonial Guinea-Bissau, West Africa

Mr Christoph Kohl (Max Planck Institute for Social Anthropology)

This paper will shed light on the role the performance of carnival and its associated rituals played in the colonial encounter – notably in times of crises – in then Portuguese Guinea. Carnival emerged first in a handful of European trading posts where creole communities had emerged since the sixteenth century. The first case to be dealt with illustrates how creoles –
serving the European colonisers as auxiliaries – lampooned colonial politics through carnival and its performances of inversion and critique in the 1880s. Basically, they were accentuating the weak position of the early, yet ground-gaining colonial state by accusing the colonisers of betraying the colony’s interests to the French. The second example is based on an analysis of archive material from the late colonial period (1960s). By then, carnival – still largely restricted to the former trading posts and centres of creole culture – had turned into a platform of open and mimetic protest against ongoing colonial presence and repression by the Portuguese, confronted by rising nationalism dominated by creoles. In both cases creoles acted as if they were the actual masters of the country, highlighting their role for nation-building.

‘La Difesa della Razza’: the imaginary invention of the Italian Empire

*Prof Maria Teresa Milicia (Università di Padova)*

Best known as the “Icon of racist policy”, the Italian journal “La Difesa della Razza” was first published in August 1938, a few months before the introduction of racial laws by the fascist government. The bimonthly magazine had a key role in promoting fascist ideas on race all over the Italian Empire. In the best sense, it provides a panoptical view of the ‘pedagogic aims’ of fascist policies. The texts generated provide a thorough racialization of juridical, philosophical, biomedical, esthetical and religious discourses, affecting all domains of social life. My contribution examines the ethnographic itinerary by analyzing the “iconographic campaign” initiated by the journal. I will look at the rhetoric strategies of communicating the hegemonic racist project, aiming at the creation of new categories of social inclusion and exclusion in the Italian Empire.

Marketing the colonial past: Gaudde dances in Goan tourism

*Ms Cláudia Pereira (CIES-IUL, Centre for research and studies in sociology, Lisbon University Institute)*

Portuguese colonialism in Goa carried out a systematic process of conversion that we could call mimetic, in the sense that by converting the higher castes, the Brahmins, it was hoped that the other castes would emulate them. Exceptions to this principle were the Gaudde, an original group that over time split into three different castes: the Hindus, the Christians and the Neo-Hindus (Christian Gaudde who became Hindu in 1928). The Gaudde are known by their specific way of dressing and particularly by their music and dances that represent a synthesis of Christian, Hindu and territorial practices, showing that the crisis created by their unprivileged status was imaginatively used as a tool to promote their cultural identity through heritage. Their performance also reveals a long-term negotiation between Portuguese and local culture translated today as Goan immaterial patrimony, in order to promote inside and outside the country the singularity of Goan culture.
Postcolonial perspectives on the welfare state

PhD candidate Mette-Louise E. Johansen (Aarhus University)

This paper brings postcolonial theory home to “the colonising states” by exploring internal colonialism and state-subject encounters in a European context. I ask what analytical perspectives do colonialism and the postcolonial bring to an analysis of the western welfare state? The paper explores past and present conjunctures between crime, ghetto-dwelling and state sanctioned imprisonment in Denmark – aspects that are closely connected to ethnic groups living at the margin of the Danish state. At this point, the state power – its law and moral order – is politically and socially experienced and defined as being overtly jeopardised. Thus, the state turns itself into a sovereign power imposing moral order to the marginalised subject by transforming it into bare life within a state of exception. One of the state “conquests” unfolds as the politics, regulations and exercises of “family”, in which a local entanglement of welfare agencies, semi-authorial entrepreneurs and ethnic groups structure social class and produce social change.

W023

The self as ‘mini-corporation’? The fate of neo-liberal models of personhood in the boom (and bust) economies of Central and Eastern Europe

Convenors: Dr Nicolette Makovicky (Oxford University), Dr Dimitrios Dalakoglou (University of Sussex)

Fri 27th Aug, 11:30-13:00

JHT2

The economic and political transition to a market capitalist system in Central and Eastern Europe has been described as the greatest neo-liberal experiment in recent history. Liberalisation has not only created profound changes in the areas of social welfare, entrepreneurship, labour, and consumption, but also new ideals of social ethics, citizenship and self-government. In an environment shaped by global capital and labour flows, flexible specialization, low job security and diminishing welfare provisions, individuals are encouraged to become self-reliant and ‘flexible’ in both in their lifestyle choices and their working lives. People are being asked to re-think themselves, their rights and duties along the lines of a neo-liberal socio-economic philosophy. Anthropologist Emily Martin (2007) has described this neo-liberal subject as a ‘mini-corporation’. According to this model, persons are encouraged to see themselves as property-owners and owners of their own labour power (as in the classical
liberal tradition), but as “a collection of assets that must be continually invested in, nurtured, managed, and developed” (Martin 2000: 582).

This workshop invites scholars to reflect upon the ascent of neo-liberal models of personhood amongst policy makers, corporate individuals, politicians and ordinary citizens in Central and Eastern Europe; and to debate the consequences of the global recession for the viability of such models. How has the economic boom of the last 10 years and the current crises changed people’s aspirations? Their perception of the private and public sectors? Their narratives of transition ‘success’ and ‘failure’?

**Work-discipline and corporate culture: temporal regimes in a multinational bank in Romania**

_Dr Liviu Chelcea (University of Bucharest)_

Various ethnographic studies have documented a sense of intensification of time among large strata of post-socialist societies. This paper will describe the transformations of work-discipline in a large Romanian state bank purchased by a Western bank during the early 2000s. Building on the work of E.P. Thompson, ethnographies of post-socialism and ethnographies of work in the flexible accumulation regime, I will describe the sudden process of disciplining the post-socialist work force, and the instilling a new sense of routine, daily schedule and work related relationships. Based on interviews with middle managers and human resources managers carried out in 2006, I describe the transformations induced by the new corporate management. These include a sharper separation of “work” and “life”, higher standardization of time keeping, the de-socialization and individualization of work space, the emergence of “virtual” time and the colonization of personal time by organizational time mainly through training and team-building activities.

**Selling, yet still social: the continued importance of consociational personhood among eastern German entrepreneurs**

_Mr Gareth Hamilton (Durham University)_

In this paper I explore how entrepreneurs in postsocialist eastern Germany are rhetorically encouraged to adopt neoliberal practices, in an era still overshadowed by the negative memory of ‘Ich AG’ individual ‘corporations’ as solutions to personal longterm unemployment crises. Using Warner’s conception of publics, the paper explores the messages promoting risk-taking, expansion, industriousness and self-promotion (western) German entrepreneurship advice manuals promote. I show the remarkable similarity in stance on entrepreneurship taken by a high-circulation weekly periodical, whose readership has otherwise been cast as eastern counterpublic with views conforming to a conception of personhood expressed in the non-neoliberal ‘east German idiom’ (Engler) of modesty, trust and greater consociational thinking.
Based on observations in entrepreneurship courses and interviews with participants, I suggest that despite this neoliberal message’s replication and tacit acceptance by both easterners and westerners, consociational personhood still retains a high moral significance among eastern German entrepreneurs.

**Building on trust: open-ended contracts and the creation of sociality in the time of neoliberalism**

*Mr Radu Gabriel Umbres (University College, London)*

Based on research in a Romanian village, this paper challenges some of the fundaments of neo-liberal discourse by contrasting the deep free-market beliefs of the people that I worked with with the underdevelopment engendered by extreme individualism and lack of cooperation. While the “amoral familism” and money-centred ideology displayed in the social life of the village share much with “laissez-faire” economics, they also lead to an economy mired by mistrust and spiteful actions, where “might is right”. In contrast, I analyse a particular building-trade practice of open-ended contracts where economic exchanges omit the negotiation of payment and rely on social relations for settling the debts. Following processes linking local representations of reciprocity in the historical moneyless peasant economy with the contemporary effects of migration, the paper reflects upon the solutions employed by villagers to bind themselves into a mutually beneficial sociality and escape the blind-alley of autarchy.

**W024**

**Reproductive tourism: imaginative responses to crises of infertility and health care systems?**

*Convenors: Eva-Maria Knoll (Austrian Academy of Sciences), Dr Amy Speier (Eckerd College)*

During the last few decades, as Assisted Reproductive Technologies (ARTs) have exploded onto the scene, anthropologists have responded with critical examinations of how these technologies have enabled new hope as well as further medicalized health care for women. ARTs have spread throughout the globe, and anthropologists have shown how their use is locally interpreted, defined and regulated in varying ways depending on cultural, national and regional understandings of kinship, nationhood, and biology. Patient demand for ARTs has not dwindled since their advent, and women and men are seeking new ways to “consume” these global technologies.
At the beginning of the twenty-first century the use of reproductive technologies is characterized by multiple layers of crises: the crisis of infertility which is accompanied by a crisis of legality/illegality, a crisis of consumer models of medical care, and a crisis of lack of health care. Patients who face a number of these crises often travel for reproductive health care. Their travel affords them new opportunities, less restrictions, and “hope technologies”. At the same time, doctors and clinics are imagining new ways to meet these growing demands. This workshop will assemble crisis-ridden roots and imaginary driven routes of reproductive tourism. By bringing together scholars who exemplify the push and pull factors of reproductive travel in different geographical regions and contexts, the workshop will provide comparative insights into the socio-cultural dynamics of fertility patient mobility. Workshop contributors are called upon to reflect upon multiple ways patients and providers circumvent crises through new imaginaries and practices.

Discussant: Jeanette Edwards

American reproductive tourists in the Czech Republic: seeking lower costs and anonymity

Dr Amy Speier (Eckerd College)

Reproductive tourism has grown as one of the main forms of medical tourism. American tourists are especially interested in more affordable treatments, since treatments in the United States are not covered by insurance. It is important, however, to remember that decisions to travel for health care go well beyond purely economic terms. The question remains: Why is the Czech Republic a common destination site for Americans? What factors lead people to choose the Czech Republic over other low cost locations? This paper will characterize tourist motivations for choosing the Czech Republic, by analyzing data derived from ethnographic research. It will be important to elicit whether reproductive travelers feel they have escaped a potentially threatening confrontation over parental rights by traveling abroad for donation. The results of this research will provide a case study of reproductive tourism in a post-socialist Czech context.

Infertility and ARTs in a globalising India: medicalisation, ethics, agency

Dr Maya Unnithan (Sussex University)

The paper draws on Sen’s capability framework for health equity and the idea of Assisted Reproductive Technologies as ‘global assemblages’ (Ong and Collier) to discuss the crises of reproductive ethics in India. Focussing on ethnographic work on the agency of infertile women and couples in western India, as well as those women who provide surrogacy services to infertile couples from abroad, the paper discusses the implications and limitations of state
and medical regulation. The paper emphasises the significance of taking into account the local moral worlds of the infertile, as a means to imagine a contextually based ethics.

‘My foreign baby is growing inside me’: the case of Italians seeking donated gametes outside national borders

Miss Giulia Zanini (European University Institute)

Cross-border reproductive care (“reproductive tourism”), constitutes an increasing phenomenon in the whole world. People take advantage of the existence of different legislations in different countries and make strategic choices leading to transnational movements with the goal of fulfilling their procreative plans and overcome national legal restrictions on ART. In particular, free and easy movements across European countries make this possibility a real option for European citizens.

This paper will present the case of Italians seeking reproductive treatments which imply the reception of donated gametes and embryos outside national borders. After a brief introduction about Italian law on ART (law 40/2004), forbidding donation of reproductive material, the paper will expose the socio-economic issues linked to this phenomenon, the motives that lead Italian patients to choose specific countries and discuss how these choices and transnational experiences question their understandings of procreation and kinship and challenge the notion of “legitimate procreation” both at institutional and individual level.

W025

Rethinking shattered fields: power and belonging in sites of crisis

Convenors: Ms Claudia Liebelt (University of Bayreuth), Dr Alexander Koensler (University of Perugia)

Thu 26th Aug, 11:30-13:00, 14:30-16:00

It becomes increasingly clear that multiple dislocations and new forms of power and control are a characterising element of present neoliberal conditions. ‘Devasted lives’ (Bauman) are the experiences of those who survive, not in a place that gives them the feeling of belonging and a basis for decent living, but in sites of crisis that exist somewhere beneath, often beyond the publicly visible. With anthropologists doing research on illegalised migrants, the urban poor, as well as many other spaces constructed as external to the normative social order, they enter zones set apart from publicity, removed from visibility, put under a taboo, and/or simply “no go areas” for persons unauthorised.
Since the notion of locality became problematic for both ‘field subjects’ and fieldworkers, contemporary ethnography is seeking approaches that reach beyond conventional fieldwork based on sedentarist assumptions. Concepts such as Agambens ‘exceptional states’, Foucault’s ‘heterotopias’, Tsing’s ‘zones of friction’ are applied in ethnographies that challenge the idea that belonging is constituted through place, privileging transnational partial connections, mobilities or processes of reterritorialization.

In our workshop, we invite ethnographic studies that investigate live realities of people in shattered social spaces. What are the theoretical and methodological implications of studying sites of crisis? What does this mean for the ethic relation between the fieldworker and its subjects? What are the strategies applied by ethnographers in order to gain access to such critical environments? How can we extend classical fieldwork methodologies in order to understand the contemporary situation?

**Discussant: Dr. Ursula Rao**

**Afghan women reconstructing their life world**

*Dr Karin Ask (Chr.Michelsen Institute)*

The unifying theme of this paper is Afghan women’s creative contribution to re-constructing of social relations during exile and repatriation. Using ethnography about the construction of humanitarian assistance at different sites in Afghanistan during the 30 years of war, I discuss the political repercussions of different actors use of women as embodied signs in local and translocal reconstruction processes. Focussing on women’s everyday exchange (badal) during war and reconstruction – I explore how these practises entered inter-connexion systems of different scales that stretches beyond the particular local field sites. The connectivity created across distances created exemplars of what Appadurai calls “the production of Locality”

**Sex workers in Tijuana: professional identities and liminality as strategy in a border city**

*Ms Susanne Hofmann (University of Manchester)*

The paper explores sex workers’ professional identities in the U.S.-Mexican border city of Tijuana. The space, criss-crossed by sex workers, and appropriated for their own benefit, is characterized by the dynamics of migration, poverty, and deprivation on the one hand, but on the other hand by extra-legal practices of local law enforcement agencies and criminal justice institutions. Despite that, women have developed strategies to cope with the spatial insecurity present in this particular border space, which I will describe and interpret. The history of professionalisation of sex work in Tijuana has contributed to new understandings of sex work and sex workers’ identities. I argue that sex workers in the border space are in a liminal state, remaining disengaged from social relationships in this environment because it is not conducive
to their aspirations for a better life. Their focus is on the future, which they hope will be one of well-being, consumerism, economic security and social advancement.

**Toxic identities? Negotiating Arab-Bedouin culture at the shadow of an Israeli chemical industry plant**

*Dr Alexander Koensler (University of Perugia)*

At a first glance, Arab-Bedouin life at the shadow of the contested Israeli chemical industry and toxic waste facility of Ramat Hovav seems a striking example of how neoliberalist practices shatter indigenous communities. Framing injustice widely in ethno-culturalist terms, the area moved to the center of multiple forms of activism, academic writing and political lobbying. Drawing on fieldwork on the struggles for health services for Arab-Bedouin citizens in the area, I try to outline some of the contradictions of this binary picture: some indigenous residents seem better globally empowered by funding than the regional authorities, the access to medical services is partly rejected by local residents itself. I claim that the overlooking of these more complex relations is facilitated by a “fetish” with local culture masquerading major power relations. What is shattered here is not a local community, but the presumed polarity between residents and industry.

**From the ballot to the barrio: finding hope in community in Oaxaca, Mexico**

*Mr Ivan Arenas (University of California, Berkeley)*

In 2006, the response to government repression of a teacher’s strike was a popular revolt that took over Oaxaca, Mexico, for six months. Though the popular movement no longer controls the city, through the emerging spatial practices and competing aesthetics of the city visible in marches, assemblies, and graffiti, protest groups reconfigured the politics of Oaxaca’s public spaces and produced embodied models of social transformation. In doing so, activists, artists, and ordinary Oaxacans often referenced the Mexican Revolution’s figures and promises as a critique of the failed reforms and promises of representative democracy. This paper examines how, rather than look to the ballot box, Oaxacans often voice an explicit desire to sever all government connections from their lives. In turn, I examine how Oaxacans are finding hope in the future through practices and discourses that hinge on their active participation and a turn to community as an organizing principle.
In recent years, anthropologists have become increasingly involved in applied health research, whether as academics, government employed researchers or those in the private sector. Anthropologists working in health have been involved in a vast range of enterprises, including responses to humanitarian crises, debates about novel healthcare technologies or interventions and exploration of ‘public’ involvement in research and healthcare which might reflect broader crises about power relations in health and illness. This workshop will explore how applied anthropology responds to crisis and innovation in health and medicine, and how anthropologists have reformulated or re-imagined themselves and their work in response to increasing demand for applied research. There is now a solid history of discussion about the application of anthropology to health, and this workshop will aim to update such discussion in light of current work. Questions might also arise about the degree to which applied anthropology is creating and recreating its own crisis by focusing attention on concerns about applied research. Papers in this panel might address the use and defence of ethnographic methods in applied research, and the growing role of interview and multi-method approaches. Papers might also explore the roles of reflexivity and creativity in applied research and the issue of anthropology’s identity as one of many disciplines working applied fields. In addition, papers might address ethical concerns that might arise during involvement in applied health or medical research projects. The panel welcomes submissions from those working in any sector that relates to applied health research.

Hospital ethnography: experiences of an anthropologist in the antiretroviral therapy (ART) clinic

*Mr Jonathan Mensah Dapaah (University of Amsterdam)*

Social scientists often encounter difficulties in studying health workers in the hospital setting due mainly to the specialized nature of their (health workers) work and the need for them to maintain confidentiality about the health problems of their clients. Similarly, this study also encountered difficulties like earlier studies in hospital ethnography. This paper therefore discusses how the researcher used anthropological tools to overcome the difficulties by
changing roles either as a researcher, a client or a health worker in order to collect data. The paper argues that to successfully study health workers, it depends on how the researcher will navigate/position himself/herself in the hospital setting to interact with study participants and collect data.

**Entering the clinic: ethnographic methodology in clinical interviews**

*Dr Tanja Bukovcan (University of Zagreb)*

The main focus of the paper will be the establishment of a link between medical anthropology and clinical setting. For the last decade, medical anthropology has been stepping away from the theoretical emphasis of post-structuralism and is now increasingly engaged with the possibilities of applying its theories in clinical studies, which would significantly expand the medical knowledge and improve the clinical process.

Through the introduction of the concept of illness narratives and the idea of narrative medicine, medical anthropologists became aware of the potential for medical ethnographies, obtained through open-ended interviews, as providing the means for generating a new level of qualitative data on people’s notions, beliefs and attitudes linked to health and illness.

The aim of this paper is therefore to define, analyze and conceptualize the usage of medico-anthropological theories and methods in clinical settings and explore the means by which ethnographies improve clinical findings.

**A crisis in fieldwork: personal, ethical & methodological reflections**

*Ms Julie Hastings (Brunel University)*

In 2008, whilst monitoring a schistosomiasis (Bilharzia) control programme in Tanzania as part of my doctoral research I was accused of poisoning children by village residents forcing me to leave my study site in somewhat alarming circumstances. This led to a tangible crisis in my fieldwork. Despite relocating to a new research site I doubted it was possible to be viewed as an impartial observer. I was concerned about those who had assisted me previously and still resided in the village. I questioned my methodology and, in so doing, the validity of my data. The programme was postponed; my research funding was gone.

This paper reflects on methodological and ethical issues arising from my own fieldwork experiences and asks whether impartiality can really be attained, especially for those of us engaged in applied research.
Anthropology and setting up research on the education of families with risk of thromboembolism in a university hospital

Dr Claudie Haxaire (Medical School)

Medical anthropologists are asked to elaborate research projects that follow up on clinical research when the results point to the need for preventive measures and therapeutic education of patients.

I will present the example of a request submitted to me by the internal medicine and pneumology departments, in liaison with an “asthma school” in Brest. I was first asked to set up a programme of therapeutic education for patients, and then to construct a research project on the prevention of thromboembolic disease in the first-degree relatives of patients with a history of an idiopathic episode, and therefore a genetic risk. This project is conducted with hospital physicians. It faces various challenges. It has to show how anthropology can bring a specific viewpoint to the issue at hand. It faces a methodological challenge, because our project use illnesses narratives and systemic carts. And lastly has a practical challenge, because the legitimacy of the anthropologist’s approach is validated only by the results obtained in terms of effectiveness.

‘Representative’ or ‘just stories’: a critical reflection on the usefulness of data about Female Circumcision/Female Genital Mutilation (FC/FGM) in Burkina Faso

Mag. Elena Jirovsky (University of Vienna)

Different implementations of the national campaign against FC/FGM in Burkina Faso following the WHO have a particular focus on information on the negative medical effects of FC/FGM. Results from my research in 2008 highlight different receptions and interpretations of the provided medical information. It appears that knowledge of a “medical truth” not necessarily changes a person’s opinion about FC/FGM. Some social arguments to justify the principal necessity of it seem untouched by this kind of approach. Arguments from the campaigns even are exploited in arguments for the continuation of the practice. On basis of these findings I will first discuss the possible role of anthropological data for the campaigns interests. Second I will critically reflect on how the conduction of a high number of interviews additional to classic ethnographic methods probably makes the material more easily accessible and acceptable for international/ national organizations, because it seems more “representative”.

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Are anthropological data always useful for public health programs? The experience of case review audits for obstetrical care in Burkina Faso

Mr Marc-Eric Gruénais (IRD), Dr Fatoumata Ouattara (Institut de Recherche pour le Développement)

In the field of applied medical anthropology, researchers deal more and more with populations viewed as health facilities’ clients. This is the background of our involvement in a public health program to improve the quality of medical care (QoC) in case of emergency obstetrical need in Burkina Faso. This program used case review audits as a tool for QoC. Case review audits are an auto-evaluation approach of clinical practices by health personnel. During the audit sessions physicians and nurses analyse a critical case (i.e., still birth, hemorrhage during delivery, etc.) and try to find solutions for preventing these situations. The original feature here was to add to the medical and clinical approach a reporting of the women’s personal experiences of their delivery based on interviews at home made by anthropologists. Generally speaking, audits sessions, even if they are strictly confidential and on a voluntary basis, seem to be like a trial for health personnel, always underlining a failing, a mistake or an error. The reporting by anthropologists of women’s experiences makes personnel’s bad practices more acute., and they were seen to be exclusively on the women’s side. They are suspected not taking account of bad work conditions, especially when care seems to be convenient and health personnel not involved in the critical event reviewed. Therefore, anthropologist intervention can be counter-productive and at the opposite of audit sessions objectives which are supposed to achieve collective solutions and to reinforce teams.

When institutions and health programs ignore applied anthropology results: the case of HIV/AIDS, PEPFAR (President’s Emergency Plan For AIDS Relief) and the EOC (Ethiopian Orthodox Church)

Miss Judith Hermann (Université de Provence)

In this communication, I would like to present you an example of the difficulties that can be encountered by Health anthropologists while trying to contribute, a posteriori, to Institutions / Health Programs during crises. My research concerns the EOC’s (Ethiopian Orthodox Church) commitment in the fight against HIV/AIDS with a special emphasis on the holy water treatment taken by PLWA (Person living with AIDS), who thus aim to be cured from HIV/AIDS miraculously. In 2007, PEPFAR opened an ART (Antiretroviral Treatment) center nearby a holy water location to distribute treatment to PLHA living in the area. However, considering religious dogma, holy water is not compatible with any other kind of treatment (it is a spiritual treatment, which can not be mixed with a worldly one). This led to a crisis regarding patient treatment since 10 to 20 % of non-adherence to ART could be attributed to holy water. PEPFAR and USAID, as well as EOC, took the problem seriously and tried to convince
PLWA to take both ART and holy water. I met all the Institutions during this crisis (PEPFAR, USAID, HAPCO [HIV/AIDS Prevention and Control Office] and EOC), trying to provide them with recommendations that could improve ART distribution and patient adherence. However, all of them ignored my results and advices, and the problem remained the same on this holy water location and others. This situation reflects how difficult it can be to involve applied Anthropology a posteriori into Health Programs and thus highlights the importance of including health anthropologists upstream, during project design.

**Anthropology and the problem of comparison: shaping public health policy in four Mediterranean countries**

*Prof Peter Phillimore (Newcastle University)*

This paper focuses on an analytical challenge which often faces medical anthropologists working on large multidisciplinary projects: cross-country comparison. While both a necessity and a potential strength in this kind of policy-oriented research, comparison has been largely out of vogue in anthropology for many years, despite recent efforts to rethink its potential and reemphasise its centrality to the discipline (e.g. Fox & Gingrich 2002). This paper explores both the potentialities and pitfalls of cross-country comparison in the context of an EU funded project which aims to identify policy to reduce the ever-growing burden of diabetes and cardiovascular disease in four Mediterranean countries: Turkey, Syria, Palestine and Tunisia. Anthropology, epidemiology and health economics are each crucial to this collaboration: but what becomes of comparison in pursuit of this cross-disciplinary dialogue, and what gets lost in translation?

**W027**

**Indigeneity in western Atlantic intersystems**

*Convenors: Dr Huon Wardle (St. Andrews University), Dr Stacy Hope (University of St. Andrews)*

*Thu 26th Aug, 11:30-13:00*  
*Arts T7*

This workshop aims to capture ethnographically the problematic of an ‘Atlantic’ approach to culture and the social. It is directed at researchers whose work is ethnographically focused on the Western Atlantic but whose interpretations necessarily take in Atlantic intersystems more broadly. Arguably the problem of ‘indigeneity’ in Western Atlantic settings is more urgent but also more paradoxical than in other settings because, for historical reasons, disruption of autochthony and the search for an essence very often go hand in hand. The workshop organisers will seek papers which give an ethnographic accent on indigeneity as a socially
complex phenomenon and which provide situationally rich accounts of work around, or negotiations regarding, ‘indigeneity’. Accounts that give new accents on the classic themes of economics, religion, kinship and politics in Western Atlantic settings are welcomed.

‘You can’t jump from yesterday to tomorrow without going through today’: contested notions of essence and identity in the Eastern Caribbean

Dr Mark Powell (Durham University)

This paper considers notions of indigeneity in an Eastern Caribbean context, notions that link local understandings of belonging to claims of origin in other lands and people of the Atlantic seaboard. These claims are important for understanding individual notions of belonging and the contested ongoing creation of local identity. Drawing on ethnography from the Windward Isles, the paper will question prevailing concepts of indigeneity by examining individuals’ oral recollections of kinship and diverging understandings of the past. Narrated personal genealogies appear to be static, but they constantly shift to accommodate and reflect the dynamic quality of everyday social relationships. While local perceptions of indigeneity might appeal to ideas of essence and a static, fixed past, closer examination reveals these ideas to be creative and flexible, prompted by judgements about others in relation to the daily practices of local life.

Exploring indigeneity in a Brazilian favela

Mr Moises Lino e Silva (St Andrews)

I will explore the importance of the idea of indigeneity in relation to my experience living in one of the largest Brazilian slums (favelas), in Rio de Janeiro. Indigeneity will be taken in relation to “ontological” categories that attempt to give meaning to relationships in a place that gathers people perceived to be as diverse as African slave descendants, migrants from the Brazilian northeast, gringos (often as tourists), and Cariocas. Ethnographic material will be used to argue that the complexities of the relationships established among these varied groups may easily make people acquire a different sort of indigeneity accordingly to contextual changes. The idea of “the indigenous” is central to many concepts encountered during fieldwork in Rio de Janeiro – such as: “cria” of the hillside, “carioca da gema”, “paraiba”, “matesco”, and “cerioca”. In the favela scene, however, different encounters may give rise to different indigenous subjects.

In His Majesty’s land: the ‘place’ of Ethiopia in Rastafari worldview

Ms Shelene Gomes (University of St. Andrews)

Rastafarians from the Caribbean who moved to Ethiopia forty years ago returned to a primordial home and homeland. In Rastafari worldview Ethiopia is the ancestral land of all
Africans who were displaced through the trans-atlantic slave trade, and the spiritual and physical origin of all humankind. Rastafari emerged in early 20th century Jamaica from a historical foundation of colonialism, forced and semi-forced migration to and from the Caribbean, and the creation of plantation societies that coalesced in psychological devaluation, and socio-economic stratification that characterised the colour-class system. These conditions fundamentally shaped Caribbean peoples’ ideas regarding personhood, inter-connections with the global and the local, and the expectations and experiences of movement in this heterogeneous region. Based on ethnographic research this paper will examine how the paradoxical claiming and shaping of the Caribbean, Ethiopia and Africa enables repatriates in Shashamane to negotiate the convergence of the symbolic Ethiopia with the state of Ethiopia in which they currently live, and where they grapple with and demand access to land and legal status. This discussion is broadly situated in analyses of place relating to concepts of rootedness, indigeneity, and foreignness.

An Atlantic drum’s journey after the slavery from Africa to the Americas and Back: Annobonese and Fernandino musical culture

Prof Isabela de Aranzadi (Grupo MUSYCA de la Universidad Complutense de Madrid)

The musical instruments in Equatorial Guinea are an important part of the culture of its ethnic and social groups: Fang, Bubi, Ndowe, etc. It is in relation to the Annobonese and the Fernandinos that the concept of “Return trip to Africa” becomes meaningful because there are African elements in their music that come back from the American continent to its African origins. Following the abolition of slavery at the turn of the 19th century, African musical culture was enriched by contributions from newly-freed African slaves from the Americas. Musical instruments are an intrinsic part of culture and live material accompanying people in their historical evolution as an essential factor in shaping the identity preserved through memory. Instruments such as cumbé, kunkí, tambali and dances such as cumbé, kunkí, bönkó, mamahê and maringa, constitute an African legacy that has returned from America, a ‘return to Africa’ within Equatorial Guinea’s musical culture.
Family dynamics and practical kinship in Africa

Convenors: Dr Joel Noret (Université Libre de Bruxelles), Dr Benjamin Rubbers (Université de Liège)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

In a context marked by an increasing economic insecurity and spatial mobility, family dynamics have become a hotly debated issue both in African households and African studies. However, this topic would certainly gain from a focus on the influence of everyday relationships in the re-definition of family roles and networks. By taking practical kinship as a point of departure, this workshop aims at reflecting upon changes (a) in gender identities, (b) in relations between generations, and (c) in the place of extended families, or lineages, in the everyday life of African households. This tri-dimensional focus on practical kinship is meant to allow discussion about larger issues such as trust, respect, reciprocity, domesticity, or belonging. The decline of living conditions and the transnationalisation of families in the last twenty years show just how important a detailed study of these topics is for our understanding of contemporary Africa.

The following are possible areas of investigation for this workshop: how various family models, or ideologies, influence actual relationships between relatives? What changes do we observe in the reciprocity practices between generations? How did the definitions of motherhood and fatherhood evolve in the past thirty years? In African societies historically marked by slavery, do past slave relations still matter in the organization of lineages? This list of questions is not exhaustive. The aim of this workshop is to offer empirical data and theoretical insight about family dynamics in Africa. All paper proposals dealing with this subject are welcome.

Changes in reciprocity practices between generations: the case of urban Burkina Faso

Dr Claudia Roth (University of Lucerne)

In contemporary urban Burkina Faso, there are no alternatives to old age security assured by the proper children. However our research on intergenerational relations in poor families at Bobo-Dioulasso shows that the cycle of debt and thus reciprocity between generations is interrupted or the debt is not fully compensated. In half of the cases, old parents care for their adult unmarried children without income (inverted intergenerational contract). This new practice produces social tensions which the elderly men and women like to veil in order to maintain their customary role as family elderly and the power connected with it. The young
people on their part seem to pursue a new path: indeed they suffer of not being able to care for their old aged parents the way they should. But their main efforts aim to get full social status as a respected member of society. These changes in the reciprocity practices endanger the elderly who continue to pauperize. Up to now it is an open question whether at least the young people can benefit.

**Youth and family in Cape Verde: practical relations beyond moral crisis**

*Mr Filipe Martins (ISCTE-IUL)*

In Cape Verde in recent decades, youth gained salience as a demographic group as well as a social and symbolic category, strongly associated with pleasure, crime and moral crisis. The dominant discourses of and about youths, both highlight a paradoxical vision of the family. Evoked as the most important dimension in young people lives and the basis of capverdean society, contemporary families are also seen as in crisis, “desestruturadas” (unstructured) and pointed as the roots of all social problems. Based on ethnographic data collected with youths and families in urban Cape Verde, this paper proposes a critical analysis beyond moral discourses on family and youth crisis. Transnational family networks and intergenerational reciprocity are revealed as the major resources for young people to develop their identities, life expectations and choices, as well as to deal with the growing ambiguity and uncertainty associated with the condition of youth in contemporary Cape Verde.

**Those who wait: late life lingerings and generational succession in Kenya**

*Dr Mark Lamont (Goldsmiths, UL)*

This paper is about generations and relational ageing within Kenyan families, and asks what part waiting plays in collective social experience. With an ethnographic focus on several rural Kenyan families, what methodologies can anthropologists develop to study the affective materiality of generational succession? This paper explores a social context where age-set formation has historically defined the timing and anticipation of succession. By fixing attention on the shifting relations between proximate and adjacent generations in the last thirty years or so, it emerges that the role of parenting and grand-parenting has changed in ways that have provoked something of a moral panic about the youth of today, while eclipsing the status of late life. As succession is fraught with conflict embedded in the affective materiality of property, especially of land and houses, many Kenyans are compelled to forge new kinds of relationships within families based on individualized aspirations, thereby re-evaluating reciprocity.
Crisis and imagination

‘Passing through the gate as one’: a house and its people in Bamako, Mali

Dr Bodil Olesen (Århus University)

This paper is about the Bagayoko compound in Djikoroni-Para, a neighborhood in Bamako, Mali.

Counting the widow Bakonimba, her four sons and their wives, and her first grandson and his wife and children, the Bagayokos are known and respected for being “so kelen,” “one house,” the ideal family with four generations living together.

I describe the material transformations in the compound as Mamadou, Bakonimba’s grandson, refurbished his house when he underwent civil marriage, and his uncle Idrissa married a second wife and constructed a space for her.

I also describe the contrast in material possessions between generations, and the conflicts and negotiations between “somogow,” “house people,” over the distribution of assets.

These relationships between the house as a material, everyday environment and a metaphor of kinship shows how a particular family in very practical terms has procured a livelihood and realized its social aspirations in a post-colonial, urban context.

How to remain a ‘father’ in times of privation? Respect and reciprocity in the families of Gécamines workers, D.R. Congo

Dr Benjamin Rubbers (Université de Liège)

In 2003, 10 000 workers aged over 50 years old were made redundant by the Gécamines, once the biggest mining corporation of Congo-Kinshasa. Based on ethnographic fieldwork in a cité ouvrière, this papers aims at understanding how these senior workers face this situation in their roles as husband, father, and relative. As they experience difficulty in meeting their family’s needs, how do they re-negotiate their relationship with their wife, children, and kin? To answer this question, this paper will focus on expectations of respect and reciprocity underlying these bonds. More generally, it will make the argument that the colonial model of the nuclear family, promoted by the company and the church, remains influential in the structuring of the family.

Changing household dynamics in urban Ethiopia

Prof Gunilla Bjerén (Stockholm University)

Nearly 40 years ago I collected household data and migration histories for a study of migration patterns around a town in southern Ethiopia. I’ve now returned to the town and collected material for a new study, which allows for comparison. Looking at change it appears obvious that household relations are quite different today as compared to the situation before the revolution. In this paper I want to discuss two aspects of current households compared to the ones I recorded in 1973. 1) Children remain in the parental home until they are adult (above
The presence of unmarried young women is particularly noticeable. 2) The marital turnover has slowed down. Women and men do fewer marital relations during their life-time. At the conference I want to discuss the dynamics behind these changes.

Descent, tombs and avoidance of marriage with slave descendants in Southern Betsileo, Madagascar

Mr Denis Regnier (London School of Economics)

This paper gives an account of the strong avoidance of marriage with slave descendants in the southern Betsileo region of Madagascar, trying to explain why such a practice has persisted for more than a century after the abolition of slavery in the country, and this in spite of ubiquitous discourse of the kind ‘we are all equals now’. Pre-colonial status distinctions (nobles, commoners and slaves) remain an important feature of social life. The paper shows how the avoidance of marriage with slave descendants is grounded in Betsileo ideas about descent, ancestors, pollution and collective tombs. It then describes practical aspects of Betsileo kinship which make easy to identify the slave descent of potential marriage partners, such as public displays of genealogies at funerary events and the use of kinship networks to gather information. The paper finally explores the consequences of this state of affairs for slave descendant kinship and marriage.

Family dynamics and funerals in southern Benin

Dr Joel Noret (Université Libre de Bruxelles)

In this paper, I intend to show how funerals are often entwined with serious family issues in southern Benin. In fact, as moments when diverse solidarities are (un)made, when patronage relationships, and “forms of community” as well as social differences are (re)produced, funerals certainly constitute key sites of social change in contemporary Africa. Additionally, as they mobilize important amounts of resources in southern Benin, they often create debates in families and lineages, and expenses consented in these moments may be seriously debated in both nuclear and extended families. For instance, a man burying his father or his mother must typically arbitrate, when engaging expenses, between his social engagements as son, but also as a father and a spouse. Competing social commitments are not always easy to manage, and funerals are moments par excellence when various kin relationships are put to the test.
W029

Public celebrations & popular culture in Africa: representations, performances and local appropriations

Convenors: Prof Dmitri Bondarenko (Institute for African Studies), Dr Peter Skalník (University of Pardubice)

Fri 27th Aug, 11:30-13:00

JHT7

The workshop addresses the politico-cultural context of public celebrations, such as National Days, Official Festivals, historical anniversaries, Political Meetings etc. in Sub-Saharan Africa. The arrangement of speeches, parades, sport contests etc. on these occasions often features similar elements from one country to the other. The public staging of these festivities is partly reminiscent of “invented traditions” stemming from colonial times, but also exhibiting a particular post-colonial public culture; displaying regional and transnational political references, elements of folklore and even rituals of inversion. In a detailed analysis, however, these events may reflect local particularities as well as changes in the respective national political structures, modes of national integration, but also styles of leadership and self-representation. We propose to explore from different standpoints and in different respects the various practices, performances, meanings and representations related to these modern political rituals.

Discussant: Tilo Grätz

Culture, exploitation of resources and conservation: Anadara senilis L (1758) in the Saloum Delta in Senegal

Dr Alvares Benga (University of Ziguinchor)

The nyominka people constitute a community concentrated in the Delta Saloum in Senegal. The interface land-water forged over the centuries a community of farmers today more turned by irregular rainfall, towards fishing activities. Very ancient and capital activity, the exploitation of Anadara senilis (Bloody cockles) is today exclusively women’s activity and attracts significant manpower with regards to the economic crisis. The Saloum Delta’s islands are inhabited by societies in which delicate practices of control of natural resources remain founded on well-established convictions and perceptions. The ark as a multi-purpose resource, omnipresent in these island landscapes, is an indicator of belonging to the land, a symbol of a whole of sociocultural values around which the sereer nyominka recognized themselves. With many regards, the nyominka have shown local knowledge and know-how. This reality typical to the nyominka could be more developed in a rational exploitation process.
Making space for performativity: publics, powers, and places in a multi-register town festival (Bondoukou, Côte d’Ivoire)

Dr Karel Arnaut (Ghent University)

Situating itself in the post-Durkheimian debate on ritual, performance, and society, this paper sets out to bring elements of heterogeneity in public ritual to bear on issues of power and agency. Whether in participatory roles and publics, multivocality or generic and stylistic choices, performance is seen as an intricate ‘power play’. This paper looks into the Sakaraboutou annual pageant which is held in the town of Bondoukou (Côte d’Ivoire) at end of the Muslim month of fasting. The spatiality and performativity in Sakaraboutou is described in terms of registers, i.e. constellations of different publics, their spatial tactics, displays, and production/exchange of ‘text’. In sum, this paper tries it come to grips both with the creative dynamics and the authoritarian traditionalism of public rituals as aspects of their cultural reproduction.

Mozambique Island, celebrations of the slave trade abolition: taking historical memories for meaning the present

Prof Carla Almeida Sousa (Universidade do Algarve)

In 2009, the celebrations of 23 August in the island had two dimensions: from one side the celebration was translated by the dramatization of the capture of slaves and in other side by different openings that were related with the colonial heritage. This happened accordingly the fact that the island is a World Heritage place, that in this sense are complementary. Whoever the celebration is a dramatization of the present and of the past in the present. The Abner Cohen perspective that makes this more understandable; what matters are the processes and the actors involved, interrelated, in contact; the meanings given or used; the symbols chosen. The aim of the paper is to explain the celebration as part of the monumentalization process of the community, that shapes material culture, but to the expression of their collective memories.

Constructing African performative arts as a new resource for development and transformation

Dr Nadine Sieveking (University of Leipzig)

Cultural practices and performances have served as a reference for pan-Africanist movements and had important representative and integrative functions in the process of post-colonial nation building on the African continent. Since the beginning of the 21st century a new trend can be discerned. Performative practices are ‘discovered’ by European cultural institutions and development agencies as a resource for development in Africa. More and more contemporary African performers secure their livelihoods by engaging in internationally financed projects
using art as a means to deal with basic problems of transformation in African societies. This opens up new possibilities for performing arts in the context of emerging transnational social spaces and public spheres.

The paper presents the outline of an empirical research project focusing on the construction of performative arts as a development potential at the interface between African professional performers and European development and cultural agencies.

**W032**

**Ethnographies of Catholicism**

*Convenors: Dr Anna Niedzwiedz (Jagiellonian University), Dr Ingo Schröder (Max Planck Institute for Social Anthropology)*

*Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00*

*Humanities Large Seminar Room 2*

In the Anthropology of Christianity Catholicism has received far less attention than the seemingly more dynamic and rapidly expanding Pentecostal/Charismatic churches. The workshop seeks to close this gap by inviting presentations that are based on the ethnography study of Catholic communities and the church. We would like to invite all interested in discussing what issues, challenges, and new perspectives “ethnographies of Catholicism” can bring to the anthropology religion.

Catholicism is a transnational religion organized in a tightly structured hierarchy. This fact raises questions like: how are the official structure and doctrine lived by Catholics in various setting all over the world? What kinds of relations exist between the national and the transnational dimension of Catholicism? How does the social life of the Catholic Church differ between countries where it is a hegemonic institution and others where it constitutes a minority among other churches or nonbelievers?

Focusing on “ethnographies of Catholicism” we want to reflect on the variety of expressions of the Catholic faith in individuals’ lives and how cultures of Catholicism can be identified in the practices and experiences of believers. We would also like to discuss contradictions and convergences between “official” and “popular” Catholicism; the implication of the church and Catholic belief in political struggles over domination and resistance; the Catholic discourse on the moral and spiritual crisis of modern civilization; and the church’s involvement in social activism and charity work, especially under the contemporary conditions of global economic crisis.
Deeds of faith and human character: Catholicism in a Polish village

Dr Malgorzata Rajtar (Max Planck Institute for Social Anthropology)

Catholicism plays a salient role in interpreting village culture and in informing appropriate paths of moral action of villagers in Poland. This paradigm has been present in ethnographic literature since at least the 19th century. This paper argues that such interpretation allows only for an one-dimensional picture of village morality. Drawing on my ethnographic fieldwork in south-eastern Poland, I identify two loci for the construction of the ethical there. The first emphasizes indeed the presence of the Catholicism; it influences a particular kind of religious sensibility characterized by some Polish ethnologists as a “miraculous sensibility.” The other introduces a notion, what I call, the “ethics of moderation,” which in many respects may be effectively evaluated by utilizing the Aristotelian theory of “the golden mean” and virtue. According to the “ethics of moderation,” it is the human character that plays a vital role in leading a good life.

Making place: the changing role of the parish church in village life in the Netherlands

Dr Kim Knibbe (Vrije Universiteit)

In this paper I will elaborate on the changing role of the parish church in practices of ‘place making’ in village life in the south of the Netherlands, based on ethnographic research. Historically, the clergy increased its control over village life in the south since the 1920-ies, in response to the threats of ‘modernization’. As in the rest of the Netherlands, the process of depillarization has changed the place of the church in social life drastically. However, I will argue that on the local level it was the process of polarization between liberal Catholics and neo-conservatives that has most drastically influenced the attitude towards the church as an institution and subsequently the role it plays in local life. To analyze this process, I will draw on the theoretical approaches such as developed by Doreen Massey (2005) Kim Knott (2005) and Hervieu-Léger (2002). Furthermore, I will contrast this account to other ‘ethnographies of Catholicism’ available in the literature.

From rock concerts to liturgy: the role of contemporary Christian music in Catholic communities

Mrs Kinga Povedák (University of Szeged)

My presentation explores the influences of contemporary Christian music on Hungarian Catholicism. By many contemporary Christian music is considered the most effective instrument for spreading Christianity among younger generations. However, it has been a topic of controversy in various ways as this new genre of church music is rooted in popular culture but at the same time serves religious functions.
Less attention was paid towards the introduction of this relatively new genre of church music. Several features of the inner dynamics of Catholic small communities can be explored by studying one of its conspicuous phenomena. I examine how contemporary Christian music has a complex effect on the listeners’ behavior which is articulated in their religious conventions, in their personal religiosity, communal rituals and the dynamics of their religious communities. In this way we get a better understanding of Catholic “vernacular religion” (L.N. Primiano’s term) - religion as it is lived.

**Nuns from Rybno: new charismatic convent within the Polish Catholicism**

*Ms Agnieszka Poźniak (Jagiellonian University), Miss Anna Kapusta (Jagiellonian University)*

Our paper focuses on a phenomenon of a charismatic church emerging in Poland within the frames of a newly founded Catholic contemplative convent. It is based on a field research in a Polish village Rybno where we observed a formation of the convent. In our analysis we will interpret the creation of the order treating it as an example of changes in a social model of religion observed in Poland since 1989. In the Polish context the Catholic Church holds a hegemonic position within the state and society. Its conservative structure used to be very suspicious of new Pentecostal and charismatic churches. We want to discuss how, paradoxically, in frames of a very traditional form of contemplative order a new type of the charismatic spirituality is being shaped and promoted. We will particularly analyze the practices of the examination of conscience and confession which dominate the charisma of the order.

**Framing abortion as crisis: an ethnography of pro-life Catholic activism in Milan (Italy)**

*Dr Claudia Mattalucci (Università di Milano Bicocca)*

In Italy, the Catholic Church has long played a prominent role in countering the legalization of abortion. Since the approval of Law 194, in 1978, Catholic activists have gradually abandoned a militant opposition to the law to embrace a “cultural mission” and engage in different forms of social work. Through an ethnography of the pro-life movement in Milan, this paper explores the social and political role played by the Catholics in the fight against abortion. Particular attention will be devoted to the construction of abortion as crisis and to the role attributed to imagination as a tool to cope with the psychological consequences that abortion is supposed to engender. In addition to being presented as a product of the moral and social crisis that characterizes modern society, abortion is in fact recognized by activists as a producer of crises that affect those who are involved in it. These crises are managed through various types of counselling provided by Catholic clinics or parishes, in which psychological therapies merge with prayers.
The hippie pilgrimage to the Black Madonna of Czestochowa

Ms Judith Samson (Radboud University)

This paper aims to explore a specific type of pilgrimage that stands apart from the popular repentance pilgrimage to the Black Madonna of Częstochowa. In this Polish Hippie pilgrimage different kinds of so-called alternative people who hold a rather marginal status in society and institutional Catholic Church join in. At the same time many brothers, priests and nuns participate in the pilgrimage. The ‘Hippies’ are perceived with suspicion by some conservative Catholics who regard their rather freely structured pilgrimage not as a ‘real’ Catholic ritual. On the other hand in non-Polish liberal Catholic and secular alternative groups people cannot identify with the Hippies’ participation in a pilgrimage to the Virgin Mary as Marian devotion is regarded as a hallmark of conservative Catholicism. All this makes the pilgrimage into an interesting case study on how Catholic identity is contested from different perspectives.

‘Popular Catholicism’ in Ghanaian contexts

Dr Anna Niedzwiedz (Jagiellonian University)

Trans-national and global structure of the Catholic Church is lived by Catholics all over the world in different contexts and circumstances. This paper explores how the Catholic faith is lived and practiced in contemporary Ghanaian society. Basing on ethnographic field research in central Ghana I will portray practices, strategies, modes of identification present in lives of people who describe themselves as Catholics.

My aim is to analyze the notion of “popular Catholicism” in the context of a chosen contemporary African society. In case of Ghana Catholic Church appears as one of many Christian churches and congregations. Additionally it co-exists with Muslim communities and “traditionalists” (people practicing “traditional religions”). It is interesting to observe how the Catholic doctrine adapts to local circumstances and which aspects of “popular Catholicism” described in other cultural contexts and theorized on the ground of the anthropology of religion are promoted and present in Ghanaian Catholic communities.

Rwandan visionaries of the Virgin Mary: ‘competing discourses’ and transnationalization

Ms Emilie Brebant (ULB (Université Libre de Bruxelles))

In 2001, apparitions of the Virgin Mary to three students in southern Rwanda were officially approved by the catholic church, while withholding such recognition from others with similar claims. Since then, new alleged visionaries kept on emerging among former refugees, genocide survivors, or prisoners. The idea that horrific visions described by the seers in 1982 announced the violent events of the nineties is now widely accepted. However, these narratives that promote peace and reconciliation both at an institutional and a popular level proceed from a
rereading of the phenomenon’s early history, then much more related to the moral implications of Rwanda’s continuing modernization. Based on a bi-sited fieldwork in Rwanda and in Brussels, this paper proposes to discuss how imported religious concepts can be locally worked on, integrating nationalist imaginaries and achieving transnationalization through flows of media and migration.

The ‘Mama Mary’ of the white city’s black underside: reflections on a Filipina domestic workers’ block rosary in Tel Aviv, Israel

Ms Claudia Liebelt (University of Bayreuth)

Each Friday, a group of Filipina Catholic domestic workers carries a figure of Our Lady of Fatima through the socially and economically deprived neighbourhoods of southern Tel Aviv, where most of them live. As the icon is carried from home to home, she sanctifies these homes and the urban space, hears the women’s petitions, creates a community of devotees, and does miracles, so they believe. On the background of the troubled neighbourhood’s Friday nightlife and the migrants’ own life turbulences, ‘Mama Mary,’ as she is tenderly addressed, comes to stand for compassion, refuge, and protection. While their fervent Marian devotion attracts little interest from Jewish residents, it has produced tensions with the local clergy. Based on ethnographic research in Israel and the Philippines, my paper provides a fascinating analysis of lived Catholicism in the context of transnational mobility and diaspora.

W033
Tobacco and the anthropological imagination

Convenors: Dr Andrew Russell (Durham University), Dr Roland Moore (Pacific Institute for Research and Evaluation)

Thu 26th Aug, 16:30-18:00
Arts Classhall A

The prospect of an exponential rise in mortality due to tobacco use, primarily in the ‘Global South’, gives a renewed sense of urgency to those working in the field of tobacco control, and the invitation to imagine a world without tobacco. Such a scenario may seem utopian, yet the movement towards what is termed the denormalization of tobacco in many countries around the world arguably makes its accomplishment more plausible. There is a growing sense amongst public health practitioners and policy makers that a broad spectrum approach to tobacco, looking at all facets of its production, distribution and consumption, is necessary if its demise is to be achieved. Such holistic perspectives, and the need to understand the complex socio-cultural and political-economic contexts and configurations of tobacco, are indicative of increasingly anthropological approaches, collaborations and engagements in
much public health thinking and practice. This session invites anthropologists, particularly those working in the field of public health, to consider the role of tobacco in local, national or global public health discourses, and the ways in which the anthropological imagination encourages public health communities to think ‘outside the box’ in addressing the issue. This panel gives participants the opportunity to explore and reflect not only on all facets of the tobacco pandemic but also its relationship and relevance to other public health concerns, some deriving from similar patterns of transnational corporate activity, and the dangers of failing in the imaginative quest to make tobacco ‘history’.

Chair: Andrew Russell

Discussant: Ciara Kierans

Tobacco, infectious disease, and global public health

Dr Peter Benson (Washington University)

Although tobacco is far more associated with chronic disease than infectious disease, the anthropology of international tobacco leaf production is an essential context for understanding the expansion and clustering of infectious diseases in developing countries. This paper takes into account the colonial and postcolonial organization of land use geared to intensive tobacco export production, and shows how this political economy helped make the social conditions around infectious disease. The paper shows how the environmental, social, and health problems that are related to tobacco cultivation in postcolonial contexts are also crucial supports for the development of infectious disease vectors and important challenges to the public health. I conclude with a discussion of why emerging alternative livelihoods interventions, rural mental health surveillance and treatment efforts, and environmental labor standards are central issues for tobacco control in this century, and the relevance of agricultural and medical anthropology for studying them.

Social values and cultural imagination: approaches to tobacco prevention among Asian migrants and immigrants

Dr Roland Moore (Pacific Institute for Research and Evaluation), Dr Juliet Lee (Pacific Institute for Research and Evaluation)

Tobacco control laws in the US have been shown to both reflect and hasten smoking denormalization among the general population. Our ethnographic researches on tobacco use among Asian migrants and Asian American immigrants in California indicate that tobacco’s social aspects may impede the adoption of new norms and policies for these groups. Traditional values regarding respect and shame conflicted with new norms and policies restricting tobacco use in many public and some private contexts. The exchange value of tobacco in social and
ritual settings conflicted with new images of tobacco as “poison.” We draw on the example of Native American tobacco control programs that effectively focus on commercialized tobacco separate from ritual use, and suggest that a similar culturally-nuanced approach to prevention and policy among migrants from Asia can honor traditional norms about tobacco even as new norms restricting tobacco use can be fostered.

‘They used to save me twos and that, but they never gave us fags’: morality and access to cigarettes among adolescents in the Midlands, UK

Dr Jude Robinson (University of Liverpool)

Despite targeted public health interventions throughout England in health care, community and school settings, an estimated 6% of young people aged 11-15 years are regular smokers, with girls more likely to smoke than boys. Drawing on focus group and some observational data with 85 young people aged 12 – 15 years of age living in the Midlands, England, we explore how young people access cigarettes and how and why they ‘became smokers’. What is evident from their accounts is the importance of social networks to obtain cigarettes, not only through gifts and resale, but through social support and the transmission of knowledge to support proxy sales and direct sales in shops. However there was also an undercurrent of morality in the accounts that shapes access to cigarettes and starting smoking, suggesting new ways of conceptualising young people’s attitudes that could usefully inform the development of future interventions to reduce smoking uptake.

Making smoking history for our children? Imagined futures versus situated presents in the North East of England

Dr Sue Lewis (Durham University), Dr Andrew Russell (Durham University)

The tagline of recent tobacco control campaigns in England reads ‘let’s make smoking history for our children’. It is a call for everyone to engage in an imaginative quest and, in the North East of England, to stop approximately 10,000 smokers aged 11 to 15 becoming the adult smokers of tomorrow. In UK public health terms, for our more deprived communities failure would constitute a crisis of continuing disease, loss of quality life years and of increasing health inequalities.

Grounded in comparative ethnographic research conducted with young people in the region, this paper will consider some of the challenges to success in achieving a tobacco free future. In addition to mundane matters such as peer pressure, examples include the impact of post-industrialisation and the local community as apparently willing participant in the global trade in illicit tobacco. When such macro forces stand as potential barriers, what can the imagination achieve?
Despite recurrent critiques of dichotomising categorisations, anthropologists and other social scientists time and again return to the idea that religion encompasses two very different sets of dynamics: from Max Weber’s differentiation between routinisation and charisma; through Jack Goody’s difference between literate and non-literate religions; Ioan Lewis’s central and peripheral cults; Frederik Barth’s guru regimes versus conjurer regimes; to the most recent doctrinal versus imagistic modes of religiosity proposed by Harvey Whitehouse.

One of the central features that lead researchers to create such categorisations is the relationship between the nature of religious experience and the role of religious authority in maintaining the unity and cohesion of the religious group. Certain forms of religious experience are often viewed as highly individualised. How do hierarchies or other religious structures maintain orthodoxy in the face of such these experiences? What is the relationship, for example, between the experience of mystics and the doctrinal teaching of the church? What threats and opportunities might such experiences pose for the hierarchy of a religion?

It is also well known that even the most centralised religious traditions, such as Catholicism, do encompass plenty of emotionally arousing religious practices and experiences – among the most obvious here are exorcisms and visions. Our question is: how are such practices received within institutionalised or centralised religions? What is their position? Can we say that some types of religious experiences, ritual practices and religious imageries are more readily accepted by institutionalised religious traditions than others?

The quest for the human self in times of religious syncretisms: about the redefinition of individuality and the liberation from ideological contraints

Mag. Sarah Kohlmaier (University of Vienna)

“Religious belief” has nowadays become a concept which has to be placed within a vast variety of religious doctrines, charismatic gurus, individual experiences of spirituality and rationalism and religious criticism since the Enlightenment on the other hand. This has not only challenged religious authorities, but also a person’s ability to position himself within a vast variety of belief- systems.
To what extent is religious pluralism within an individualistically orientated society significant for people’s self-consciousness? By referring to my empirical studies (Kohlmaier, Sarah (2009) “Auf der Suche nach dem Selbst- Strategien spiritueller Selbsterfahrung und religiöse Pluralität in Wien, Diplomarbeit. Wien) that concentrate on “self-finding seminars” in Vienna, the proposed paper explores needs, reasons and strategies of self-definition within a vast range of belief-systems. By concentrating on personal responsibilities and through the recognition of personal abilities and spiritual experiences, “finding oneself” can be interpreted as a way out of a personal crisis and an experienced heteronomy in favour of the creation of a personal identity.

**Young adults, religious authorities and sexuality: a multifaith discussion**

*Dr Michael Keenan (Nottingham Trent University), Dr Sarah-Jane Page (University of Nottingham), Dr Andrew Yip (University of Nottingham)*

This paper will explore the negotiations which arise for young religious adults in connecting their individual experiences and religious identities with institutional religious structures and authorities. The paper explores these negotiations with particular reference to young peoples’ sexual identities, practices and choices. Whether religious young people are becoming ‘acceptably’ or ‘unacceptably’ sexual in the eyes of their institutional religion they do this with the need to reference beyond religious authority due to the continued silencing of the sexual often found within institutional religions. Using data from the online questionnaire and semi-structured interview stage of the ‘Religion, Youth and Sexuality: A multi-faith exploration’ this paper reflects on young adults aged 18-25 from 6 different religions opinions and understandings of their religious authorities. The paper argues that young religious people imaginatively construct their lives as religious and sexual adults with reference to a combination of religious tradition, cultural values and everyday experience.

**‘To dive in Christ’: a topography of religious experience**

*Ms Agnieszka Poźniak (Jagiellonian University), Miss Anna Kapusta (Jagiellonian University)*

During fieldwork in a polish village Rybno, we observed a new cloistered women’s order. One of the essential phenomena was, that the charism of this convent is created and constructed as the answer to the “postmodern” “civilization disease” - a depression. The activities of the nuns aim to give pilgrims a unique religious experience, which, the sisters hope, would help settle pilgrims private lives and defeat the depression. Rybno, as the goal of postmodern peregrination towards personal spirituality, is characterized by a specific topography of individual religious experience. This place becomes a catalyst of the postmodern experience of sacrum.

In our paper we will present verbalization of religious experience. As a source we chose the contents of the Mass. For the other central points in this analysis, we are going to analyze
the phenomenon of “The Rest in the Holy Spirit” as the expression of the deepest individual religious experience.

**The Ephrata Cloister: piety and power in Pennsylvania**

*Dr Elizabeth Lewis-Pardoe (Northwestern University)*

The Ephrata Cloister presented a paradox: a Protestant pietist commune of celibate, tonsured, mystics. Their authoritarian and charismatic leader, Conrad Beisel, won an array of men and women into his fold. They divorced their spouses and accepted an ascetic existence of minimal food and maximum prayer. Unfortunately for Beisel, those drawn to his Cloister were similarly literate, independent, men and women. Those who challenged his authority shared much of his biography: orphaned migrants from Germany, who sought success and spiritual solace in their new home. The problem came in their varied definitions of success and their willingness to defend their own spiritual experiences as equally valid bases for authority with Beisel’s own. Men like Conrad Weiser, Ezechiel Sangmeister, and the Eckerlin brothers, ultimately rejected Beisel’s claims to spiritual authority and thus undermined his ability to enforce orthodoxy of belief and action in his cloister.

**Spiritual individualism and the experience of prayer**

*Mr Richard Irvine (University of Cambridge)*

Drawing on ethnographic fieldwork in an English Benedictine monastery, this paper aims to provide an account of the relationship between contemplative prayer and sources of authority in the Catholic Church. A strong tradition of private prayer is understood to be an important part of English Benedictine identity. This tradition is understood as ‘contemplative’, in the sense that it aims towards a non-conceptual and non-imagistic approach to prayer. This approach makes communication about the experience of prayer difficult, and limits the role of spiritual guidance, therefore granting the monks a sphere of independence from authority. Through the importance placed upon private prayer, it appears that the monks are granted considerable individualistic freedom in their spiritual lives. But if the experience of prayer is inexpressible, does this run the risk of isolating the individual in an ineffable inner world that can never be adequately connected with the experience of others?

**‘But please, don’t write what we told you’: priestly characters in a Polish rural community**

*Miss Agnieszka Pasieka (Max Planck Institute for Social Anthropology)*

The paper explores the dynamics of Catholicism in rural Poland by focusing on the relations among priests and parishioners. My aim is to depict the intersection between national and local levels of religion, between Church as a universal (Catholicus) institution and Church
understood as folk religiosity. I argue that a good exemplification of this ‘crossroad’ is the authority of Roman Catholic priests and that studying the priests-parishioners relations is crucial for understanding the phenomenon of Catholicism in Poland. I will enquire on these relations by presenting my informants’ images of the priests and distinguishing different roles of priests (e.g. priest as ‘moral person’, ‘performer of rituals’, ‘representative of elites’, ‘member of the local community’). I will attempt to demonstrate that there is a tension inherent in the performance of all these different roles; tension between hierarchical and equalitarian patterns of priests’ behaviours, between national and local patterns of religiosity, and between orthodox teaching and parishioners’ experiences.

National Church and folk saints: dealing with spiritual crisis in post-soviet Armenia

Mr Konrad Siekierski (Academy of Sciences of Armenia)

The situation of the Armenian Apostolic Church in post-soviet Armenia can be described in terms of dealing with crises – the one within this institution that is caused by seventy years of atheistic policy, and the other – a socio-cultural one, caused by the collapse of the USSR. The Church institution is trying to deal with it mostly following the “national path” i.e. by stressing its importance for preserving ethno-national identity, yet not focusing on the personal spirituality of its followers. It can be argued that this gap is filled to a certain extent by some phenomena that are related to folk religiosity that exists outside of institutionalized Christianity: for example by religious dreams and by veneration of home saints. In this paper, based on my research in Armenia, I am going to discuss briefly these two “faces” of Armenian Christianity, as well as the dynamics of the relations between them.

From Virgin Mary as Patroness of Hungary to the Goddess of Hungarians

Dr István Povedák (University of Szeged)

In Hungarian society the cult of Virgin Mary has gained a prominent role. The veneration of Virgin Mary commenced with the founding of the Hungarian state (11th century) and this cult was built on an assumed ancient Goddess figure. The Baroque period in the 18th century emphasized the Patroness of Hungary (Patrona Hungariae) character of Virgin Mary which is still present in public thinking today.

The veneration of Virgin Mary radically changed in the past two decades. Besides the traditional forms, the vernacular religious cult of Mary incorporated several pagan, esoteric and nationalist attributes and most significant of all, the Goddess character. This can be well observed at the emerging new pilgrimage sites and in the symbolism and the visual representation of the Blessed Virgin after the political changes of the 1990s.

In my presentation I investigate the relation and functional similarities/differences of the cult of these “two Maries”.

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Joining phenomenologies and political economies of ‘the Global’

Convenors: Mr Patrick Neveling (University of Bern), Dr Valerio Simoni (Centre for Research in Anthropology (CRIA-IUL), Lisbon)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

In recent years, several concepts have emerged that aim to reconsider notions of “the global”. Burawoy’s “global ethnography” establishes a methodology to cover the global’s experience and production. Tsing’s effort to capture the “global situation” calls for theoretical approaches covering the global both in its spatialised political and economic and in its imaginary and constructed dimensions. Thus, our discipline has come to understand “local” social phenomena in terms of entangled hierarchies of economic and power inequalities and disciplinary regimes of citizenship. However, few studies have attempted to develop a theoretically-informed perspective that reveals the ways in which such inequalities are successfully recreated and requalified.

This panel invites contributions that aim to close this gap between advanced methodological approaches and less sophisticated theoretical approaches and seeks to understand the experience and production of presumably universal value regimes or presumably universal economic regimes from the perspectives of phenomenology and political economy.

Discussant: Stephen Reyna (University of Manchester)

Creating other options: negotiating Israeli nationality through imagined mobility

Ms Noa Leuchter (Ben-Gurion University)

My research examines Israeli citizens’ applications for a second citizenship from countries belonging to the EU. These applications for ‘European Passports’, which have become increasingly common and widely desired in recent years, are made by persons who do not intend to leave Israel. Therefore, they don’t simply fall under terms such as ‘Mobility’ or ‘Immigration’. However, they do create the opportunity for these, and thereby offer an interesting perspective on what may be referred to as ‘imagined mobility’.

In this paper, I will explore the meanings of this ‘imagined mobility’. As I will show, by creating an ability to leave, or rather, a possibility not to stay, these citizenships represent an active reexamination of Israeli citizenship and national identity. This shifting perception of what it means to be ‘Israeli’, reflects a change in historical and political understandings of
both Israel and Europe, further complicating their role within the Israeli national narrative of salvation.

**Ethical modalities of being and humans rights discourse in Yap, FSM**

*Dr Jason Throop (UCLA)*

In this paper I seek to interrogate from a phenomenological and ethnographic perspective discourses of human rights as articulated and experienced in Yap, Federated States of Micronesia. Tacking back and forth between an existentialist orientation to ethics as explored in the writings of Emanuel Levinas and the experience of moral life in contemporary Yapese communities, I will attempt to provide an experientially grounded account of how so called “global” discourses of human rights are at times taken up, contested, and transformed in the concrete everyday worlds of Yapese social actors. In particular, I am interested in thinking through how the notion of inalienable rights, which are often discursively constituted in terms of entity-like, present-at-hand, attributes that people possess, are positioned in relation to everyday moral experience in Yap. Traditionally, such ethical modalities of being were primarily understood to be dynamic and dispositional sensibilities that were always embedded in, and defined by, an individual’s concrete interpersonal relations, responsibilities, and activities.

**Agrarian tolerance in Eastern Europe: community, market, and politics under global crisis**

*Dr Juraj Buzalka (Comenius University)*

This paper investigates patterns of coexistence in Central and Eastern Europe (CEE) I call agrarian tolerance. Despite modernisation attempts, state socialism reproduced and even strengthened the role of kinship, community and religion that remained influence post-socialist “great transformation”. Agrarian tolerance today is manifested in the activities of those ordinary people who resist radicalization and employ actions that are ‘embedded’ within community, religion and kinship. Inspired by Gudeman’s approach to economy, I suggest to analyse patterns of tolerance as an interplay of community, market and global politics against the background of present-day crisis. Such analysis can reveal one path that renders earlier practices of tolerance vulnerable to populism and neo-fascism whereas another creates the basis for genuine socially sensitive agrarian tolerance. The combined perspective of political economy and phenomenology is crucial to understand macro- and micro-scale changes of coexistence and conflict that strengthen and/or oppose radical politics in CEE.
Travelling models of indigenism and the capitalist world-economy

Ms Luisa Steur (Central European University)

How to interpret the rise of “indigenous” politics since the 1980s in so many different places and amongst so many different groups around the world? Anna Tsing’s suggestion of tracing the “frictions of indigenous voice” is a useful methodological starting point to trace the various, unstable cross-national framing axes involved, without assuming a universal model. Yet, whereas Tsing’s program leads us to see the irregularities and contingencies of the rise of indigenism, I also want to consider the global political-economic process that conditions the various “frictions” of indigenism and, crucially, the demise of integrative, class-focused political initiatives. Discussing Tsing’s various models of “indigenous voice” and drawing on my own ethnographic work on the rise of indigenism in Kerala (South India), my paper seeks to demonstrate that the contingency of these “travelling models” is more a question of different historical location in a common process than of the absence of structuring by the capitalist world-economy.

Globalising relational idioms and the trials of inequality: Friendships in touristic Cuba

Dr Valerio Simoni (Centre for Research in Anthropology (CRIA-IUL), Lisbon)

This paper considers how in the context of touristic encounters in Cuba the relational idioms of friendship are brought about and challenged by ubiquitous manifestations of inequality. On the one hand, tourists and Cubans strive to frame their relationships as friendship, relying both on verbal declarations and on pragmatic reassurances. On the other hand, their enactments of friendship are repeatedly challenged by indications of inequality. These continuous trials prompt people to re-qualify their relationships, and in turn generate various ways of silencing, composing with, or highlighting asymmetries. Moving from the particular to the universal, tourists and Cubans reposition their relationships in wider contexts by mobilizing political economic and socio-cultural rationales as explanatory devices. What emerges are different ‘globalist’ approaches to these relationships that bring into effect notions of homo economicus, of converging cultures of sociality and their universal features, and of the wider geopolitical context of inequality that informs them.

Mobility as crisis: the political economy of migration and the phenomenology of movement

Prof Thomas Widlok (Radboud University Nijmegen)

The need to join phenomenological and political economy approaches emerges in a variety of contexts. One of these contexts, the teaching of anthropology of mobility courses, is the starting point of this contribution. In this situation “mobility” is understood by students and
by neighbouring disciplines primarily in terms of the current political economy of global migration while anthropological theory has made particular advances with regard to the phenomenology of subjective movement. In this paper I lay out some of the principle ways of understanding human agency and decision making underlying these two perspectives and I seek to outline to what extent the two can be productively merged and where they remain incompatible. The ethnographic examples considered are taken from the hunter-gatherer ethnography and from the situation of “academic nomads” in higher education (as part of what is now called the precariat).

Some remarks on the scalar structurations of capitalism and the anthropology of the twentieth century global system

Mr Patrick Neveling (University of Bern)

The paper is based on fieldwork research on the Indian Ocean island Mauritius during an economic crisis in the early 21st century and archival research on the early neoliberal restructuring of the global economy after World War II. It is argued that core concepts of anthropology such as culture and reciprocity are better understood as inherent features of capitalism arising from within this economic system’s contradictory nature, than as alternative arenas inhibiting resistance and opposition. The concept of scale, which I introduce, is informed by Tsing’s call to analyse the era of globalisation as a prolongation of evolutionist modernisation. The talk will show that it provides a useful tool to unite the analysis of capitalism’s political economic and phenomenological structure.

Global beauty: attractiveness as a form of value in capitalist peripheries

Dr Alexander Edmonds (University of Amsterdam)

Drawing on fieldwork in Brazil, as well as examples from other developing nations, this paper analyzes the global circulation and consumption of beauty industries. Much scholarship on beauty has viewed it as a domain that mirrors other social inequalities. For example, cosmetic practices have been analyzed as a means for the social control of women in the West, or else as a reflection of larger color hierarchies. Such approaches have neglected how female beauty can become a sign of the modern – whether seen as a threat or lure – in capitalist peripheries. Seeking to understand the local significance of female beauty in relation to the larger psycho-social transformations of consumer capitalism, this paper considers both how attractiveness acquires value within symbolic and material economies as well as what beauty means and does for social actors in different market positions.
Aspiring migrants, local crises, and the imagination of futures ‘away from home’

Convenor: Dr Ellen Bal (VU University Amsterdam)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Arts Classhall F

All over the world, (coalitions of) nation-states have taken to the ‘fortification’ of their borders to safeguard security and to obstruct immigration. At the same time, however, growing numbers of people cross national borders, in their quest for human security. The human costs of these contradictory interests can be extremely dramatic and lead to the compelling question as to why people are ready to take great risks to get to their aspired destinies. Yet, the processes through which such compelling migration aspirations develop and how they impact local lives have been notably understudied.

Most migration studies have overlooked the fact that migration considerations are always socially embedded and culturally informed (Cf. Åkesson 2004, Haas 2008, Jónsson 2008). Some do however pay attention to ‘the culture of migration’ and argue that ‘successful’ migration causes migration (e.g., Kandel and Massey 2002) while others have studied how migration has contributed to local imaginings of different places which, in turn, structure peoples’ aspirations and dreams (e.g. Gardner 1995, 2008). All these studies pivot on migration.

This panel goes beyond the study of the dreams of wannabe migrants as a question of migration only. It takes into account that many dreams are never materialized and that a comprehensive study of imagined futures ‘away from home’ need not directly relate to migrant successes. It approaches those imaginations as intricate ingredients of the wider interconnections between globalisation and socio-cultural, political and economic transformations ‘back home’.

Dreaming up the best of both worlds: Senegalese candidate migrants’ imaginations of a life ‘away from home’

Dr Roos Willems (Catholic University, Leuven)

The incongruity between the demands for solidarity, put upon individual West African men and women by their extended families, and the decreasing economic possibilities to satisfy those demands because of the current crisis entices many young men and women to consider emigration as their only option for a better future. Within the Senegalese context, the pressure to share one’s resources with others is enormous and not respecting will lead to one being socially excluded. Recent interviews with candidate migrants show that they imagine being
able to escape from some of the most pressing socio-cultural obligations ‘back home’ for the price of a monthly remittance once emigrated. Europe hence becomes the other world in the candidate migrants’ imagination where both economic and cultural aspirations could be fulfilled.

**Far from Africa: African refugees in Israel and Germany**

*Dr Hadas Yaron (The Academic College Tel Aviv Yafo)*

The proposed paper focuses on African refugees coming and staying in Israel and in Germany from a comparative perspective. The purpose my exploration is to unravel local and more global realities in the lives of refugees and migrants, comparing Germany as a European destination ‘far from Africa’ to which refugees and migrants have reached for the last few decades, and Israel which has became such a destination only in the last decade, and which its geopolitical and cultural placement is more vague. I thus explore the expectations and the vision of African newcomers as they describe them before their arrival, and their feelings and views after meeting and learning the new places to which they reached, such as their expectations of civil rights, standard of living, people’s well being and so forth. The paper is based on research I conduct together with international and local Israeli NGO’s, German based NGO’s and interviews and conversations with refugees and migrants.

**Imagining a future in-between: transnational desires among Indian students in Australia**

*Dr Michiel Baas (University of Amsterdam)*

In the past two decades the number of Indian overseas students in Australia has increased from 378 in 1991 to 96,000 in 2009. Indian students do not only choose Australia for the quality of its education but also because they will be able to apply for permanent residency (PR) after graduation. Yet Australia is not simply understood as an end destination; these students often imagine a PR to be a way to become transnationally mobile. I frame this in the concept of imagined mobility which refers to the idea that increasingly people imagine themselves living the kind of transnational lives that they have seen others doing. Living between and beyond borders, being grounded in multiple locations, never quite committing to one, has become increasingly an appealing/desirable life strategy/style. Recent racist attacks on students in Australia have caused students to rethink their own place in the world however and have raised attention to the issue that many of them do not realize their dreams but end up in typical lowly-paid migrant jobs. This paper will investigate what this means for their self-image and outward appearance to others.
Aspiring migrants and imagined futures ‘away from home’: The construction of migration aspirations among young people in rural and urban Bangladesh

*Dr Ellen Bal (VU University Amsterdam)*

While the bulk of globalisation studies follow people away from home and address migration aspirations as migration issues, this paper focuses on pre-migration dynamics as a relatively separate study field. The paper focuses on the imaginations of futures away from home among young urban and rural youths in Bangladesh. It is evident that emigration is the ambition of ever more Bangladeshis, from all segments of society, although any estimation of the number of emigrants would be a wild guess since many migrants have adopted illegal channels of emigration. Newspapers are full of advertisements for international scholarships, jobs, and visa brokers, and with stories about the dark sides of migration endeavours. This paper tries to analyse the formation of migration aspirations in the context of wider interconnections between global and local transformations and examines how such – culturally embedded – imaginations link up to local (re-)evaluations of human security and risk.

Between global desires and local (im)possibilities: the migration from Sri Lanka to Italy

*Dr Luca Bacciocchi (Verona University (Italy))*

This paper is concerned with migration between Sri Lanka and Italy, which has been taking place over the last 30 years. This paper is the outcome of multi-situated ethnographic research. In some Sri Lankan cities of the western coast, people live embedded in a social space (Bourdieu, 1980) where the dynamics of the global economy and global flows of meanings and imaginaries (Appadurai, 1996) have created a gap between global desires, which envisage higher standards of living and consumption, represented as “modern life”, and local possibilities, which make global desires impossible to realize locally because of the fragility of the local economy.

In Sri Lanka, migration has introduced socio-economic inequalities between migrants and non-migrants. Here, a socialization process transforms Italy for Sri Lankan citizens into a dream land, where people think it will be possible to improve their lives and return to Sri Lanka with new riches.

Qt’a al-bhar bach toulli rajl (Crossing the sea to become a man): imagined trips of aspiring migrants from Morocco to Italy

*Dr Elsa Mescoli (University of Milan-Bicocca)*

Addressing aspiring migrants’ dreams planning to move from Khouribga (Morocco) to Italy, I will focus on the construction of the imagined “away from home” and “back home” versus an experienced and symbolized “staying”, and I will point out how they converge.
A context of crisis perceived inside Moroccan society, concerning lack of working opportunities and diffuse nepotism, pushes many people of Khouribga to imagine a life elsewhere. The steady contact with images and goods coming from Italy presents this country as a land where to fulfil oneself. An imagined life becomes a migration project, though one which seems to turn into a trip “without moving”. To face these dynamics, the local context shapes its actions as to let people go away by, actually, forcing them to realize their trip “at home”.

From Algeria to the future: aspirations of Kabyle immigrants to the Czech Republic

Dr Tereza Hyankova (Bryn Mawr College)

This paper is based on my dissertation fieldwork and will focus on the aspirations, dreams and projects of Kabyle (Algerian) immigrants to the Czech Republic. This exclusively male migration started after the fall of Communism. I will analyze how the immigrants design their dreams and plans to live a ‘Western’ life style through narration. This narration is framed according to a discourse about their Kabyle identity in opposition to an Arab identity. The immigrants associate the ‘kabylity’ with secular principle, modernity, individualism and freedom. This attitude is future-oriented and prevents them from experiencing homesickness/nostalgia, but may sometimes induce misunderstanding between them and their families in Algeria. My paper will illustrate how the immigrants’ dreams shape their practice. I will concentrate on the immigrants’ perception of success and on the different strategies they rely on to achieve it. I will also show how the successful migrants encourage their kin to join them and thus initiate chain migration.

Going “Home” or Staying “Home”: Southern Sudanese Migrants in Khartoum after the CPA

Prof Ulrike Schultz (Adventist University of Friedensau)

The Three Towns (Omdurman, Khartoum and Khartoum North) are today a multiethnic and multinational eight million metropolis. A considerable part of the population consists of Southern Sudanese migrants and displaced that came during the over 20 year lasting civil war in South Sudan to the capital. These people are categorized as displaced people, people who are “out o place”: thereby assuming a former situation of being in place, a place that can be called home. After the Comprehensive Peace Agreement from 2005, this frequently only imagined home becomes now a real place for the IDP’s to which they are supposed to go back.

In the paper I will follow the concept of displacement and how it is reflected in the narratives of Southern Sudanese youth. The decision about “going home “ or “staying home” depends not only on the opportunities and perspectives in the respective home areas but also on questions of belonging and identity. Different forms of belonging became visible. These patterns of
belonging are closely connected to specific places which are called “home”. Going “home” is partly experienced as new form of displacement. The paper explores the negotiation of belonging and differing identities using the case of Bari youths who are brought up in Khartoum and are challenged by the opportunity to go “home”.

**State of imagination: embodiments of immigration Canada**

*Dr Irina Culic (‘Babeș-Bolyai’ University)*

This paper investigates Romanians’ immigration to Canada after the fall of the communist regime, focusing on the case of applicants under the ‘skilled workers and professionals’ category. The empirical study of Canadian immigration policy constitutes the ground for a critical analysis of the nature of the state and modalities of state power. Selecting candidates for immigration involves a refined politics of making subjects, whereby the state is ‘effected’ through disciplinary inscriptions on migrants and projects of the self, materialized in extraterritorial social spaces, and objectified in a form of governmentality over ‘external populations’. It also opens a space to explore the workings of the self in a globalized world. Rights to international mobility may generate not only hybrid sorts of legal subjects incompletely and imprecisely tied to two states, but also highly reflexive individuals, performatively enacting themselves as subjects of policies, discourses, and knowledges from positions of ontological and emotional liminality.

**Brazilian images of ‘Life in Europe’: the power of discourse**

*Mrs Lydia Maria Arantes (University of Graz)*

Analysing the widely spread image of paradisiacal Europe in Brazil this presentation reveals how much conceptual dichotomies can inscribe themselves into the reasoning of Brazilians, e.g. ‘First’ World vs. ‘Third’ World. It illustrates as well to which (inner) conflicts unfulfilled expectations of life in Europe can lead to. Furthermore a high valuation of everything European and a devaluation of everything Brazilian underlie the stated image of Europe. Based on works of Stuart Hall, Pierre Bourdieu and postcolonial literature this presentation shows that the discourse of the ‘West and the Rest’ is effective beyond postcolonialism and still shapes thoughts, feelings and dreams of people. People migrating from the South to the praised North in search of a better life might appear to be taking a personally motivated and individual decision. However, these dreams and their eventual realizations are merely produced by discourse.
Imagined identities. the emergence of modern mimetic subjectivities in global imaginative horizons

Prof Vincenzo Matera (University of Milan-Bicocca), Prof Gabriella D’Agostino (University of Palermo)

In the current age it is increasingly normal to imagine a present and a future for oneself and for one’s children elsewhere from one’s proper birth location (village, community, tribe, nation) a present/future that differs from the present and past of the previous generation and that shifts away from former models of action and configurations of values, which are perceived as backward, frustrating, unsatisfactory, etc. Memory (and tradition) as main foundations of one’s self, is also increasingly accompanied (and at times even replaced) by mimesis (and imagination) of other models of action and consumption, other configurations of values, which are viewed as modern, more attractive, convenient, gratifying, etc. Imagination and mimesis become basic principles for identity construction and the elaboration of existential projects in a global horizon without any borders (at least in one’s imagination). Such a hypothesis will be presented by significant quotations from ethnography and literature.

The local in times of change

Convenors: Dr Malgorzata Rajtar (Max Planck Institute for Social Anthropology), Ms Esther Peperkamp (International University of Applied Sciences Breda)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Humanities Large Seminar Room 1

In times of crises people often turn to “the local” as presumably known and safe. Yet, migrations, new technologies and media have long challenged the notion of “the local” as well as political, religious and social orders that produced locality. Following Appadurai (1996), locality can be better understood “as a structure of feeling, a property of social life, and an ideology of situated community.” This workshop invites papers that creatively address questions such as: How is the local and locality produced and reproduced in times of radical change? What strategies people utilize in order to sustain/reconstruct the notion of locality? How do certain activities, practices and technologies provide people with a sense of belonging? Can (a sense of) locality exist without its historical, spacial or temporal context? What is the relationship between locality and (the lack of) social, political or religious order?

One can think of locals and local governments who are looking for ways to imbue land- and cityscapes with a sense of “home” and belonging; migrants who are confronted with a sense
of displacement also after returning “home”; the use of media and technologies in creating relational instead of spacial locality, place rituals, etcetera.

**Revitalizing rural way: Bulgarian immigration in Enguera**

*Dr Cristina Benlloch (Valencia University)*

This paper is about a Bulgarian resident Community in Enguera, a town of Valencia (Spain), where this Community supposes 25% of the total population and 90% of the immigrant population. The importance of this research is because we studied a immigration that produces a dynamic influence on the social context, not only under economic activity and labor, also in cultural life, demography and all social camps.

**Leisure and locality in the lives of Polish labour migrants to the Netherlands**

*Ms Esther Peperkamp (International University of Applied Sciences Breda)*

In modern society, where mobility is a permanent condition, attachment to and familiarity with places ceases to be self-evident. Instead, locality becomes a fragile social achievement. This paper looks at the lives of Polish labour migrants to the Netherlands to investigate how locality is produced or achieved. The paper will focus in particular on migrants’ leisure activities. It is my assumption that (outdoor) leisure activities, necessarily involving interaction with places and people, carry a lot of potential in acquiring familiarity with and a sense of locality, perhaps even providing labour migrants with a sense of home.

**Making place in Copenhagen: local lives and ritual performances among Iraqi refugees**

*Dr Marianne Holm Pedersen (Danish Folklore Archives, The Royal Library)*

The experience of migration may greatly challenge migrants’ notions of locality and belonging. This paper explores how Iraqi Shi’a Muslim women in Copenhagen use ritual performances to construct a sense of belonging to the place where they live. In sharp contrast to the fact that women’s religious activities in many ways contribute to categorizing them as outsiders to Danish society, their participation in religious events also localizes them in the city. This happens because they celebrate holidays with local social relations in particular local places. The paper ultimately takes issue with the widespread notion that the performance of traditions and religious rituals among migrants should be interpreted as a site of resistance to incorporation to the local place. By distinguishing between inclusion on the local and national levels, it highlights the complexities and contradictions in migrants’ identities and notions of belonging.
Fighting for the homeland: East-Timorese refugees and the reproduction of locality in exile

Dr Hedda Haugen Askland (The University of Newcastle)

During the Indonesian occupation of East Timor, diasporic groups played a central role in the campaign for self-determination. The fight to free East Timor was at the core of the East-Timorese refugees’ collective imagination and a sense of co-responsibility, fostered by a social discourse of collectivism, underpinned the political campaign. Orientation towards the homeland and political activism provided the East-Timorese refugees with a sense of locality and belonging. With the return of the homeland, however, the exiles were forced to reconsider what home was and to redefine their notion of locality. This paper, based upon ethnographic fieldwork with the East Timorese community in Australia, explores the process by which the refugees reproduced a sense of locality and belonging during the occupation years, as well as how this process led to the contrasting experience of an imagined, refined, nostalgic vision of home and the embodied, lived experience of home.

“We’ll claim the new streets for our community!” The meaning of locality amidst waterfront renewal in Dublin

Dr Astrid Wonneberger (Hamburg University)

The docklands area of Dublin – in many ways a typical example of current waterfront development – is home to a number of dockland communities, who, until the 1960s, were almost entirely dependent on port economies. Even today, these communities identify strongly with their port-related history and culture. Port-related places and spaces, specific notions of the urban locality have always played a significant role in this context. The current redevelopment has triggered many debates between communities, developers and planners. Many of these arguments concern the plans for the new built environment, as community activists consider locality an important means of maintaining culture, community and identities.

In this paper I will explore how urban places and spaces serve as a means of identity and community formation in the docklands. I will analyse how the transformation affects the relationship between locality, identity and culture, what strategies are used by communities to preserve old-established notions of locality, and how cultural meanings of urban space can be very diverse in different groups.
Re-creating sense of belonging to community through cultural practices: example of Lumbarda’s Carnival

Ms Olga Orlic (Institute for Anthropological Research)

Today, globalization processes have reached every corner of the world, causing changes in the way of people’s lives. But, globalization hasn’t transformed all communities alike. Each community adds something local to the globalization processes modifying thus the reality created (glocalization (Robertson 1995)). The manifestations of local identity, symbolic or not, have remained equally important in the contemporary world. Therefore, various communities use different strategies in order to re-create their local identity. In Lumbarda (village on the Adriatic island of Korčula) various cultural practices are used for that purpose (local speech, customs etc.). One of these cultural practices is the Carnival. It provides an opportunity to emphasize boundaries, however symbolic they may be, towards the other communities on the island. It also strengthens the sense of belonging to Lumbarda and emphasizes the local identity in the globalized world.

The knowledge in the change of the conceptualization of ‘the local’: ‘imaginative answers’ in Italian industrial districts

Dr Viviana Lebedinsky (CONICET)

The paper argues about the relevance of knowledge as a key element in the reconceptualization of “the local” and considers the contributions of anthropology regarding the “imaginative answer” through a study of the phenomenon of innovation focusing on the Italian industrial districts. It enlarges certain aspects of some research based on a personal doctorate thesis in social anthropology done at l’EHESS. The development of “innovation” is studied in relation to the following aspects: the process of accumulation of knowledge, for generations, of “specific and local resources” regarding historical, temporal and spatial dimensions; specificities on how tacit and codified knowledge complement and improve each other analyzing the industrial and formative districts in the local and global dimensions; and the mechanisms of abstraction. The anthropological contributions of “skill”, “know-how”, “expertise”, “technique”, “technology”, and “scientific, technical and technological knowledge” are emphasized as well as the processes of learning in the acquisition of knowledge.

Christian and secular idioms of the local in Lithuania

Dr Ingo Schröder (Max Planck Institute for Social Anthropology)

This paper has been inspired by Gerald Sider’s observation that despite the intense production of locality on all levels of society in the contemporary world, the increasing incorporation of localities into global structures of capitalist exploitation renders the reproduction of local
cultures and social relations ever more difficult. I will explore these processes with regard to Lithuania, which has since independence (1990) experienced a rapid global incorporation that has led to massive social inequalities. In the face of economic and social upheavals two ideologies have been invoked as idioms of stability, which have played an important role in Lithuania since the 19th-century, that of the nation and its cultural heritage and that of conservative Catholicism. Based on fieldwork undertaken in urban Lithuania since 2008, the paper will investigate how these ideologies are used as idioms of the local both in the realm of politics and in people’s everyday lives and understandings.

‘We are Swazis but South Africa is our place!’ Neo-traditionalisation, culture and locality in a Swazi chiefdom in South Africa

Mr Severin Lenart (Max Planck Institute for Social Anthropology)

The paper will discuss processes of (re-)establishing a neo-traditional Swazi authority, encompassing socio-cultural and politico-legal representations and its implications for disputing in a rural, peri-urban environment in post-apartheid South Africa. Since 1994 globally circulating models of Market-Led Agrarian Reform enable previously disadvantaged people in South Africa to acquire or reclaim land. Through a thick ethnographic description of a recently formed land trust that decided to ‘go back to the roots’ I will analyze how attempts of legitimizing and consolidating neo-traditional authority are, on the one hand, related to global discourses of decentralization and self-determination and, on the other, construed in relation to a specific (historical) transborder locality with Swaziland. The paper will then show, by providing examples, how these processes of neo-traditionalisation in regard to a specific locality influence local disputing behavior and the functioning of institutions in regard to agency and procedure in a time of transformative crisis.

Cultural revitalization as a reaction of the crisis of modernity

Mag.phil. Rosa Enn (Ludwig Boltzmann Institute)

The Dao people on Lanyu (Taiwan) had to face forced assimilation politics caused by the outside world. Especially the Taiwanese government saw the Dao as simple-minded natives who needed to modernize their religious, political and social structures. After several Human Rights violation, including the dumping of nuclear waste without the locals’ approval and the efforts of transformation into a modern society committed by officials, a crisis among the Dao ensued. What followed were alcoholism, sickness and emigration to other areas of Taiwan. The Dao found themselves in a situation again, which was going to lead to extinction of their culture and their local customs. After an initial powerlessness the Dao revolted and started cultural revitalization processes to reconstruct locality. Through self-empowerment they were
able to produce locality again, with adoption to modern societies. Today, the Dao are a strong people with a unique culture to the outside world.

**Localizing the turf: museum politics and global change**

*Dr Sigurjon Hafsteinsson (University of Iceland)*

With the election of a new government in 1991 in Iceland, neo-liberal ideology of governance was introduced. Now state sponsorship of economic activity was deemed to be morally wrong, because it skewed competition, and was considered economically wasteful. Previously state run businesses were privatized and a powerful discourse arose on the importance of individual initiative, responsibility, and freedom. This political change affected the cultural scene profoundly, including the museum sector, with its emphasis on localization, de-centralization, institutional revisionism and global participation. In this paper, that is based on ethnographic research, I will discuss how these changes have undermined the authoratative status of the National Museum of Iceland in relation to its role as the guardian of the museum’s Historic Buildings Collection and architectural heritage. In particular I will discuss the ways in which Icelandic architectural heritage has become a contested local restitution project at a time when governmentally sponsored initiative to reserve a place for Icelandic turfhouse heritage on UNESCO’s World Heritage List takes place.

**Missing community**

*Dr Andrzej Perzanowski (University of Warsaw)*

My paper takes up some of the methodological and epistemological issues that are faced by anthropologists who deal with local communities in contemporary post-socialistic cities. As a specific example I propose a part of the district of Wola in Warsaw, Poland, where the Jewish ghetto was located during the II World War. Almost completely destroyed in the war, rebuilt afterwards, the district is currently a place of rapid social, economic and spatial changes. Intensifying processes of migration are inseparably connected with the historical context of social and demographic disaster. The paper aims at understanding the characteristics of the rapid changes of contemporary East-European post-socialist localities/communities in the context of the crisis of anthropological methodology.

What is an anthropologists answer to Bruno Latour’s questions: “how many are we”: the methodological question concerning the definition of “the social”. “Can we live together”: which is in fact the political problem of living in multicultural society.
W038

**Imagining fish - nature assemblages under water**

**Convenors:** Prof Marianne Elisabeth Lien (University of Oslo), Dr Gro Ween (University of Oslo)

**Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00**

**JHT5**

Oceans and lakes are no longer sites for limitless exploitation. Climate change, pollution, unregulated harvesting, aquaculture, and invasive species are all involved in stories that heighten a sense of crisis, and frame marine resources as entities in need of protection. Within this climate of governance, there is an intensified search for knowledge. Marine and freshwater species are interpreted, counted, surveilled, classified and inscribed in various forms.

This panel addresses how we know and engage with fish and other marine species. We explore human-fish ontologies. We ask about fish sentience, and how a sense of the other is mediated across the water surface. We notice that fish are objects and agents as well as symbols and signs, and welcome ethnographies that link stories of the past with ways we re-present the future. We invite the multi-sited, multi-logic and multiple ways in which human-fish relations are assembled, disassembled, practised, governed, politicised and possibly policed.

**Chair:** Gro B. Ween

**Discussant:** Marianne E. Lien

**(Post) Political Ecology: Moving towards Consensus**

*Mr Patrick Bresnihan (Trinity College Dublin)*

Bruno Latour’s notion of a ‘parliament of all things’ seeks to re-frame political ecology as a way of attending to human and non-human agents as equivalents. This new ecological approach does not rest on any a priori claims to social or natural domains: everything is contested and so everything is political. After a long struggle to have the impurity of socio-natural assemblages accepted as the basis for a new political ecology I argue that Latour’s ‘political’ approach is being realised in new strategies of environmental management. However, rather than augmenting the political I suggest that this shift is characterised by a depoliticising of socio-natural assemblages and the fostering of a consensual, post-political situation. My paper will draw on the political theory of Jacques Ranciere and Erik Swyngedouw, and empirical work on the management of the fisheries in Ireland.
**Cod ontologies**

*Dr Anita Maurstad (Tromsø University Museum)*

This paper explores a particular nature-culture relationship, that of cod and humans. It holds that cod can be seen as ‘relational materiality’, its properties being that of inseparability between object and measuring agencies. It is argued that cod shifts ontology with shifting measuring agencies. Cod to the environmentalist is different from cod to the manager. And cod to the manager shifts ontology whether the manager is Russian or Norwegian. Politics and ontopolitics inform the nature of cod. Likewise, humans that engage with cod are also performed in the processes. The materialization processes at work inform both subjects and objects.

The paper focuses on materialization processes of cods and humans but the perspectives also invites discussions on measuring agencies that give cod voice as well as political and ethical aspects of giving some cods more voice than others.

**Fish harvesting in the contemporary context of overfishing: the case of inshore fleet in Normandy - coping with uncertainty and maritime political regulations**

*Mr Gregory Francois (University of Rouen)*

The fact that fishermen are operating on a flat, undifferentiated surface and are exploiting animals that are difficult to see increases uncertainty. For fishermen, locating one’s position is always problematic. In addition, fish resources are theoretically a common property resource which means that, it is their best interest to fish as much as possible. Consequently, a shoal a fisherman does not catch today will be caught by another tomorrow.

Under these conditions, a fisherman is only being rational when he updates his equipment by, for example innovating in electronic gear and when he resorts to his own experience, skills and strategies about secret and information on groundfish access rights.

From this point of view, this paper based on ethnographic data on Normandy fishermen will explore the experience and the shipboard life of inshore fleet crews to understand how they manage to reduce uncertainty in the capturing process and to cope with maritime political regulations which have increased over the last years.

**‘Welcome onboard’**

*Prof Harald Beyer Broch (University of Oslo)*

Neither all fish nor many other marine species are greeted when they break the water’s surface at the fishing vessel’s side. The fishers are eagerly watching to detect what they are pulling out from the depths of the Sea.
In this presentation major focus is on creative production of knowledge, needed to outsmart the monkfish at deep seafloor locations and frustration (and for some – hope) attached to crabs (Cancer pagurus) northward migration. A recurrent question is how do fish resonate or think? How fishermen construct narratives about the life ways of marine animals and their preferred under water habitats is presented and analyzed. The narratives are sometimes contested but all the same influence human animal interaction. Narrative work further establishes and confirms common ideas, informed by marine biological science, fishermen’s experiences, creative imagination and hopes. These narratives address topics related to over fishing, species protection, resilience and possible consequences of a global warming for North Atlantic fisheries and the fishermen’s local communities.

What about fish feelings? An inquiry about how fish farmers and researchers approach fish welfare

Ms Patricia Pellegrini (National Museum of Natural History), Dr Mathilde Dupont-Nivet (INRA), Dr Florence Phocas (INRA), Dr Edwige Quilet (INRA)

There is an increasing concern about farmed fish welfare (EU recommendation, 2006). A range of disciplines are likely to help at identifying efficient criteria to appreciate and ultimately improve welfare. Besides the biological approaches (physiology, ethology, genetics), an anthropological survey focused on the way fish farmers (trout, seabass, sturgeon, for either farming or restocking) appreciate fish feelings to take their welfare into account. The way fish farmers describe the sentience of their animals was compared to that of cattle breeders. It appeared that fish were more difficult to perceive because poorly human-like in their reactions. If farmers can perceive what may be pain or pleasure for a cow or a veal, it is quite impossible to imagine if a fish feels and in which way. We will present the various knowledge and know-how fish-farmers use to better appreciate the fish sentience and compare it to the methods developed by researchers. Additional co-authors: Patrick PRUNET , Marie-Laure BEGOUT, Aurélien TOCQUEVILLE.

Clever fish? Exploring ongoing conversations with salmon in Tana River, Norway

Dr Gro Ween (University of Oslo)

This paper considers the nature of salmon as a companion species, constituted in human-salmon relations in the River Tana, the third largest salmon river in the Northern Hemisphere. Here, different kinds of fishermen, compete to attract the salmon. Salmon is a boundary object, displaying different characteristics and forms of agency. The subjectivity and agency of fish and fishermen become together. In these relations, salmon is called on by use of different technologies. Fishing technologies articulate particular trajectories of human fish-relations. Exploring multiple fishing practices engaged in along the River Tana, I consider the
cleverness of salmon. I propose that the nature of the fish, as brought about in human-salmon conversations, depends upon the intimacy of the relation, the natureculture salmon is made part of, and finally salmon materiality, whether human interact with salmon singular or salmon plural, as a steam.

**Imagining fish and rivers in Aurland, Norway**

*Dr Knut G Nustad (Norwegian University of Life Sciences), Prof Rune Flikke (University of Oslo), Dr Cato Berg (University of Bergen)*

This paper examines the Aurland River in Western Norway as a diachronic assemblage constituted by a multitude of enacted rivers. In the past, the river was a site of subsistence and engagement with wider economies for the many small farms situated on its banks. Lordly fishermen arriving in the valley from the late 1880s enacted the river as one of the best anadromous brown trout fisheries in the world. The decision to dam and build a hydroelectric power plant on the river in the 1970s, literally changed the course of the river forever. We especially focus on trout as active agents that enter, spawn, and leave these many rivers, but also on the many constellations trout are made part of, as they are released by fishermen to ensure reproduction of desired traits, and crushed to death in turbines. Together these two aspects constitute the human-fish ontologies that we examine.

**To kill or not to kill …? Non-consumptive angling in Norwegian rivers and questions of the nature and authenticity of the fish**

*Dr Hogne Oian (The Norwegian Institute for Nature Research)*

Until recently there have been few restrictions in Norwegian rivers and lakes upon killing and eating fish. Partly due to angling tourism, new harvest regulations are nowadays introduced in several water courses, minimizing both the amount and size of the fish one is allowed to kill and eat. This non-consumptive turn in management policies, has brought about a heated discussion among different categories of anglers over the practice of catch-and-release. Within the context of this ongoing debate, it appears that the fish tend to be transform from an animate object to a subject, as ethical, moral and culturally oriented questions arise among some anglers with respect to the nature and authenticity of the fish: Do the fish feel pain, is it acceptable to fish for fun, and what is the difference between a “virgin” fish and a fish that has been captured and released several times before?
W039

Selling tradition by the pound: intangibile cultural heritage and the marketing of localities

Convenors: Dr Cristina Grasseni (University of Bergamo), Prof Letizia Bindi (Università degli Studi del Molise)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Arts Classhall D

The notion of “immaterial patrimony” needs a critical review. The “re-evaluation” of landscapes, foodstuffs and traditions as “heritage” combine cultural, commercial and political strategies.

Both developing areas and regions struggling with industrial stagnation have invested on tourism, typical products and all things “traditional”. Localities express entrepreneurship – whether under institutional pressure by local élites, or by democratic participation. Economic considerations weigh heavily on the dissemination of cultural events or the choice of conservation projects, whilst re-invented ceremonial practices and local foods are interpreted as icons of local identity.

In times of crisis, the relationship between local communities, cultural activisms and institutional promotion can be read imaginatively, especially within a comparative view that goes beyond parochial dynamics. But the ambivalent relationship between “folklore and profit” was an object of anthropological critique since the Seventies. Today, new ethnographic evidence and critical reflection are needed to assess the commodification of cultures and territories.

Discussant: James Carrier

Think local - act global: employing global heritage discourses for local ends

Dr Karin Klenke (University of Goettingen)

World Heritage as stated by UNESCO must have an outstanding universal value. Nominated places, however, also have a multitude of local values and meanings, which are very often conflicting and contested. In Toraja society, which has a history of fierce inter-village competition and status rivalry among noble headmen, the nomination of several sites as Cultural Landscape is thus a culturally, politically and economically highly charged process. Local actors have well understood that the label of World Heritage is a powerful resource in this competitive society, as a certified outstanding universal value ‘to all humanity’ for your village is hard to beat. The local government hopes for a revival of tourism and aims at making
culture marketable. This paper explores the strategic employment of global heritage discourses on the local level as well as the political and economic dynamics and transformation of values and meanings.

**Meanings of culture and heritage in Essaouira, Morocco**

*Miss Raquel Carvalheira (Institute of Social Sciences - UL / CRIA)*

This paper debates the meanings attributed to “cultural heritage” in the small city of Essaouira in Morocco’s Atlantic coast. The city presents itself to visitors as “cultural and artistic”, “charming and well tempered” thus attracting tourists from all over the country and abroad. Its recounted history is that of a city that prospered economically during the period of the European Expansion but that experienced long periods of decay over the past century. The launching of the Gnawa music festival, the investment in the production of argan oil, the renewal of the Portuguese and French military structures and the consequent attribution of UNESCO World Heritage Site status in 2001, were part of a plan for the strategic revitalization of Essaouira which engaged local associations as well as national and international organizations. Using ethnographic data, the paper will discuss how different entities produce diverse meanings out of the shared notions of culture and heritage, by relation to economic and political processes of wider global reach.

**Capoeira: from an illegal and marginalized social practice to Brazilian immaterial cultural heritage**

*Ms Theodora Lefkaditou (University of Barcelona)*

Drawing on fieldwork research in Salvador da Bahia, the paper discusses the implication of tourism, transnationalism and state’s policies in the everyday life of afroBrazilian capoeira teachers. Once a marginal and illegal activity, today capoeira is perceived as a valuable cultural product to be exported, symbol of the city of Salvador and since 2008, Brazilian immaterial heritage.

The paper explores the conflicts that arise as capoeira practitioners struggle to assert control over their social practices, negotiate the cultural and social meanings attributed to capoeira, and strategically appropriate it as a means of empowerment. Who has the legitimate right to define whether the performative art is Brazilian, afroBrazilian, or has no race or ethnicity? Is it the state, the local or international community that will decide who can or cannot be a capoeira teacher? Is it a local symbol, a national one or the basis on which transnational capoeira communities are structured?
Imagining the nation in the New Zealand Centennial Exhibition

Ms Andreia Sarabando (University of Minho)

The 1940 New Zealand Centennial Exhibition was both an attempt to celebrate a hundred years of white settlement and an indication of how official New Zealand wanted its image projected. The hugely successful attendance (2.6 million when the country’s population was 1.6 million) has been partly attributed to a need for some form of morale boosting, along with a reaffirmation of the validity of New Zealand’s national project. Nevertheless, the event evinced a strikingly nostalgic register, exposing uneasy relationships with “the Motherland” as with the nation’s Maori inheritance. This paper will address the continuities between the Centennial exhibition and the Great Exhibition of 1851 in London, where New Zealand had little control over its depiction, by reading the objects on display in both exhibitions as modes of national presentation and representation. The argument will privilege theories of commoditization in a context of moral, rather than market, economies.

Stirring the pot in Poland: traditional plum jam and development in the Lower Vistula Valley

Ms Olivia Hall (Cornell University)

In Poland, rural development efforts by local, EU-funded groups often focus on traditional and regional food products as a means for providing additional income to households and enhancing a region’s profile. This ethnographic case study explores the revival of the tradition of cooking plum jam (powidła śliwkowe) in the Lower Vistula Valley in north-central Poland as a focal point for creating a new regional identity and brand. In the process, however, fissures become evident in the social fabric as producers follow diverse motivations and conflicts erupt over the future of rural development in the region.

Selling freedom in post-socialist Poland

Dr Jaro Stacul (Grant MacEwan University)

This paper addresses the issue of how Poland’s accession to the European Union in 2004 is reflected in the re-evaluation of landscape and ‘heritage’ in different locales. Drawing on research conducted in the city of Gdańsk, the birthplace of the workers’ movement (Solidarity) that questioned the legitimacy of the Socialist government in the 1980s, the paper examines the discourses surrounding the proposed redevelopment of the shipyard that was Solidarity’s cradle. It shows that while the redevelopment seeks to buttress notions of Gdańsk as the cradle of a revolution that brought freedom to other Socialist countries, it also involves turning the shipyard into a location for the consumption of national history and for the commercialization of ‘freedom’. The paper suggests that while the project serves to cast Gdańsk as a ‘European
city of freedom’, it also produces a new ‘landscape of power’ from which a politics that is class-based is removed.

**Intangible heritage between maintenance and profit**

*Miss Natalja Salnikova (University of Vienna)*

The National Agency for the Intangible Cultural Heritage (ICH) was established within the Austrian Commission for UNESCO on 1 January 2006. It campaigns actively to raise awareness and secure established measures implemented already. In spring 2009 the Austrian Parliament unanimously decided to join the Convention for the Safeguarding of the ICH. On 10 March 2010 the Austrian Expert Advisory Committee submitted the first elements to be added to the National List of the Intangible Cultural Heritage. Among those submissions: The traditional healing knowledge of the Pinzgau region and pharmacies’ homemade specialities. The question concerning the commercial use of “intangible heritage” on their label will come up in the course of this presentation. The predicate “intangible heritage” often carries characteristics like “high quality” and “traditional work”. Hence these elements have to be critically reviewed. However, in a time of globalisation such an in-depth treatment has a huge potential that needs to be exploited.

**Crafting the local: collective trademark and tradition in Valenza, Italy**

*Mr Michele Fontefrancesco (Durham University)*

What is local? What is traditional?

To answer to these questions, the paper explores the definition of the “local authenticity” that was at the basis of the institution of the collective trademark “Divalenza”. Following the example of the Protected Geographical Status trademarks, Divalenza was created to “defend” and increase the value of the jewellery production of the district of Valenza, Italy, after that the recession of the international jewellery market strongly undermined the economy of the city in the last decade.

Faced with such varied production carried out in the district, the committee needed to define the characteristics of the “typical” manufacture, style and qualities of Valenza’s jewellery. Moreover, it also had to define the criteria by which they would allocate producers the right to use their trademark. Finally, the Divalenza example demonstrates clearly how “traditions” are arbitrarily selected and how their construction is fuelled by political debates occurring at the local and national level.
La ‘producción de localidad’ en Sardaigne

Dr Franco Lai

Avec mon paper je voudrais montrer que la politique de développement de la UE a donné lieu à des formes de “production de localité”. En effet la UE, par exemple avec le projet Leader, a financé les compétences productives régionales soit pour le marché intérieur soit pour le marché international et touristique.

Aussi en Sardaigne, comme en autres régions européennes, le tourisme représente le secteur de l’économie plus intéressant pour le développement durable, surtout pour les paysages, les témoignages historiques, les traditions folkloriques et les productions gastronomiques et de l’artisanat.

Je voudrais montrer la formation de la “production de localité” dans une nouvelle province de la Sardaigne, où le discours politique vise à “valoriser” le paysage, le “patrimoine” culturel et les produits alimentaires. Le discours sur l’hui a “identité” micro-régional confère des caractéristiques culturelles spécifiques aux marchandises. Donc nous pouvons voir cette production de la “marchandise culturel” en rapport au marché touristique.

W041

Global movement: dance, choreography, style

Convenors: Dr László Kürti (University of Miskolc), Dr Jonathan Skinner (Queen’s University Belfast)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Arts Classhall A

Dance has often been used as a metaphor for transnational cultural exchange as it contributes to a process where people interact both within and across borders. Recently, there have been dramatic and imaginative increases in the flow of ideas, movement, and styles concerning dance, music, and the arts. This raises new questions about the effects of trade, transnational connections, and mobility in relation to the autonomy of individual artists, performing ensembles and the relative power of the arts in society. The global circulation of European dance forms and institutions has a long and complex history including reverse flows – dance and musical styles from the peripheries of Europe and elsewhere in Africa, the Americas and Asia – are features of the global dance scene today. But how does globalization affect dance and dance artists? Does globalization destroy traditional art forms or create new ones? Does it create crises or foster creativity in dance? This workshop seeks contributions that provide an overview of the emergence, context and/or institutionalization of global dance and body techniques as unique forms of style that keep spreading, i.e. papers that examine empirical
case-studies of global dance and movement forms such as Salsa, Irish dancing, Latin dance, rock ‘n’ roll, Balkan folk dance, aerobics, belly dancing, flamenco as well as health/body movement techniques (Feldenkreis, Pilates, aerobics) and institutions such as dance contests, clubbing, martial arts studios. Finally, the workshop hopes to investigate how global dance is used in various media forms as altered transnational space of the 21st century.

Chair: László Kürti
Discussant: Helena Wulff

Pedagogies, aesthetics and notions of being: the cultural footprint of Senegalese dancers’ trans-Atlantic movement on New York City Sabar classes

Dr Eleni Bizas (University of St Andrews)

In the 1960s, West African dance forms travelled to America in the form of performance art. Today, Senegalese dance-rhythms Sabar are taught in New York City’s dance studios. The classes enchant American students to travel to West Africa and provide an incentive for Senegalese artists to pursue a teaching career in New York. The teachers’ transatlantic movement between Senegal and New York is not free but negotiated within the political geography of their movement. As they negotiate boundaries and join in flows, teachers’ mobility towards and within New York’s Sabar scene ‘writes’ on the forms, affecting the kinds of Sabar that are available to American students. Avoiding conventional approaches that explore the ‘lost’ and ‘retained’ elements of African cultural forms in the New World, this paper explores how participants’ negotiated mobility through socio-economic fields relates to ideas of ‘authority’, notions of being, pedagogical techniques and aesthetics of Sabar in New York.

‘Coupé-Décalé’ dance in Ivory Coast: body in time of crisis

Dr Yaya Koné (Université de Paris VIII)

For 2000 and the political crisis in Ivory Coast we have noticed a growth both of the sport and the musical phenomenon. Face up to the difficulties, two musical movements did spread from Abidjan to Mali and Burkina Faso. In 2000, the General Guei did a Putsch it was the moment of the Mapouka, a traditional dance from Kru society. This controversial dance was prohibited, in the same time the national team of football was imprisoned because the players were unsuccessful. In 2003, the movement Coupé-Décalé invaded the African youth. Everywhere in the cities of French speaking area people is dancing Coupé-Décalé. The gestures consist in an imitation of football skills. In the Senufo country all ceremonies are accompanied by the ‘balani’. Contrary to the Mandeka dance accompanied with the sweeping movements of women on the song of Kora, only the younger are dancing.
How has Christianity become ‘tradition’, while the traditional dance has become ‘culture’ in northern Namibia?

Dr Sayumi Yamakawa

The notion of ‘tradition’ and ‘culture’ are often used interchangeably among the Owambo of Namibia. This is because the term ‘culture’ in the local language is not defined as clear as ‘tradition’. Meanwhile, a recent trend recognises the increasing consciousness about ‘culture’ among them, resulting from the state’s effort to develop a national culture in the post-colonial/apartheid period. Such a national culture consists of local cultures represented by ethnically divided groups of people. Specific traditional elements, such as performances, foods and oral traditions, are selected and displayed both within and beyond a particular community and are officially acknowledged as ‘Owambo culture’. In this context, how has Christianity become to be appreciated as ‘tradition’ but not as ‘culture’, whereas traditional dance is understood as ‘culture’ rather than ‘tradition’? Aiming to contribute to the recent debate on culture-heritage-tradition, this paper considers shifting meanings of these terms particularly by examining the views and experiences of youth.

The chapayeka ritual clown as a mediator between worlds

Ms Marianna Keisalo-Galvan (University of Helsinki)

My research is focused on the chapayekas, ritual clowns who represent Judas in the Yaqui Easter ritual. Clowns could very well be described as “hybrid and metamorphic beings [that] emerge to participate in the performative re-making of reality”. There are several realms or worlds involved in the ritual, which encompasses all parts of the Yaqui cosmology. The chapayeka is at the same time indigenous, Catholic, and Other. They wear masks that represent non-Yaqui humans, animals, monsters, mythical figures, and even characters from tv and movies. In this paper I explore the ways the chapayekas mediate between visible and invisible worlds and how this figures in the dynamics of the ritual. I also show how the chapayekas employ doubleness and dialectics in the forms and techniques as well as the contents of their performances. Joking and clowning simultaneously create alternative tropes, both of which participate in the meaning of the performance.

Screening Japanese Virtues through flamenco: gender and the domestication of a global dance

Dr Yolanda van Ede (University of Amsterdam)

The cultural representation of a world dance displays gender and power relations at a transnational, local, and at a national level. The case of Japan’s flamenco scene shows how female dancers may dominate at a local and transnational level; on a national plane, however,
it are second rate male instructors who promote flamenco as modern and Japanese in a popular television show. Adapting flamenco for a Japanese mass audience, the program downplays the very aspects that attract women to flamenco: personal expression and passion, which gave flamenco its cosmopolitan quality in the first place. Moreover, the program reconfirms the cliché of the Japanese as master imitator by deemphasizing Japan’s distinct flamenco style developed by women in accord with their desired notion of self. If flamenco offers Japanese women a stage to rebel against outdated constructions of femininity, there still is much to stomp for on a national plane.

**Dressing the body for a close embrace: movement, authenticity and shoes in Argentine tango**

*Dr Elia Petridou (University of the Aegean)*

Since the 1980s, Argentinian tango has come back into fashion. In the venues around the globe where tango is danced socially (milongas), a new dancing style has emerged known as ‘milonguero’. This is a style of a close embrace and small steps that aspires to be similar to what used to be danced in Buenos Aires in the 1940s. ‘Milonguero’ has attracted devoted supporters who strongly defend what they perceive as ‘authentic’ tango. An ethnographic research in the milongas of Athens, Greece sheds light on the politics of authenticity, gender and sexuality by focusing on the role of shoes and clothes in the shaping of body movement in tango.

**Flash mob dance: a transnational space for creative resistance or for the extension of consumer capitalism?**

*Prof Georgiana Gore (Blaise Pascal University, Clermont University)*

Flash mob dance, one-off collective dance events organised in public spaces through mobile phone and internet communication, is, I suggest, typical of contemporary global dance practice in that it is polymorph and therefore adaptable to local contexts, but maintains certain features which make it a recognisable genre. After mapping the emergence of flash mob dance in the first years of the 21st century, I shall consider how it has become a transnational space for the expression of global crisis and issues, but also a space enabling global consumer capitalism to extend further its tentacles. In July and October 2009, Powershift, annual youth summit for climate change policy, held flash dances in Australia and UK, while in April a 100 ‘Single ladies’ flash mob danced in Picadilly Circus to publicise the singer Beyonce’s free Trident gig.
Crisis and imagination

The trauma of violence and injustice in the life and song of Stelios Kazantzidis

Dr Leonidas Economou (Panteion University)

Stelios Kazantzidis (1931-2001) was one of the most important singers of Greek popular music of the past century. He was not only exceptionally popular, but managed to create a real myth around his life and personality and an enduring bond with his followers. In my presentation I try to indicate some of the reasons for this exceptional popularity.

Both through his songs and his life stance, Kazantzidis created and embodied a way of understanding, experiencing and healing the trauma of war, civil war and political persecution, and the pains and dilemmas of commercialization, poverty and injustice. Following a deeply felt inclination and using various cultural materials, he managed to create a powerful discourse about life’s meanings and hardships and to appear as a “wounded surgeon” or a heroic saint, who is able to soothe pain and lead the humble and the sorrowful to a moral and decent life.

Transfer of historical oriental-music-therapy-perspectives into modern clinical understanding in Austria

Dr Gerhard Tucek (IMC University of Applied Sciences Krems)

The first part of the presentation gives a short report about the transformation-process of historical oriental music-therapy from 9th century into an European system of modern health care in 21st century.

It will be shown, how traditional therapeutic principles were connected to modern clinical and anthropological perspectives. Key words will be: resources, regulation, joy, emotions and needs.

In the second part of the lecture video-examples of clinical music therapy in an intensive care unit and neurologic rehabilitation after stroke will give a practical insight into the results of this process.

An introduction into our methods of evaluation will show, the integration of music-therapeutic and medical point of views.
Engaging anthropology in practice: pedagogical exchanges with media practitioners

Convenors: Miss Caroline Gatt (Aberdeen University), Dr Rachel Harkness (University of Edinburgh), Prof Thomas Hylland Eriksen (University of Oslo), Mr Joseph Long (Max Planck Institute for Social Anthropology)

Fri 27th Aug, 11:30-13:00
Arts Classhall E

The conference theme asks whether anthropologists should resist pressure to re-frame the discipline in terms of what ‘practical use’ it may have. In exploring what ‘practical use’ entails, we ask how anthropological training might be developed that resists reproducing an opposition between the practical and the theoretical, but nonetheless equips anthropologists to reach publics beyond the academy. This panel explores what is needed to practice anthropology in a way that reflexively engages in the world without reductionism and speaks to professionals in the arts, education and broadcast media.

The conveners are currently developing ‘Engaging Anthropology in Practice’, a workshop programme based in Scotland. The project aims to develop a training agenda for postgraduates and early career anthropologists through exchanges with professionals working with different publics. The panel will showcase anthropological engagements already carried out in order to learn from these projects, identify training issues, and create links for future cooperation.

Awareness training for journalists and its potential for the promotion of media diversity

Ms Julia Bayer (Ludwig-Maximilians-Universität München)

I will discuss the potential of awareness workshops for journalists as one of the activities German broadcasting corporations launch to promote media diversity. I draw on fieldwork in a journalism school, on collaboration with media practitioners and on my experiences as a trainer in such workshops. In my training I try to go beyond the often expected approaches of intercultural communications. Instead my aim is to bring in an anthropological perspective on a meta-level of representation.

First I will show how “media diversity” is conceptualised by German broadcasting corporations. I will then argue that the conventions of professional journalism carry a systemic and structural bias that tends to run counter to media diversity initiatives. Finally I will outline the direction that diversity activities will need to take if they really want to tackle the structural level.
Practicing anthropology through intercultural and interdisciplinary mediation: a reflexive ethnography of an ‘interculturalizing’ higher education institution in Mexico

Prof Gunther Dietz (Universidad Veracruzana), Ms Laura Selene Mateos Cortés (Universidad Veracruzana)

In the last decade, the “multiculturalization” of educational institutions designed for and/or by indigenous peoples has reached higher education. In Mexico, innovative new “intercultural universities or colleges” are being created. In this paper, after a brief contextualization of the Mexican process of decentralization and “devolution” in the sphere of higher education, the Universidad Veracruzana Intercultural is ethnographically studied and comparatively analyzed. This academic programme is offered as an interdisciplinary B.A. focussing on intercultural management and interdisciplinary mediation in development projects, in the course of which the mainly indigenous students specialize in sustainable development, heritage and communication, language promotion and translation, legal pluralism and customary law or medical pluralism and intercultural health. Our paper scrutinizes the role played by both intra-academic and externally applied anthropology in the development of this new programme and the contribution of ethnography to the intercultural translation and mediation processes taking place between teachers, students and their communities.

Looking at anthropology

Mr Lionel Ochs (Paris V la Sorbonne)

« Looking at anthropology » is a video project. It is a series of short films (3 to 5 min) presenting contemporary anthropologists around the world. The films portray anthropologists as they present themselves, their motivations, their practice, as they reflect on the role of anthropology and its place and impact in today’s world. This project aims to highlight the practical and concrete use of anthropology against the general background of diverse conceptions of anthropology. Although not without aesthetic ambitions, the project is also an illustration of new territories for video anthropology.
Crisis’ and ‘Transformation’ are terms that have been used to characterise the economic and political situation in Turkey for a long time. They are embedded in and expressive of Turkey’s historical constellation of a structural cleavage between a militarily secured secularism and capitalism and a multi-party system that allows for (and conditions) democratising and welfare-oriented impulses through Islam and identity politics. With the incumbency of the AKP, the Justice and Development Party, a new conjuncture of neo-liberalism, pro-Islamic and pro-EU politics has evolved, which has given a boost to the art and media scene. “Istanbul 2010” celebrates the city as the European Capital of Culture, while Islamic TV channels and websites blossom and the public debate of the Kurdish issue and ethnic politics happens to a hitherto unimaginable degree. At the same time access to YouTube is banned, ratings govern television production, and a restricted popular image construction tends to dominate art and cultural representations. Questions thus arise for the contingencies and compulsions that channel art and media production in this context and for the chances of dissent, allowing for the transgression of new ideological barriers.

Against this background we invite papers that explore into the relationship between censorship and neo-liberalism, deal with social distinction, mechanisms of inclusion and exclusion, strategies of legitimisation, scopes and definitions of freedom of expression, as well as examine strategies of negotiation with ‘official’ ideas and the concoctions of Islamisation and commercialisation.

Discussant: Levent Soysal

Istanbul 2010 the European capital of culture: ‘What really did happen between the images 1960-2010s?’

Prof Deniz Bayrakdar (Kadir Has University, Istanbul)

This paper aims to discuss the “in-betweens” of the Istanbul images shown on January 16, 2010, on the occasion of the opening ceremony of Istanbul 2010, the European Capital of Culture. In-between these images where the symbols of Byzantine and Ottoman Empire and the Turkish Republic are “cut” into another evoked a feeling of “rupture”. Istanbul was sent
in sense to exile as the Byzantine and Ottoman Empire’s capital after Ankara was chosen as the capital of the Modern Turkey. (Öner et al 200?). Istanbul has been left to the realm of representations in 50s and 60s films leaving the modernism project to the new capital Ankara. Istanbul has gone through fast transformations from 60 onwards till today on social, economic and cultural levels. The centers shifted, the axes have changed, some spatial arrangements like projects of gentrification and the increase of number of the gated communities has altered the image of the city. Referring to the surveys and researches of city planners and architects I will try to make a flash-forward between the 1960s and 2000s to find the moments and sites of this “rupture” between the images.

An early case of neo-liberal historiography: the invention of Soixante-Huitards in Turkish mainstream media and the crisis of historicity in Turkey

Mr Murat Altun (University of Minnesota)

A raising interest on the role of generations in historical thinking has been occupying the academia. Especially since 1988, 20 years after 1968, a discourse on the impact of the Soixante-Huitard has haunted mass media and art scenes as well. Narrations on the subjectivity of this generation have mostly been argued through its members’ peculiarity and uniqueness. This work, however, will discuss that all generational discourses are built a posteriori, in a retrospective fashion. One therefore should discern the uniqueness of Soixante-Huitard focusing on its members’ present social positions. The major purpose of this paper is to discuss the connection between the present cultural-economic conditions of Soixante-Huitards and their nostalgia for a romantic past by indexing some instances from mainstream Turkish media channels. The logic of this nostalgic re-narration of the past might provide insight to see the mechanisms of what this paper calls as “neo-liberal historiography.” The major goal of this paper is to disclose the interrelations between this new historiography, which is an early example of neo-liberal historicism, and the settlement of the ideal global citizen that praises youthfulness.

The printed media as a battlefield of the 1980 Turkish coup d’état

Ms Bilgen Komut (University of Minnesota)

In the historically accepted dominant narrative of Turkey’s recent past, the 1980 coup d’état has been declared necessary for Turkey’s emergence from socio-political unrest and economic turmoil and its entrance into neo-liberal world order and global modernity. According to a large number of politicians, scholars, and ordinary citizens, it was the “bitter prescription” that had to be applied for the recovery of Turkish democracy. Yet, thousands of social activists today condemn the 1980 coup d’état and human rights violations of the provisional military regime. They demand that the violent past be confronted in order to overcome current
limitations on Turkish democracy. This paper compares and contrasts conflicting narratives of the 1980 coup d’état by analyzing the issues of Hayat magazine published in the 1980s and by ethnographically exploring the rhetoric of the social activists in Turkey.

**Beyond banning: thinking about dynamics of censorship, delegitimization and foreclosure in Istanbul’s contemporary artworld**

*Ms Banu Karaca (Sabanci University, Istanbul)*

While the increasing interest in contemporary art from Turkey, both domestically and internationally, has centered on explicitly political works, discussions on the limitations of the freedom of expression have likewise been spotlighted, not least in the context of Turkey’s EU candidacy. Much of these debates have focused on the controversial article 301 of the penal code criminalizing the ‘denigration’ of ‘the Turkish nation and its institutions.’ Less thematized, however, are modes of censorship that, in contrast to the attempts of complete suppression marking the 1980-coup and its aftermath, aim to delegitimize artistic expression that can be construed as threatening the territorial integrity (and sovereignty) of the Turkish state as well as public decency. Based on fieldwork in Istanbul’s contemporary artworld, this paper examines current modalities of censorship in the arts, the different actors involved in censoring efforts, and how artists themselves address the dynamics of self-censorship and foreclosure.

**The EU process assemblage and senior Turkish journalists**

*Mr Erkan Saka (Istanbul Bilgi University)*

Reporting the European Union (EU) was at one moment the mother of all political coverage in Turkey even if the actors denied it. In mediating the EU, senior journalists, editors and columnists act not as spokespersons of other elites but become a group of elites that organize, produce, mediate the existing Republican rule whose foundations are directly linked to the founder, Mustafa Kemal Atatürk. Their role appears through the formation of a political assemblage, which I call the EU Process Assemblage. Even if a journalist has a pro-EU stance personally, overall journalistic production tends to be anti-EU because of their embeddedness in this assemblage. This particular assemblage formed during a political party, AKP, which did not have traditional Republican credentials, came to rule. Senior journalists acted against the political authority fiercely, even this meant not good for business. In republican history, journalists are known to oppose government policies but there was never such an ideological stance against the civil authority before. Along with and sometimes independently from military, judiciary and some other bureaucratic sectors, they acted as the guardians of the Kemalist order. Still, my presentation points out the current fast changes in media ownership patterns and its possible ramifications on the political scene in Turkey.
The absence of the investigated and the presence of the spectacular state on commercial Turkish television

Dr Britta Ohm (University of Bern)

The tropes of visibility and invisibility have over the past years often been employed with regard to Islam and the public sphere in Turkey (Göle 2002; Kandiyoti/Saktanber 2002). The here proposed paper will transfer these tropes towards the question of the presence and the absence of the state in commercial tele-visualisations and link them to legal practises of the AKP-government. It thereby assumes a strategic gap between imagery/form and content rather than the usually presumed congruence: the spectacular representation especially of news that suggest a society in permanent motion (Debord 1967) is predicated on the actual absence of the state in terms of ist being journalistically investigated and thus on its lacking answerability to the media. Exploring the theoretical dimensions and visual manifestations of this gap, the paper will focus on the reporting of the recent Ergenekon/anti-military investigations that are supported by the AKP-government and that have opened new options of journalistic research and set them in context with the unaltered legal practise of penalising, rather than openly censoring, broadcasts that are qualified as „problematic“ by government institutions.

W044

What are you really doing here? Suspicion and the politics of ethnography

Convenors: Ms Virtudes Téllez-Delgado (CSIC-UAM), Dr José Mapril (ISCTE-IUL)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Arts Classhall E

One of the frequent issues with which Anthropologists are faced in their field experience is suspicion and mistrust. These, of course, have a pervasive effect on our ethnographic accounts. On one hand, they condition the way our interlocutors address us and relate to our inquiries, and on the other, it implies regimes of surveillance practiced upon our field-research and writings. During fieldwork, this suspicion might disappear at least for some of our interlocutors. However, it can persist or sometimes it is even reinforced when “they read what we write” or simply under the influence of international events related with the political context of fieldwork. In doing so, intersubjectivity becomes hard not to say virtually impossible.

In spite of this, one rarely finds reflexive exercises about such issues in anthropological accounts. Thus, the main objective of this workshop is to explore the relation between suspicion and fieldwork and how it reveals the political and ethical dimensions of ethnography.
The papers in this workshop are invited to explore these questions that are crucial for contemporary ethnographic and anthropological research.

*Discussant: João de Pina Cabral*

**Observing a conflict-prone field: an anthropologist among Shuar shamans in Ecuador**

*Miss Clotilde Dubray-Vautrin (university of Rouen - GRIS)*

Taking Shuar Shamanic practices, their transformations and links with the political sphere, as object of research carry a certain number of methodological and ethical questions that can be very easily summed up in a one sentence: “What are you doing here?” (and so many times asked by Shuar people from Ecuador).

When field work is riddled with conflicts (both shamanic and political) suspicion is tangible, witchcraft suspicions as well as political ones. As J.Favret-Saada said about the witchcraft world « there is no place for a non-engaged observer ».

It may seem difficult to negotiate with the subjects when working on political (or shamanic) engagement without taking part. Getting involved, or not, implies facing the consequences of personal stands, while distinguishing them from an anthropologist researcher’s position in an explicit way. From a particularly conflict-prone field (Shuar shamanism and political ideology in Ecuador) our purpose is to discuss the modalities of researcher’s methodology and ethic facing to its object.

**Mission not accomplished: negotiating power relations and vulnerability within the Messianic Jews in Israel**

*Mr Tamir Erez (Ben-Gurion University in Beer Sheva)*

This essay analyzes the complex power relations this anthropologist encountered while doing fieldwork within a Messianic Jewish community. Contrary to my expectations that my identity as a researcher would protect me from pressures to convert, these paradoxically reinforced the messianic belief that I was on the brink of salvation. The anthropological traits I expressed were interpreted by believers as proof of my upcoming conversion. My resistance to comply enhanced a suspicion amongst the community members that I was a spy and their pastor requested that I leave. What are the dilemmas and ramifications of doing ethnography with a group whose main concern is the ethnographer’s life and afterlife? How far can the ethnographer participate in ritual life while aspiring to see the world from ‘the natives’ point of view’, without raising their false hopes? For me, an Israeli secular Jew, immersion in a Judeo-Christian sect was not feasible or desired. What kind of ethnography (or truth) one can achieve, while doing fieldwork in a place one fears?
**Spirits, lies, and spies in Havana**

*Dr Diana Espirito Santo (University of Lisbon)*

Tight-knit political environments tend to engender forms of suspicion that the anthropologist is rarely exempt from. It is perhaps unremarkable that in socialist Cuba, where an ethic of vigilance and self-censorship still plays a foundational role in everyday life, paranoia abounds, and increasingly so among Afro-Cuban religious networks and adepts, where it has become a cosmo-’logic’. In this environment, however, it is not just humans the deceivers or recipients of deception: spirits too wield forms suspicion and misconception among the world of the living with often startling consequences. Drawing on some of my own experiences (among which, to my horror, is being accused of being a spy for Fidel Castro) in this paper I explore the legitimacy and even necessity of dealing with, confronting and rebutting suspicion with the same conceptual and material tools as used by ‘others’, whether as direct rhetoric, via the mediation or spirits, or through the silent wars of counter-witchcraft.

**Respondents’ mistrust as an additional source of information at studying social and cultural adaptation of the African migrants in Moscow**

*Mr Sergey Serov (Russian Academy of Sciences)*

In our study of the African migrants in Moscow interviewing and questionnaire interrogation were selected as the basic methods of getting field evidence. However, almost all the respondents expressed mistrust to our study and contacted reluctantly. Even more so, they could consciously corrupt facts in their answers. A strategy for overcoming mistrust was elaborated in the course of research: a choice of place for interviewing, way of formulating questions, manner of behavior, etc. A great number of different factors influence the African migrants’ social and cultural adaptation, as well as their way of behavior, including expressing mistrust to a researcher. Other language, social and political order, culture, climate – all this definitely raises a barrier between the migrants and receiving society in which they constitute a very small but physically very well visible minority. An analysis of the reasons for the respondents’ mistrust allows to get additional information about their current life situation, position in the Moscow socio-cultural milieu, psychological state, and level of cultural and social adaptation in general. The nature and scope of this information is discussed in detail in the paper.
What to give in return? - handling suspicion in a Roma community from Romania

Ms Zsuzsa Plainer (ISPMN (the Romanian Institute for Researching National Minority Issues), Babes-Bolyai University)

“It’s OK you’re interested in researching us but how would you reward our stories?” - was the question Roma from Galilei Street (an urban district in Romania) frequently addressed me enhancing their suspicion. “Giving something in return” has a longer history in anthropological methodology and research ethic: reflexivity of the 80ies deconstructed the invisible researcher figure, disciplines like applied anthropology or feminism disclaimed his/her superiority towards the informants. Its demand is enforced here by a set of differences: a learned, relatively well-off Hungarian is called upon to reward Roma, regarded as underclass-members. Accounting mistrust and the need for reciprocity as a less personal issue (but embedded in classificatory system local Roma are marginalized through), typical incentives (money, food, gifts) are enlisted. As all are proved to be inadequate to gain the informants’ trust, another technique is suggested with its benefits for research-politics revealed: helping the locals in their business with public institutions.

‘Aren’t you really one of us?’ Negotiating suspicion and participation in the BDSM scene in Melbourne, Australia

Ms Julienne Corboz (University of Melbourne)

Suspicion in ethnographic field contexts is often rooted in the perception that the anthropologist as outsider has personal, professional or political interests that are different to those of her interlocutors. I draw on my ethnographic research in the BDSM (Bondage/Discipline, Domination/Submission, and Sadism/Masochism) scene in Melbourne, Australia, to illustrate how suspicion may also arise when our informants position us as insider or as ‘one of them’. My initial refusal to adopt a BDSM role (e.g. dominant or submissive) or to participate in BDSM practices led to enormous suspicions based on why I was unwilling to acknowledge my alleged BDSM identity. These suspicions had profound consequences for my research, and increasing my access to knowledge became dependent on my willingness to participate. In contrast to many ethnographic field experiences, gaining the trust of my informants required me to prove my difference and to maintain rather than destabilise the self/other distinction.

Trust is a scarce resource: some reflections on fieldwork experiences in Egypt

Ms Sarah Johanna Hartmann (Free University of Berlin)

“Trust is a scarce resource in Egypt”, a colleague of mine once remarked. The government does not seem to trust its people and most citizens do not seem to trust their government or governmental institutions. Foreigners, however, often encounter great hospitality and openness.
Under these circumstances, being a foreigner and “outsider” can actually be helpful in conducting fieldwork. On the other hand, methods of anthropological research naturally invite suspicion, especially in a context, where espionage stories and conspiracy theories abound. The aim of my paper is to identify and analyze patterns of trust and distrust which I encountered during several periods of fieldwork in Cairo between 2004 and 2010 and reflect about their implications for my work. The fact that my research focuses on the informal, and to a large extent illegal, practice of private tutoring within the mainstream education system, has posed additional challenges and ethical problems regarding access and relationships with “informants”.

If you are not a lesbian why bother? Intellectual interest and personal experience as motivation to anthropological research

Prof Antónia Pedroso de Lima (ISCTE, Lisbon)

Anthropologists are often faced in their field experience with the assumptions that his/her research choice is motivated by personal experience. The awareness of the inconfirmity of the assumption creates suspicion as it turns incomprehensible the anthropologist’s choice. I will address the effects of suspicion in anthropology based on three fieldwork experiences: 1) in a popular working class neighborhood where I was seen as a city council’s employee; 2) among elite families who were afraid that I might be a journalist; 3) researching kinship relations while being actively participant in the political fight for same-sex marriage. During fieldwork, suspicion has disappeared but its previous existence have influenced the way in which people saw me, the questions we discussed, and the construction of our intersubjectivity. Working in urban contexts, people do read what I write. Therefore, initial suspicions influenced not only fieldwork but the writing as well. In this paper I will discuss ethical questions raised during final writing of articles and books.

Co-operation and manipulation: experiences from ethnographic filmmaking

Dr Beate Engelbrecht (University of Goettingen)

Doing ethnographic fieldwork with film in Mexico, Burkina Faso, India, and Indonesia about ritual, craft, architecture, and developmental processes has confronted me with a variety of situations of uncertainty, mistrust, but also of committed cooperation and friendship. I began my carrier as anthropologist doing fieldwork in Mexico. I faced various situations of mistrust and misinformation. That changed when I started to film. People got an insight in my work. They knew film is, they saw us working, they got a feeling of presence, and they saw later the results. Later I used film as a tool of communication, investigation, and co-operation. Film has some advantages: the process is open, the people follow closely on what one is doing,
and they feel, they have a possibility to intervene. But the people manipulate the film situation also, they participate in the film construction even the filmmaker is not aware of it.

**The anthropologist as suspect - when the past isn’t such a foreign country**

*Dr Sónia Ferreira (CRIA - Faculdade de Ciências Sociais e Humanas), Prof Sónia Vespeira de Almeida (FCSH-UNL)*

In this paper, drawing from our joint-experiences in working about the past, we’ll try to reflect on the inner tensions in approaching the study of historical events from, dominated or counter-hegemonic, social memory framed discourses.

In so, asking ourselves how to justify our presence, explain our interest in the research and working alongside our informant’s own agenda, naturally more concerned in telling their story, sharing their vision of the facts and legitimizing their version of the events. The relationship construction with our informants, necessarily involving interest expressions and period knowledge demonstrations, feeds representations about the researcher, largely supported on ideological positioning and class-based solidarities which, not necessarily factual, diminish the initial suspicion; while forcing the researcher into a lengthy ethical self-questioning.

To what extension should we feed, or even allow, misrepresentations of the researcher, even if they ease the information gathering process.
W045

Methodologies of participation and engagement

Convenors: Dr Hana Cervinkova (University of Lower Silesia), Prof Pauline Lipman (University of Illinois-Chicago)

Thu 26th Aug, 11:30-13:00, 14:30-16:00

JHT1

The workshop is a response to growing interest among anthropologists as well as other social scientists in moving beyond description and academic critique of researched socio-cultural worlds to participatory scholarship. Such scholarship relies on the researchers getting involved – intellectually, socially, politically – in issues critical to the improvement of lives of peoples with whom they study in the field. Activist/engaged anthropology is driven by an epistemology of collaborative knowledge production by social actors and researchers, an anthropology that is renewed by its direct engagement with practical problems and in social action for human liberation. The workshop should provide a platform for those researchers who have been actively grappling with ethical, practical and epistemological issues related to their own engaged/activist/action research practices. We are particularly interested in presentations of research practices that focus on exploring the potential of anthropological research to support cultural and social change and people’s emancipation through knowledge.

Activist Anthropology linking research, social action, and social movements in Chicago

Prof Pauline Lipman (University of Illinois-Chicago)

This paper explores possibilities and complexities of activist anthropology linking critical research, social action, and social movements. Through five years of ethnographic and collaborative research and action with youth, teachers, and community members in struggles for education justice in Chicago, my research presents a structural and cultural critique that challenges dominant groups and ideologies, aims to contribute to public conversation about policy, voices experiences of African American and Latino parents marginalized in dominant discourse, and seeks to produce knowledge vital to the struggle. A basic assumption is that research and political engagement enrich each other, and that “knowledge is vital to social action” (Hale, 2008). While I contend that research that sides with those who are oppressed can, and should, support empowerment and liberation, this view collides with public assumptions about objectivity in social research. The paper examines complexities of negotiating these assumptions, expectations of community activists, and my roles.
Across the bridge: using PhotoVoice to investigate environment and health in a Hungarian Romani (Gypsy) community

Dr Krista Harper (University of Massachusetts Amherst)

New visual technologies are changing the ways that anthropologists do research and opening up new possibilities for participatory approaches appealing to diverse audiences. Over twenty years ago, feminist and postmodern anthropologists led a discipline-wide discussion of the ways that we produce and represent culture through ethnographic fieldwork and writing. Few of these critics, however, challenged the notion of the written text as the central medium of anthropological knowledge. I present findings from a recent research collaboration with a grassroots Romani (Gypsy) community organization in northern Hungary that used the PhotoVoice participatory action methodology to generate knowledge and documentation related to environment, health, and the dynamics of social exclusion and environmental inequalities.

Dancing with informants: the participant observer versus the observing participant

Dr Jonathan Skinner (Queen’s University Belfast)

This paper looks at the various positions taken by anthropologists ‘with respect to’ their informants. In particular, this paper explores the advantages and disadvantages of the assumed ‘observing participant’ positionality as described by Daniel in her ethnography of Rhumba: Dance and Social Change in Cuba and developed further in subsequent dance anthropology texts.

This paper looks at the nature of working over an extended period of time with social dance informants, studying, developing and learning to dance together. The stress upon participation in the ‘observing participant’ position involves the anthropologist to a greater degree than the traditional ‘participant observer’ research position. This apprenticeship – mutually engaged – creative learner approach has the potential to elicit the nuances, insights and particularities of the field, but also has the potential to problematise and blur fieldwork experiences and relationships.

The ethnographer-as-activist: notes on feminism and ethnography in Ireland

Dr Jennifer DeWan

My paper will explore some of the methodological, ethical and epistemological issues that arose for me while conducting ethnographic research on feminist political activism in Ireland. Many social commentators have lamented the de-radicalization of politics and the de-politicization of people through the processes of neoliberalism and globalisation in late capitalist modernity. My project was to explore the possibilities for feminist politics in relation
to the localised effects of these processes. How do I conduct an ethnography of activism and activists affected by but also challenging the effects of globalisation in their own communities? How do I conduct an ethnography of feminist activism as a feminist ethnographer who is also implicated in global flows of capital, information and politics? In the process of working through these issues, I became the ‘ethnographer-as-activist’, an engaged complicity positioned to work with activists to support and effect social change, rather than studying them.

‘Shell’s cops’: community mobilization and ‘State-idea’ in struggles over a gas pipeline in Northwest Ireland

Ms Hilary Darcy (NUI Maynooth)

An Garda Síochána (the Irish police service) have played a central role in the construction of the Irish state on a physical and imaginative level as a pillar of Irish cultural nationalism. Recent rapid economic changes have propelled the nation into a new state era of neo-liberalism bringing with it new conflicts. The battle-lines of a decade long campaign by a rural community in Northwest Ireland against the plans of a gas consortium to build an experimental gas pipeline in their locality exists as a frontier in the remaking of a ‘historic bloc’ as crises in state legitimacy triggered by a heavy handed response by the authorities to local protests are averted through new policing and media strategies. This paper explores the shifting truce lines between elites and their challenges with a focus on the police-media nexus.

Empowering study for refugee background students

Dr Diane O’Rourke (Victoria University-Wellington NZ), Miss Carla Rey Vasquez, Mr Ryan O’Byrne

‘Empowering Study for Refugee Background Students’ was established to gather information about experiences of students from refugee backgrounds (RBS) and to work with participants establishing support systems. The project team now includes volunteers from the university staff, anthropology students, members of Global Remix (a club formed by students from refugee backgrounds). It cooperates with refugee-founded organisations, government agencies, and ethnic groups. Outcomes span several areas: academic and social experience for RBS; ethnographic, research and service learning for student volunteers; community programmes supporting transition into tertiary education; university and government policy; and scholarship. To exemplify scholarly outcomes we discuss the fundamental re-thinking of ‘community’ stimulated by evolving practices of ‘refugee’ ‘communities’ which include people with different ethnic, religious, political, and class identities. In what conditions do people unify across divides from the past? When, why and how do they synthesize new communities? What new divisions arise in the newly created communities?
Re-telling urban heritage through Action Anthropology

Dr Hana Cervinkova (University of Lower Silesia), Ms Juliet Golden

Based on an ongoing project in engaged anthropological research in the Polish city of Wroclaw, we will address possibilities of ethnographic research to be applied as a critical and participative learning tool. Once a vibrant German metropolis (Breslau) almost totally annihilated during WWII, Wroclaw was later nearly entirely re-populated and rebuilt by Poles in the post-war era and its Polish identity created through the official and ideologically driven process of Polonization. Post-1989 democratization has opened up a platform for highly politicized and nationally polarized discussions about the city’s cultural heritage. Since 2004, we have worked with groups of college students with whom we have produced multi-layered interpretations of selected urban areas of Wroclaw, which differ radically from the bilateral German/Polish narratives. In the spirit of action research, which aims at implementing knowledge in practical social action, we have produced self-guided tour brochures that lead today’s visitors through Wroclaw, pointing to its culturally composite heritage.

W046

Imagining disorder, engendering change

Convenors: Ms Katja Rieck (Goethe University Frankfurt / Main), Mr Sebastian Schueler

Thu 26th Aug, 14:30-16:00, 16:30-18:00
John Hume Boardroom

The term crisis in its present-day sense first emerged during the 17th century to refer to a moment in which the existing order of things appeared precarious, even inherently contingent. ‘Crisis’ thus embodies a particular imagining of contingency, indeterminacy and rupture, or disorder, that is integral to human existence, but which in post-Enlightenment thinking runs counter to a supposedly determinate cosmic order grounded in rational principles. And yet it is because of this particular imagining that choices and commitments are made. As such, the notion of crisis, in being intimately linked to corresponding ideas of human agency, responsibility and right action towards the achievement of a better society, embodies a kind of structure within dissolution, an ordered disorder, that is constitutive of modern societies in the West.

Taking this particular imagining of disorder as a point of departure, the workshop invites interested participants to examine specific imaginings of disorder, how they emerge in response to particular events or in particular socio-political or historical constellations. Among the questions addressed are: How do specific imaginings of disorder become meaningful in
particular contexts? What practices and sentiments do they engender that make them socially or politically powerful? How do notions of disorder relate to the (pre-)existing order, do they bolster it or coalesce into movements for change? Can fresh insights into the dynamics of social change be gleaned from focussing on actors’ imaginings of disorder?

**Atomic schizophrenia**

*Dr Raminder Kaur (Sussex University)*

In this paper, I consider how a crisis of public conscience and temporality related to the dropping of the atom bombs in Japan in 1945 led to a proliferation of imaginative outputs. My focus is not the USA, Europe or Japan which have received plentiful attention, but colonial India in the aftermath of the attack. How did people in a country which was on the peripheries of World War II respond to the event in a time of colonial oppression and the independence struggle? Using theories of the ‘sublime’ proposed by Immanuel Kant and developed by others, and ‘schizophrenia’ as proposed by Jacques Lacan and Felix Guattari, I focus on how heterogeneous dynamics of past and future temporalities manifested themselves in Bombay’s expressive culture from the mid-1940s onwards.

**Social problems, perceptions of disorder and the struggle for a ‘full implementation’ of Islamic Law and Order by the Youth Wing of the Islamic Party of Malaysia (Dewan Pemuda PAS)**

*Mr Dominik Müller (Goethe University Frankfurt)*

For the Youth Wing of the Islamic Party of Malaysia (Dewan Pemuda PAS) social problems among the young generation are a central field of concern. Among these perceived “social ills” are alcohol and drug abuse, an increasing crime rate, “unislamic” subcultures (such as Met Rempit, Punk, Black Metal, Gothic, clubbing), adultery (“zina”), as well as premarital “free sex” and gender mingling of non-married youths (“pergaulan bebas” / “khalwat”).

My paper, which is based on fieldwork conducted between 2009 and 2010 will examine how Dewan Pemuda PAS tries to achieve its goal of social and political change, how they currently try to find new and more effective ways to reach out to society and especially the young generation, which challenges and difficulties they face (both from an emic as well as an etic point of view), and how that process of trying to overcome these difficulties is changing the party itself.

**Surviving permanent rapid change: Montenegrin culture of change**

*Mr Klavs Sedlenieks (Riga Stradins University)*

Why is there so little respect for the power of law in some ex-Socialist countries? Why are they simultaneously “changing rapidly” and “resisting change”?
I take up the example of Montenegro and demonstrate that Montenegrins divide their world in two spheres. The first changes rapidly, is to be used for solving immediate problems and is not associated with honor. Activities related with the state, the government, political parties, the business world and NGOs fall into this area. The other sphere seemingly resists change and is related with honor. This sphere includes kin and fictive kin relations. I argue that such division helps Montenegrins navigate the world in which constant change (crisis) is a permanent feature upon which Montenegrins themselves have little influence. Arguably similar “cultures of change” geared to surviving regular (externally imposed) crises can be observed elsewhere – in ex-Socialist or post-colonial settings.

**Imagining crisis: the social construction of sequence in series of crises**

*Dr Alan Smart (University of Calgary)*

There is considerable evidence that a succession of crises or disasters affecting the same group of people has much greater negative consequences than does a single incidence. On the other hand, a series of crises are also more likely to result in policy learning and more effective policy than is a single episode which can be dismissed as idiosyncratic. However, the construction of the “series” of crises is not innocent, but is socially constructed and contested. Is the current financial crisis part of a series including the 1930s Depression, or instead simply a deeper episode of cyclical downturns? This paper draws on past research on a series of crises in Hong Kong in the 1950s that produced the public housing program, and an ongoing series of crises affecting beef producers in Canada, including the 2003 outbreak of mad cow disease.

**W047**

**Design anthropology: intertwining different timelines, scales and movements**

*Convenors: Dr Wendy Gunn (Mads Clausen Institute), Ms Rachel Charlotte Smith (Aarhus University), Prof Ton Otto (University of Aarhus)*

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

*John Hume Lecture Theatre 4*

Design anthropology is an emergent field and is practiced in different ways depending upon one’s methodological positioning. Researchers follow dynamic situations and social relations and are concerned with how people during their everyday activities perceive, create and transform their environments. This view challenges the idea that innovation only refers to the generation of ‘new’ things as being central to processes of social and economic change.
In the moment-to-moment interaction between anthropologists and the people they work with, anthropologists make implicit understandings explicit. What the ethnographic method brings is contrast and relation and it opens up the taken for granted by bringing into the foreground what was in the background. Anthropological theory uses explicit contrast as a way of constructing meaningful difference. Design anthropology is a move to shift the focus from anthropological description to action. In methodological terms how does this influence the theory-practice relation in this emergent field? What role does anthropological theory play in Design Anthropology? and How is the validity of knowledge in Design Anthropology established?

The aim of the workshop is to expand the notion of ethnographic practice and contribute towards a research agenda in design anthropology. Four main areas: 1. Designing communication and identities 2. Building relations between designing and using 3. Transforming organizations and institutions 4. Imagining possibilities instead of certainty.

An outcome of the workshop is to develop a Design Anthropology anthology. The volume will provide an overview of the emergent field and be of interest to anthropology, design and engineering.

**Chair: Wendy Gunn**

**Discussant: Tim Ingold**

**Anthropological resources for design: concepts and tools, translations and engagement**

*Dr James Leach (Aberdeen University)*

Design Anthropology has emerged mainly outside the academy, or at least outside anthropology as a University based practice. What then can anthropology based in a research University setting offer for design processes? While ‘ethnographic method’ has come to mean little more than listening to focus groups, or observing ‘users’, academic anthropology offers an imaginative, comparative, reflexive and robust approach to understanding the processes by which things, meanings and persons are constituted. This paper explores the specific contributions that an anthropology straddling the useful divisions between academic and other contexts, through attention to collaboration and ethnographic engagement, can offer. Focussing on the contribution that elements of an anthropological approach generates, the paper will examine contemporary anthropological thinking, and examine how anthropology provides resources for these creative engagements. Examples are taken as pointers to the wider potential of a broadly conceived Design Anthropology.
The social life of concepts in Design Anthropology

Dr Adam Drazin (Trinity College Dublin)

Anthropology’s turn to the material in recent decades has problematised notions of knowledge as abstract, and engagements with design (which can imply progress) are confronting a reticence to engage with causality in anthropological understandings. I elaborate on the material culture of design concepts, and rituals of creativity, in an EU-funded design programme, HP Labs, and Intel. An exaggerated interest with artefactuality characterises the treatment of ethnographic knowledge. Concept is here the name given to knowledge at the interface of the material and immaterial, existing as a flux whose social life is given momentum by an iterative oscillation between research group and field site in which each alternately assumes the role of critical subject. Such processes can lead to different understandings of social practice from traditional ethnographic processes. I advocate a renewed attention to using iterative design processes for the anthropological process, and theoretical attention to new critical materialist approaches.

A crafting of potentials

Dr Kyle Kilbourn (University of Southern Denmark)

In the movement from understanding the past towards creating the future, design anthropology as a discipline will turn from one with archival qualities to one endowed with potentials for change. One challenge facing design anthropology is how to show relevance for theory generation while also incorporating critique as a way to open up the design space in meaningful ways. To consider theory as a form of practice is to explore how one practices theory. Instead of a textual form that reframes our perceptions, theory becomes experiential and in this way changes our actions. The Schönian notion of seeing-as is complemented by designing-for as design anthropologists stage design workshops, span knowledge traditions, and make design moves. Reflecting on my own research process, I trace a few research tools that underline the craft of design anthropology.

Innovation and uncertainty: a new bridge in the highlands of Borneo

Mr Ian Ewart (University of Oxford)

Fieldwork in Malaysian Borneo in 2008-2010 by the author, an engineer turned anthropologist, provides the data for an examination of the relationship between innovation and uncertainty in design. With limited resources and knowledge, a Kelabit community set out to build a new type of bridge in the rural highlands of northern Borneo. Skills and knowledge of something familiar (such as housebuilding) were used as the basis for the production of something ostensibly new. In this way uncertainty is constrained but so then is the scope for innovation:
Coping with surprise is done through practices ‘in-the-hand’ rather than ‘in-the-mind’. Uncertainty is seen as centrally important, despite the methodological difficulties inherent in recording something so fleeting, and its potential association with failure. This paper argues that innovation requires the generation of uncertainty, and that a successful design means overcoming those uncertainties through the skills of competent producers.

The significance of fresh air

Dr Bettina Hauge (University of Copenhagen)

In a qualitative study on the use and significance of fresh air in private homes, the situations and times in which fresh air was used, several interesting social aspects relating to this practice came forward, challenging to some extent the practice theories focusing on skills & competencies as a major domain of the practice performed (a.o. Shove 2003, Shove & Pantzar 2005). Actions relating to the use of fresh air appeared as an integrative practice, constituting particular social domains. Deconstructing the use of fresh air highlighted 3 main dimensions relating to its significance:
- a functional (practical features);
- an aesthetic (bodily and sensory features); and
- a social dimension (care and impression management).

The findings encourage to step away slightly from the current focus in design anthropology on action, moving towards a more phenomenological perspective of ‘being’ rather than ‘acting’ (realizing, of course, their interrelationship).

Imagining anatomy: making and using three-dimensional models of the human body

Dr Elizabeth Hallam (University of Aberdeen)

This paper explores understandings of design in one particular field of social practice – that of anatomical modelling in contemporary Britain. It examines perceptions of designs and processes of designing as they emerge through the making and use of three-dimensional anatomical models of the human body. Such models are constructed in order to generate anatomical knowledge, especially to aid medical students in visualising – or accurately imagining – human anatomy. But the difficulties encountered in learning anatomy often highlight the limitations of models, leading to their modification and the instigation of new ones. Asking how anatomical designs and designing operate in particular contexts, this paper discusses the uses of plastic models produced by commercial firms as well as models made in-house in medical-school workshops. This provides insight with regard to relationships between standardised plastic models and those improvised using diverse materials, such as wood, wire, perspex, paper and recycled objects.
The abduction of Danish labour market policy: on the interdependency of knowing and acting; what pragmatism teaches us about the validity of our beliefs

Ms Nina Holm Vohnsen (Aarhus University)

Danish government commissioners rely heavily on statistical material and generalized notions of the persons and societal constellations they aim to affect through employment policies. This paper argues that ‘fixed beliefs’ about the relevance and validity of certain kinds of knowledge significantly limit the way these commissioners know the world in the moments of crafting their policies and, further, that this reduces or stabilizes the scope of actions they might instigate.

Based on empirical examples from ethnographic research focusing on the realization of a policy addressing recipients of sickness benefits, this paper aims to demonstrate that a pragmatic analytical framework (especially C.S. Peirce and G.H. Mead) can not only help us explain the fixation of beliefs about relevance and validity, but furthermore offers a method for destabilizing such beliefs, thereby broadening the scope of knowing and acting through simple techniques of bringing together what was before separate; the technique of juxtaposition.

Architecture and anthropology: thresholds and crossings between disciplines

Dr Raymond Lucas (Manchester Metropolitan University)

In this paper, I intend to discuss the relationship between architecture and anthropology as disciplines. There is, in this question, a point of threshold: a transition between one condition and another might be observed.

The key difference between the disciplines remains the operational nature of design disciplines as opposed to the descriptive nature of anthropology. In order to understand the relationship between these obviously related disciplines, this fundamental difference must be clearly understood and expressed. Anthropologists are often uneasy with the relative ease with which architects propose change to a situation, imposing their will onto a site. Architects, on the other hand, are commonly confounded at the complication found in the simplest act by the anthropologist: the problematisation of everyday life sometimes jarring with their entrenched desire to act first and theorise later.

This paper charts the development of a new studio and lecture course for architects in Manchester.
From studying ‘users’ to generating ‘publics’ in design research: mutual accountability as a generative force

Dr Brendon Clark (University of Southern Denmark)

The personal nature of the fieldwork encounter between researcher and research participant has long been hailed as the productive drive of ethnography. Researchers in product and service design projects both in commercial practice and public service increasingly draw on anthropological theory and methods for short-term and long-term fieldwork. Time-pressed commercial projects seek control over the research process often preferring the predictability of professional recruiting and paid research relationships, while others, especially in university-based projects, favor open-ended research processes that rely upon participation as a result of personal interests and mutual accountability. This paper draws on examples from three recent design projects to look critically at the framing of the researcher / research participant encounter in product and service design with special attention to the recruitment, maintenance and termination of research relationships.

Ethnographies of the possible

Dr Joachim Halse (The Danish Design School)

One particular anthropologically inspired approach to exploratory design seeks to create new design opportunities through small ethnographic experiments with everyday life situations. The immediate purpose of these experiments is to establish and explore a credible and meaningful practice around a particular idea in the environment and by the people it addresses, before the idea is fully developed.

My colleagues and I propose the theatrical notion of rehearsing the future to describe a playful mode of trying out how everyday life might play out differently in a way that is meaningful to all the involved participants, given the potential availability of alternative resources (for example new technologies, processes, or organizations).

From a position within this field of practice, I am concerned with concrete performances of the imaginary. In this paper I will reflect on what it implies to appropriate an ethnographic methodological heritage for this proactive orientation towards possible futures.
Violence, personhood and emotions

Convenors: Prof Susana Durão (University of Lisbon, Institute of Social Sciences (State Laboratory)), Dr Maria Claudia Coelho (Universidade do Estado do Rio de Janeiro)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Callan CS2

Human life is not the sum of individual and collective life. “Person” and “emotions” are among its aspects which are subject to historical and contextual oscillations, contingent concepts open to plasticity in heterogeneous societies. This panel challenges the participants to think about learning processes of constituting one’s self in violent lived regimes of practice and the grammars of emotion thereby elicited. What are the problems faced by the self definition in situational crisis and traumatic events? What definitions and performances of self are tracked by experiences of coping with violence? How do emotions dramatize and perform perceptions of violence? Anthropology of emotions has showed us there are political definitions of emotions. It’s time to study the politics of the self not only in terms of identity and identifications. The idea is to focus on the person as a site of impressed and expressed lived violence, being this ‘violence’ another social entity in presence. This channels us to reflect upon linked concepts such as ‘mediation’, ‘victim’, ‘perpetrator’, ‘men/women’, ‘aggression’, ‘power’, ‘vulnerability’, ‘fear’, ‘pain’ and ‘freedom’ -- and to try to reconsider them in different settings and related to personhood creativity. We are thinking about the blur between old dichotomies like private/public that make possible to debate realms of domestic violence, urban violence and violence sociality altogether. Theoretical and empirical studies are welcomed.

Moral projects in social movements: ethnographic explorations in Brazil

Prof Susana Durão (University of Lisbon, Institute of Social Sciences (State Laboratory))

This paper proposes to discuss a new moral and emotional approach to the study of social movements in Brazil. Based on empirical data of a long-term fieldwork experience (between 2007 and 2009), accompanying the activities and the discourses of several actors of the Grupo Cultural of AfroReggae, I hope to sustain theories that take into account the ways moralities, bodily experiences and performed tales are enacted by people who vividly participate in this collective and cultural movement. It will be specifically discussed the moral project of a movement that proposes to restore urban regimes of violence and, at the same time, is performing it as the culture of the periphery. Some final notes will consider the possibility of a
turn from other moral narratives and projects of cultural and youth movements such as hip-hop and funk in urban Brazil.

**The physical embodiment of political protest in Venezuela**

*Dr Paula Vasquez (Ecole des Hautes Etudes en Sciences Sociales)*

This paper aims to grasp the various processes through which protester have been progressively their physical body in extreme protests. In Venezuela the physical body occupies a key place in demonstrations, protests and strikes, and is mobilized in actions that have a high degree of symbolic content: acted-out crucifixions, either with the hands tied to the cross or actually driving nails through them; collective mutilations; people chaining themselves to the railings of institutions, amputations of fingers, etc. This paper proposes to develop a focus for the political anthropology: the suffering of the body as a form of political subjectivity that requires taking a position in the public space. Drawing on a theoretical review of the literature of the protesting human body, this paper focuses on the anthropological issues of these repertories of political action in order to explore the meaning given to the public scenes of suffering.

**Anthropology of sexual violence in war: political emotions, identity formations and making the private public for a purpose**

*Ms Anna Hedlund (Lund University)*

This paper reflects upon ongoing fieldwork in the landscape of sexual violence in the DR Congo, it draws attention to agency, violence, personhood, emotions and internal as well as external understanding of sexual violence in conflict. DR Congo have been worldwide recognized by international actors and media as a region where sexual violence is used “as a weapon of war” and women’s situation is constantly described internationally in the vocabulary of ‘victim’, ‘vulnerability’, ‘fear’, ‘pain’ while the grammar of manhood is described as ‘perpetrator’, ‘aggression’ and ‘power’. As seen in the DR Congo, international organisations disregard cultural and traditional implications, such as, local attention to imaginary and parallel worlds, the role of good and the evil and witchcraft in conflict which will be discussed is linked to rape and ongoing violence. This paper combines internal and external conceptions of rape in conflict and (1.) it investigates the local performances of self and understandings of identity formations in”rape effected communities” within the context of sexual violence and conflict. (2.) Critically examines the purpose and use of political “emotions” by international actors and their motives behind making the private (rape) public.
We like to fight: performing and ordering conflict and violence within school

Miss Maria Alexandra Leandro (ISCTE - Instituto Universitário de Lisboa)

Conflicts between students concern different, and often contrasting, concepts, emotions and self definitions. As collective and individual experiences, these conflicts, and its violent expression, are subject to multiple appropriations, involving a clear tension between students and school administration. Having in mind emotions, as conductive elements of these processes, implies the analysis of these conflict dynamics also as emotional strategies, noticing in particular the necessity of social incorporation in individual trajectories. By performing these conflicts, students reinforce and/or redefine group loyalties and power configurations, as well as experience and experiment an all set of corporal sensations and social emotions. Some of these interplay become real events, with ample audiences; other remain in a more concealed dimension, far from the school’s regulatory mechanisms. Considering school’s micro politics, a significant part of these conflict situations are seen as external entities, disruptive, putting at risk school authority and the orderly functioning of daily activities.

From ‘absence of the state’ to the ‘state of exception’: the conversion of the emotion regarded to ‘militias’ from welfare into fear

Dr Alexandre Werneck (Universidade Federal do Rio de Janeiro)

This paper aims to analyze the process of transformation of the image of groups known as ‘militias’ in Rio de Janeiro, Brazil. These illegal paramilitary groups formed by policemen and favelas residents emerged in the 1990s aiming to safeguard poor communities from drug dealers. They performed a role as providers of public safety and other essential services such as gas and water supply, being seen as representatives of the ‘welfare’ among inhabitants. Over the last years, this welfare was converted into fear. Through analysis of the material produced by the Parliamentary Investigation Committee of the Legislative Assembly of Rio dedicated to investigate the activities of the militias, we study how these two emotions, of protection and intimidation, are intertwined onto the same object.

‘All against paedophilia’: representation, denunciation and sensitizing strategies

Miss Laura Lowenkron (Museu Nacional - UFRJ)

Based on an ethnographic research carried out both within the committee set up in the Brazilian Federal Senate to investigate “paedophilia on the internet”, known as “CPI da Pedofilia” and the Federal Police Division to combat the “cyber crimes”, the article analyses how “paedophilia” is constructed as a political and criminal “issue”. An attempt is made to compare the strategies used by the political sphere and in the police investigations, focusing on
the construction and development of the denunciation in the production of the “cause”, as well as on the public involvement (Boltanski - “La Dénonciation” and “La suffrance a distance”).

Attention is drawn to the fact that in contrast with the importance of the expression of emotions and suffering for the construction of paedophilia as a political “cause”, police investigations need to renounce emotion in order to analyze the facts and identify the culprit.

Sense of class: carnality and location in working class experience

Dr Bruno Monteiro

Unified under the designation of «crisis» is a vast array of social, economic and cultural processes that reconstitutes the morphology and experience of working class in Rebordosa (Portugal). I enact an ethnographic approach to the lived world of this workers combining observant participation, long-term permanence in the field and in-depth interviews. That shows the ways how the reiterated submission to a redundancy of similar situations and, also, the exposition to the tacit demands that every physical and social space over its occupants, explains the acquisition, throughout individual history, of attitudes and preferences able to work in a practical state and through practice. This mutual understanding between the (re)socialised lived body and the objectified space naturalises the social distances and limits, infra-consciously recording them as postures of deference, a sense of one’s proper place, and a sensibility adjusted to the practices and goods plausible and suitable for “people of our kind”.

Telling our stories: representations of political violence in Palestine as constructs for community cohesion

Mr Joshua Rickard (University of Kent)

This paper focuses on issues surrounding identity constructs based on the experience of political violence in West Bank Palestine. Acts of political violence are exceptionally personal to the individual actors involved, but also serve as a shared symbol of the common antagonism endured by the larger community. This paper looks at how the experience of violence as an everyday reality and occurrence shapes the perception of individuals in terms of how they relate to their community, and how recreations of violent events are circulated in the community and used to define a common identity. Through performances, poetry, and the retelling of stories of violence, Palestinian communities maintain a common identity through a perceived common heritage. By looking at the ways in which political violence is used to create narratives of oppression and resistance in isolated communities in the West Bank, this aims to address how depictions of violence as symbols work as mechanism for maintaining community cohesion.
Narrating experiences of victimization: emotions and micro-politics

Dr Maria Claudia Coelho (Universidade do Estado do Rio de Janeiro)

This paper analyzes emotions described in narratives of victimization among middle-class people in Rio de Janeiro, Brazil. It aims to explore the so-called “contextualist” (Lutz and Abu-Lughod, 1990) trend in anthropology of emotions for the understanding of violence, focusing on the micro-political dimension of emotion discourses on victimization. Data analyzed consists of a set of six in-depth interviews conducted with three couples who have, man and wife together, been through an experience of having their residences assaulted while in there. The analysis focuses on the recurrence of two emotions in interviewees’ depictions of their feelings towards assailants: compassion and contempt. The emergence of these two emotions, whose relations to social hierarchies have already been pointed out by social scientists, is then interpreted as an attempt of re-establishing hierarchies to which assaults are perceived as disruptive.

W049

Crisis and imag(e)ination: visual studies in and about crisis

Convenors: Dr Beate Engelbrecht (University of Goettingen), Dr Nadine Wanono (CNRS)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Auxilia AX2

The way Visual Anthropology has been recognized as a discipline and its evolution towards new fields of research reflect on the vivid and unlimited imagination, which characterizes our field.

From a more general standpoint, audio-visual studies are deeply concerned with the globalization process, not just from a technical point of view, but also with regard to conflicts, ethics and individual or collective identities.

Since the world economic and political situation has a direct influence on our approach to our field of research, we propose collaborations with communities based on emergent forms of communication and interactions with the community (blogs, social networking sites, etc).

The diversity and the multicultural aspects of the societies we work with, require a close re-examination of the audio-visual means used to represent multi-ethnic identities and innovative strands to refresh the representation process we are usually involved with.

Paradoxically, the flow of pictures and sounds produced on computers, mobile phones and GPS and distributed on social networking sites like Facebook, Twitter, Flickr, etc. while trivializing the uses of audiovisual messages, simultaneously inspires the creation of new forms of enquiry,
collective data sharing, collaborative methodologies and also the circulation of new tools of communication and representation using open source software.

We are looking for papers that reflect on how the present economic, political, ethical and technical crisis have shaped and influenced visual anthropology, our discipline. We would also be interested in papers that address the way visual anthropology, by introducing imaginative and innovative strategies to properly render the complexity of political, economical and cultural exchanges, are actively challenging the boundaries of our discipline.

**Negotiating social change: visual anthropology and education**

*Mr Alex Vailati (University of Turin)*

It is stated that visual anthropology, compared to the written one, was pioneer as regards the observation of the relationship between observer and observed. In this lecture, I am going to emphasize another important outcome of this relationship. The researcher, in many visual anthropology research projects, is considerable as an “active member” of the society he is studying.

The research I am presenting was conducted in rural KwaZulu-Natal, Republic of South Africa. Here, I worked with a group of young people teaching them how to realize a video. The results underline the relationship between desire of modernity and strategy of video-production. Moreover, I am going to demonstrate that educational projects can find, in collaborative visual anthropology approach, a medium to understand, negotiate and also re-address the social change that projects can produce.

**Visual representations of crises after post-election periods in Iran: Facebook, Twitter, YouTube**

*Dr Pedram Khosronejad (St. Andrews University)*

In this paper I am interested in understanding the role of the digital and cyber world in the post-election movements in Iran, particularly, the processes of image transference and its resulting forms of visualizing crisis (Death of Neda Agha-Soltan), both in the country and abroad. The post-election frenzy also pushed me to think about the importance of digital media in the transference and recreation of information in other ‘untouchable’ or conflict-ridden areas of the world (Iraq, Afghanistan, Yemen), and its role in the production of knowledge on war, martyrdom and trauma.
‘Participatory video’ as means of reflection and self-reflection upon image and identity of reemerging indigenous groups of northeastern Brazil

Dr Peter Anton Zoettl (CEMRI/NAVBA/CRIA)

Crises and change have affected the Brazilian indigenous population for more than 500 years. While for centuries their struggle against colonialism and the dominant national society had resulted in an ever shrinking population, the last decades have seen an unexpected phenomenon: the rise of “new” indigenous tribes in areas which, by the state and public opinion, were long considered as “acculturated”. These “reemerging” Indians, in their pursuit of both legal and actual recognition by authorities and their fellow Non-Indian citizens, face and undergo a peculiar re-elaboration of their “image” as Indians, being torn between romantic ideas of indiannity, and the demands of full integration within the national society. Drawing on recent fieldwork experience in northeastern Brazil, the paper discusses how the visual-anthropological method of “participatory” or “community” video can be used as a means of reflecting on, and catalyzing, processes of individual and group identity formation of minority groups within a local-global context.

Towards the Ethnography of Filmic Space: Engaging with the Trans-national Imaginary of a Mexican Migrant Community Through Event Video

Miss Rebecca Savage (University of Westminster)

In Tlaxcala, Mexico, families are routinely divided as parents leave young children to go north in search of work. Event videos allow migrant parents to watch their children growing up, involved in lavish celebrations, and digitally placed in utopian landscapes. This paper conceptualizes the role of event videos in creating a filmic space, within which the members of physically divided families, experience, idealized and performed versions of each other and themselves. This space challenges the epistemological and methodological approaches of visual anthropology, and its investigation necessitates the improvisation of novel methodological and formal approaches. This paper will describe the way in which close collaborative involvement in the production and consumption of event videos, and their incorporation as ‘found footage’ in an assemblage video, ‘900,00 frames between us’ enables the exploration and evocation of this space and it’s complex links to memory, imagination and lived experience; an ethnography of filmic space.
On the road with Maruch: the promises and limits of open, non-linear hypermedia documents in anthropological work after the crisis of representation and Web2.0

Mr Florian Walter (Free University Berlin)

In the context of the crisis of representation and of the Global Theater some important assertions on the poetics and politics of our discipline were made. My hypermedia-research project examines the possibilities and limits of anthropological representations in post-colonial and post-digital times. I argue that Web2.0-technologies offer fresh perspectives on reflexivity, collaboration, emancipated forms of communication, and the artistic mediation of cultural aesthetics.

By showing parts of my PhD-project I want to illustrate that a polyphonic hypermedia-document, which treats text and audiovisual data as equally important, offers open and collaborative working- and reading-flows on ethnographic data obtained through traditionally conducted fieldwork and this could finally free the anthropologist from the burden of a hermes-like mediator (e.g. by implementing multiple authorship, blogs, or waves).

In order to capture processes of transcultural communication, I seek to create a non-linear, experimental document, which takes monatagescapes as dynamic vehicles of artistic reflection on the complexities of intercultural dialogue and of multisensorial and synaesthetic modes of perception.

Individual fun can’t equal collective one: digital visions and auto-representations on Chinese web

Dr Sara Beretta (Università Bicocca Milano Italy)

In this paper I will analyze e gao, a vast and diversified category that includes satirical and auto-ironic short digital videos, which pick on daily life and shared symbols, but that mock the authority too. As a phenomenon, they are not limited to the Chinese context but here peculiar for hugeness and political implications. They are distributed on social networking sites just to have fun and relax, generally in the urban context: in the new pop(ular) culture where entertainment is the core, they are one of the tastier ingredients.

E gao are characterized by auto-reflexive and auto-ironic self-representation, they generate virtual relationships and collective identities.

I will explore the imaginative dimension and its implication in Chinese urban context, trying to read the fiction practice, and to go in depth into the discursive practices and into the relationships implied in videos productions and fruition in the online public sphere.
Complexity and hybridity in moving pictures as a challenge for Visual Anthropology

Miss Vanessa Marlog (Munich University)

When we see pictures like those from the Neda-video, we do not ask whether they are “true”, but whether they touch us and give an idea of what reality is like. The importance of the narrative potential of pictures and their political expression is growing. Boundaries between politics, science and entertainment are fluent. Filmmaking itself is challenged by a strange phenomenon: It has to be authentic and to set itself apart from the masses of documents. By using the most recent of cinematographic innovations, by telling a spectacular story or by being art. Cinema seems to be finding a new liberty in genres. Fictional elements and digital media are used to document realities and experiences. Working with specific film examples like “Waltz with Bashir”, I will highlight the hybridity in filmmaking with which we have to deal today, and discuss its relevance for Visual Anthropology.

Imagination through disturbance? A story about web-emergent communities

Mr Alexander Schwinghammer (Bauhaus University Weimar)

This paper explores creative acts emerging out of digital environments that are commonly linked to game culture. Acts of creation within the media sphere that expand, transform and re-design medial formats are increasingly gaining prominence outside and inside the professionalized cultural industry. These developments are not only closely linked to terms such as network society or WEB 2.0, it especially led to particular emergent societal forms that can be described as “communities of projects”.

With reference to the performative engagement of the participants brings up the notions of immersion and interaction as central terms for researching actions at the boundary of prefigured and appropriative behaviour. Aiming to investigate a specific type of a community of project that emerges from ludic but nevertheless committed engagements with set object patterns, this paper focuses on creative behaviour and group formations that take place within situations of intermedial and/or pervasive gaming.
Social imagination and urban crisis in postindustrial cities

Convenors: Dr Corine Vedrine (University of Saint-Etienne), Prof Michel Rautenberg (Université Jean Monnet)

Thu 26th Aug, 11:30-13:00, 14:30-16:00

The crisis of industrial capitalism and the rise of financial capitalism led to deep transformations in industrial cities. The framework of collective identities, largely based on industrial work and social classes solidarity, has been disorganized, as imagined communities (Anderson) which participate in urban society. Urban landscape is henceforth scattered with ruins of factories and warehouses. New collective values settle down, new styles appear in the treatment of architecture.

Considering this context of the post-industrial town, our panel proposes to explore the construction of social imaginations expressing those transformations. It will also try to investigate the way symbols are used in the construction of social imagination in order to give rise to new meanings to the social life.

In this panel, we’ll focus on 1) the way societies invent collective images of themselves in order to understand what they are (Baczko) and in which direction they move 2) how changing local policies of economical, cultural and urban order affect actors’ urban imagination 3) how stereotypes, emblems, etc. help structuring collective identities and thinking about alterities.

These points can be studied through topics as the construction of the industrial memory and heritage, the artistic and cultural policies reusing the industrial heritage, the use and the appropriation by the actors of institutional urban policies.

Chairs: Corine Védrine, Velislava Petrova

Discussants: Michel Rautenberg, Ivaylo Ditchev

L’imaginaire urbain stéphanois au travers de la création artistique locale

Miss Sandra Trigano (University of Saint-Etienne)

Les villes anciennement industrielles sont aujourd’hui l’objet de logiques de reconversion qui prennent diverses formes et engagent différents types d’acteurs (entrepreneurs, promoteurs immobiliers, politiques, urbanistes, etc.). Nous allons nous intéresser à la place des artistes dans ces espaces urbains encore marqués physiquement (paysages, architectures, etc.) et
immatériellement (pratiques sociales, mémoires, etc.) par la présence forte et structurante de l’exploitation industrielle.
À partir du cas de Saint-Étienne, nous étudierons les modalités de mobilisation des restes de l’exploitation industrielle par des artistes locaux. Nous verrons comment la création artistique crée, véhicule et transforme l’imaginaire urbain stéphanois. Ce sont notamment les emblèmes, stéréotypes et figures apparaissant de manière récurrente que nous pourrons présenter. Nous verrons notamment que le travail de ces artistes stéphanois s’inscrit dans une volonté de combattre deux images : celle, ancienne, de la ville noire et celle, d’un éventuel futur, de la ville des aménageurs.

Le territoire des friches: art, culture et localité

Dr Jean-Louis Tornatore (University Paul Verlaine, Metz (France))
Je voudrais proposer une réflexion sur la relation au territoire induite ou impulsée par cette dynamique d’expériences culturelles et artistiques alternatives imparfaitement désignées sous l’appellation de friches culturelles. Au-delà d’une grande diversité de configuration, ces expériences ont en commun d’être le laboratoire de l’émergence concrète d’un nouveau rapport entre l’art et la société, d’une présence inédite des artistes dans la cité. Action artistique et culturelle de proximité ; action se déployant dans une tension permanente entre société civile et pouvoir public, tels sont les deux aspects que je souhaiterais aborder de concert avec l’examen de deux situations concrètes de friches culturelles, en Lorraine développées sur des lieux ou des territoires industriels en déshérence.
Je voudrais faire ressortir les conceptions du vivre ensemble dont elles témoignent et les réinterrogations du territoire et de la territorialité auxquelles elles procèdent, sous couvert d’une visée politique incluse dans l’action culturelle.

From industrial to post-industrial city: imaginary conflicts in Firminy (France)

Dr Christelle Morel Journel (University)
Au début des années 1970, Firminy (France) se caractérise par la présence d’un grand site métallurgique complexe qui emploie alors 6 000 personnes et marque le paysage par son emprise spatiale (73 hectares). L’usine et la ville grandissent l’une contre l’autre puis font l’objet, à partir des années 1950, de processus de rationalisation : restructuration de la production métallurgique à l’échelle nationale, rénovation et développement de la ville sous l’égide du maire Eugène-Claudius Petit (Firminy-Vert).
La désindustrialisation se traduit par le démantèlement de l’usine de l’Ondaine et oblige les élites locales à inventer un nouvel avenir pour la ville. Ce dernier se construit et s’éprouve au travers de nouveaux récits urbains dans lesquels la patrimonialisation des édifices construits par Le Corbusier à Firminy-Vert tient une grande place, escamotant les configurations héritées de
la ville industrielle. Dans le désarroi de la désindustrialisation, y a-t-il place pour des conflits d’imaginaire ?

**Participation and empowerment for communities in crisis: rhetoric and reality**

*Dr Heike Doering (Cardiff University), Dr Bella Dicks (Cardiff University)*

This paper focuses on a particular notion of ‘community’ as it is imagined and actualised as part of the UK social regeneration agenda. A policy of community participation and empowerment has emerged as remedy for problems of deindustrialisation. Despite different local understandings of crisis, the effects of a national agenda that aims to create active citizens to re-establish the ‘normal order of things’ are similar. Drawing on empirical data on two communities’ experience of participative governance mechanisms the paper highlights the limits of such measures in both rhetoric and reality: as crises are constructed as current events the ideological blind spot covers the fact that individual social regeneration projects cannot address the underlying structural inequalities. At the same time, such a conceptualisation creates a theoretical blind spot which does not allow for positive empowerment in a situation of continuing domination. In both cases a lack of imagination on the part of policy and theory silences the ‘community.’

**Identity, ideology, and legitimacy: the crises in postsocialist Albanian urban space**

*Mr Olsi Lelaj (‘Universitas Faberfacta Optime’(U.F.O) University, Tirana), Dr Nebi Bardhoshi (Institute of Cultural Anthropology and Art Studies)*

The neighborhood of ‘Kombinati’ in Tirana was built between the 50 and 60’s, as an area to accommodate the workers and administration of the textile factory named ‘Jozif Staline’. The neighborhood was seen as an extension of the factory where the workers carried out their non-productive activities. The area was ideologically considered as the kernel of Albanian working class. It cradled even the library and school of Albanian workers syndicates. In the frame of the general transformation that Albanian society underwent due to ‘neo-liberal’ policies adopted by the postsocialist state, the “kombitanti” neighborhood became the battleground space of ideologies, identities and the continues quest for legitimacy of several actors. Based on ethnographic research, this presentation aims to critically examine the way memory of the past, local history and public space have become the field of negotiations for identities, ideologies and quest for legitimacy of current political process in Albanian society.
“We will have our own SOHO”: reconversion and the construction of the ‘exotic’ in central Bucharest

Mrs Roxana Morosanu (University of Bucharest)

The Ark is the new name of Bucharest’s pre-war custom’s house. The building (dating XIX century) was bought and reconverted by a cluster of companies working in creative industries. Opened in 2009, the building lodges now advertising and public relations companies, designers’ workshops, a contemporary art center and a space for cultural events (concerts, exhibitions).

In the same time, several different actors (besides the owners of the Ark) use different strategies to appropriate the whole neighborhood (composed by small old houses lived or squatted by a Roma community and a Roma flower market). The neighborhood is now imagined and produced as “exotic”, as the place for alternative culture that can be used by the members of “creative class”. The “reinvention” of alternative culture as ethnic tolerance in the public discourse started in Bucharest by using glass and steel to reconvert an old red-bricked building.

W051

From the mouth of God: ‘the political’ from a post-secular perspective

Convenors: Dr Lucia Michelutti (Oxford university), Dr Alice Forbess (Goldsmiths College, University of London)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Education Seminar Room

Although it is now widely acknowledged that the master narrative of secularisation fails to properly account for religion’s influential impact on the public sphere, normative models of ‘the political’ predicated on the axiomatic separation of politics and religion remain largely unchallenged in mainstream scholarship, policy-making and development work. This panel challenges a set of cutting edge theorists and comparative work (from Europe to the Americas, Africa, the Middle East and South Asia), to re-think ‘the political’ from a post-secular perspective. Across the globe, post-secular understandings of ‘the political’ and ‘democracy’ have provided spaces for the development of new practices, languages of political legitimation, transformative political experiments. This work highlights the need for a re-theorisation of ‘the political’ capable of conceptualising the merging of sacred/profane domains both in everyday life and institutional contexts. Speakers are invited to address the following themes:
1) To what extent do new forms of governance and ongoing transformations of existing institutions privilege particular political theologies and religious rhetorics?

2) Why is it that democratic ideas and practices, and particularly ideas of legitimacy, freedom, agency, social justice are so often reinterpreted in ways that blur the boundaries between religion and politics?

3) Through what ‘religious’ mechanisms do politicians gain popularity and charisma?

4) How is ‘the politics of hope’ and of ‘aspirations’ caught in the language of religion by politicians in different socio-cultural contexts and transnationally?

Discussants: David Gellner, Mark Lamont

Between God and Caesar: Orthodox monastics in two political settings

Dr Alice Forbess (Goldsmiths College, University of London)

This paper examines how Orthodox Christianity intersects with ‘the political’ in Montenegro and Romania, two democratizing Orthodox majority countries where secularist ideologies were strongly in-habituated during socialism. Eastern Orthodox dogma challenges the religious/secular distinction, but what have been the on-the-ground consequences of this ideological stance in each setting? Montenegro is former theocracy where warrior bishops led anti-Ottoman resistance, becoming deeply interwoven with the national project. After the secession from Serbia (2006) struggles over Orthodox religiosity and patrimony have increasingly come to index contrasting political attitudes, mobilizing factions in intense intra and inter-state disputes. Meanwhile in Romania, the recent revelation that leading Orthodox clerics had acted as secret police informants under communism placed the Church at the centre of renewed contestations over the past and future. The comparative focus is on the transformations of ‘the religious’ and its interaction with political life across a series of modernisation projects, including socialism and its aftermath.

Rituals and commemoration: State-Church relationships and the politics of memory in contemporary Russia

Mr Tobias Koellner (isw Institute; Max Planck Institute for Social Anthropology)

Since state atheism was abandoned in the 1990ies, the Russian Federation entered what can be called a post-secular phase in which the political, the secular, and the religious are interconnected. During the time of my fieldwork in 2006/2007, a tendency to favour the Russian Orthodox Church and to facilitate its return to the public reached its climax. New public holidays were introduced and many public rituals were reinterpreted in religious terms. The setting and the language at these events drew heavily on religious and national symbols, thus merging the sacred and the profane. Following Max Weber I perceive the institutional
charisma of the state and the church as constantly imperilled and interpret these rituals as means to provide legitimacy and to allow for the re-personalisation of charisma. However, I also try to show the limits of the efficacy of these rituals as they remain controversial to some people.

**Concepts of secularism in contemporary Nepal**

*Dr Chiara Letizia (University of Milano-Bicocca/University of Oxford)*

In 2008, a secular republic replaced the Hindu monarchy of Nepal. Secularism faces numerous challenges, as the country has preserved for centuries a symbiotic relationship between Hinduism and the State, and Hindu religion permeates the legal system, state policies and everyday practices. Secularism is viewed as the separation of Church and State only among a certain intellectual elite; it is more widely understood as the abolition of the primacy formerly given to Hinduism and a constitutional guarantee that all religions will enjoy equal rights and opportunities.

This paper introduces different understandings of secularism in contemporary Nepal and outlines related political debates in a period of Constitution writing, focusing in particular on ‘religious’ interpretations of secularism: sometimes criticized as the imposition of an inappropriate Western category or as an invitation to live without religion, or yet again reduced to the logic of religious reform or confounded with the concept of ‘religious harmony’.

‘Post-secular socialism’? Religion and identity politics in Hugo Chavez’s revolutionary Venezuela

*Dr Lucia Michelutti (Oxford university)*

Using the ethnography of the everyday life of the Bolivarian revolution the paper explores how the idiom of the ‘socialism of the XXI century’ is reinvented and reinterpreted on the ground. More specifically, it investigates the socio-cultural life of ‘Venezuelan socialism’ and sheds light on what I call the ‘post-secular’ character of Chavez’s alternative project. The paper assesses the contradictions and tensions born from the encounter between local cosmological and religious worlds on the one hand and the state religious policies and the Afro-Venezuelan movement on the other. By so doing it reflects on the ways new emergent socialist forms of governance are actively couching their ‘politics of hope’ in the language of religion and cultural politics across Latin America. In this broader comparative scenario, the Venezuelan political ethnography is used to understand how and why post-secular interpretations of ‘the political’ are increasingly providing spaces for the development of novel languages of political legitimation and transformative political experiments across the globe.
For a post-secular political, a post-secular social: from ethnography on Brazilian Marxism and the problem of friendship

Dr Ashley Lebner (University of Sao Paulo)

This paper argues that in order to properly rethink the political from a post-secular perspective, anthropologists must similarly revise the social – the secular paradigm that separates ‘religion’ from the ‘political’ also problematically deems the ‘social’ a separate, even autonomous domain. Consequently, ethnographic misapprehensions abound, particularly where religious-secular distinctions are ‘indigenous,’ such as in the ‘West.’ Brazilian ethnography provides a number of examples of how one either studies ‘religion’ as modes of worship or the ‘social’ and ‘political.’ Yet, among the Northeastern migrants to Southeastern Amazonia (and elsewhere) the lack of orthodox ‘religious worship’ does not imply that divine forces are not seen to ground everyday sociality and hence politics. This paper describes the particular relevance of popular Christianity for understanding the problem of friendship for my interlocutors, which has implications for the dynamics and secular political forms within the Marxist Landless Worker’s Movement in the region and beyond.

Statecraft and the politics of culture: Lao Buddhist political theology under late socialism

Dr Patrice Ladwig (Max Planck Institute for Social Anthropology)

Laos is one of the few remaining socialist countries and officially endorses a secular political line. However, with Buddhist institutions being firmly integrated into the Party State, Buddhism and the language, moral values and lifestyles associated with it, are now again promoted as ‘civilisational markers’ crucial for defining national culture under late socialism. Moreover, Buddhism and its ethics are presented as an antidote to the ‘decadent’ influences of a globalised capitalist modernity and Buddhification is seen as a potential means for countering the increasing Christian missionary activity among ‘animist’ minorities. With reference to Charles Taylor’s ideas of the secular and Carl Schmitt’s work on political theology, this paper wants to investigate to what extent modern Lao state socialism is still imbued with prerevolutionary patterns of Buddhist statecraft and develop an approach for thinking about a ‘Buddhist political theology’.

Styles of religious leadership among Muslims in Europe

Prof Thijl Sunier (VU University, Amsterdam)

The proposed paper addresses the emergence of new forms of religious leadership among Muslims in Europe, by elaborating the nexus between mass mediated forms of religion, the contemporary ‘unsettling of religious authority’, among Muslims in Europe, and the shifts in the position of Islam in European societies in the last two decades. New types of Islamic
leadership that have emerged since are hardly tight anymore to ‘traditional’ constituencies and structures. A shift has taken place from representative to performative styles of religious leadership. An increasing number of leaders operate on the intersection of mediatised stardom, political leadership and religious innovator. They address a public rather than a ‘natural’ rank-and-file. Following insights in studies on media and religion, I argue that new media technologies and mass-mediated consumerism are not only instrumental in the emergence of these new religious expressions, these new leaders are themselves part of a process of religious renewal.

“Orthodoxy - State - Russian Ethnicity”: A Possible Aberration of Pre-1917 Imperial Ideology in Post-1991 Russia

Prof Dmitri Bondarenko (Institute for African Studies), Prof Larissa Andreeva (Center for Civilizational and Regional Studies)

In Russia today one can observe the latent rebirth of the official pre-revolution ideological postulate, “Orthodoxy – autocracy – nationhood”, in the new shape: “Orthodoxy – state – Russian ethnicity”. This postulate’s instilling can be possible only in a state the power of which “impends” over the people being legitimized by the assertion about the relation between it and the society by way of Orthodox Christianity. In the quasi-religious present-day Russian society Orthodox Christianity’s actual becoming the state ideology would also result in quasi-sacralization of power: The appearance of a civil religion with a distinctive nationalistic component under its cloak. The instilling of the “Orthodoxy – state – Russian ethnicity” ideological postulate would contradict the Russian society’s present conditions and trends of development, as well as the global tendencies. Formal religiosity has already become, and consolidation of Orthodox Christianity as state ideology can become, a characteristic feature of the Russian version of contemporary post-religious society.

The Return of the Gods: perceptions of Bolivian socialist state among indigenous highlanders

Dr Nico Tassi (UCL)

On the 21st of January the indigenous President of Bolivia Evo Morales has been invested in the pre-columbian site of Tiwanaku as the spiritual guide of the new ‘Socialist’ state and of all indigenous peoples through a spectacular religious ceremony. The election of Morales had been associated in the discourse of indigenous movements with the mythological and apocalyptic return of time and space which had been interrupted by the Spanish Conquest. My intention in this paper is to shed light on the contemporary perceptions of the New State among Bolivia’s indigenous sectors. Indigenous highlanders have tended to interpret their relation with the state power as characterised by a ritualised form of reciprocal exchange and warfare. In this paper
I will try to outline the contemporary understandings of the theocratic socialist state through emphasizing the dynamics of persistence and innovation in the traditional understanding of the colonial-republican state and even the Inca empire.

‘They have always been post-secular’: arguments on the ‘political’ from a subaltern community in north India

Dr Manuela Ciotti (University of Edinburgh)

‘Religion’ amongst untouchable communities in India usually evokes attributes of marginality, alterity and contestation. A tense site of social relations, the ‘sacred’ for these communities could never be de-linked from the ‘secular’ and from the ways in which these communities envisaged their own project of modernity. It is argued that manifestations of the ‘political’ emerging from untouchable movements have always been of a ‘post-secular’ nature. Re-conceptualising the ‘political’ in India along post-secular lines will not only signify comparatively exploring the homology between ‘Europeans [who] have recently stopped having been modern’ and ‘the ‘others’, by contrast, [who] have also stopped having been ‘other’ in the culturalist way modernism had imposed on them’ (Latour 2009: 460), but also striking the fine balance between an already existing ‘post-secular’ phenomenology of the political and compulsions of religious nationalism, de-orientalising efforts and the universality of human rights, social justice and citizenship.
W052
Making sense together: the role of participants in ethnography

Convenor: Prof Paul Clough (University of Malta)

Fri 27th Aug, 11:30-13:00, 14:30-16:00
JHT6

This session explores research that contributes to the creative re-examination of ethnography by stressing the active role of participants in the gathering and interpretation of data. The crisis in representation in ethnography has not put an end to methodological questions. On the contrary, it opened up possibilities for experimentation and creative re-examination of ethnographic practice. By rejecting the possibility of objective observation of pre-existing cultural objects, ethnography has been reconceived as a constructed account of an emergent object, written by an ethnographer actively engaged in the production of ethnographic reality. The object of study is now seen to be the interaction between a positioned ethnographer and the culture under study. Not only the inevitability of interaction but also the need for joint interpretation with the participants is increasingly stressed. However, the practical implications of this new stance towards participants for research remain largely unclear.

Creating contexts, hosting encounters: a proposition from visual arts for reframing the art of anthropology

Dr Elpida Rikou (Athens School of Fine Arts)

Today, visual artists experiment with social relations, create contexts for encounters and become “hosts” or “curators”. Such is the case of Z.Xagoraris, artist and co-curator of “Live” (part of the Athens Biennale 2009 entitled “Heaven”, as a comment on recent crisis). For this occasion, two groups of students were formed, one by the curators of “Live”, in order to create an in situ project in progress, broadcasting the events, and another by the anthropologist (and artist) E. Rikou, in order to participate in “Live”, adopting an anthropological perspective. In this presentation, aided by visual material, we consider both group formations as art projects. We envisage anthropology as an art of providing contexts for, engaging in and reflecting on encounters. We also critically examine artistic tendencies of this kind, from an anthropological viewpoint.
A concern with the human

Ms Joana Junqueira (UNICAMP- University of Campinas)

One summer day during a conversation Andrea Tonacci commenting on the film he had recently made, said:

“This new being, this being that lives this new moment [...] who is born within this way of thinking, when technology is already ingrained, is he less human? Maybe the tendency is not to be called human anymore, but bio-technical, I don’t know. [...] It is certain that these new generations have to have another way to be in the world. They establish relationships in a different way.

I am caught in the middle of all this and I wanted to get my bearings, a sense of direction, a perception. So to tell the truth, the answer is the film itself, Carapiru (the main character) questions this history.”

Tonacci’s reflection allowed me to slowly knit together a series of events, loose phrases, conversations, etc. that until that afternoon I was unable to anchor. Sometime after, I realized that he, as other participants in my research, were concerned with the changes of the human condition in the world today.

I would like to present a paper that describes the emergence of this object, how together with the participants of my research amongst São Paulo’s cultural elite, we slowly constructed an account of a problem that was of particular importance to them.

From descriptions of minorities to writing our (future) history together

Dr Anna Rastas (University of Tampere)

This paper presents an ethnographic study in which participatory methods are favored in order to examine the ethical and political dimensions of knowledge production in research on minorities. I provide examples of projects in which Finnish Africans are invited to examine current representations Africa and Africans in Finnish non-fiction together with researchers, and in which they are actively involved when new texts about their presence in Finland are produced. These projects aim not only at making minority voices better heard but also including them in “our (future) history” by including their voices in the national we. My paper suggests that participatory methods, thought time-consuming, can improve the quality of research especially in studies of minorities and subordinated groups.

States of awareness: adult survivors of child abuse in Ireland’s industrial school system

Ms Ruth McLoughlin

My fieldwork took place at a Dublin based support centre for adult survivors of child abuse who grew up in Ireland’s industrial school system. The role of the research was to bear
witness to the process of the construction and presentation of testimony to the Commission to Inquire into Child Abuse and the compensatory body that subsequently arose, the Residential Institutions Redress Board, with a view to understanding the nature of what it meant to be a victim and/or survivor of child abuse at a particular historical moment. This paper highlights some of the ways in which a collaborative process between ethnographer and informants sought to overcome representational issues in an atmosphere fraught with issues of identity, veracity and litigation.

**How people tell you what they want to tell you: belonging and cultural resources beyond the Finnish-Russian border**

*Dr Helena Jerman (University of Helsinki)*

My paper explores informants’ reflections on mental and concrete crossing of national borders tying the local to the translocal and bridging the distance between these. Apart from memory, oblivion and nostalgia, time as a phenomenal notion forces informants to take a stand in everyday life. I have tried to use a projective method attempting to avoid the informants relating predictable matters. Thus I also try to show how the conceptions and actions of the participants play an important part in the research. This method has made it possible to show the capacity of things or social practices to put memory in place multitemporally.

Studying transnational human existence implies a multisited research perspective suggesting a fundamental change, above all, in the conceptualization of movement and belonging. My paper provides ethnographic insights into the ways in which persons manage complex belonging within various contesting discourses in their present existence.

**Generation of knowledge: a communal achievement**

*Dr Anne-Lise Middelthon (University of Oslo)*

Epistemological questions involved in an ethnographic inquiry, does not only concern questions of how knowledge is generated but also questions of who it is that is producing the knowledge. The paper takes as its epistemological point of the departure that generation of knowledge is a communal achievement (to paraphrase C.S. Peirce), and will discuss some implications of such a stance for ethnography. Further, based on examples drawn from two ethnographic projects focusing on same sex attracted men (in Tanzania and Norway respectively), possible ways of involving and recognizing study participants as co-researchers will be discussed.
Working on stigmatized people: negotiating suspicion and mistrust

Ms Virtudes Téllez-Delgado (CSIC-UAM)

At present, working on Muslims means to carry out a fieldwork characterized by people who feel stigmatized by others. Sometimes, this people have enough ‘cultural capital’ to try to change their stigmatized image. In doing so, they watch any statement from anyone, even or above all, from Anthropologists working on them.

In this paper I will show some fieldwork events that I lived with young Muslims in Madrid who felt stigmatized as terrorist by the rest of the society in the aftermath of 11th March 2004. By means of this experience I will reflect on ethic suppositions that anthropologists should pay attention during their fieldwork with stigmatized people. Moreover, I will think about political and morals relations with informants when they suspect and mistrust Anthropologist’s intentions.

W053

Shaping urban inequalities: space and power in the city

Convenors: Dr Rivke Jaffe (Leiden University), Dr Anouk de Koning (University of Amsterdam)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Debates regarding the role of urban space in the production, reproduction and contestation of social inequality have reemerged with the transformations of urban landscapes in the context of neoliberalism. We seek to build upon and extend these debates through ethnographically grounded explorations of the spatiality of power and inequality in urban contexts worldwide. We understand space as a crucial agent in the shaping of urban difference and social hierarchies through material and symbolic techniques of division and exclusion, ranging from the privatization and militarization of public space to spatialized narratives of inequality. Urban citizens respond to these inequities through strategies of accommodation and resistance that often rely on the management of mobility and visibility. Based on empirical investigations, this panel explores how urban space becomes defined and enclosed in, among others, class terms and, conversely, how social status is attained and contested through spatial practices.

Undocumented Christian place-making in the post-industrial European city

Dr Martijn Oosterbaan (Utrecht University)

This paper takes up the call of Mary Hancock and Smriti Srinivas (2008) to explore ‘the articulations of popular religiosity with the social and material restructuring of urban space’ in
the light of the transformations of the post-industrial European city. Whereas Dutch political discourse is hijacked by a language of insiders and outsiders – reproducing spatio-legal distinctions between citizens and marginals – most of the undocumented Brazilians who reside in Amsterdam are employed as domestic-cleaners. Their relatively open entry into what is often considered the most intimate socio-spatial sphere – the home – stands in sharp contrast to the increasing closure of the abstract spatial sphere of the nation and the denial to lawfully live in the city. This paper demonstrates that a portion of the undocumented Brazilians employs Christian-spatial ideologies and practices to oppose the boundaries between insiders and outsiders and claim a rightful place in the city.

**Mobilizing urban margins and livelihoods: resituating street vending and legality in the northern Philippines**

*Dr B. Lynne Milgram (OCAD University)*

Economic liberalization in the Philippines has meant dramatic growth in urban street economies. In Baguio City, itinerant vendors competing for street locations increasingly occupy in-between spaces inside Baguio’s city-owned Public Market. By capturing customers’ business from market leaseholders, vendors’ new economic enclaves emerge as conflict zones and frontier junctures in which they renegotiate space relations of capital. This paper argues that itinerant vendors’ activism to claim access to and rights over market spaces not sanctioned for private commercial use unsettle categories of formal/informal work, public space and legal/illegal practice. Vendors pay daily rental fees to market managers to occupy their ‘illegal’ locations and open new socio-economic spaces within old ones by operationalizing personalized agreements with leaseholders. Vendors’ advocacy thus highlights transformative political possibilities for reconceptualizing space-labour relations and legal/illegal practice, thereby enabling them to fashion new forms of cultural citizenship.

**The bottle-collectors: outlining a new urban phenomenon in German cities**

*Mr Sebastian Moser*

Today it is inevitable to walk through a German city without noticing people rummaging through trash cans. Even though this behavior is associated with poverty and homelessness, the appearance of these people, at first glance, do not conform to the homeless. They are looking for returnable bottles and cans. The legal context for this activity is a law that came into effect in 2006, concerning the organization of the return and compensation for every kind of bottle or can. There is almost no research on returnable-item collectors for welfare states like Germany, even though recycling is well studied in the context of less developed countries. The project explores the collectors strategies of “doing-being-inconspicuous” during their activities by using ethnography. These strategies can be explained, besides others, as a
reaction to neoliberal urban policies. Growing tendencies to keep commercial areas free from undesirable intruders, i.e. people who lack purchasing power, are prevalent in almost every German city these days. The motivation for bottle-collectors to act inconspicuously is furthered by trying to avoid the social stigma. Nonetheless, bottle-collecting remains highly visible. As bottle-collecting relies on the public space, wherein valuable trash is discarded, the highly frequented inner city areas form a social space of an interface between bottle-collectors and bottle-consumers. This interplay in the public space between people of differing classes, discloses modern phenomena of urban inequality: the case of bottle-collectors touches upon attempts of masking poverty in the public sphere.

‘Cut the cutout culture!’ Shifting urban landscape and the politics of spectacle in Chennai

Mrs Roos Gerritsen (Leiden University)

In this paper I will explore the frictions between unanticipated uses of the city and a discourse of beautification and rationalization of urban space in the southern Indian city Chennai. Chennai is well-known for the barrage of billboards, posters, and wall paintings exhibited by mostly political supporters and fan clubs displaying their respective leaders and heroes. Now, Chennai’s city administration is intervening in this spectacle of display by initiating a campaign to regulate this visual “pollution” of unanticipated forms of display within the city. What is striking however is that the politicians that now try to curb these unregulated and “disorderly” formations of the city pre-eminently initiated this visual regime of representation and therefore actually represent this part of the city par excellence. In this paper, I will explore this paradox, which unfolds in debates on the urban fabric of the city.

Urban naturalisms: class, race and space in Kingston, Jamaica

Dr Rivke Jaffe (Leiden University)

Like many other postcolonial cities, the socio-spatial hierarchies that characterize Kingston, Jamaica reflect the legacy of colonialism and slavery. Socio-economic and political power is still, to a large extent, associated with skin color and access to specific social spaces, notwithstanding the increased contestation and destabilization of these hierarchies in recent decades. This paper analyses class, race and space as co-produced, focusing on the interconnections between the social, natural and built environment of the city. Specifically, the paper explores the ways in which concepts of urban pollution – disease and dirt – organize relations between raced and classed bodies and urban space. It introduces the concept of ‘urban naturalisms’ to indicate the naturalization of urban inequalities through the conflation of people, places and pollution. It analyses the ways in which such naturalisms are both reproduced and contested through spatialized narratives and strategic mobilities.
The street, the square and the stairway: informal ways to manage the difference

Dr Ximene Rêgo (ISCTE), Raquel Carriconde (universidade do estado do rio de janeiro)

The fear of crime, so often associated with the fear of Others in the arena of public life, has been discussed as a threat to the very essence of the city: the celebration of diversity. It will be possible to reconcile the conflicting images – one that exalts the difference and one in which the difference is to be feared? From this question, we reflect upon a data set resulting from an ethnography conducted in Porto (Portugal) and Rio de Janeiro (Brazil) in three observation units with a very distinct socio-spatial structure: a street, a square and a stairway.

It is understood that the social space is structured around proximity and estrangement/distance relationships which are, in turn, hierarchical relationships; these express, ultimately, a certain coexistence between the good and bad city or, in other words, between the city center and the peripheral city. Even if not fully airtight – as there are multiple crossings and mediation outlined between characters of different places of the city – these utterances articulate, however, an unequal occupation of space. Taking into account the issues of crime and eco-social conditions of their places of residence, this article seeks to illustrate how inhabitants of the street, the square and the stairway produce narratives and procedures that justify the day-to-day management of invisible boundaries.

Walls, fences and barriers: urban social inequalities and lack of integration

Dr Sonia Roitman

Walls, fences and barriers are distinctive elements of gated communities. These developments have proliferated in cities worldwide over the last three decades, becoming part of the urban landscape. In many cases, they evidence urban social inequalities in the territory by preventing social interaction between gated community residents and residents living in the surrounding areas.

This paper analyses the findings of a qualitative research on the social practices of gated community residents in Argentina as well as the practices of the residents of the area surrounding these gated communities. It considers to what extend these two groups perform similar social practices that could lead to their social integration despite of living separated through physical elements.

Towards spatial integration amidst ‘compulsory closeness’: the occupation of Rio’s favelas

Dr Leticia Veloso (Universidade Federal Fluminense)

In Rio, elites and favelas share the same geographic space, but they remain symbolically and de facto segregated. This article examines the “occupation” of favelas by police and government, a contentious strategy intended to (1) eradicate violence by (re)taking spatial
control, and (2) facilitate integration between both poles through this forcibly unified spatiality. First, we describe the main aspects of the “occupation” and its internal contradictions. Second, we ask what new spatial experiences are thus produced. Third, we argue that, through such approximation of symbolic distance by means of forced spatial integration, some inequalities and stigmatizations are overcome even while others are (re)produced. We also suggest the concept of “compulsory closeness” to analyze the multiple parameters of distance and proximity that thus constitute life in Rio: in being relative rather than absolute, those are produced by ambiguous strategies of spatial separation and proximity very different from those in other metropolises.

‘The sun in the neighbourhood is only for those who can pay for it’: fleshing out the residential dimension of class in Ciutat de Mallorca

Mr Marc Morell (Universitat de les Illes Balears and Institut Català d’Antropologia)

In recent years, fashionable bars have burst into Es Barri, the once working-class neighbourhood par excellence, and later red-light district, of the historic centre of Ciutat de Mallorca (Spain). Along with them, and the odd tourist, trendy neo-bohemians, committed eco-consumers, philanthropic civil servants and lovers of the past have also settled there. As one local poet says, he himself, the gipsy chord, the prostitute, the drug dealer, the pensioner widow, among many others, have mostly left, either pushed out or evicted via public-led regeneration. Meanwhile, neighbourhood unionism, initially working-class-driven, has come to equally embrace the cultural turn and the politics of demand. Based on ethnographic research, this paper stresses the importance of residence, understood as non-workplace, in defining class. Whereas the focus on regeneration allows us to coax class conflicts out of the closet, the update on earlier working-class-driven neighbourhood unionism traditions offers a field for further opposition to gentrification.

The space of class: reflections on neoliberal Cairo

Dr Anouk de Koning (University of Amsterdam)

This paper explores space as a key mechanism of social stratification in the context of Cairo’s increasingly segregated cityscape. New divides in middle class Cairo revolve around interrelated dichotomies of cosmopolitan versus local, English versus Arabic, and private versus public. These divisions find material expression in the form of a distinct exclusive up-market Cairo versus a vast, more diverse and less select cityscape that caters to middle, lower middle and working class Cairenes. I argue that being knowledgeable about, and able to access, negotiate and feel at home in up-market Cairo has become a decisive measure and important instrument of class divisions and distinctions. Space can thus be seen as key to the creation of class hierarchies in 21st century Cairo.
One response to global crisis is the decision to migrate or attempt to seek refuge across national borders, in many cases without authorisation and without the necessary travel documents. Currently, a global trend of south-north irregular migration can be observed, especially strong in present cross-Mediterranean migration. Attempts to map transit migration in the Mediterranean area identify typical routes in the west (between Morocco and Spain), in the centre (between Libya and Italy) and in the east (between Turkey and Greece). Whereas these typical routes of clandestine migration across the Mediterranean Sea are quite well documented, a clearer understanding of the social dimension of this irregular transit migration is still lacking. Little is known about the social profile of irregular migrants arriving at various European shores, of their gender or age composition, their motives for migrating and especially their often traumatic experiences of clandestine border crossing. Furthermore, the political responses of the nation-states involved might vary over time in relation to increasing numbers of undocumented migrants arriving at or passing through their national territory. By narrowing down the focus of analysis to a specific geopolitical region (here the Mediterranean basin), our understanding of the phenomenon of irregular migration can be contextualized and deepened by a comparative approach. The workshop calls for empirically based research on Mediterranean transit migration which aims at a better understanding of what has been labelled as ‘mixed migration flow’ in Europe.

Discussant: Maria Couroucli

The puzzle of Mediterranean transit migration

Dr Jutta Lauth Bacas (Academy of Athens)

The aim of the proposed paper is to discuss basic theoretical concepts and methodological questions related to the study of Mediterranean transit migration. Taking the contribution of Glick Schiller “From migrant to transit migrant” as a starting point, a critical review will discuss some of the analytical tools applied in empirical studies on transit migration, for example the concepts of transit/illegal/irregular/undocumented migrant. Another aspect under review will be the methodological dimension of transit migration studies and the different (qualitative/quantitative) approaches to document and analyze mixed migration.
flows. Furthermore, the proposed paper will focus on questions still to be answered in transit migration research, for example a clearer understanding of the social dimension of irregular migration, the political responses of South European states to increasing numbers of undocumented migrants, and the processes of constructing and de-constructing (by clandestine border crossing) Europe’s southern frontiers.

**Imagining the frontier: European state borders, globalizing migration theory and the lived worlds of migrants**

*Dr William Kavanagh (CEU San Pablo University, Madrid)*

Borders are spaces and places of cultural production. A frontier is not a static entity, but something which is constantly being constructed (and reconstructed) in different ways. This paper looks at how the anthropological theorizing about borders can put into local context globalizing migration theory and help us to understand the lived reality of those attempting, often in very dangerous ways, to cross some of Europe’s frontiers.

**‘I would have never imagined travelling like this’: journeys towards and across Europe**

*Ms Anitta Kynsilehto (University of Tampere)*

Undocumented migration constitutes a major political enemy for the European Union and its member-states. Portrayed as the migration crisis in the Mediterranean Sea, boat migration exemplifies much of the contemporary media imagery concerning migration. This paper engages with (re)thinking embodiment and political agency in the context of undocumented migration towards European Union member-states. Methodologically the paper takes its cue from cultural studies approaches and multi-sited ethnography (Marcus 1995; 1998) in order to consider critically the possibilities available for non-EU citizens to access EU member-states and to cross internal borders therein in the light of EU documents, lobby organizations working for enhancing migrants’ and refugees’ rights, and individual itineraries. Furthermore, the paper considers the possibilities currently available for those that have reached a point within their wandering to build a life in Europe.

**Narratives of self and other in migration trajectories**

*Prof Paul Clough (University of Malta)*

This paper probes the sense of Self and Other among African irregular immigrants on the island republic of Malta. Using a case study method, it pays particular attention to the moral dimension in their narratives of personal self and Maltese other. It seeks to compare these narratives in terms of the trajectories of work experienced or initiated by African immigrants. Thus, it compares different narratives by reference to economic contexts. Its purpose is to
determine whether or not it is possible to analyse a self-conscious, morally conscious will at work beneath changeable and variable identities among African immigrants on Malta.

**Studying immigrants’ identities on the frontiers of Europe**

*Mr Francesco Bruno Bondanini (Universidad de Granada)*

During the migration process, immigrants have to wait within the frontiers of Europe. One of which is the city of Melilla, a colonial conquest of the old Spanish Empire in Africa. Immigrants of various origins live in a special Centre called C.E.T.I. (Centro de Estancia Temporal de Immigrants) where they have to stay until the government decide if they can be expelled to Spain or to their home country. My work analyses the construction of identities through the study of their everyday life, living in groups, their rituals and socialization process of these immigrants blocked within this frontier of Europe. I have started working with immigrants who are resident in the C.E.T.I in different ways: interviewing them with the aim to observe their lives and analyse their identity construction process, and how they have rebuilt their lives within the frontier. Many authors analyse immigrants’ identities and in particular I have been inspired by Abdelmalek Sayad’s theory of “double absence” and Alessandro Dal Lago’s theory of immigrant as “not person”.

**The Afghan migrants from the frontiers of Iran to Europe**

*Miss Azita Bathaïe (University Paris Ouest Nanterre la Defense)*

This paper addresses issues about the social profiles of Afghan migrants from Iran to Greece and France. Fieldwork in all three countries has revealed two different situations: first, a long-established multisited migrant community in the Afghanistan, Pakistan and Iran area and second, a more recently formed group of aspiring migrants to Europe, moving across borders and making prolonged “stops” in major European capitals. Family, neighbour and friendship are the basis for the first type of networks, while the second type relies on unstable contingent configurations. Young migrants come into contact with both patterns during their journeys towards Europe, adjusting to widely different situations and circumstances. I propose to explore some adaptation strategies of young Afghans through itineraries and narratives I have collected in Greece and France.

**Transit migrants shuffling between categories**

*Dr Didem Danis (Galatasaray University)*

Transit migration is not a completely new phenomenon, yet it acquired a new meaning since the beginning of the 1990s. The main attribute that would define transit migrant’s existence is “transitoriness”. S/he is “in limbo”, in a sort of “purgatory” characterized by a strong sense of
temporariness. This entrapment in incertitude is not only related to their emotional experiences but also to the reception policies and treatment of the host governments.

This paper aims to examine “transit migrants” in Turkey, a country that has begun to be known as a typical route of Asian and African irregular migrants heading towards Europe. Although often categorized under the same heading as “clandestines” I will try to show the role of reception policies and practices in the definition of transit migrants’ status. In order to do so, I will analyze the case of Iraqis whose massive displacement continues since the 1991 Gulf War. By using the research data collected by in-depth interviews with Iraqis, I will examine their shuffling between various categories and its impact on their daily experiences.

The social context of hrigue: a Moroccan view

Dr Carlo Capello (University of Turin)

In my research among migrants-to-be in Morocco, I tried to understand the migratory movement towards Europe through an analysis of the social and cultural context of departure. The latter is characterised by marked economic and social fissures entailing the exclusion of vast strata of the population – young men in particular – and by the spreading of a “culture of exile” that valorises migration as the only way of flight from an unbearable situation. However, since migratory dreams and projects clash with the control policies of the European countries, various forms of more or less irregular migration (hrigue) are undertaken. In my paper I would like to focus on the social context of migration and on the various exit strategies devised by the Moroccan migrants-to-be.

Bringing up children in transit: the life of African migrant women with their children in Morocco

Ms Inka Stock (University of Nottingham)

Even though most of the African migrants in Morocco hope to travel to Spain and then further on to other European countries, they spend increasingly longer periods in Morocco in often difficult conditions.

This paper describes the situation of a number of female African migrants who are living in Morocco with their children. It is based on ongoing qualitative research with migrants in Rabat that consists of interviews with migrants and participant observation. Specific emphasis is based on these women’s strategies to find work and shelter, to organise health care and education for their children and how their relations to both Moroccan and migrant communities in Rabat as well as abroad influence these strategies. Beyond the description of women’s personal experiences in transit, the paper attempts to link these experiences to the life-course approach by highlighting the connection between the condition of “immobility” in transit and life-course development.
Children on the wave: minors, migration, and the new European ‘southern frontier’

Dr Francesco Vacchiano (CRIA Lisbon)

The process of progressive construction of the European southern frontier has produced, as a result, the emergence of a new migratory subject in the Mediterranean space: the minor migrating “alone”, generally defined in Europe as “unaccompanied”. This profile stands out for its “interstitial” function, challenging the securitarian/bureaucratic devices set up to extend the regulatory space of the border from its geographical projection to the various aspects of daily life.

This contribution is aimed at describing the phenomenon and its gradual emergence on the scene of the new Mediterranean migrations, to observe its characteristics through the analysis of two life stories seen through an ethnopsychological perspective, and to discuss some possible open issues: the sense of defining it as a fact of “minors”, the various tools used to frame it, the implications for the experience of children and adolescents and the forms of the construction of their subjectivity.

Between Libya and Europe: migrants and Italian realpolitik

Dr Francesco La Rocca (CEMDAI)

Migration flows seem to assume different shapes and meanings. It is not possible to apply any formal definitions to separate discrete migrant groups. Normally we use related labels, designed for diplomatic or political scopes, especially in Italy.

Irregular mixed migration, because of the dangerous conditions undergone by migrants in transit, at sea or in border areas, is the new challenge for the Italian authorities for humanitarian, diplomatic, political and human rights reasons. Sicily is naturally the first European door and bridge between Libya and Italy. With this empirical work I’d like to present a better profile of irregular migrants, with their personal experiences and the responses by Italians to their arrival, which appears to be a mix of formal legal severity with natural acceptance and the vicious circle of the media.
Disease as crisis, health as imagination

Convenor: Prof Jean-Yves Durand (Universidade do Minho)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Callan CS1

Diseases, whether affecting individuals or whole populations, are often perceived as states of crisis. Heterodox views propose other interpretations, but the institutionalized responses to diseases generally stress the exceptional character of abnormal periods of time. Sometimes, they play down fundamental rights and limit individual autonomy, imposing rules and practices (such as mass immunization): in biopolitics as in any social field, crisis can be a powerful legitimizing vector. But chronic ailments and cases in which the presence of new diseases becomes permanent lead to other reactions, pointing at the fuzzy limit between crisis and chronicity. Also, health is increasingly approached not as the normal (mute) state of the body, but as the result of an active engagement with the body, the self, and the environment, through a proliferation of practices: dietary systems, fitness lifestyles, spiritual philosophies…, combined in creative personal assemblages. The ethnography of therapeutic and wellness practices, from immunization to thermal baths, can help unravel the entanglement of the notion of “crisis” (now a metaphor of all evils) with representations of health and disease.

The flu pandemic has provided opportunities for observing individual and collective reactions to a sanitary situation officially labelled as crisis, as well as the imagination (or the lack of it) deployed in institutional and individual responses. The swiftness of these events, their global diffusion and the ethnographer’s unavoidable involvement in them call for methodological and theoretical imagination: can the ethnography of crisis help solve the crisis of ethnographic representation?...

AIDS in Gulu Northern Uganda: ethnography of anti-retroviral therapy (art) in managing HIV/AIDS in children

Mr Constantine Loum (University of Vienna)

HIV/AIDS still sends enormous chills through the minds and hearts of millions globally; the spectre of acquiring HIV is a dreaded possibility, yet its still true that many people live lifestyles that easily predispose them to HIV; or in some cases wars and pestilence say in the great lakes region of Africa have been vehicles of transmission of the disease as thousands of people are displaced, women are raped etc.

More and more children are undergoing ART as a way of controlling HIV/AIDS, however it is crucial to understand the perspectives of their parents and or carers on the AIDS pandemic
and the impact of ART on the quality of life of their children. The socio-medical views of these clients based on an ethnographic study give a holistic understanding of the ‘crisis’ of HIV/AIDS as well as their hopes, fears and expectations of ART as HIV/AIDS become a chronic disease.

Social life of a biological therapy

Dr Elsa Mateus (Institute of Social Sciences - University of Lisbon)

Based on the argument proposed by Whyte, Van der Geest and Hardon (2002) that medicines can be studied as material things of therapy and, as such, holders of social lives, this paper intends to be an ethnographic essay about a biological therapy, within the concept of pharmaceutical nexus (Petryna and Kleinman, 2006).

Presenting a synopsis of the social life of Enbrel, a medicine framed in the category of so-called biological response modifiers, which are produced from a living organism through genetic engineering and recommended for the treatment of rheumatoid arthritis, juvenile idiopathic arthritis, ankylosing spondylitis and psoriatic arthritis, this paper pretends to outline an overview on the processes of commodification, globalization and localization, its specific role in the health care technologies in Portugal and its implications in social relations coupled with the metaphoric and metonymic associations drawn by consumers in a active management of their illness.

Perceptions of body and illness in the context of ethnicity. Thoughts arising from ethnographic field work

Dr Maria José Casa-Nova (University of Minho)

This paper reports field work of an ethnographic nature carried out among Gypsy families in Porto. It considers perceptions about the value of the body associated with illness and vaccination, as influenced by ethnicity.

Early results suggest a relatively recent concern with the vaccination of children linked to a fear of physical consequences that may inhibit future social relations and intra-group commitment. In a world where matrimonial choice is limited (within the group), this concern is full of significance and meaning for both genders. This is because the body and the image associated with it (the latter being founded on standards of beauty and function endowed with certain specificities) comprise a specific kind of matrimonially profitable capital.

If health is not a state but a process, is the disease a chance to find a way?

Ms Virginia Calado (ICS - University of Lisbon)

Severe disease is usually an event that triggers a personal crisis, which tends to be seen tragically. However, in a macrobiotic diet system, the crisis caused by disease are often
presented as an opportunity to change lifestyle habits (especially eating habits) and create the possibility for personal development. In this sense the concept of disease as crisis corresponds to the widely disseminated view that connotes crisis with opportunity and something positive. In this presentation, I will discuss this specific point of disease, framing it in a more general discussion on the concepts of health and illness in macrobiotics. Drawing on ethnographic material, I will try to highlight the strength that the concept of immune system holds there. This point is so strong that, paradoxically, objection to vaccination is used as a way to protect the immune system.

Initiation therapies, faith-based healing: universality, intersections and continuities in sub-Saharan Africa

Dr Robert Mbe Akoko (University of Buea), Prof Emmanuel Yenshu Vubo (University of Buea)

Christian Pentecostal organizations preoccupied with healing and claiming to provide solutions to a variety of illness conditions (somatic, psychological, social) have gained attraction by many African people looking for solutions to a variety of problems because they propose the same explanatory models and therapeutic procedures that can be observed in the local cultures and that, in manner of syncretism. In practice, they combine salvation messages with healing claims, and forms of local “psychoanalytic” practices with conversion practices while structuring the public healing-conversion episodes along the lines of older forms of collective public “initiation therapies” as practiced by some indigenous therapeutic orders. Arguing on the novelty and singularity of the practice at a time when Pentecostal movements are rather puritan, the article hopes to compare the parallels and continuities between certain traditional healing orders in Cameroon and the highly televised Synagogue Church of All Nations of highest Prophet T.B Joshua.

Swine flu representation in mass media conspiracy imaginary

Miss Iacob Ionela (Babes-Bolyai University)

The new swine flu alert and the vaccination campaigns implemented in the last year released a veritable psychosis in the masses and particularly in fundamentalist oriented communities. Our paper follows the examination of the conspirational imaginary as it appears in Romanian virtual space and mass media, that, drawing from so called scientific, humanist or religious arguments, affirms the existence of a global manipulation force which exploits economically or in other way the population by deliberate releasing of influenza viruses and vaccination campaigns with negative side effects. The central part of our study is focused on analyzing the way in which conspirational rhetoric present in virtual and media spaces creates alternative representations of flu pandemic dynamic and of medical treatments (vaccines) implied, through orchestration of lay interpretation
of medical problems with other cultural and ideological aspects. Thus, a medical crisis is reconstructed through the conspirational imaginary of mass control.

**Coping strategies with swine flu in Ukraine**

*Ms Iwona Kolodziejska-Degorska (University of Warsaw)*

In autumn 2009 swine flu was a vital subject in Ukrainian public discourse. How do inhabitants of Vinnytsia Oblast reacted on this so called crisis situation? Therapeutic and non-therapeutic strategies of coping with situation – officially called flu epidemic – will be discussed.

The perception of the swine flu itself and state imposed practices – as travel restrictions, surgical masks wearing duty for officials etc was strictly interconnected to the visions of the state and the crisis of the state structures. Presidential campaign was seen as playing prominent role in the occurrence of the “epidemic”.

The problem of trust in the state structures and expert opinions monopolizing our view on danger (according to Beck) can be seen in individual choices of therapeutic and preventive strategies – starting with garlic necklaces for kids, through individual bio-medicines choices, to the eschatological visions connected with flu epidemic.

**Construction of the swine influenza epidemic as a state of crisis in Mexico**

*Ms Anna Wadolowska (Adam Mickiewicz University, Poznan)*

The aim of my presentation is to explore the way in which the image of the swine influenza crisis was constructed by the Mexican authorities and the popular media. I will be discussing institutionalized reactions to the new sanitary situation, as well as new practices in biopolitics as a response to the epidemic. Moreover, I will raise the question of how the popular media took part in shaping the image of the crises. I will analyze the discourse about this extraordinary state which was produced by both, the Mexican government and the nationwide newspapers. I will take into account the manner in which the very disease, the danger it caused to human beings, the scope of the epidemic, and the threat to the national population were presented. I will describe distinctions in the construction of the crisis in various newspapers which took different sides: supporting or opposing the government policy.

**Changing engagements with immunization: is the ‘universal vaccination’ principle in crisis?**

*Prof Manuela Cunha (Universidade do Minho)*

Recent events related to the flu pandemic have epitomized some features of a changing engagement with immunization which has destabilized the principle of universal vaccination. Despite common perceptions that associate non-vaccination with exotic locations and
incomplete scientific rationality, there have been phenomena of vaccine uptake decline in the “North” which are at odds with the evolutionary overtones of this framework of understanding. Far from being a residual anachronism deemed to fade away, the emergence of non-vaccination practices is part of wider social transformations framing notions of personalised immunity and health management, changing perceptions of individual and collective risk, trust of state and global institutions. Such transformations build well beyond the narrow framework of episodic vaccine science controversies, which are themselves differently formulated across countries. Findings from an ongoing project set up in several settings will aim at showing the variety of forms attached to the contemporary social acceptability of vaccination.

**W056**

**The breast milk problem: cultural considerations when mother’s own milk is unavailable**

**Convenor: Dr Tanya Cassidy (NUIM)**

*Fri 27th Aug, 11:30-13:00, 14:30-16:00 JHT4*

Identified specifically as a “problem” by influential early pediatricians at the turn of the twentieth century, constructions about how to deal with issues associated with reduced breast milk supplies due to economic, medical and/or social considerations have been imagined not only by the medical community but also multi-national corporations. The familiar slogan “breast is best” has recently been challenged by voices at either extreme of the breast milk-formula feeding continuum. Those who legitimate formula feeding argue for a more holistic lifestyle-orientated displacement of the primacy of breast milk feeding while breast milk advocates have suggested that “best” fails to convey either the routinized normalcy of breastfeeding or the negative qualities of formula feeding.

This year’s World Breastfeeding Week took as its theme, “breastfeeding in emergency situations”, capturing one context where breastfeeding can save lives. Other more medicalized global circumstances include the increasing rates of prematurity and low birth weights within an economy of stretched resources. Connected to these issues is the WHO recognition of donor human milk banking which is experiencing an unprecedented growth world wide, while traditional cultural systems of milk sharing such as the Islamic milk kinship system are being displaced in nations at war such as the Sudan.

This workshop offers an opportunity to consider anthropological issues when we look at how we imagine not only how infants have been, are being, and will be fed when they are not given
milk from their mother’s own breast. What questions arise when mother’s own breast is not best?

*Discussant: Professor Vanessa Maher*

**Best or worst? Diverging interpretations on breastfeeding amongst African HIV positive mothers in the era of ‘normalization’ of AIDS prevention**

*Prof Alice Desclaux (University Paul Cézanne d’Aix-Marseille, IRD), Dr Chiara Alfieri (Université Paul Cézanne d’Aix-Marseille)*

As epidemiological evidence has shown that breastfeeding transmits HIV to 1/3 infants of HIV positive mothers, public health discourses about breastfeeding amongst HIV women, and about overall breastfeeding, are diverse. They reflect partly the diversity of epidemiological, social, sanitary and medical contexts that impact on infant feeding possibilities and transmission rates. In 2009, WHO recommendations proposed to prevent HIV transmission by combining breastfeeding with prophylactic antiretroviral therapy. This new schedule that aims at «normalizing» infant feeding in resource-poor settings confronted to HIV was not approved by all African mothers. This presentation, based on ethnographic data from Burkina Faso and Senegal, will analyze how discourses at various levels, from international agencies to public health programs, health workers and HIV positive women, build breastfeeding practices either as «at risk» or as protective.

**Mixed messages? An examination of some cultural and socio-political concerns raised by international guidelines on infant feeding for women who are HIV positive**

*Dr Anne Matthews (Dublin City University)*

International guidelines have been developed by the World Health Organisation (WHO) and other international organisations for women who wish to breastfeed and are HIV positive. These guidelines and their recommendations are directed at national and local health planners and health professionals in low-income countries. They draw on quality-graded evidence to calculate the relative risks of breastfeeding and its alternatives for women in these countries. Consideration is given in the most recent WHO (2009) guidelines to ‘cultures’ and context, but these considerations lose their meaningfulness against the implicit and stark socio-political injustices underpinning the recommendations (for example, continued limited access to anti retro viral medication). The evolution of the content and the language of these guidelines, will be explored. In particular, the cultural issues embedded in breastfeeding practices, HIV testing and disclosure of HIV status will be highlighted. This paper will also draw on my experiences and reflections from working within a global health networking project, currently taking place with partners in Malawi.
Breast feeding versus formula feeding: which views do mothers refer to?

Dr Gervaise Debucquet (AUDENCIA-Nantes. School of Management), Miss Valérie Adt (Centre Edgar Morin (EHESS-CNRS, Paris) et LESMA (AUDENCIA, Nantes))

This communication focuses on the influence of social, cultural and anthropological determinants on mothers’ feeding related choice. On the basis of interviews with 40 French mothers (face-to-face and, for a certain number, through chat rooms and 4 months of follow-up), we analyze how medical view, further to the numerous changes and contradictions relating to recommendations on the feeding of newborn children, has recently been challenged by the naturalist view, encompassing mostly educated women. When talking about their choice, mothers who breast-feed frequently emphasize the importance of maternal milk on food education (taste widening, food intake regulation and prevention of obesity) and child autonomy acquisition, above nutritional considerations. Conversely, mothers who choose exclusively to bottle-feed have less confidence in their body and their child’s ability to “know” what they need. They thus rely on science to provide well-balanced milk. The analysis suggests the existence of two conceptions of the body: one symbiotic and one performative.

This research has been conducted within the context of a French research program (NUPEM), headed up by the CRNH de Nantes, dedicated to the effects of perinatal diet on adult health.

“I have to know this baby, he will be like my son” : considerations on migration and milk banking in Italy.

Dr Rossella Cevese (University of Verona)

During the hospitalization of her daughter, Fatema was asked by a nurse if she wanted to donate her milk to the bank, and Fatema refused. I must know the baby who will have my milk, she explained. Fatema is a young Moroccan woman who arrived in Verona in 2004. Migration brings to light differences in meanings of bodily substances and social practices, such as breastfeeding; as Fatema shows, breast milk can be seen as a substance that both feeds and creates ties. Comparing the experiences of Moroccan and Italian women, this paper, based on research into the ideas of health, the body and healing among Moraccan women migrants in Verona, is concerned with the cultural meanings and representations of breast milk.

Ireland, Irish Women and Lactation Surrogacy: Imagining a world where it takes a community to feed a child.

Dr Tanya Cassidy (NUIM)

Using other people’s breast milk has been an answer to the problem of when mother’s own milk is not available cross-culturally and throughout history. From casual, often hidden, cross-nursing experiences, to more formalized and now often not recognized paid employment
associated with wet nursing, Irish women have given literally of themselves around the world to feed other people’s infants. The modern human milk bank located in Northern Ireland is the only community based milk bank in the UK Association of Milk Banks, and therefore is not only able to accept donations from women on either side of the border, but also is able to provide milk to infants in need island wide. This exemplar of cross border health co-operation could help to imagine a world in which all infants have the opportunity to receive breast milk.

W059

One face, one race? Rethinking race and citizenship in a changing Europe

Convenors: Dr Dorothy Louise Zinn (Università degli Studi della Basilicata), Dr Heath Cabot (Princeton University (from 01/09/10))

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

While political and cultural memberships in Europe are radically changing, there are alarming signals (political shifts to the right, phenotypic targeting, militarization of borders, and racialized aggression) that notions of blood and nation may matter more than ever. Racial hierarchies framed in biological terms (“classic racism”) are politically unacceptable, yet people still commonly classify groups with racialized categories that emerge through an amalgam of signifiers, though these are not fixed and unchanging. Keeping in mind the increasing neoliberalization of European economic frameworks (Ong 1999), how are constellations of race and nation being reconstituted? How are differently positioned European residents reimagining the relationship between blood, phenotype, and belonging? Are these emerging racialization processes best described in terms of “cultural fundamentalism/differentialism”, or are they more akin to “classic racism”?

As Hartigan (2005) has suggested, anthropology occupies a privileged position to deploy a dialectic between the concepts of “culture” and “race” to denaturalize racialized forms of social injustice. Anthropological reflection can help grasp the fluid nature of racialization processes and their role in imagining citizenry, with citizenship considered in its multiple meanings as affective ties of belonging, (legal) nationality, and the endowment of social and human rights within a polity. Ethnography can offer a nuanced view for investigating contacts and disjunctures between political and mass media discourses and what happens on the ground, both in terms of autochthonous populations and the lived experiences of migrants and their descendants. This Workshop will compare contemporary contributions to questions of race and citizenship in Europe.

Discussant: Verena Stolcke
‘Race’, ‘culture’ and ‘mixture’: changing criteria in defining national membership in Catalan nationalist discourse

Dr Montserrat Clua Fainé (Universitat Autònoma de Barcelona)

This paper focuses on the manner in which “race” and “culture” is used in nationalist discourses, especially in the idea of biological or cultural “mixture” which is drawn on to define the socio-political identity of offspring of parents of different nationality. This will be analyzed in the ethnographic context of Catalan nationalism, one kind of “civic nationalism” that basically defines Catalan identity in cultural terms. The paper contrast this nationalistic rhetoric, with a form of xenophobic ideology that was developed in Catalonia in the past (in the 1960s-1970s, against the offspring of mixed-marriages between Catalans and Spanish immigrants) and that seems to have new expressions against non-European immigrants in the contemporary economic crisis situation. This case shows that at any point in time a nationalist ideology adapts its argumentative criteria and may shift from, and/or combine, culturalist and biologist principles of social classification.

The policies of citizenship as social exclusion

Dr Rosa Parisi (University of Foggia)

In Italy, migration and citizenship policies, with particular regard to the immigration Act of 2009, are interpreted as a way of institutionalizing immigrants’ social exclusion through a “differential” citizenship. The mentioned Act introduced the “crime of illegal immigration” and the prohibition of marriage with an illegal migrant, where the condition of illegality concerns exclusively non-European citizens. In this way the law produces a kind of redefinition of membership in the European Union, and is a practical and symbolic process of “europizzazione”. In Italy the key model of citizenship is embodied in the family. The “good father” of the family and the “good husband” becomes the “good citizen” with a “progressive naturalization” that the family leads to the nation and simultaneously redefines the boundaries between European and non-European citizenship. The prohibition of marriage produces a racialization based not on ideology of blood but, following neoliberal ideology, on the ideology of social success and work. So “differential” citizenship can be seen, first, as a racialization processes based on economic frameworks and the other as a process of Europizzazione which produces new boundaries and new membership.
The altering meanings of ‘Gypsy-ness’ and the changing regimes of othering

Dr Margit Feischmidt (Hungarian Academy of Sciences), Dr Zsuzsanna Vidra (Hungarian Academy of Sciences)

The research on which our presentation is based (see: www.edumigrom.eu) looks in a comparative way into how youth of minority origin see their future and what kind of relationship they have with their school as well as with the minority and majority society. We also study the institutional as well as informal forms of ethnicization and its relation to the changing regimes of social inequalities. The research explores how children relate to different forms of “othering” and community-building. In the course of data gathering both quantitative and qualitative methods were used, however in this paper we will focus only our ethnographic investigation in two schools and one urban neighborhood in a “post-industrial” town situated in the south of Hungary.

In our presentation we will outline how social status, embeddedness and social mobility of Roma people – or the lack of all these – influence the ways in which they relate to majority ethnic categorization imposed on them and to their own Roma/Gypsy self-identification. Our researched population is characterized by marginal social situation, ranging from extreme misery, through day-to-day survival, to the uncertain opportunities provided by the black market or the labor market.

Re-articulating the ethnos: language, blood, and belonging in Athens

Dr Heath Cabot (Princeton University (from 01/09/10))

In Athens, the urban center of the Modern Greek nation-state, language has long been embedded in racialization processes. Projects of linguistic “purification” accompanied manipulations of urban space and forms of ethnic cleansing aimed at extracting the Hellenic from “Oriental” and Ottoman influences. The Greek language often continues to trace the body of the ethnos, demarcating assumed phenotypic boundaries, marking persons as recognizably (non)Greek. However, as Athens has become increasingly an epicenter for migrants, multilingual encounters are shifting the relationship between language and nationhood. Drawing on my ethnographic fieldwork among an extraordinarily diverse friendship and family network, I consider how lacunae in communicative practices across linguistic worlds incite creative expressions of intimacy and kinship practices, reconfiguring conceptions of blood and belonging. This paper, thus, approaches national citizenships not through frameworks of “closure” or exclusion (Balibar 1998; see also Gilroy 1987, Stolcke 1995), nor through transgressions or “fragments” (Chatterjee 1993), but through powerful, if fraught, points of opening through which nations are articulated anew.
Configurating diversity: public institutions and the inflation of differences

*Dr Boris Nieswand (Max Planck Institute for the Study of Ethnic and Religious Diversity)*

Empirically the proposed paper deals with the question of how diversity is constructed and processed in a public institutional setting. In the context of a local German youth department (Jugendamt) it is examined how general and publicly accessible classifications of persons (i.e. ethnicity, gender, race) interact with context-specific functional categories (i.e. medical or administrative classifications) in the course of social work family assistance. On a theoretical level the selected case study is used to reflect on the analytical potential of the concept of diversity for an ethnography of public situations. It is proposed to understand diversity as a frame to describe practices of classifying persons according to varying and overlapping knowledge systems and of configurating these differences in relation to each other. Thereby, it offers an approach to examine the interplay of integration and fragmentation of public spaces through the lens of person-related differences.

‘Good foreigners’: second generation German Koreans in Germany, Germanness, foreignness and the limits of integration

*Ms Simone Hary (University of Sussex)*

West Germany recruited South Korean nurses and miners during the 1970s as labour migrants. Today, they and their children constitute the largest South Korean minority in Europe. Until recently Germany’s immigration policies were based on the notion of descent, defining ‘Germanness’ in terms of sanguinity, whilst working towards cultural integration of migrant groups. On the surface German-Koreans have integrated successfully. They may be contrasted positively with the Turks, but both groups are, ultimately “foreigners”. Nowhere does this become so apparent as in incidents where non-ethnic Germans become aware of the majority society’s implicit belief in a racial definition of Germanness (as white), and consequently, the degree to which they are excluded from recognition as fully German because of their phenotypical distinctiveness. These experiences of non-ethnic Germans reveal the limitations and insufficiencies of the integration discourse and the prevailing definitions of Germanness, which identify them as ‘the other’. Hence, while they are ‘good’, they remain ‘foreign’ and never quite arrive in Germany.

From socialist egalitarianism to postsocialist discrimination: theorizing and implementing race in the new Russia

*Dr Melissa L. Caldwell (University of California, Santa Cruz)*

The USSR promoted international socialism through explicit multicultural projects celebrating cultural, ethnic, and racial diversity and tolerance across the socialist world. In post-Soviet
Russia, these ideals have been overshadowed by accounts of harassment and physical violence against individuals who are “different,” notably persons of color such as Central Asian and African migrants. Although human rights advocates and victims interpret these acts as racially motivated and call for a recommitment to ideals of “tolerance,” invocations of “race” and “tolerance” become problematic when there is little agreement about whether “race” correlates with skin color, nationality, citizenship, or class, and when tolerance programs reify the very stereotypes they are meant to unpack. This paper examines encounters between activists and victims as they articulate a theory of race, discrimination, and tolerance in Russia, with particular attention to a set of documents intended to record racially motivated attacks and educate Russian citizens about racial tolerance.

Race, class and nation in contemporary ‘progressive’ politics

Dr Davide Pero (Nottingham University)

This paper sets out to chart transformations in ‘progressive’ political discourse by examining how two of its defining pillars – class and race/ethnicity – have been deployed in recent times to frame diversity, justice, belonging and rights in the context of migrants and minorities. In particular, this paper intends to shed light on how the shifting use of these categories relates to the neo-liberal restructuring of European society and to the management of its changing population. It also intends to highlight some of the concrete implications that this shift entails in terms of inclusion/exclusion for a widening sector of this population.

This examination will be carried out by drawing on historically informed and comparative ethnographic material from Britain and Italy that focuses on a number of recent changes in progressive discourses and policies about diversity, race and racism, multiculturalism, citizenship, class and nation.

W060

Skeletons in the subjunctive: challenges of studying future(s)

Convenors: Miss Nanna Schneidermann (Aarhus University), Dr Lotte Meinert (Århus University)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
JHT3

In general, anthropologists investigate and theorize the present of everyday social practice, and its connections to historical, societal, and personal pasts. But how can we do research on and speak in theoretically interesting terms about the future and its connections to pasts and presents?
“The subjunctive” is the imaginative, explorative, doubtful, and hopeful mood in action that people employ, as the future emerges as open, unpredictable or threatening; in other words, a temporal space of “what if…?”.

Crises, personal and contextual, are events that may radically change not only the narrative skeleton of the future, but also the directionality of action. We therefore need to analyze what happens when people’s expectations towards the future are shattered by crisis, and it becomes obvious that there are no ways to access ‘the good life’ in the future.

Are imagined futures looming skeletons stealing away (possible) life chances? Or do futures become inspiration to break with the predictable, belief in improvement? Can experiences of crisis be generative moments for possible other futures?

We invite papers that present empirical studies and/or discuss theoretical perspectives on analyzing the future, breaking with conventional ideas about human agency in time.

Discussants: Susanne Højlund, Anne Line Dalsgård

Precarious prospects

Dr Henrik Vigh (University of Copenhagen)

This paper analyses the relationship between conflict, social invisibility and potentiality. It looks at ‘visions of violence’ and shows how anticipations of conflict influence the unfolding of individual and social life. Taking its empirical point of departure in fieldwork conducted in the cities of Belfast and Bissau the paper illuminates the way futures are sought foretold and prospects negotiated, as people attempt to pre-empt negative social development and avoid potentially violent events. In doing so, the paper will demonstrate how violence, in both Belfast and Bissau, is seen as an underlying possibility; an imagined oncoming event residing in the prospective shadow of the present.

Still studying the situation: young Ugandans figuring the future

Dr Lotte Meinert (Århus University)

This paper is about Agenda, a young man in Northern Uganda, his family and friends and how they engage in the subjunctive mode; trying to ‘study the future’ by looking for signs in the present and decoding messages from the past.

During the civil war in Northern Uganda Agenda’s family moved to a refugee camp near Gulu town. Last year, after the strife ended, the family moved back to their original home. Agenda remained in Gulu town to pursue schooling. Shortly after Agenda’s father had built a home in the village, lightening stroke the house, killed his father and injured two sons. Agenda, who was the eldest son and his friend made a trip back to ‘study the situation and find out what steps to take’. Rumors said people had been killed on the land and spirits were lurking
around restlessly causing misfortune. Thus the skeletons should be found and taken home for burial. Some family members felt that it was all caused by building a traditional grass-thatched house. Others indicated that the crisis was caused by a land dispute and the ancestors needed consultation.

With a point of departure in this case the paper explores how young people learn to employ the subjunctive as a way of making interpretations and moving towards decisions, pretending to be in control, postponing decisions, keeping options open, trying to figure the future.

**When a skeleton is all that is left**

*Dr Anne Line Dalsgaard (Aarhus University)*

In the poorer areas of Recife, Northeast Brazil, the dead are buried in two tempi. First the corpus is placed in a preliminary tomb and left to decompose for a year. Then bones are removed from the tomb and one of two things happens: either they are put to rest in a family grave or, if the family cannot afford a proper grave, they are put to anonymous rest in a common pile, or as people say, thrown away. Relatives are often present when the bones are removed from the preliminary tomb and hence they are fully aware of facts and the direct link between death and (in)dignity. Based on research among youth in a low-income neighbourhood in Recife, this paper describes life as stretched out been disillusion and a sometimes desperate trust in chance. At stake is not only comfort and happiness, but also the future end of your life and hence the conclusion of your story.

**Representing possible futures: Organizational planning as the re-making of reality**

*Ms Trenholme Junghans (University of St. Andrews)*

This paper reflects on a particularly “modern” practice of doubling and the generation of parallel worlds: organizational planning, or the technique of simulating possible future states in order to anticipate and control potential outcomes. Although such practices are fundamental to organizing in the industrialized world (in the guise of rational planning, risk management, etc.), they have largely escaped ethnographic attention as a variety of ritual performance. Based on ethnographic fieldwork in healthcare settings, and drawing upon organization theory and semiotics, I will explore some of the representational practices associated with the envisaging of possible futures, and the means by which they generate intelligible horizons of possibility and necessity, and guide practice in ways that mask the radical contingency and indeterminacy of human action. In conclusion I suggest that planning can be viewed as a performative remaking of reality which projectively erases the contingent conditions of its own possibility.
Honda Future Neo GT: motorbikes, men and mobility in urban Vietnam

Ms Marie Braemer (AU Aarhus University)

In Vietnam economic reforms has brought new financially opportunities as well as uncertainties and disparities for many people. With momentum in motorbikes, the predominant mode of personal transport in Vietnam, this paper investigates how urban disadvantaged men imagine their futures and how to get there. Motorbikes are symbols of both monetized and motorized power, machines that embody the promise of autonomy and freedom of movement associated with market economy. I argue that the motorbike in the lives of young men embody a specific link to ‘the subjunctive’ and that the motorbike more than anything else is associated with social (upward) mobility and directionality toward a hoped for future. Precisely because of their mobility, flexibility, visibility and even vulnerability, motorbikes are such an instructive agent for understanding both a transformative Vietnamese urban landscape and the people who move within.

Back to the future: representing town and village in popular music culture in Gulu, Northern Uganda

Miss Nanna Schneidermann (Aarhus University)

Relocating the population from refugee camps and urban centres to rural villages is presented as a positive move towards ‘rehabilitation’ after the war in Northern Uganda in public discourse, dominated by NGOs and government interventions. Moral decay, lack of social relationships and respect and unhealthy living conditions characterises town-life, while the village-life is a return to family values, health and activities which generate respect in families and individuals. But for young urbanites ‘going back’ is not always a straightforward move. ‘Town’ and ‘village’ have become politicised social spaces where different discourses of the future, ‘forward’ and ‘backward’, modernity, and social respect intersect. This paper explores the representations of the subjunctive in town and village by young singers and musical producers in Gulu town.

Another Yugoslavia, another Malaysia: new global futures and impossibility of politics

Dr Deborah Durham (Sweet Briar College)

Doing research in Botswana, then later in Turkey, I was struck by the frequency with which people compared their countries’ trajectory with that of other countries. This paper explores the sense of commensurability of national futures of decline, war, and political failure in contexts in which local effective political action seems impossible.
Still meat on these bones: ageing, temporality and subjectivity

Dr Cathrine Degnen (Newcastle University)

What if the possibility for ontology ‘in the subjunctive’ becomes compressed and thrown into crisis by bodily ageing? Can older people at certain moments in time be said to have a different relationship with time than younger people? And if so, what does this do to anthropological perspectives on temporality?

Older people in western cultural contexts are often stereotyped as not having a future and as living in the past. This however erases the very embodied and felt experiences of the temporal flow within which they are embedded and in which they make meaning. Do the social, cultural and physical attributes of ageing mean that older people have different positions in relation to time than normative models lead us to believe? Drawing on material from ethnographic fieldwork in the north of England, this paper examines the relationship of embodiment, pasts and futures, and old age.

Transforming hope: from empty time in Sierra Leone to full time in Iraq

Ms Maya Mynster Christensen (University of Copenhagen)

This paper addresses the question of what happens to the experience of time when future aspirations are broken as a result of crisis. In Sierra Leone, it is a common saying that ‘time and tide wait for no man’. Whereas the powerful ‘big man’ is in a position to control time, and to adjust his expectations and planning in relation to the forthcoming, youth generally experience to be stuck, or lost, in time. As such, time is experienced as empty; as a temporal void that has to be filled. But as this paper shows, time experienced as suspense does not simply destroy potentialities – it also generates powerful fantasies and dream-like horizons.

With point of departure in the recruitment of ex-combatants from Sierra Leone to secure military-strategic sites in Iraq, the paper analyses how hope – and hopelessness – transforms during the experience of moving from empty time to full time.

Anomic anticipations: imagination and action in a context of crisis

Mr Filippo Bertoni (Universiteit van Amsterdam)

In 2008/09 an “Anomalous Wave”, as the student protest called itself, flooded Italy; the events took place within an anomic period of widespread socio-political crisis, worsened by the financial breakdown of world markets. Weaved within the complex fabric and layers of crises, the lives of the students who partook in the movement risked their own ‘presence’ and meaning in the socio-political unmaking of their (educational, relational, occupational) expectations. From such a critical context, new imagined futures emerged, scattering possibilities and
breaching the predictable with a wide ‘space of possibility’. My contribution explores the hopes of Bologna University students, the practices they fostered, the worldviews that oriented them and the subjunctive and uchronic ‘contaminations’ that can affect the ethnographer and his theoretical skeletons in periods of crisis: a re-directioning of ethnographic knowledge, I suggest, that casts light on the connections between imagination, knowledge production and action in a context of crisis.

W061

East Asian imaginings: (trans)national scenarios and global crisis

Convenors: Dr Blai Guarné (Stanford University / Universitat Autònoma de Barcelona), Mr Paul Hansen (SOAS / National Museum of Ethnology Japan)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Arts Classhall B

In recent years the notion of crisis (e.g., social, political, ecological and financial) has become a well established discursive framework; one that has come to be utilized to further our understanding of changing realities in a globalized world. We have accepted that the world is undergoing a series of global ‘shake ups’; and that this shuffling objectively affects our shared everyday realities – articulated in both personal and collective narratives from the micro to the macro level. The world we are left with in the context of ‘crisis’ has reshaped our ideas of wealth and health, hope and happiness, through different practices of safety, trust and confidence.

However, while there is a common denominator underpinning these ideas in terms of crisis, such demarcations are signified through specific spaces and realities of threats, challenges and changes. This has lead us to understand that these notions of crisis are ‘global imaginings’ reconfigured in (trans)national scenarios. That is to say, such imaginings are not universal but must be socially, politically and historically situated. This workshop invites researchers to widely explore these ‘imaginings’ in the context of East Asia, through the ethnographic analysis of initiatives, formulations, discourses and practices that emerge as possible or indeed, even as improbable, strategies to deal with the changing contexts of global crisis.

Discussant: Joy Hendry (Oxford Brookes University)
East Asian imaginings of crisis: an introductory approach

Dr Blai Guarné (Stanford University / Universitat Autònoma de Barcelona)

This overview paper is an introduction to the workshop and its approach to the notion of “crisis” as a particular discursive framework for the understanding of changing contexts in a globalized world. In recent years, we have accepted that the world is undergoing a series of global “shake ups” which critically affects our everyday realities. The world we are left with in the context of “crisis” (e.g., social, political, ecological, and economic) has reconfigured the ideas of wealth and health, hope and happiness at a global scale. Although there is a common denominator in terms of crisis, such ideas are signified through different practices of safety, trust and confidence within specific realities of threats, challenges and changes. Through ethnographic analysis of East Asian societies, the workshop will explore those changing notions of crisis as “global imaginings” that must be socially, politically, and historically situated in (trans)national scenarios.

Hokkaido dairy farm: creation of a food safety and security crisis

Mr Paul Hansen (SOAS / National Museum of Ethnology Japan)

Japan’s Hokkaido region is popularly known as ‘Milkland’ underscoring the importance of the dairy industry. However production costs in Japan are much higher than in surrounding nations. In order to bolster the domestic industry, for example justifying large subsidies, a constant ‘State of Crisis’ must be maintained. This is generally communicated in terms of food safety, security, and self-sustainability; the need to protect Japan and Japanese. However, these are not the actual causes of the crisis in Japan’s dairy industry; a crisis that is both local and international in scope. Based on 19 months of ethnographic research on Hokkaido dairy farming and recent work in social theory, philosophy, and anthropology this paper addresses what the human, animal, and ecological costs are in maintaining a domestic dairy industry in Japan. This includes the treatment of migrant workers, animal welfare, and destruction of local communities and landscapes.

The formation of satoyama: towards restructuring rural societies in Japan

Dr Megumi Doshita (Kanazawa Seiryo University)

In Japan, rural societies have suffered from depopulation and the recession in agriculture and forestry which were an indirect result of the dynamic change of world order. These problems have led to the destruction of cultivated land, and as a result, the ideal image of rural settings, satoyama, has been abstractly developed through nationwide environmental discussions. An analysis of newspaper articles since the 1980s reveals that the term satoyama has changed from a natural setting surrounding villages to the whole set of rural environments. This has resulted
in a re-valuing of rural settings and the eclipsing of problems which cannot be solved within the local context. The evaluations of national government policies and of tourism practices in Miyama, Kyoto, show that satoyama has been utilised nationally as a tourism resource in order to restructure and revitalise rural societies and that local people are tackling their problems by promoting satoyama.

**Depopulation and aging: a crisis in stasis in rural Japan**

*Dr John Mock (Temple University Japan)*

Much non-metropolitan Japan has been undergoing a process of depopulation and aging for more than half a century. These trends will accelerate, not diminish. Popular media in Japan is full of stories of dying towns and rural decline. Yet, the policy decisions made by the national government and prefectural governments seem to continue to privilege the metropolitan over the non-metropolitan in areas such as occupational choice, economic development, educational opportunities, transportation and communication facilities.

Based on more than a decade of fieldwork, this paper examines several small cities and rural areas in Akita Prefecture. There are many national and prefectural plans but little effective action. Perhaps effective action, by a highly centralized bureaucracy is impossible, and there needs a decentralized approach with the central bureaucracies providing only the needed infrastructure and resources and local communities make the effective decisions—an extremely shift of power away from the central bureaucracies.

**Imagining Japan 2050: a multicultural scenario and Filipina migrants’ dreams**

*Prof Shinji Yamashita (The University of Tokyo)*

What will Japan 2050 look like? By 2055 Japan’s current population of 127 million will decline to 90 million due to the low birth rate, and the number of people over sixty-five years will increase to 40 percent of the total population. This is an ultra-aged society. Within this demographic framework, there is an argument that Japan needs to “import” foreign labor force for the survival of her economy. Therefore, some presume that by 2050 Japan will have 10 million foreign residents as compared with the current 2.2 million. This leads to a scenario of Japan becoming multicultural. This paper examines the Japanese way of “living together” (kyosei) within a multicultural environment from the viewpoint of Filipina migrants who came to Japan as entertainers, who have married with Japanese men, and given birth to children of mixed descent, while hoping that these children may grow up as “ordinary” Japanese.
Global crisis across time and space: the case of elderly Sakhalin Korean repatriates in South Korea

Ms Dorota Szawarska (SOAS)

Global crises are temporal phenomena. They not only exist in some more or less defined period, but their repercussions spill uncontrollably beyond it, often into another crisis of another nature, in another time, and other, perhaps no longer “global”, but still interconnected spaces. In my paper I consider such intermingling global and temporal crises in a transnational space, in the context of selective repatriation of Sakhalin Koreans to South Korea. Most Koreans living now on Sakhalin (Russia) are descendants of forced labourers, from the period of WW2. The repatriation programme organised in late 1990s permitted only some members of the 1st generation, that is people born up to 1945, to move to South Korea, which resulted in generations living apart from each other. I consider the strategies and imaginings Sakhalin Koreans employ in order to deal with their situation, in particular in relation to kinship, family solidarity and identity.

“Crisis, what crisis?” Chinese life inside the diaspora

Prof Amelia Saiz-Lopez (Universidad Autonoma de Barcelona), Dr Joaquin Beltran-Antolin (Universidad Autonoma de Barcelona)

The Chinese diaspora node in Spain has developed along the time different strategies to cope with “crisis”. In fact “crisis” is inscribed in their “normal” way of life. The dispersed transnational and translocal Chinese family is well prepared for uncertain times. Business failure, and how to surmount it, offers a good example of coping with crisis. The dense ethnic networks, strong family ties and transnational practices are working along in order to get upward mobility and economic prosperity. Chinese diaspora networks are use to confront with threads and challenges, and they are very flexible and have fast answers to accommodate to new environments.

The actual global crisis has impact on diaspora life, but at the same time give way to put at play new imaginings in accordance with their own long experience. The crisis is embedded in their deployment around the world, with as many adaptations as circumstances they find.

A crisis of asylum: Hong Kong and elsewhere

Dr Gordon Mathews (The Chinese University of Hong Kong)

The number of asylum seekers from South Asia and Africa has quadrupled in Hong Kong over the past two years: there is today a crisis. Some asylum seekers are fleeing political, ethnic or religious persecution, while others are seeking to make a better living. Asylum seekers may wait many years for their cases to be decided, a situation benefiting economic asylum seekers,
who work, but harming political asylum seekers, who are terrified of working since they may be caught and sent home. In this paper, based on four years’ fieldwork among asylum seekers in Hong Kong, I examine why they have come, how they survive, and what their future holds. I also explore global issues through Hong Kong’s prism. Should economic as well as political reasons be a legitimate reason for seeking asylum? What would be the ultimate global consequences of throwing open the world’s borders?

Scenarios of crises and imaginative responses in “Eden of the East” animation

Mr Artur Lozano Méndez (Universitat Autònoma de Barcelona)

“Eden of the East” (“Higashi no Eden”) is a Japanese animation series (2009, dir. Kamiyama Kenji) that has been praised for the way it addresses social issues in contemporary Japan. The plot stages a confluence of crises: a dragged social and political crisis (NEETs, gender issues, lack of leadership), identity and privacy crises (from amnesia to image recognition devices, virtual communities, configuration of national identity), and ultimately a global crisis of the consumer society model (the question of choice and the possibilities for action). Post-factual approaches to the notion of crisis are called into question too, since the agentivity and social creation of crises are highlighted. Through cultural analysis of the imaginative responses presented by a product designed for popular entertainment, this intervention aims to analyze the idea of crises as presented by different (trans)national discursive frameworks that are socially, politically and historically situated.

Mommie dearest: gender, J-horror films and their remakes

Dr Dolores Martinez (SOAS)

This paper looks at the way in which the heroines of three Japanese horror films that have been remade successfully as Hollywood movies represent a sense of crisis about the Japanese family. The key question is: why did these films translate so easily from the Japanese context to a US/Western one? I consider the social contexts of the wife, mother and woman in relation to the state in Japan and consider how this ‘resonates’ with the US case. While my approach is in the main anthropological, I will be relying on film theory as well to make my point about social similarity in relation to modernity, the family and the backlash against feminism.
The liberalization of religious life in Russia started in the last years of the Soviet regime. It expanded in the context of profound political and economic transformations from 1991 onwards. The introduction of the Russian form of market economy generated a chain of crises to which religion provides explanations and suggests treatments. Some religious groups express harsh criticism, for instance through the promotion of conspiracy theories, while others encourage personal involvement in the market, or offer coping strategies. The market of religious goods and services is itself a by-product of the larger economic system through which the denominations provide for their own material subsistence. Do religious movements share some underpinning imagination in the ways they address the crises and in the ways they manage their own involvement in the market? Or do they diverge, and in what sense? Or is the religious treatment of economic questions a marginal phenomenon? One may argue that Russian capitalism has encouraged a rationalistic bias in society, or has promoted a ‘rational maximizer’ attitude in the terms of neoclassical economics. But then, how to explain today’s bewildering diversity of religious responses to shaking economic upheavals, moreover in a society on which the Soviet state had imposed the rule of official atheism during seventy years? By focusing on post-Soviet Russia, the workshop aspires to explore the interpretative and imaginary potential of religion to address the economy and its failures to create well-being. We invite scholars to engage with different theoretical frames inspired by field-based ethnographic research.

_Discussant: Tobias Koellner_

_Shamanism and tradition: assessing spiritual revival and traditional economy in the Sakha Republic_

_Dr Lia Zola (University of Padua)_

My paper aims at investigating the issue of religious revival in the Sakha Republic (Yakutia). The Sakha people normally speak of two kinds of shamanism, roughly named “black” and “white”. They correspond to two sorts of relations with two sets of different spirits: benevolent god-spirits of cattle breeding ajyy and spirits belonging to the natural and domestic realms itchi. The two kinds of shamanism and their relations with the spirits also reflect to two different economic systems praticed in the Sakha society until the Soviet period: hunting and
cattle, especially horse breeding. In the last fifteen years Sakha Republic has witnessed a spiritual and cultural revival that tend to re-establish elements belonging to the material culture of the Sakha people and to their main economic activity, cattle breeding, mostly in public, national rituals and ceremonies. At the same time shamanic revival emphasizes mostly white shamanism and its links to horse breeding: this provides an interesting point for investigating the implications of the return of “tradition” and “traditional economy”.

‘Compromise goods’ and negotiated religiosity among the Russian Orthodox today

*Dr Tünde Komáromi (Romanian Academy)*

The fall of the Soviet Union and the following economic changes were often interpreted among the Russian Orthodox as a result of conspiracy and demonic influences. Deciding to live as an Orthodox Christian in the context of today’s globalizing market economy means delimiting activity, communication and consumerism. Ideals of contemporary Orthodox Christian lifestyle reminds of fasting, which is practiced in order to purify the body and the soul. In case of Eastern Christianity fasting means abstinence from food of animal origin and a period of intensive religious contemplation and praying. Similarly to the rest of religious rules and expectations, here we have countless means of compromises and personal negotiation of rules and a developing market of ‘compromise goods’, like mayonnaise or cakes for fasting days. The paper proposes to find out a possible link between fasting habits and a ‘culture of compromises’ among contemporary Russian Orthodox believers.

The economic crisis as a source of religious identity in contemporary Russian Orthodoxy

*Dr Detelina Tocheva (Max Planck Institute for Social Anthropology)*

Twenty years after the fall of the Soviet regime, popular collective identity in European Russia continues to draw on narratives about a radical economic breakdown. The consolidation of open expressions of religious practices in the 1990s coincided with the period of the harshest economic crises. This economic hardship gave rise to specific forms of lament that have remained relevant today. The complaint about poverty resonates with some fundamental Russian Orthodox positions about the desirability of asceticism and self-restraint. Interestingly, some Orthodox communities transformed this lament into a source of positive spiritual identity. The paper focuses on a contemporary urban church in north-western Russia that a group of parishioners started rebuilding at the end of the 1990s. The narratives about inescapable material deprivation and commitment to the church have merged together and ten years later they support the collective identity of this parish community claiming outstanding religious worth.
A mysticism for all: conceptions of the individual and conditions for the emergence of neo-evangelical Protestantism

Convenors: Dr Christophe Pons (CNRS), Dr Virginie Vaté (CNRS)

Fri 27th Aug, 11:30-13:00, 14:30-16:00
Arts Classhall H

This workshop addresses the sociocultural transformations that are induced by the emergence of Charismatic and neo-Pentecostals churches. The second half of the 20th century has been a time of profound changes in the history of Christian proselytising. Whereas Christianity has been perceived as a form of imperial domination, we are now witnessing this same Christianity being used as a powerful tool for claiming local identities. This reversal of perspective has led to unexpected conversions and missionary involvement. The shift is also based on profound local transformations of the conception of the individual, the main focus of this workshop. One of the central characteristic of neo-Evangelical churches is the importance they grant to every individual, by emphasising to the extreme the idea of a powerful intimacy between oneself and Jesus, now viewed as a universal and polysemous figure of the supernatural world. This “mysticism for all”, to which social actors are drawn by a “theology of personal success”, serving as a path to both salvation and entry into modernity, generates and accompanies unprecedented individuation processes. The workshop aims to comprehend these profound metamorphoses in the field of self-representation as keys to understanding the success of neo-Evangelical churches.

Atlantic spiritualities: African Pentecostal churches in Lisbon

Dr Ambra Formenti (Universidad de Lisboa)

The spreading of charismatic and neo-Pentecostals churches in contexts of diaspora and migration, entails the creation of specific scenarios and issues. In the last decades the presence of migrants coming from Africa and Latin America produced the emergence of new configurations of Christianity in European urban spaces. The town of Lisbon is an emblematic case of religious encounter, a space of contact among different experiences of spirituality coming from the Atlantic shores. The contribution is aimed at exploring the role of religion in the process of identity construction among migrant groups and, in particular, the case of African Pentecostal churches in Lisbon. The analysis will be focused on the following topics:
1) public and private dimensions of religious identity;
2) transnational networks and processes;
3) theology of prosperity and migratory projects of the worshippers;
4) representations of gender and sexuality.

**Evangelism in Tunisia: accommodating Christian conversion in a Muslim context**

*Dr Katia Boissevain (CNRS)*

In this presentation, based on fieldwork in Tunis, I will describe how, in Tunis today, men and women who chose to exit their Muslim faith and convert to protestant evangelism have to negotiate their place in different spheres. I will address three of these. On the first hand, I will look into the many ways their relation to their families may be reconfigured over time, from rejection to acceptance or resignation. On the second hand, I will outline how these new Christians relate to the State with regard to religious practice and civil acts such as marriages and burials. The Tunisian constitution states that its religion is Islam, while it also guarantees religious freedom. Converts are well aware of this constitutional right and intend to defend it if necessary. Finally, as a newly constituted group, the question of transmission of practices, discourses and values to the next generation is crucial, and I will analyse how this group’s identity is delineated and maintained.

**Transnational prayer chains: the religious self between nation, narration, and imagination**

*Mr Sebastian Schueler*

The emergence of Pentecostal and neo-evangelical prayer networks in the last two decades can be understood as a new form of religious transnationalism. Prayer, as a highly intimate ritual form, spreads across many nations, connects individuals from all around the world and with different denominational backgrounds, and acts as a driving force in global Pentecostalism. Further, prayer chains also give rise for new ‘sacred’ landscapes which become negotiated and narrated in the religious imaginary. In my presentation I will examine certain transnational prayer networks and their impact on representations of the Self within those sacred landscapes. Prayer, I will show, transcends national boundaries and at the same time reinforces national and territorial consciousness. This way, the religious Self becomes negotiated between the local and the global, between ‘sacred’ and ‘profane’ landscapes, and between individual prayer and the religious community of a transnational movement.
Prestige and transgression: intimacy with Jesus and social religious changes in the Faroe Islands

Dr Christophe Pons (CNRS)

This paper seeks to understand the great changes that neo-pentecostal and charismatic revivalisms provoked in the little nordic society of Faroe Islands. During the mid 1980’, a new conception of Jesus landed to the archipelago, and quickly settled new free churches all around the country. So far it gained some remarkable success among attenders of traditional darbyst and lutheran congregations. Today, it is worth to consider it as a little revolution for such a conservative religious society. One of the greatest changes is the local conception of the god mad, the “good person”. The paper examines how the intimacy with Jesus allows social transgressions and builds a new type of authority and prestige, and what are their influences on local traditional churches.

W064

Thinking about roads, movement, and environment

Convenors: Dr Tanya Argounova-Low (University of Aberdeen), Mr Gabriel Klaeger (SOAS)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

JHT1

Roads connect, join and facilitate communication and movement. Yet they are more than just features in the landscape or connections between two locations. For instance, they can be seen as extension of power and means of progress. People who engage with roads invest them with meanings and particular symbolics which frequently relate to nation-building and development, or to automobility with its simultaneously attractive and destructive potentials. Moreover, roads constitute sites for everyday practices, skills, manoeuvres and encounters between people who live, work and travel on and along them. These and other phenomena have led a growing number of scholars to realize that roads represent a vast field for empirical inquiry and theoretical conceptualization in anthropology and related disciplines. This panel provides an opportunity for scholars to present case studies for ethnographically and historically informed explorations of roads in various countries and continents.

Inequality on the road: mapping the divisions on the highway that connects the continents

Dr Berna Yazici (Bogazici University)

Built in the 1970s as a sign of progress, The Bosphorus Bridge which connects the Asian and European sides of Istanbul has become one of the primary visual signifiers in campaigns to
Crisis and imagination

Position Istanbul as a global-city. Slogans such as “Let’s meet where the continents meet” foreground the bridge’s (hence the city’s) uniting capabilities. In contrast to these public representations, I turn my ethnographic gaze to the morning traffic jam on the highway that run through the Bridge where thousands commute to work each weekday. What emerges in the daily experience of and passing encounters among the commuters and workers on the highway is not connections but deep divisions which reflect inequalities in a global urban economy. Focusing on the hierarchies among the commuters and workers as well as those excluded from this ethnographic scene, I ask how the anthropology of roads offers invaluable tools 1) to illuminate the disjuncture between public authorities’ representations of cities and roads and the experience of dwellers/commuters and 2) to challenge analytical accounts of neoliberal cities which suggest that social inequalities are reproduced exclusively through segregated urban environments.

Real roads and imaginary highways in southern Belize: freedom, fear and a potent proposal

Miss Sophie Haines (University College, London)

Transport infrastructure in rural southern Belize distils many aspects of regional debates concerning environment, citizenship and development. Both tangible existing roads and less-tangible proposals play into this dynamic, the effects of which are experienced as emotive and sensorial as well as economic, ecological, political and social. This paper examines routes and mobility in local narratives and practices of ‘community’, morality and natural resource management in Mopan, Q’eqchi and mestizo villages in Toledo district, where debates over land use and security are urgent and volatile. It also explores tensions of hope and fear surrounding a proposed paved highway which would cross the contested border between Belize and Guatemala. The discussion challenges conventional views of roads as ‘non-places’, unilinear paths of power or unquestioned routes to ‘progress’, highlighting instead complex local, national and international negotiations of livelihoods, land (in)security, place-making, bodily experience, and political participation along and near these routes.

Roundabout ethnography

Prof Jean-Yves Durand (Universidade do Minho)

After centuries-old attempts at achieving smoother, faster road surfaces, a recent trend has been the introduction of speed-reducing devices. This is one of the functions of roundabouts, relative newcomers in road-building history. Now dotting European roads, these focal points are frequently used as a support for staged presentations of the local natural or cultural heritage, or for public art display. An ethnography of the massive introduction of roundabouts in France and Portugal in the last 20 years leads to considerations on how they inscribe on the landscape.
a specific conception of displacement, and on how they express and are shaped by a certain type of relation to the environment. It is also a roundabout way to stress how, in the practices prompted by a trivial object, socio-economic and cultural features interact with strict technical constraints.

**Death on roads**

*Dr Arnar Árnason (Aberdeen University), Dr Sigurjon Hafsteinsson (University of Iceland), Dr Tinna Gretarsdottir (University of Iceland)*

In 2006 thirty four white wooden crosses were erected along the Suðurlandsvegur, one of Iceland’s busiest routes. A private initiative at their unveiling the man responsible for the crosses claimed that each represented a life lost on that road. He added that the crosses would remain there until the road had been made safe by turning it into a dual carriageway. The erection of the crosses expressed increasing concerns over road deaths in Iceland during the summer of 2006, many of which were attributed to speeding drivers. It coincided with the height of the Icelandic economic boom, understood to be the result of the speed with which Icelandic entrepreneurs operate. This paper tells the story of the wooden crosses in order to discuss roads as a site of opportunity and danger, crisis and promise, individual grief and global capitalism.

**Forest paths and roads as ways of perceiving the environment: the Sámi case in Finnish Lapland**

*Dr Nuccio Mazzullo (Leibniz-Institut für Länderkunde)*

In this presentation I shall focus on the importance of the notion of movement in the perception of the environment among the Sámi people in Finnish Lapland. Despite numerous technological changes have affected the ways in which the Sámi move about in the environment, their relationship is still remarkably different compared to that, for example, of the Finnish residents. I shall argue that the differences are based on a cultural background that lies on nomadic pastoralism for the Sámi and on farming for the Finns. Although in Finland both Sámi and Finns practise reindeer herding, their fundamental styles are based on two different worldviews.

With the construction of roads, started in the early sixties, we can see a diverse influence on both Sámi and Finns. My aim is to explore these differences and the ways in which the symbolic aspects of movement guide people’s understanding of their actions in the landscape.
Transport infrastructure in the making. Railway planning at work

Prof Åsa Boholm (CEFOS/Göteborg University)

This contribution focuses on the coming into being of road and railway infrastructure as interconnected physical, mechanical and engineering constructions and devices. Transport systems infrastructure planning as public projects has a high level of technical and regulatory complexity, involve a multitude of actors, and often have broad and lasting societal impact and high public and media visibility. Drawing on ethnographic observations of railway planning meetings this case study explores the inter-dependency of planning actors, their co-ordination of action and adaptive expectations. Communication between planners at meetings is crucial in railway planning since meetings provide opportunity for planners to continually review, ensure and validate their mutual responsivenes, their joint commitment and their commitment to mutual support which condition their joint activity to plan for the building of a new railway line.

US1 and the Land of Sunshine

Ms Elizabeth Murphy Thomas

The Florida I grew up with is fast disappearing, replaced with more and more theme parks and big box chain hotels. Before the interstates laced across the state, US1 was the main access to Florida and many of these older attractions (or what remains of them) lie along this highway. The Land of Sunshine series sets out to document these disappearing monuments before all trace of them is gone.

The Land of Sunshine project is a documentation of what is/was/should have been in Florida’s constructed tourist culture. Florida’s “image” is conceptual; it is a projected identity and it has shifted over time. This work examines this shift by documenting the change in tourist attractions as well as document the way “things were.” Focusing on sites along US1, my images document the region from the Florida/Georgia border down through Key West and show what has become of this once important route.

Road to the new South: South Carolina and the debate over I-95

Mr Mark Evans (University of South Carolina)

This paper examines how South Carolinians responded to Interstate-95, the principle north-south artery of the United States Interstate Highway System. Construction of I-95 commenced during the 1950s, a period when Southerners promoted a regional identity of cultural distinctiveness from the rest of the United States. Disdain for federal intervention in state affairs was the hallmark of this Southern identity, and South Carolina was arguably the most vocal champion of Southern exceptionalism.
I-95, which required millions of dollars in federal funding and drew the regions together, was—contrary to rhetorical posturing and historiographical emphases—widely accepted by South Carolinians. This case will be made through an investigation of a heated debate between two cities over the highway’s route through the state. Ultimately, South Carolina’s response to I-95 speaks to the birth of the New South—one culturally similar to the rest of the nation.

Ning Ying’s cinematic handscrolls and roads of Beijing

Ms Elizabeth Parke (University of Toronto)

This paper argues that in I Love Beijing (Xia Ri Nuan Yang Yang dir. Ning Ying, 2000), the city’s roads are captured on film as cinematic handscrolls that an incomplete, yet to be built Beijing is made visible. Ning Ying’s right-to-left panning shots of road construction, borrows the viewing motion of handscrolls, in which scenes are manipulated one arm’s length at a time allowing the narrative to progress as the viewer streams (or scans) the image. Secondly, I also argue that Ning Ying’s filmic composition of the roads draws on the amateur-scholarly style of xieyi (sketching the idea) in which painted suggestions are favoured over verisimilitude. Through cinematographic techniques, Ning captures the roads of Beijing in a state of becoming, suggesting the Beijing that is yet to be. In I Love Beijing the unfinished roads and infrastructure of Beijing represent a future in the process of arriving.

W065

Stateless ethnic groups in Europe: problems and perspectives

Convenors: Miss Marketa Vankova (Faculty of Humanities, Charles University in Prague), Prof Ewa Nowicka (University of Warsaw)

Wed 25th Aug, 11:30-13:00

Humanities Small Seminar Room 2

This workshop is to concentrate on small ethnic groups and nations in unifying Europe that continue to strive to negotiate, create and/or defend their ethnic identity in spite of not having their own state. In some countries they have gained legal status as an ethnic minority, while in others they struggle to be recognized as such to this day. On the one hand these groups can support their efforts by the notion of cultural diversity as a current European value. On the other hand their struggles are still framed by a persistent and partly unreflected image of the nation state as the only legitimate basis of the world order. The papers may discuss contradictory concepts within which processes of ethnomobilization take place. They may question the reason or purpose of such processes in the light of current word crisis. But they
may consider prospective solutions in preserving and developing the culture of stateless ethnic groups as well.

*Discussant: Jan Grill (University of St Andrews)*

**The Istro-Romanians: perspectives regarding the legacy of a culture**

*Mr Mihai Burlacu (Transilvania University, Brasov)*

The Istro-Romanians are one of Europe’s smallest ethnic groups. They inhabit villages like: Susnievika (i.e. Sușnievița), Zejane (i.e. Jeiani), Brdo (i.e. Bârdo) and Nova Vas (i.e. Noselo) in the north-eastern corner of the Istrian Peninsula, Croatia. Their dialect is currently included in the UNESCO Red Book of Endangered Languages as Seriously Endangered.

Istro-Romanians are not accepted by the Croatian Constitution as a national minority. Without any institutions to preserve their language and cultural heritage, the very existence of this ethnic group is threatened. In 2009, there were about 200-220 Istro-Romanian speakers left in the Istrian Peninsula.

Drawing on an ongoing research project in which I am a member (Code: CNCSIS-UEFISCSU ROMANIA, CNCSIS GRANT, SU 57-09-01), this paper presents potential solutions for preserving the culture of Istro-Romanians and approaches the way Istro-Romanians attempt to defend their identity by creating networks of cooperation both with the diaspora and with Romania.

**Do Istro-Romanian culture have a(ny) future?**

*Dr Georgeta Marghescu (University Politechnica, Bucharest)*

This paper aims to consider the challenges and perspectives of a seriously endangered culture, the one of Europe’s smallest stateless ethnic groups living in Istria Peninsula: the Istro-Romanian culture. The number of the groups’ members is rapidly diminishing and the Istro-Romanian dialect is present in the UNESCO Red Book for Endangered Languages. It is estimated that, if no change occurs, in about 30 years, there will be no more Istro-Romanian speakers. New cultural politics are necessary in order to regain the self-confidence of Istro-Romanians in their own culture and in order to preserve their cultural identity.

The paper presents some results of a research project concerning the Istro-Romanian culture performed by a team constituted from researchers working with the Romanian Institute of Anthropology and the University “Politehnica” of Bucharest. The dynamic of the cultural identity and of the environment is investigated in order to understand the present and to consider the evolution of the Istro-Romanian culture.
Developing strategies for growing roots: an autobiography of displacement, migration and repatriation

Dr Alexandra Balandina (Technological Education Institute of Epirus)

As a child of Greek political refugees (of the Greek civil war 1946-1949), a grandchild of Greek Asia Minor refugees and an offspring of mixed marriage I have always felt that my ethnic, national and cultural identities are negotiable and fluid. This feeling has induced existential and cultural crises which I struggle to reframe by developing strategies for growing roots in the (second repatriate) country I decided to settle down. In this paper I will explore how political histories of the Greek civil war and nationalist ideologies and policies of contemporary Balkan nation-states (Macedonia and Greece), on the one hand, and the post-socialist transformations in Eastern Europe, on the other hand, create complexities in the process of identity formation at the individual level. Autobiographical consideration will illuminate the historical and personal struggles in the process of formation, adoption and protection of national identity across three family generations.

Ethnicization and (trans) national governmentality: the case of Moldavian Csangos

Dr Calin Cotoi (University of Bucharest)

The Csangos are defined as ethnically charged subjects by two antagonistically nationalizing projects: the Hungarian and the Romanian one. The Hungarian-based one is stressing the archaicity, the Middle Ages characteristics of the Csangos. The Romanian nationalizing strategy appears as a counter strategy; the Csangos are seen as “hybrids”, half-denationalized Romanians.

Extended networks of organizations, associations, scientific institutes, forums, ethnic tourism networks etc. using at the same time global technologies and old national myths are modeling and forging ethnic identities by deploying state-like effects. A relatively wide and lax network of European Council bureaucrats, nationalist intellectuals, ethnographers, historians, folklorists, anthropologists etc. connected by scientific institutes, NGO’s, Internet forums and portals have similar effects with nation-state apparatuses. Various actors compete to deploy state-like effects into the field of ethnicity, group and subjectivity formation.
In the era of the “iconic turn” and globalization – how can anthropology conceptualize the audio-visual representation of global phenomena, the glocalized production of pictures and the consumption of global imaginaries? Above all, how do anthropologists use pictures as a method and discourse to account for transcultural and transnational processes?

This workshop seeks to fill a gap of focused discussion about these complex, intertwined topics at a theoretical as well as practical level. It invites researchers to present their work (in writing and/ or film, photos) in order to concretize the vast field of “picturing globalization” and its underlying analytical and methodological problems at the intersection of audio-visual representation, the negotiation between the local and global and the production/ distribution/ consumption of global media- and ideoscapes (Appadurai).

Discussants: Thomas Fillitz, Lisbet Holtedahl

Diversly globalized Rome: criticizing the global city theory through a visual representation of the cultural dimensions of globalization

Dr Pietro Vereni (Università “Tor Vergata” Rome)

In this paper I criticize the standard global city theory (GCT) as it’s been developed by economists and urban planners since the 1980s. According to GCT Rome shouldn’t be a globalized city by any standards, since it is not the headquarter of transnational corporations, nor is it a basing point for financial industries, nor the site for really new forms of capitalism. Indeed, it is a city which has revolved for long around religious tourism and services connected to political bureaucracy. Yet nobody could deny Rome is undergoing a radical socio-cultural change because of the threefold movement of people, goods and information around the Globe. Relating my oral presentation to a documentary I’m working on with the film-maker Federico Gnemmi, the aim of my paper is to demonstrate how growing socio-cultural difference within Rome can be successfully represented and analytically processed through the visual representation of ethnographic fieldwork.
Observational montage: filming the transnational subject

Dr Carlo Cubero (University of Tallinn)

This paper will discuss some epistemological issues that have arisen during pre-production research that I have carrying out to produce an ethnographic documentary on transnationalism. The documentary’s narrative will focus on the subjective continuities and discontinuities suggested through the different social practices that transnational subjects engage in. The paper will focus on the use of contrasting cinematic techniques as a means of capturing and rendering a transnational field.

The main protagonist of this documentary engages in meaningful relationships across different – and at times contradictory – historical, social, and national contexts. These different social practices suggest a juxtaposed consciousness that recalls the editing concept of montage. As such, montage can be explored as a possibility to address disparate elements that converge in the transnational subject. I will also consider the value of ‘observational cinema’, as it pertains to maintaining a time/space integrity as a means to capture the immediacy of the moment. This paper will explore the possibilities of an ‘observational montage’ as a resource in studying the habitus of a transnational social field.

Promise and unrest: an affective economy of global care work

Dr Alan Grossman (Dublin Institute of Technology)

This paper foregrounds the merits of longitudinal audiovisual ethnography as a source of reflexive knowledge and medium of analysis, in depicting the transnational contingencies of long-distance motherhood and the culturally specific, gendered expression of intimacy in the context of a Dublin-based Filipino woman separated from her two young children, labouring to provide food, healthcare and education for an extended family in Babatgnon, Philippines. Drawing on excerpts from my completed ethnographic film ‘Promise and Unrest’ (2010) conducted over a period of five years – a co-constructed text in which mother and daughter emphatically shape the direction of the film’s narrative – this paper will instantiate how material and familial structures, together with emotional dynamics underpin the performance of global care work. It will highlight questions of love labour and the mobilization of female migrant subjecthood as a flexible, mobile, self-aware and future-oriented disposition, active across multiple affective, class, social and cultural domains.
Picturing intangible cultural heritage

Dr Thorolf Lipp

The vision of an easily accessible “cultural memory of the world” is very near. But cultural memory does not automatically come into being. It is shaped by the (social, political, economical etc.) will of people and institutions. The UNESCO Intangible Heritage convention is an example for the attempt to influence cultural memory.

Archiving and digitizing Intangible Cultural Heritage is an intricate task because these cultural expressions do not exist as such. They need to be mediated to come into being. Naturally, Intangible Heritage is mediated by humans acting as mediums. It is with the aid of audiovisual means, however, that cultural expressions are enabled to transcend space and time and become part of global cultural memory.

I would like to present some thoughts about questions pertaining to picturing Intangible Heritage. I stress that there is a need to move away from the classical discourse on ethnographic film and its ever present idea of representing culture as a master narrative. Instead we need to take into account todays and tomorrows internet technology as the most powerful tool for disseminating and archiving cultural expressions. Key ideas for desirable future actions are multivocality and multisitedness, empowerment and experiment, cooperation and co-production.

Cartography is not but ethnocartography: the globalization idea in cartography

Mr José-Manuel Löring-Palacios (Universidad Nacional de Educación a Distancia)

Cartography is a discipline that it tries to describe the reality by means of a particular georeferentiation that it’s transmitted through the peculiar cultural matters and products that it generates, to those that denominated maps, and that they show many times more than ourselves and of how we apprehend this reality that of the same reality.

If the maps are cultural conventions and social constructs of the reality, as well as other ideas they have had their cartographic expression in different particular times of the societies that produce them and where they are inserted, the ideological paradigm of the globalization is perfectly insert in the current ways of making cartography.

By means of a series of cartographic illustrations and their “picturing globalization” it will be shown as the cartography it is not but ethnocartography, or said otherwise, all scientific discipline it is not but ethnoscientific discipline.
Globalized fears: circulating imaginaries of violence on YouTube

MSocSc Minttu Tikka (University of Helsinki), Dr Johanna Sumiala (University of Helsinki)

In recent years the concept of “circulation” has been of special interest in the field anthropology (see e.g., Spitulnik 1997; Gaonkar 2002; Lee & LiPuma 2002). This paper aims at elaborating the idea of circulation in the context of visual media anthropology. The authors illuminate the workings of circulation by illustrating how violent media images travel on YouTube and how the video clips contribute to formation and reformation of globalized social imaginaries of violence (Butler 2003; Appadurai 2006). Special focus is given to the analysis of circulation of the school shooting videos on YouTube. By analysing the school shooting videos on the Columbine, Virginia Tech, Jokela and Kauhajoki massacres, the paper claims that the school shootings as visual media spectacles of violence, death and terror can be seen as paradigmatic examples of deadly events stimulating social imaginaries of violence through the cultural logic of circulation in the era of globalization.

Hindi films in Trinidad: imagining alternative female subject positions

Mag. Mag. Hanna Klien (University of Vienna)

Hindi films are widespread in Trinidad and used to be a primary identity marker of Indo-Trinidadians. With the emergence of the so called ‘New Bollywood Film’ the medium has opened up to new decoding practices. In general, these films aim at a global audience, consequently, other ethnic groups in Trinidad increasingly engage with these media products. Especially young women project their desires and ideals onto the media text, developing certain practices of imagination. Thereby, value systems and gender roles represented in the films are reinterpreted in the local context. Emotional and sexual desires are often linked to socio-political and economic ones, which enable the female recipient to imagine alternative subject positions. Thus, ‘imagination as social practice’ (Appadurai) can also be seen as a practice of empowerment for women from diverse cultural backgrounds suffering under different forms of patriarchal repression. The paper is based on ethnographic data collected in Trinidad.
W067

Memory of crises and traumas: evocations, representations, reclamation in social communication, and cultural creativity

Convenors: Dr Carole Lemee (Université Bordeaux 2), Dr Vytis Ciubrinskas (Vytautas Magnus University, Kaunas)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
John Hume Lecture Theatre 6

Wars, forced migrations, genocides and other historical violences are brought about by crises and social fractures. This session proposes to deal with the social evocations and representations of these events in the processes of social communication, and invite to question the cultural creativity intervening in this field. The current memory culture of such events rests indeed on the capacity for people who have not lived them, to have in particular mental images of these facts. It also rests beyond traditional modes of transmission on social, teaching, artistic, etc. inventiveness that contemporaries of these facts and also people born after them have to share their knowledge, emotions, and feelings. It is thus a question of considering the various forms of cultural action and forms of politics identity based on memory intervening nowadays in the social phenomena of memory related to crises which have occurred in the past.

(Re)construction of social memory for national identity politics: from heroic Middle Ages to Holocaust

Dr Jolanta Kuznecoviene (University of Vytautas Magnus), Mrs Irena Sutiniene (Lithuanian Centre for Social Research)

The paper highlights contested issues of social memory regarding the national identity politics in Lithuania. Certain ways of social memory (re)construction revealed in recent qualitative research project on the globalization and Europeanization effects on the politics of national identity in Lithuania. The first one is based on deconstruction of meta-narrative of Medieval Lithuania. De-sacralization and critical re-interpretation of the ‘heroic’ middle-ages, which was omnipresent and fundamental building block of Lithuanian national identity indicates the de-authorization of it. Another social memory block, related to traumas and triumph of the Lithuanian independence (occupations, deportations and eventual re-establishment) is given top priority by the dominant discourse as the most important part in the Lithuanian past. Our focus is on how those two ways of social remembering are represented in public and private narratives. Narrations and re-interpretation of events that disturb the positive image of the
nation (e.g. Holocaust) are seen as the most challenging for the social memory change in Lithuania.

‘Virtually Jewish’: life histories, past and future

Dr Alina Ioana Branda (Faculty of European Studies, Babes-Bolyai University)

My paper aims to focus on the ways in which a Transylvanian Jewish community (specifically, of Cluj, where I carry out fieldwork) have adopted specific strategies of ethnic, identity survival in the totalitarian period. Then, I intend to analyze to which extents these strategies have been continued or are reshaped in the post 90 period. Thus, the main goal of my paper is to reconstruct the Romanian totalitarian period (focusing on the local, Cluj atmosphere) through the voices and eyes of this particular Jewish community members and to point out how they conceptualize the post 90 period. I do intend to stress on the main recurrent issues of their statements, on how they attempt to relate the past and the present, imagining the future. Personal life histories are the main method of investigation.

Social practices of memory: communication and social creativity

Dr Carole Lemee (Université Bordeaux 2)

The increasing of a memory culture related to dramatic events such as the wars, the genocides, and colonization is one of the great characteristics of our current modernity. Since the work of memory cannot existe without intersubjective exchanges, this paper introduces in the study of memory the concept of « social acting » created by Weber. The intention is to point out the plurality of the practices that feed the various forms of socio-memorial movements. The goal is also to highlight the forms of the creativity intervening in the raising memorial effervescence, and the major social importance that the cultural, artistic and pedagogical activities take in the current culture of memory . This anthropological approach is based on participating observations carried out for more than twenty years in various countries in Western, Central and Baltic Europe, in the U.S., and Israël. That, in the memorial context of the Second World War and of the genocides against the Jews and the Tsiganes. Ethnographical fieldwork was also carried out in France and in the Island La Reunion in the Indian Ocean concerning specifically the history and the memory of French colonization.

War trauma memories and contemporary identities of Warmia-Masuria region (Poland)

Mr Michal Maleszka (Jagiellonian University)

Warmia-Masuria is a historical and administrative region of north-eastern Poland. Before 1945 it belonged to Germany as a part of Eastern Prussia province. During the 1945-1946 the population of the area experienced a massive flight from advancing Soviet troops, harsh reality of military administration and forced displacements. Subsequently the region was repopulated
by Polish immigrants by the state administration. In my paper I will bring up the topic of war trauma as a key biographical element in narrations of people from the “war generation” - especially different narrative strategies of dealing with this chapter of their biographies. I will refer to the data from my interviews with the people born in the region before 1945 and still remaining in their homeland. In conclusion I will discuss relations between “war generation”, their personal identities and memory, and contemporary attempts to (re)construct local identity in specific conditions of ethnic, historical and political discontinuity.

The cultural construction of the remembrance of the nazi-fascist massacre in a little community called Sant’Anna di Stazzema

Dr Caterina Di Pasquale (University of Florence)

This paper is the product of an ethnographic research in a little community called Sant’Anna di Stazzema, victim of the first total massacre perpetrated by Hitler’s men in the summer of 1944. The national community forgot the victims and the survivors for fifty years. The situation changed when the results of the investigations conducted about the war crimes by the Nazi-fascist soldiers in Italy was found in 1994. Many things have obviously changed from the finding of the documents to the present’s day: the victim’s families and the survivors know the truth and have seen their killers put on trial after sixty years; but not only, in fact they are also celebrated every year by the national community through different ways of social communication as for example documentaries, pictures and show. The focus of this communication will be about the patterns of the massacre’s remembrances and their cultural meaning.

The interaction between private and public memories in Estonia

Ms Inge Melchior (VU University Amsterdam)

The harsh deportations to Siberia enforced by Stalin (1941/1949), have left deep scars in the Estonian society. This paper addresses how these scars manifest themselves in the everyday life of ordinary families in Estonia. How are people reminded of the deportations within the private spheres of their own houses? With whom do they share their stories? Moreover this paper questions the circumstances in which a nationally shared narrative is being mobilized to frame and acknowledge personal experiences. When is it important for Estonians to see their personal stories reflected in the public landscape? What does the national commemoration day (14th June) mean to ordinary people? This interaction between communicative and cultural memories is especially important to address in the Estonian case, where after years of repression it is finally possible to share communicative memories publicly, but where simultaneously these ‘newly’ established national narratives are being contested by Western European historiographies.
Death or exile: social memory and narratives of political exile in Slovenian diaspora in Argentina

Dr Jaka Repic (University of Ljubljana)

In Yugoslavia days after the end of the WWII in Europe brought about a communist revolution that was responsible for either death or life in exile of thousands. In Argentina Slovene migrants established strongly interconnected diasporic community with a complex formal organisation. Social memories of forced exile are implicit to life of many Slovenes in Argentina and often represent the painful part of their social awareness and identity. They are expressed in numerous written and oral accounts, artistic works, publications, even in the textbooks and curriculum of the community’s schools.

In diasporic context social memory and narratives convey a sense of injustice, forced exile, belonging to a distant homeland and of inexplicable lost. I will explore the symbolic contexts and the formal framework in which social memories of experiences of suffering, death, and exile are implicit in social identification and even used to justify political stance, moral values etc.

Postmemories of 1915: how Turks, Kurds and Armenians in Turkey narrate past trauma

Prof Leyla Neyzi (Sabanci University)

The Armenian genocide of 1915 is silenced in Turkish national history. However, postmemories of the event are transmitted from generation to generation within families and localities in Turkey. In this paper, based on a research project in which a hundred life history interviews were conducted with ordinary individuals from a variety of ethnic and religious backgrounds in different regions in Turkey, I will analyze how Turks, Kurds and Armenians in Turkey creatively use multiple sources of knowledge on the past, including postmemory, (national)history and the media, in order to narrate the history of 1915 in the present. I will show in particular how the way Turks, Kurds and Armenians reconstruct history differs vis-a-vis their positionality in 1915 and within the present political context of Turkey.
A landscape made of suspicions: the memory of the slavery in Anôsy (South of Madagascar)

*Dr Dominique Somda (LESC)*

My concern is to show how slavery is remembered among the Tanôsy of southern Madagascar. There, people are not allowed to discuss the topic of slavery openly. Hence, slavery is not remembered chiefly through historical narratives. Yet, people seem obsessed about slavery; besides, the knowledge of who is of slave descent and who is not is still passed on. Tanôsy people, indeed, manage to remember the slaves while avoiding, most of the time, a verbal disclosure of their identities. My point is that the Tanôsy share a common understanding of their land: some suspicious places are strongly connected with slavery and their inhabitants are certainly regarded as slaves. The remembrance of the traumatic slave trade is achieved through a landscape made of suspicions.

Remembering and forgetting the empire: addressing trauma through arts and literature

*Dr Elsa Peralta (Institute of Social Sciences, University of Lisbon)*

The centre of an empire which spread over four continents and covered a time-span of nearly six centuries, historically Portugal’s pervasive self-image is that of an imperial nation. As such, the loss of the empire must have been felt by the political elites and by the Portuguese in general as an amputation in the nation’s soul. Several analysts note, though, that instead the Portuguese felt that loss with an astonishing indifference. The often heralded identity crisis never seemed to occur and a sort of amnesia was welcomed when addressing this national past. In recent years though, over nearly four decades after the end of the empire, works in popular literature and in the artistic field seem to be acting productively in the exposure of the wounds left by the end of the empire, especially exploring the traumas caused by the colonial wars that put an end to the colonial rule.
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W068

Media Anthropology network workshop: the rewards of media

Convenors: Dr John Postill (Sheffield Hallam University), Mr Philipp Budka (University of Vienna)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Auxilia AX1

This workshop is a sequel to the Media Anthropology Network workshop on media practices held at the EASA conference in 2006. Whilst on that occasion the aim was to theorise media practices in general, this workshop will focus on a crucial aspect of mediated practice, namely its rewards. As contemporary social worlds become ever more media-saturated – particularly after the huge surge in mobile phone uptake – questions arise about the considerable amounts of time and money that many individuals and groups appear to spend using, learning, sharing and making all kinds of media technologies (mobiles, blogs, wikis, radio, social networking sites, etc.). Presenters may wish to address questions such as:

- What are the rewards (cultural, social, economic, etc.) that people derive from engaging in media practices?
- Why do people around the globe devote scarce temporal and financial resources to media practices?
- How do people caught up in the global turmoil use media technologies to create new jobs, imagine future economic scenarios or ‘forget’ their financial woes?

Discussant: Mark A. Peterson

Mobile rewards: a critical review of the Mobiles for Development (M4D) literature

Dr John Postill (Sheffield Hallam University), Dr Francisco Osorio (Sheffield Hallam University)

The extraordinary rate of diffusion and adoption of mobile phones across the global South over the past decade has given rise to a new interdisciplinary field known as Mobiles for Development (M4D). The key debate in the field is whether mobile phones are having any significant impact on the economic livelihoods of marginalised people living in regions such as Africa, Asia and Latin America. Positions range from those who argue that mobiles are finally enabling poor people to overcome the digital divide to those who suggest that mobiles are in fact exacerbating old inequalities, through a number of in-between positions, including that of scholars who argue that only some low-income people (e.g. micro-entrepreneurs) are reaping
the economic rewards of mobile phones. This paper is a critical review of the multilingual, peer-reviewed M4D literature on this unresolved debate from 2001 to 2010. Drawing from the theory of practice, we search for novel ways of mapping the shifting rewards of mobile practices under conditions of rapid change. The two main working assumptions are that mobile phones have blurred the lines between lives and livelihoods (Donner 2009) and that the rewards of mobile practices in the global South are of many different kinds (financial, social, expressive, sensual, etc., Warde 2005) and not solely ‘for development’.

Modding’s rewards

*Dr Alexander Knorr (Ludwig-Maximilians Universität, München)*

Within the transnational technoludic online communities of practice—among which I am doing persistent thick participation since 2002—informal mutual tutelage and training is a core practice. In the case of ‘game modding’ this may well amount to ‘postindustrial unwaged labour.’ But there is another, less negative interpretation. First, the online-communal practices enable the members to live their personal conglomerations of ambiences, sentiments, aesthetics, and narrative content, built from a lifetime of digesting popular culture, and of assimilating its modes of representation into their own conceptions of life. Second, since I presented ‘my online tribe’ at the 2006 workshop of the media anthropology network, more than half of the core-group has crossed the blurry border to professionalism and works in exactly the jobs they envisioned during the early times of the community. By expanding Henry Jenkins’s notion of co-creative media I will collapse this twofoldness of rewards, mythopoeic and economic, into one.

Contested rewards: the rewards of ethnographic media practice

*Prof Sarah Pink (Loughborough University)*

This paper draws from existing literature and my own research to explore the ‘rewards of media practices’ in ethnography. Given that different scholarly approaches to ethnography make different claims to the rewards that media might bring this offers an interesting case study through which to examine how the rewards of media practices can be contingent and contested.

While during the twentieth century the use of media in ethnographic practice was little appreciated by the mainstream ‘ethnographic’ disciplines, in recent years visual methods and media have become increasingly popular. In this paper I interrogate the implications of these shifts. I will review the ‘rewards’ that ethnographers using visual methods claim to gain from their practice the epistemological bases for these being understood as rewards. In doing so I reflect on the notion that the use of audio-visual media can bring rewards (e.g. deeper knowledge, new ways of understanding, participatory forms of representation etc)
into ethnographic practice. I will suggest that ethnographic media practices form part of a shifting debate about the nature of ethnographic practices. Media practices are argued to bring certain ‘rewards’ to ethnographic knowledge, yet the nature of the rewards is contingent on methodological approaches and epistemological foundations. Different collectivities of ethnographers with varied disciplinary and/or theoretical affiliations become recruited to different practices and epistemologies. Thus the rewards of media in ethnographic practice are themselves contingent and riddled with all the uncertainties of scholarly debate.

**Youth, Families and Participation in Networked Public Culture**

*Dr Heather Horst (University of California, Irvine)*

Youth throughout the world are growing up in world where new media and technology are changing norms of communication, creation and participation. Building upon ethnographic research among American youth and families in Silicon Valley, this presentation will focus upon the rewards of participation in and through new media and technology. Specifically, I focus upon the ways in which youth participate in networked publics that enable opportunities for developing recognition, reputation, specialized knowledge and feedback that extend beyond their place-based knowledge networks. At the same time, I suggest that for many youth and their families in Silicon Valley, place and place-based networks play a central role in shaping how youth come to understand and value their participation in networked public culture. Understanding this interplay is thus critical to understanding the rewards of new media participation.

**‘Generation C’? The internet usage practices among the young people**

*Dr Pille Runnel (Estonian National Museum)*

In internet usage studies, the study of European youngsters’ internet usage practices showed how online practices are embedded in their everyday life. One can talk about digital gradation, where being involved in some practices is a prerequisite for getting involved in others. The complexity increases from private-oriented practices (services and information retrieval) to socially oriented practices (commenting, sharing with peers etc.) to participatory practices, which are directed to participating in public and institutional spheres. At the same time, the increasing complexity of usage practices is not an exclusive pattern in internet usage. Majority of young people are not much involved in online content creation at all. Although the participatory potential of the internet is stressed, the usage in terms of online content creation practices highlights internet as a means of practicing one’s creativity, as a tool for self-expression and as an environment of a rather limited array of cultural consumption.
Engagement and creative labour in new media practices

Dr Elisenda Ardèvol (Universitat Oberta de Catalunya), Prof Gemma San Cornelio (Open University of Catalonia), Prof Toni Roig (Open University of Catalonia), Mr Edgar Gómez

In the context of cultural production coming up from the so-called New Media environment a set of changes regarding creative processes are taking place. These changes point out to the implication of audiences, fans and amateurs in new ways of interrelation with the media industry. There are two opposite main discourses regarding this fact: the first one underlines the importance of creativity in the current economy and the second one criticizes the instrumentalization of media users’ engagement from the point of view of labour conditions in these sectors. Our proposal aims to explore the creative practices of new media regarding their productive and labour aspects, but also the aesthetic pleasure and affective rewards involved in such experiences. The paper will be based on our current research carried out through different case studies: locative media art projects, creative online communities of amateur photographers, videogame players and collaborative film production.

User-generated content and cultural heritage: rewards and challenges

Dr Smiljana Antonijevic (Royal Netherlands Academy of Arts and Sciences)

Media practices of creating user-generated content (UGC) are considered to be related to the following rewards: obtaining public acknowledgement; earning peer recognition; building reputation in a community; expressing oneself; developing skills that can become a profession. With UGC related to cultural heritage, sharing knowledge and contributing to a common idea is often seen as key stimuli (e.g., professional and amateur subject specialists might be prompted to contribute local content in different languages). UGC related to cultural heritage is considered to complement institutionally provided content by offering new information on cultural phenomena; transforming static content authority into dynamic, multisided knowledge platform; fostering understanding of culture as an ongoing process. However, UGC is also considered to introduce unverified and/or difficult to verify popular knowledge; debates on reliable content related to sensitive multicultural issues; difficulties related to intellectual property. This paper will explore both rewards and challenges of UGC related to cultural heritage.

My name is Khan: crisis, media and imagination

Prof Elke Mader (University of Vienna)

The Bollywood movie “My name is Khan” (Karan Johar, India 2010) represents and engenders various interconnections between crises and media. On the one hand, the story of the film evolves around 9/11 as a major crisis in the life worlds of Muslims in the US; on the other
hand, the release of the movie in Mumbai was threatened by the Hindu Nationalist Shiv Sena party causing a minor crisis that involved various persons, political groups and media. The paper wants to investigate how a mixture of old and new media technologies (movies, TV, and digital online media such as twitter or fan sites) interact in imagining, enacting, and consuming crisis and its representations. Furthermore, it shall analyse this particular interface of crisis/imagination as a set of practices that engages the Indian film industry, audiences, journalists, and politicians in interconnected media worlds.

**Popular culture and music in an indigenous online environment**

*Mr Philipp Budka (University of Vienna)*

In 2000 the First Nation organization K-Net created a dedicated online environment particularly for the young people of the indigenous communities of Northwestern Ontario, Canada. The homepage service MyKnet.org provides people with a place on the WWW, where they can create online presences and communication tools. This paper critically analyses MyKnet.org, its inhabitants and its role in First Nation communities by taking a look at its development in the context of indigenous media production in this isolated region. Popular culture and music are important parts of life in MyKnet.org. Users share and circulate music via the exchange of “music codes”, the present self-made music and lyrics and the idolize musical artists. What are the rewards for people to present and share music in an online environment? How do TV and radio influence online musical practices? What does the streaming of music mean to the network and users? How does MyKnet.org fit in today’s MySpace and Facebook world?

**Crossroads of sentiment: talk in shows and their stars in Benin (West Africa)**

*Dr Tilo Grätz (University of Halle)*

My paper portrays the changing the landscape of electronic media in the Republic of Benin, induced among others by the proliferation of new (i.e. independent) radio stations and their promotion by cultural entrepreneurs. New generations of both media producers and their listeners emerge, featuring particular modes of media appropriation, cultural creativity and socio-political attitudes. I will discuss ‘sentimental programs’, i.e. interactive broadcascings on problems in intimate relations, on jealousy, love and adultery, friendship or betrayal, conflicts within households and among generations etc. continuously aired by radio stations in Cotonou, Natitingou and Parakou, I will subsequently follow the various strategies of radio presenterss and their relations to the audiences. I will focus on the growing interrelation yet conversion of different media and ICT with regard to information and entertainment practices. These programs are interpreted in the context of contemporary moral discourses, very much present in that country at various levels. They are perfectly linking divergent spheres of public
communication, reflecting debates on social change especially in fast growing urban centres, and are quite rewarding for successful presenters, becoming new radio stars.

**Discussion paper: media rewards - some preliminary reflections**

*Dr Mark Allen Peterson (Miami University)*

Critical analysis of popular culture by scholars is often met with bafflement by consumers of popular culture, who frequently feel that the subtle nuances of textual analysis fail to capture their experiences. “It’s just escapism” is a frequent rebuttal of what is seen as scholarly overinterpretation. The pioneering work of Janice Radway (1984) turned this response into a crucial social question: from what are people escaping and to what do they escape? Her investigation showed crucial links between the social worlds of media consumers, the content of the media they consume and their practices of consumption. In the 25 years since this work, media technologies, consumption practices and the nature of media content have all changed dramatically, with some new forms of interactive media fundamentally challenging the distinctions between content, media and consumption assumed by previous work. This paper discusses the contributions of the papers in this panel and places them within the context of emerging theories of media rewards in the 21st century.

**W069**

**Native Americans in North America: between resistance and adjustment to mainstream society**

*Convenors: Dr Sophie Gergaud (Université Paris Ouest La Défense), Ms Celine Planchou (University Paris 7 - Diderot)*

**Wed 25th Aug, 16:30-18:00**

**John Hume Boardroom**

Colonists viewed the “New World” as a virgin land and Natives were obstacles to civilization. Violent conflicts occurred but by the end of the 19th century, the “Vanishing Indians” were still there and institutions needed to be created to deal with the “Indian problem”. Laws have been framed according to the American model of democracy regardless of tribal traditional ways. Crisis of representation emerged: how have tribes reacted? How do Indians deal with political bodies they do not consider as legitimate?

While most reservations are poverty stricken, it will be interesting to consider the reasons of such an economic disaster. Even more rarely studied are the answers Native peoples bring to the economic crisis on their reservations.
The artistic domain shall not be forgotten. Generations of Native filmmakers have been offering a rich and diverse imaginative world of Indian characters far from the noble savage or the lazy drunkard.

**Bringing back the children: Native American communities and child welfare since the 1970s**

*Ms Celine Planchou (University Paris 7 - Diderot)*

Studies showed in the mid 1970s that, in some states, between 25% and 35% of Indian children had been removed from their families by social services and placed in non-Indian foster or adoptive families. This paper proposes to examine the different ways – whether cultural, political, or legal – Indian communities have imagined and used to try and reverse the destructive effects of these massive removals since the 1970s.

**Film, video and TV as assimilation and resistance among the Canadian Inuit**

*Prof Nelson Graburn (University of California, Berkeley)*

The Canadian Inuit have countered threats to their language and culture – due to massive assimilation by Canadian bureaucratic, educational and economic systems, and via the media by North American popular culture – by developing their own radio and television programmes e.g. the government-run IBC (Inuit Broadcasting Corporation).

This led to a boom in independent films by Isuma Productions (Iqoolik) showing their mythology Atarnarjuat/the Fast Runner, their recent history The Journals of Knud Rasmussen and demonstrating traditional skills, e.g. Kamik [making skin boots]; Saputi [fishing at the weir].

Others films directly attack the colonial condition: Starting Fire with Gunpowder [Inuit taking control of TV], Kakalakuvik 2009 [boarding schools] and Ullumi 2008 [Inuit world view today]. Qallunaanik Piusiqsiuriniq [Why Whitemen are Funny] (2006) presents the Inuit as anthropologists studying white people, running tests on specimens [including Graburn] brought back from the South, and presenting papers on their research at a conference!

**Lakota land: imagining a new sustainable way of living**

*Dr Sophie Gergaud (Université Paris Ouest La Défense)*

In 1887, the US government implemented the Dawes Act, fractionating tribal lands into individual parcels, aiming at transforming Indians into farmers and cash producers. Though officially canceled in 1934, the Dawes Act has had tremendous effects over the life of the Lakota people on the Pine Ridge Indian Reservation throughout the century. Indeed, the lack of an economic perspectives, among other things, is directly linked to the land management of the past century.
After generations of unemployment, despair and hopelessness, extended families (tiyospaye) on the Pine Ridge Indian Reservation today are imagining new sustainable ways of living. By getting their land back through a complex administrative maze, extended families reinvent collectiveness and bring the buffalo back to Indian land.

The paper will be illustrated with clips from a documentary film shot in 2005 and 2006 on the field.

**Human conflicts since the reintroduction of the wolf in Idaho**

*Mr Nicolas Barbier (University of Bourgogne (France))*

In 1996, 35 gray wolves were reintroduced in the public lands of Idaho and the Nez Perce aboriginal territory as part of a partnership between the United States government, Idaho, and the Nez Perce Tribe. Since then the wolf population has increased to reach about 850 animals in 2008. The State of Idaho was opposed to the reintroduction, but the federal government compelled it to partake in the recovery program. Most elk hunters and livestock producers want the wolf population to be reduced even though wolves do not threaten their activities. In 2006, the wolf population exceeded the minimum estimated to be necessary for recovery. The State of Idaho was allowed to take over most of the wolf management activities while the role of the Nez Perce Tribe was diminished. Idaho hastened to implement a plan to kill 220 wolves in 2009, which maintains a climate of conflict.

**Unwanted seductions: dealing with the wrong type of tourist at Hopiland**

*Dr Nick McCaffery (Queen’s University Belfast)*

For nearly 100 years a variety of tourists have visited the small homeland of Hopi Indians in the desert region of northeastern Arizona, USA. As with many other small, secluded populations there are a number of positive as well as negative discourses surrounding the development of tourism – economic benefits being just one. However, one of the most recognisable of tourist types at Hopi, and one of the most heavily debated, is the New Age tourist, or spiritual pilgrim. This paper explores the conflicting attitudes amongst Hopis towards these New Age visitors (who many see as the ‘wrong type’ of tourist), and shows how a reactive, indigenous approach to tourism is linked to global discourses of ‘authentic’ representation. How do Hopis identify and attract the right type of tourist? And to what extent should anthropological approaches to tourism include any elements of advocacy for indigenous groups?
The right to health: issues of citizenship, power and governance

Convenors: Dr Ilka Thiessen (Vancouver Island University), Dr Italo Pardo (University of Kent)

Fri 27th Aug, 11:30-13:00, 14:30-16:00
Callan CS1

Social inequalities amongst citizens and between citizens and non-citizens reveal themselves in the bodies of people. People might be passive players in the altering of their health outcomes, but active in how they negotiate the inequalities they experience. Difference and identity has been at the forefront of explaining the process of marginalisation, specifically pointing out some of the negative consequences of low levels of autonomy within marginalized groups making a critical difference to health.

The panel will discuss the debates on citizenship and its legal and conceptual framework provided by the different ethnographic sites, that provide citizens right to equal access to health but not to the social determinants to health. Social determinants of health include: quality education, respect for social and cultural diversity, respect for gender orientation, equality, no experience of discrimination, safe and secure housing, jobs, adequate income support, social and addictions services, amongst other similar determinants. This review will highlight some of the challenging academic practical questions that have been raised regarding current understandings of health, bodies, identities, power and marginalization.

The panel will argue that a major transformation in cultural self-preservation will not be dealing with the lofty issue of identity but with establishing the equal access to the social determinants of health as a citizen right.

Canada’s multiculturalism and its health implications for Indigenous Peoples: the case of British Columbia

Dr Ilka Thiessen (Vancouver Island University)

The state of healthcare of Canada’s Indigenous Peoples is of great controversy and misinformation in Canada. It is a fact that Canadian Indigenous People are living in much poorer health than the rest of the Canadian population. Charges even have been made of deliberate legal and political indifference, neglect, and even genocide against the federal government and the larger Canadian society by Aboriginal groups. However, the legal and political landscape of Canada shows strong evidence that Aboriginal health issues are being addressed through an extensive network of health facilities for aboriginal people. How can this
discrepancy in perception be explained? What are the practical questions that have been raised regarding current understandings of health, bodies, identities, power and marginalization? The question that my paper will ask is, how can the equal access to the social determinants of health as a social right be established.

**Dangerous governance: second class citizens and the progressive jeopardy to public health in south Italy**

*Dr Italo Pardo (University of Kent)*

This paper investigates complex ramifications of irresponsible and corrupt governance, focusing on a long-drawn combination of irresponsible or incompetent policies, corrupt deals, bureaucratic incompetence, financial mismanagement, political self-interest and ideological slant that informs the treatment of a large proportion of the local population as second class citizens. Such a combination has produced a very serious jeopardy to public health, thus undermining a basic right of citizenship. It has engendered what has become known across the world as the ‘rubbish crisis’ in the Naples Region, whereby ordinary people have been forced to live, and die, among huge festering mounds of uncollected rubbish. The discussion builds towards the argument that in democracy claims of good government must be underpinned; day in day out, underpinned by observably responsible and efficient action and that when citizens’ health is at stake such a requirement of democratic governance becomes an absolute priority.

**When the state fails: mobilization of social networks, systems of exchange and access to health care in Albania**

*Dr Giuliana Beatrice Prato (University of Kent)*

Following the collapse of Communism in 1991, Albanians have endeavoured to build a social and democratic state that guarantees fundamental human rights and freedoms, such as the equal right for all citizens to health care provided by the state (Albanian Constitution, Art. 55). However, such endeavour appears to be weakened by inefficient infrastructures and services, and by the approach of members of the medical profession towards different sections of the population. This paper looks at how different Albanians are coping with the inadequacy of the public health service, relying on different systems of exchange. In particular, a traditional system of exchange, based on balanced reciprocity, and a utilitarian form of exchange, which presents itself as a form of negative reciprocity. The analysis is cast in the context of the relationship between citizens and the state, ultimately addressing the impact that such “informal” exchanges have on governance in Albania.
Biological citizenship, medicalization and other forms of care: the case of Spanish coeliac associations

Dr Ana Toledo (UAM/CSIC)

Coeliac associations are part of the new “biological” forms of citizenship since their project departs in the sense that it is required to have some biological suppositions (e.g. a diagnosis) to be included on them. In this sense, they take part, together with other many patients associations, in the construction of the conceptions of what means to be a citizen; supporting, as indicates Nikolas Rose, distinctions between current citizens, potentials, problematised and impossible ones.

The citizenship demands in this framework raise new configurations in the context of the medicalization processes of the contemporary society and different forms of care in emergent diseases. This paper will address the theoretical implications of these new forms of sociality through the analysis of the patient associations using secondary materials, as well as autoethnographic work.

No, we are not the same: why difference is important in an era of HIV and AIDS

Dr Treasa Galvin (University of Botswana)

The existence of HIV and AIDS gives rise to new and emerging layers of social complexity a key component of which is the capacity of HIV and AIDS to heighten existing levels of social differentiation while at the same time creating new ones.

Based on fieldwork in Botswana, this paper seeks to consider the manner in which HIV and AIDS interact with existing layers of social differentiation in society. More specifically, the paper examines the manner in which HIV and AIDS and associated policy formulation, testing and treatment programmes highlight exclusionary processes whose origins lie in existing forms of social differentiation. This paper will also examine the ways in which new social categories emerge as a consequence of HIV and AIDS. Finally, this paper considers how the meaning attached to ‘difference’ becomes a key factor in creating new layers of social exclusion in the current era of HIV and AIDS.

Do we have the right to grieve at work?

Dr Marc Antoine Berthod (University of Applied Sciences Western Switzerland)

Each year, about 8% of the active population takes a bereavement leave, from half a day to a week: how do these many persons feel when they return back at their workplace? What kind of initiatives do the human resources services take – or do not take – once they are informed about an employee’s grief? How do we talk and communicate about grief within firms? Based on a field research (2007-2009) conducted with 22 medium-sized and big companies in the French-
speaking part of Valais, Switzerland, this communication will address these questions, focusing on two major aspects: first, it will describe the place of mourning and loss in professional relationships and work structures; second, it will comment on the discretionary power of the hierarchy regarding death and bereavement and according to the different categories of workers. It eventually aims at debating the ‘right’ to grieve at the workplace and the necessity to take into consideration death and dying issues in professional relationships.

‘Duldung’ trauma: displacement, protection and ‘tolerance’ of the Bosnian War survivors in Berlin

Dr Rozita Dimova (Humboldt University)

My presentation will highlight the experiences of displacement of the people who came to Berlin as war refugees from Former Yugoslavia in the 90s. By stressing the close connection between the refugee flight, the remembrance of the war trauma, and the endured (on-going) struggles related to their legal status, I underline the complex character of memory and question conventional medical definitions of trauma as a linear category. By examining the fundamental paradox underlying humanitarianism in Germany (and Berlin in particular) towards war survivors from Former Yugoslavia, this analysis focuses on a central contradiction of the Duldung status, which, although afforded important humanitarian relief, also generated tremendous uncertainties as to whether or how protection would come to an end. The experience of Duldung status as an ordeal rather than as protection has generated traumas related to constant fear of detention or deportation, which have often proved to be as powerful as those flowing from the earlier horrors of war.

W071

Experience, witnessing, spectacle: performance and commemoration in the new museum

Convenors: Dr Anja Peleikis (Martin-Luther-University Halle), Dr Jackie Feldman (Ben Gurion University)

Thu 26th Aug, 11:30-13:00, 14:30-16:00

Auxilia AX1

The ‘classical’ museum, in which genteel publics came to peer in respectful silence at dusty artifacts selected by venerable curators, has undergone severe crisis. Falling numbers of visitors, massive expenditures, and competition from electronic media, all threaten its future. In response, museums have come to construct their edifices, exhibits and presentations to cater to public thirst for ‘experience’ in the here and now – both sensory and emotional.
Our panel seeks to explore museums as negotiated places of performance and commitment. How do museum personnel, curators, architects and designers mobilize local, national and global architectural elements, technologies and aesthetics to create and market a multi-sensory experience that will attract a broad variety of visitors? How do visitors actively engage with artefacts and images to fashion autobiographical and collective memories in the molds of various presents?

Insofar as many museums see commemoration as one of their main tasks, what communities and causes do they seek to legitimize through their performances? How do guides and narrators of various affiliations and subject positions present exhibits and negotiate meanings to create empathy or distance among visitors of a wide variety of (dis)engagements? How do tourism and commemoration mesh or conflict? To what extent do the presentations of curators, interpreters and guides impact on their self-understandings?

We particularly welcome papers that provide diachronic or comparative perspectives on museum policies and performances and visitor interactions with them. We ask that participants address moral and political as well as aesthetic issues in performing the past.

*Discussant: Prof. Tamar Katriel (University of Haifa)*

**(Re)Constructing Cappadocia? Museum mediated memories and the interpretations of the shared past within the World Heritage Site of Göreme**

*Dr Elizabeth Carnegie (Sheffield University), Dr Hazel Tucker (University of Otago)*

The Byzantine history of the World Heritage Site of Göreme (inscribed 1985) has become embedded as the dominant narrative and key historic period formally interpreted within the ‘open air’ museum. By emphasising this Byzantine past, the site interpretation and formally trained local guides, who are invariably drawn from other faith communities, are highlighting how cultural memory and identity shaping can operate within museums as a powerful discourse, silencing certain narratives about the past and privileging others. Our paper considers these tensions from multiple viewpoints including from Islamic perspectives (locals and tour guides) and of visitors (cultural tourists and pilgrims from all over Europe) and explores the issues that impact on the experience and long term care and development of the site. In so doing our research discloses how these multiple narratives contradict, challenge and subvert the official WHS interpretation within the site which is written down and thus fixed.

*Making the feelings concrete: the rule of experience at the Holocaust Memorial in Berlin*

*Dr Irit Dekel (Hebrew University of Jerusalem)*

At the Holocaust memorial in Berlin one can often hear guides call to express feelings regarding its abstract, “non-authentic” form above ground and the detailed information center
underground. This call to deal with the site by way of touring and reflecting on one’s tour will be analyzed as the rule of experience in the site and in memorial museums at large. The opposition of knowledge (acquired underground) and feeling (above ground) does not pertain to a certain history but to the experience of visiting and revisiting its memory. The rule of experience is a condition for entry to the site. Through this form of engagement, a new performative space is created, where one should present, document and discuss their feelings and thoughts, which the memorial provokes. It is an individual capacity that is facilitated by the presentation of individual stories (of victims and visitors), invoked and performed in public.

**Museum as a place of self-knowledge**

*Dr Janusz Baranski (Jagiellonian University)*

There is a need in museum practice to concentrate more on visitors than on properly applied scientific theory to museum objects. This will help to overcome difficulties in communication between the museum and the visitor and help to apply the old humanistic point of view which stresses the need of a kind of empathy related to other people and times. The general goal is to make museum a place which is visited as a result of the deep personal need of self-knowledge. To achieve that a number of reasons should be fulfilled, among others, contexts of visitor’s experience should be taken into account, as well as the shift from scientific theory of respective fields of knowledge into “the language” of real things exhibited. The whole idea will be illustrated by the usage of the local Polish theoretical as well as practical approaches to the subject matter.

**Preserving the past with future generations?**

*Dr Stefanie Lotter (Horniman Museum)*

After decade of free admission to national museums, visitor numbers in the UK continue to be high while competitive funding is now allocated through nation wide programmes designed to develop new audiences. Established museum practice channelled engagement with new audiences (special needs, minority groups) preferably into creative projects displayed on dedicated community walls with little or no impact on curatorial practice or collection policy. However with impact monitored, museums have to be innovative when they now target underrepresented 14-24 year olds. Youth engagement now resembles projects run by ethnographic museums working with so called ‘source communities’ aiming for consultation, co-curation and collaborative research. This paper asks how engaging young people in the re-interpretation of museum collections can provide more than a privileged visitor experience for the lucky few. It asks if institutions that
preserve the past for future generations have an obligation to consult with those for whom they preserve.

**Exhibiting the Orient: ‘post 9/11’ representations of the Near East in UK museums**

*Dr Derek Bryce (University of Strathclyde), Dr Elizabeth Carnegie (Sheffield University)*

Since 2001, there has been a series of high profile exhibitions within nationally funded museums in the United Kingdom presenting not only cultural artifacts drawn from the Islamic and Ancient Near East, but Western generated representations of that very region. We debate the historical circumstance that provide the heightened sense of urgency and potency attached to these events amidst ‘Western’ interpellated anxiety about the proximity of Islam coupled with a neo-Orientalist will to power over the East. We wish to explore the extent to which these exhibitions may be a departure from traditional Orientalist presentations of the East by and for a panoptical, sovereign Western subjectivity, offering instead a lens through which that very subject position might reflexively and critically observe itself. Pursuant to this, a textual analysis of promotional literature and catalogues informs a series of interviews with key curatorial staff associated with the exhibitions.

**Constructed, commemorated and contested narratives and histories: the modern museum and digital access**

*Mrs Devorah Romanek (The British Museum)*

Museums have increasingly become sites of cultural transmission and identity work, where narratives and histories are constructed, commemorated and contested. It has been theorised that museums have been places of forgetting through acts of institutionalised remembrance, but through social, political and technological changes, museums have become institutions of nascent re-remembering. These political, social and technological changes (e.g. repatriation, digitisation and dissemination of collections, expanding/global audiences, etc.) have forced museums to undergo radical changes in practice, from how they use their collections, to who is invited to participate in programming their spaces. Comparing practices in two countries (the USA and the UK), and focusing on the impact of digitisation, this paper analyses the difference between the rhetoric versus the reality of such change in museum practice, as well as considering what these changes might mean to communities with the greatest vested interests, and how such communities adopt creative strategies for engaging with museums in light of shifts in museum practice.
Visual politics and poetic memory: the case of the Museum of the Jewish Diaspora

Dr Shelly Shenhav-Keller (Beit-Berl College)

The aim of this paper is to analyze the historical memory presented in the Museum of the Jewish Diaspora. It located in Tel-Aviv (Israel). The museum became a ‘pilgrim’ site and a ‘lieu de memoire’ especially for Israelis and young Jews from other countries.

The paper is based on a large ethnographic research including observations, archival work and in-depth interviews.

The museum’s permanent exhibition is thematic, based on one of the master narrative existed in Israel – from Exile to Redemption.

Invented exhibits and reconstructed displays were embeded in the exhibition to visualize and revive the past.

The exhibition is poetic, political, ideological and mythic space for telling a story. The paper will decipher what story it tells? of whom? and who is excluded and who is included?

Playgrounds of history, shrines of memory: guided tours as performances of citizenship in memorial museums

Dr Anja Peleikis (Martin-Luther-University Halle), Dr Jackie Feldman (Ben Gurion University)

Guided tours of national memorial museums are instructions in citizenship. Guides mediate between programmatic aims and curatorial choices of the staff and the perceived expectations of visitors. They not only transmit information, but authorize objects through personalization, academic distance or evocation of emotions. While museums invest in their selection and formation, guides often choose artifacts and employ feeling tones and techniques to engage various audiences. They may also transmit ethnic, religious, class or political subject positions.

We compare performances of the Holocaust/Jewish past in the Jewish Museum Berlin and Yad Vashem, Jerusalem. JMB promotes playful enactments of Jewish religion and history in the service of a multi-cultural vision of a harmonious German society. Yad Vashem asks visitors to commemorate Jewish victimhood and spiritual resistance in the Holocaust, while recognizing Israel as heir to Shoah legacy. Through guiding, we investigate the role of performance in transmitting the national past and present.
Complementary and alternative medicines and biomedicine in chronic diseases: what do we learn from the margins?

Convenors: Dr Aline Sarradon-Eck (Université Paul Cézanne, Aix-Marseille 3), Dr Patrice Cohen (University of Rouen)

Fri 27th Aug, 11:30-13:00, 14:30-16:00
Callan CS2

Observations and analysis of medical anthropologists have stressed on the complex interactions between conventional and unconventional medicines in chronic diseases. The dominant position of the biomedicine is shaping the practices’ legitimacy according to political, medical and scientific agendas in each country. The notion of Complementary and Alternative Medicines (CAM) recently used in the medical sphere shows a new trend in the biomedical system to open it to complementary approaches. But the notion of CAM brings a binary system centred on the biomedical paradigm in identifying the acceptable approaches to complement conventional treatment and the non-acceptable one as alternative to official ones.

We propose here to consider the margins of the biomedical system as a floating sphere where the two types of approaches exist together. It is proposed to bring first-hand field illustrations and proposals of new analysis to these complex relationships between conventional and unconventional cure and care of chronic diseases bringing an anthropological and theoretical framework. Here are below some preliminary questions:

What are revealing these margins for the biomedical system and for the unconventional practices? Are they acting to change (deeply?) the biomedical system? Are the unconventional practices getting a better recognition to be used in biomedical institutions? What are bringing the double perspectives of conventional and unconventional practiced by medical doctors for the medical system and for the cure of the patients? Is there any common (and non only complementary) therapeutic space where borders between biomedicine and CAMs get confused (reorganization, acculturation, crisis, synthesis, syncretism, etc.)?

Discussant: Anita Hardon
**Turning points on the way to health**

*Mrs Brigitte Leitner (University of Vienna)*

In my lecture I am going to present an action research project (French tradition), which is based on a biographical assessment. It is the analysis of the combination of two therapeutic systems, from different worlds, as used by me, a former cancer patient. After a crisis period spanning nine months, during which I employed alternatively both the biomedicine in Austria and the oriental medicine in Uzbekistan, I realized five turning points. With these points I proceeded with my research, having them as objectives, finding answers to the following questions:

1) Which medicine is right for me?
2) To whom should I go for support?

By receiving feedback during the process from my professor and using the theory Salutogenese (Aaron Antonovsky) as well as medical anthropological theories to analyse the turning points, I am going to work out the answers.

**Médecine traditionnelle et médecine moderne au Sénégal: la coopération et la collaboration sont-elles une réalité au Centre CEMETRA MALANGO?**

*Dr Faye Sylvain Landry (UCAD)*


**The care-providers at the margins of the conventional medicine**

*Dr Aline Sarradon-Eck (Université Paul Cézanne, Aix-Marseille 3)*

Introduction of unconventional medicines in public hospitals reflects transformations in the health care system: ways of CAM’s admission, new forms of care practices, new status of professionals.
This communication presents a case study (made in 2007-2008) of a specialized clinic in which so-called “spiritual healings” are practiced. This only clinic in France in a University Hospital proposes cares – which can be described as CAM – to patients, their family and health professionals, and leads a reflection on the patterns of introduction on such practices in hospital environment.

Case study shows underlying institutional and social stakes of the integration of CAM. Different processes of legitimacy of theses practices are defended by institutional actors opened to their integration among conventional cares: to link science and tradition, to justify by self and professional experience, to come within a local professional culture, to adjust to institutional norms, to secularize spiritual healings.

Preventive approaches to health of French ayurveda therapists: An “complementary” inscription with biomedicine?

Mr Nicolas Commune (University of Rouen)

In contemporary medical pluralism, the relationships between non-conventional medicines and biomedicine seem to be redefined, questioning a new angle of this relationship often studied in terms of biomedical dominance. However, the boundaries between medical systems, far from be airtight, are rather porous and permeable, as shown by the scientific and institutional recognition of increasingly sharp unconventional therapies, the opening of biomedicine to the concepts of “holism” or “well being”, or the inclusion of some of these therapies in biomedical services.

Ayurvedic medicine, as it is practiced today in France, has complex relationships with biomedicine. If some plants from the Ayurvedic pharmacopoeia have been the subject of biomedical research and are now returning in the composition of certain drugs, its practitioners offer a more preventive approach, based on adopting a healthy lifestyle, diets, which they see as complementary to the biomedical approach. This positioning on wellbeing and prevention comes in resonance with certain biomedical practices, scientific vocabulary is recaptured by the therapists, which makes it all the more blurred the outlines of such prevention. How consider this relation between ayurveda and knowledge on preventing at the margins of biomedicine? Can we see a continuum between these approaches of prevention, common therapeutic spaces between conventional and unconventional practices? And especially how understand these relationships in terms of legitimacy, redefinitions of health, and re-appropriation and circulation of medical knowledge?

This paper aims to understand these new therapeutic spaces, particularly through the positioning of Ayurveda French therapists on prevention. It will start to focus on the reconstruction of knowledge about health by a traditional deterritorialized medicine, then
identify and analyze these common therapeutic spaces, often presented by practitioners in terms of continuity and complementarity with biomedical approaches.

**At the margins of paradigms in medicines: treatments and research in chronic diseases in China today**

*Dr Evelyne Micollier (IRD (French Research Institute for Development))*

The health care system in China appears as a paradigmatic case-study to question binary labelisation and categorization such as conventional versus unconventional medicines, or CAM (Complementary and Alternative Medicines) versus biomedicine. The analysis of China’s model revealing ‘blurred’ borders in paradigms helps in critically approaching the margins of biomedical and other systems, and in identifying key structural and conjectural features of an emerging ‘floating sphere’ in medical knowledge and practice. Heuristically for an anthropological perspective which is fundamentally comparative, a new trend to open its doors to complementary approaches emerges globally in the biomedical system: this trend notably gains grounds in treatment and care schemes designed for chronic diseases such as cancers, HIV/AIDS-related diseases, and in palliative care. I propose to discuss those issues on the basis of a study currently conducted in China about HIV/AIDS treatments and research schemes whose main patterns can be applied to other chronic diseases.

**Spiritual healers and general practitioners compared: an anthropological comparative analysis of MUS patients’ experience of consultations with spiritual healers vs. general practitioners**

*Dr Ann Maria Ostenfeld-Rosenthal (Århus University)*

Medically unexplained symptoms (MUS) are recently defined as: physical symptoms for which no adequate physiological basis can be found. Diagnosis is thus problematic. Consequently, the reality of patients’ subjectively experienced symptoms is often misbelieved and usually turns into a chronic condition. Because of the ‘non-existence’ of the illness the GP as well is left in a grey area without tools for treatment.

The results from a research project of comparing MUS patients’ experience of respectively consultations at the GP and a spiritual healer show that MUS patients appreciate their GP especially if in the consultation she moves beyond her biomedical competences. Generally, the informants experience the GP as ‘closed’, while a healer is experienced as ‘open’. Drawing on the anthropologist Levi-Strauss’ concepts ‘ingenieur’ - ‘bricoleur’ I want to argue that the biomedical scientific paradigm constitutes a hindrance for the GP to offer the MUS patients the best treatment and support.
On Buah Merah and Virgin coconut oil: an exploratory study of complementary medicine use among people living with HIV/AIDS in West Java

Prof Anita Hardon (Amsterdam Institute for Social Science Research, University of Amsterdam)

This paper focuses on the use of complementary medicine in HIV/AIDS. Ethnographic fieldwork on treatment practices of people living with HIV/AIDS (PLWA) in West-Java shows that a wide range of jamu are used to delay onset of HIV/AIDS, alleviate side-effects of modern AIDS drugs and promote health. AIDS doctors discourage the use of complementary medicines, fearing that they may interfere with the efficacy of AIDS medicines, and support groups of PLWA reinforce this biomedical discourse. Two specific preparations – Buah Merah and Virgin Coconut Oil – are considered particularly potent by our informants. Our analysis of the efficacy claims of these products suggests that they drugs are marketed for treatment of HIV/AIDS, making use of biomedical safety and efficacy claims, and detailed dosage advice. Our informants were most ambivalent about the efficacies of these drugs, possibly because they are marketed as ‘competitors’ for modern AIDS medicines, and not as complementary medicines.

W074

Why roots?

Convenors: Dr David Berliner (Universite Libre de Bruxelles), Dr Ramon Sarró (University of Lisbon)

Wed 25th Aug, 11:30-13:00, 14:30-16:00

JHT2

The notion of “roots” is everywhere today, whether it is in debates about the so-called Christian roots of Europe, immigration policies and genetic roots in France, African roots in the US or in the widespread craze over genealogies. In fact, whilst anthropologists have recently turned their attention to mobility and deterritorialisation, most of our interlocutors in the field do insist on the necessity to be anchored in the world perceived as globalizing and “uprooting”. Discourses about roots are part of a rhetoric that many of us share where questions of origin, continuity, culture – or loss thereof, identity, authenticity and normality are interwoven. In this panel, we intend to explore how this “need for roots” configures itself in different social and cultural environments and how it deploys specific narratives of identity, globalisation, origin and loss. In particular, we invite contributors to consider questions like the following: How do individuals, groups and institutions imagine, claim and struggle over roots? How do they remember, reinvent or celebrate a certain past, whether it is real or imagined, in the name of
roots? What is the role of nation-states, religious groups, international organisations and social movements in the proliferation of such rhetoric?

**Roots for future in an African ‘cultural kingdom’**

*Ms Anna Baral (University of Turin)*

In September 2009, Ugandan president Museveni’s ban to some cultural activities organised by the Baganda ethnic group caused violent protests in Kampala. Ganda traditional institutions, abolished by Obote in the Sixties, were restored in 1993 but banned from politics and restricted to “cultural” functions. Since then, a cultural revival has enlivened Buganda, with Ganda roots glorified as source of cohesion against the state and other ethnic groups. The clans are fully restored as an administrative systems; labour, money and soldiers are assembled to guarantee Baganda’s well-being and unity around their king. Can we consider “Ganda roots” as mere cultural attachment, when mob riots break out in their name? Are roots “traditional”, when kingdom’s structures at any level have been revisited to fit in the post-colony environment? Are Baganda being tribalist, or just responding to an uncomfortable national setting? The paper will try to disentangle the ambiguous relation between roots and future in an African kingdom.

**Nigerian children born in England: the search for ‘roots’ amid rupture**

*Dr Julie Botticello (UCL)*

This paper presents perspectives of now adult children born and raised in the UK to Nigerian parents who traveled abroad post-independence to seek skills and resources for a better life. This movement to expand the horizons of parents, in some cases, becomes self-tethering to histories and earlier traditions for their culturally estranged/diverse children. In these regroundings, adult children both invent new pasts and reinterpret old ones as they search for identities they can relate to. Specifically, this paper considers narratives of childhoods recalled and the experiences of living both in England and through their home life, in ‘Nigeria’, and the affects this disjuncture has had on their identity/ies. It further considers the contemporary searches for ‘roots’, what the adult children reconcile these to be, how these can be accessed, and how such connections impinge on their senses of being well in themselves.

**God and the spread of roots: Griots in a contemporary world**

*Ms Carolina Hofs (Institute of Social Sciences, University of Lisbon)*

In the light of a traditional mande song – Allah la ke – this work in progress proposes a discussion on how mande griots from Guiné-Bissau are in their way to build a common discourse and reflection on their ancestral roots and to engage a political space in that society. The settlement of mande people and their griots in this country seems a particular case in
the context of West Africa, being a former Portuguese colony getting its independency in the middle of the 1970’s.

These initial thoughts aims to contribute for the writing of a PHD thesis on the cosmopolitan status of griots living in Portugal and in Guiné-Bissau taking in consideration the major importance of their songs and Allah la ke, in particular, for the building of a mande identity and their connection to religiosity and artistry.

**Narratives of identity among German-Argentinean women in Buenos Aires**

*Dr Cristian Alvarado Leyton*

Drawing on fieldwork in Buenos Aires, my paper addresses the narratives of cultural belonging, origin and losses of second generation German-Argentinean women of various ages. Although these women share certain social circumstances – like being able to speak German in an immigrant society, having an esteemed cultural background and belonging to the middle-class which enables them to travel regularly to Germany –, their narratives of identity differ significantly.

In their narratives, these women blend varyingly naturalizing ideas of descent and race with culturalizing topics fed by the experience of being different from their immigrating ancestors. Moreover, the narratives change due to specific experiences, family histories and historical situations. An example is the crisis in 2001, which triggered radical doubts about their identity in terms of belonging, leading to one woman describing herself as “a no-roots”. Finally, in dealing with their ambiguous narratives the question of adequate ethnographic representation arises.

**Re-enchanting Britain through a musical idealised multicultural past: ‘Al Andalus’ in the UK**

*Dr Marie-Pierre Gibert (Université Lyon 2)*

While 9/11 and 7/7 have brought academics, media and political actors to challenge the multicultural model of the British society and have led to the development of suspicious positions towards Muslims in the UK, the last decade has also witnessed a resurgence of discourses promoting “El-Andalus” (medieval Muslim Spain) as a model of tolerant and prosperous multicultural and multi-confessional life.

The aim of this paper is to explore how, in this context, civil society in general, and artists in particular, can be seen both as objects and subjects of this shift of perspective and discourses which articulate ‘roots’ and ‘mobilities’, ‘current cultural diversity’ and ‘past multicultural heritage’.

This paper will focus one particular case-study: a group of 4 UK-based musicians who are alternatively playing in two different musical formations, each formation promoting a “positive
multiculturalism” in a different way. On one hand, Fantazia, an 8-piece band, labelled as “21st century roots music from Algeria, via Hackney, East London, UK » (Fantazia’s myspace page), is playing with the perspective of contemporary rich multicultural encounters at the local level of the musicians’ current life, yet dwelling on their foreign “roots”. On the other hand, the El Andaluz Band promises to “take the audience on a wonderful journey around the southern shores of the Mediterranean, often beginning with a poetic and reflective Andalusian Nuba, then travelling on to the trance-like Sufi music of the Sahara » (El Andaluz Band’s myspace page), hence advocating for a more exotic, transnational and past-rooted image of multiculturalism.

**From routes to roots: pilgrimage to Stavridi in Himarë/Himara of Southern Albania**

*Dr Natasa Gregoric Bon (Scientific Research Centre SASA, Slovenia)*

By presenting practices and discourses of the emigrants coming from Himarë/Himara area, southern Albania, the paper explores ways in which they continuously constitute their sense of rootedness and belonging to their natal village. The focus is on the pilgrimage to Stavridi on the evening before the Dormition of the Theotokos, one of the most important Christian Orthodox religious feasts. The paper questions how emigrants who live in Greece and keep returning almost every year to their natal village in Himarë/Himara, constitute their claims of being ‘rooted’ to the place of their natal origin. In today’s shifting economic and political relations, the meaning of locality relates to a group’s sense of rootedness in a particular locale as well as to continuous movements and migrations. The pilgrimage to Stavridi is seen here as a metaphor of a route with its temporal and spatial dimensions related to the emigrant’s claims for roots.

**Being eradicated: anonymous semen donors and their imagined children**

*Dr Jennifer Speirs (University of Edinburgh)*

Genealogy is said to be second only to sex as a topic on the internet, and searching for relatives in the UK has been described as ‘the new gardening’, but in the infertility treatment field the claim about needing roots is often disputed. Profound disagreements have emerged between medical and legal professionals who support anonymity, and those who are personally involved, particularly donor-conceived people and their parents who campaign for access to identifying information about donors.

I shall describe the concept of roots as experienced by semen donors themselves and analyse what can be learned from men who were supposed to become ‘non-persons’. Not knowing the outcome of their donations, donors imagine ‘possible people’ who might search for them, and this would be welcome. However donors themselves are reluctant to initiate the search
for donor offspring whose genetic roots they are, because of perceived risks to existing social relationships.

**W075**

**Engaging resources: anthropological perspectives on the formation and contestation of natural resource environments**

Convenors: Dr Gisa Weszkalnys (University of Exeter), Dr Tanya Richardson (Wilfrid Laurier University)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Humanities Large Seminar Room 2

This workshop seeks to develop an anthropological perspective on people’s engagements with a range of different natural resource environments, including extraction and exploitation, management and entitlement, waste and conservation, expectation and violence. We aim to move across different scales, from the smallest entities (human bodies, animals, plants, etc.), to distinct practices of use and interference, to large organisations and global projects. Together they constitute natural resource environments – such as forests, deltas, rivers, or mines – as terrains of governance, protection, and contestation. This involves processes of naming, framing, and translating between different knowledges, and intense battles between residents, experts, and transnational institution, each enacting these environments in distinctive ways.

The participants in this workshop draw on the tools of ethnography, political ecology, STS, and history, whilst trying to understand how, as anthropologists, we can account for the formation of natural resources as a key site of contemporary cultural struggle.

**The elusive resources of Kitui, postscripts of a colonial crisis**

*Mr Maarten Onneweer (Leiden University)*

In the 1930s, driven by the world crisis and the need for export, the Kenyan colony’s agricultural officers reassessed the Kitui district’s resources for improvement schemes. In the districts first totalizing vision, Kitui’s soil, grazing, water and forests received new economic roles and was organizationally separated from the local inhabitants influence. While only few schemes successfully materialised, they did provoke a genre of narratives among the inhabitants in which Europeans fail to harness tremendous material wealth.

Present day development projects encounter similar narratives in which hills and springs – the sites of ‘natural’ resources like water and the imaginary red mercury – become a sanctuary of certain powers resisting extraction by elites. In what seems a Latourian logic turned feral,
these sites of ‘natural’ resources are known as “the culture” of the landscape. My presentation reconsiders the ‘natural’ of resources and the ‘cultural’ of opposition to development projects.

The paradox of environmental protection: denaturalizing the Scandinavian wolf through enhancement practices

Dr Annelie Sjölander Lindqvist

Through state-initiated policies enhancing a viable Scandinavian wolf population science and administration have broadened their interaction with nature. Whereas the wolf traditionally has been considered as wilderness specie, the modern environmental discourse on the fragility and scarcity of biodiversity has contributed to changed nature frontiers on behalf of the wolf. Through inventories and motion-tracking devices, wolf-inhabited lands have become arenas for engagement and practices endowing the wolf continued existence in the fauna. As a result of recovery actions, the wolf is denaturalized; no longer perceived as wild and remote a process of ‘culturification’ is fostered. Instead of being considered a property of nature, the wolf has become part of the social landscape. Based in the environmental conservation idiom, administrators’ and biological scientists’ activities blur the boundaries, conferring the wolf a ‘working animal’ position in human society. Extraneous to nature, the wolf has become a cultural property of economy and politics.

The political ecology of a marine introduced species

Dr Ståle Knudsen (University of Bergen)

While most marine introduced species have a clear, and often dramatic, negative impact upon ecosystems, economy and livelihoods, some attain high commercial importance. Such cases entail a management dilemma: should the species in question be managed as a resource or as a threat to biodiversity? This paper focuses on the Turkish management in the Black Sea of the introduced sea snail Rapana venosa. In fisheries management is has been considered a resource, but scientists are concerned about the supposedly harmful fishing practice (dredging) and about the dramatic change the sea snail brings to the benthic ecology and biodiversity. I try to untangle the political ecology of how these practices and discourses are played out against each other and ask what kind of ‘object’ is it to the various actors involved?

Not about water - local discourse and social dynamics around a small reservoir failure

Dr Irit Eguavoen (Center for Development Research (ZEF))

Taking household water as the entry point to write an ethnography on a rural agro-pastoral society in Northern Ghana (Nankane) proved to be a suitable central theme to investigate social stratification, property rights, knowledge fragmentation, livelihood diversification and political economy of poverty. The history of resource rights, the organization of resource allocation
since the 1970s, as well as the effect of missionary, state and development interventions on a particular small town and its people allow general insights to on-going processes of change and diversification. For water is omnipresent, it was taken as a matrix to document local perceptions, values, social dynamics, negotiations and conflict. The presentation intends to briefly outline the theoretical starting points of this work and to provide an example of a polyphone discourse around a small reservoir failure.

**Crisis what crisis? Seeing Africa like a mining company**

*Dr Sabine Luning (Leiden University)*

Currently, Canadian junior companies dominate gold mining exploration in West Africa. How do these companies try to persuade investors to put their money in Africa, a continent often associated with endemic crises? This paper describes discursive strategies deployed by junior companies to attract capital for ventures. It shows how patches of space in West Africa are framed as potential sites for investment, free of risk and full of promise. Definitions of risk – geological risk, country risk – operate as scalemakers, allowing companies to zoom in on promises and out on problems. Studying the social intricacies of these framing practices do not only require fieldwork at various sites (mining conferences in Canada, concessions in West Africa), but also expertise from different disciplines. The paper proposes how the articulation of research data from various places and types of expertise may facilitate the study of the international field of gold mining in West Africa.

**Things that matter: resource curse, production-sharing agreements, and the spectacle of FDI in post-Soviet Kazakhstan**

*Dr Saulesh Yessenova (University of Calgary)*

Oil is always prone to produce drama and spectacles: in exerting power and disguising abuse, oil exporters and importers have been routinely producing both. However, the most skillful of all in that business are those who control the flow of ‘black gold’ on the ground: oil multinational corporations. By installing secure industrial sites, they not only alter physical space; the imageries they create come to define the way the locality – its environment, culture, and society – are perceived from the outside; who the local actors are and how they should act upon the reconfigured realities. The assessment of industrial practice thus inevitably involves the unpacking of relations of power embedded in discourses on ‘development,’ ‘market economy,’ ‘resource curse,’ and ‘transparency,’ the essential tools of Western domination in the post-colonial era. In this paper, I try to reposition the oil multinationals in relation to those power-laden discourses and argue about whether they are conducive to ‘good governance’, and whether their goals and strategies are adequate for promoting sustainable development, market economy and democracy in post-Soviet Kazakhstan.
The wiseman and the government

Dr Pascal Rey (CNRS)

In Coastal Guinea, two opposing forms of resource managements exist: the traditional one and the legal one. Given the strong prevailing sense of community, the local situation cannot be understood with current tools. This paper presents research conducted by the Observatoire de Guinee Maritime (CNRS/IRD/Museum d’Histoire Naturelle de Paris) and by the author between 2003 and 2007. The research used an anthropological approach, focusing on an understanding of force ratios and their implications. In doing so, we can examine and assess the decision-making processes and local strategies regarding resource management within a communitarian context, where the modalities of control and limitation are placed under the authority of local powers. Simply focusing on studying “modalities”, however, will not provide any conclusive results, as such modalities are not explicitly and clearly defined in the local context. Instead, they are inscribed within the strategies of households, lineages, or the village. Only a study of all of these strategies together can provide us with the keys to a global understanding of Guinean land and resource management. Our analysis underlines that local authorities have a real consideration for the natural resource sustainability. This makes the limitations of administrative actions on a local level as well as the official ignorance regarding local practices all the more problematic. In a context where the Government does not have the capacity to ensure a local presence, it would be pragmatic to consider the local structure, which follows the same goal: the maintenance of resource sustainability. This implies reconsidering the common perception of the Guinean peasants as predators of their resources and in order to do that, anthropology can contribute a lot.

After neoliberalism? Environmental justice and the politics of natural resource management in Rafael Correa’s Ecuador

Dr Veronica Davidov (Maastricht University)

For decades indigenous actors and indigenous-campesino alliances in Ecuador have protested against environmental negligence endemic in an oil state interpolated into the IMF/World bank economic framework. Through their strategic use of global media, environmental devastation from oil extraction in Ecuador has become an iconic issue in the international public imagination of global injustices, epitomized as the “crisis in the Amazon” or “the Amazonian Chernobyl.” Rafael Correa, the president of Ecuador since 2007, has been internationally perceived as “pro-environment” and “tough” on oil companies, but has elicited domestic opposition for supporting strong pro-mining laws. This paper examines the effect of Ecuador’s shift from a neoliberal petrostate to a “newly progressive” state with a pro-mining agenda that is not (yet) internationally recognized as a “crisis” on the field of grassroots environmental
activism in Ecuador and on representational strategies deployed by indigenous and campesino advocates for environmental justice.

**A new semantics of nature: the extractive reserve as strategic power**

*Dr Manuela Tassan (University of Milano-Bicocca)*

Based on the anti-essentialist category of “identity of nature” (Escobar, 1999), the paper analyzes the implementation of the Reserva Extrativista Quilombo do Frechal (Maranhão, Brazil), peculiar model of environmental protection. The case-study shows how the constant confrontation between the local community and governmental institutions that controls the Reserve has involved the need for the former to relate to a new semantics of nature, articulated around key categories like ‘environment’, ‘preservation’ and ‘participatory management’. This discursively constructed political-managerial identity of nature, remains substantially autonomous in relation to the pragmatic identity of nature which is experienced through the incorporated subsistence practices. The very capacity to master actively the “language of the reserve” becomes a symbolic capital to be used strategically in the relations with authorities as well as in the political dynamics of the village. This perspective underlines not only the power asymmetries within the community, but also the importance of subjective forms of agency.

**Shared environments: animals, humans, trees (and machines) in natural protected areas**

*Prof Humberto Martins (CRIA-IUL)*

Based on an ongoing research (an interdisciplinary project in which anthropology dialogues with natural sciences and local knowledge[s]) in two natural protected areas in Portugal this communication will approach conflicts which emerge from different perspectives on the meaning and significance of protection, environment, landscape, agriculture, tourism and wildlife. In this spectrum of different (emic, etic, bioptic and abioptic) points of view, humans, animals and trees (as a metaphor for the non-animal elements of these socio-natural ecosystems) live in fragile alliances that are not only dependent of ethic (environmental and/or ecosystemic) values but also are representative of new and highly attractive economic opportunities. Moreover one must also consider different levels of agency. Local communities seem to ‘creatively’ resist while newcomers (more urban, more wildlife-concerned) arrive in search for relevant alternative ways of life. Equilibrium on what should be natural (and? Therefore? Human) protected areas is unstable and conflicts do not cease.

**Protected areas, sacred groves: renegotiating forest resources around the Comoé-Léraba reserve (Burkina Faso)**

*Dr Cristiano Lanzano (University of Torino/University of Genova)*
Following the trend imposed by neoliberal forms of rule, natural conservation is being reoriented towards strategies promoting the participation of populations and the integration of local knowledge: this has involved new (and controversial) interpretations of ritual practices and symbolic representations in terms of an alleged “sacred ecology”.

Drawing from my work around the Comoé-Léraba reserve (Burkina Faso), I will show how recent participatory approaches, supported by cooperation programs, have created a hybrid field where issues of conservation and touristic exploitation intertwine with the reevaluation of rites and cultural practices, such as the importance of sacred groves and shrines for Komono (Khi) villages.

This field has been the basis for reinforcing State control and creating a new ecological governmentality, but it is also a terrain of renegotiation of space, in a context where official and unofficial definitions of the forest and limitations of access to its resources continuously overlap.

**Reframing forests and identities in a Transylvanian village**

*Ms Simona Niculae (Central European University)*

The paper investigates the current changes of the relationship between people and the forests in a village in Transylvania, Romania. Deindustrialization, privatization of forests, liberalization of trade, rural tourism, and EU accession made people reconfigure their old bond and their dependency on the forests. Until recently miners and lumberjacks in state-owned extraction industry, they were part of groups of distinct values, identities and ethos. While rural tourism is increasingly seen as the path to follow nowadays, this reorientation involves an intense process – with multiple actors – of articulating new attitudes and various discourses on environment, traditions, nation. This study will look at this intricate process and how forests became the center of identity reconstruction, while the dramatic and long relationship with the mines was obliterated. Forests not only have new roles in a new ethos, but replaced mines in any link to the past, present or future.
Anthropological reflections on crisis and imagination: a field view

Convenors: Dr Eswarappa Kasi (University of Hyderabad), Dr Robin Oakley (Dalhousie University)

Fri 27th Aug, 11:30-13:00, 14:30-16:00
JHT1

Our panel aims to draw an analogy of the issues and perspectives which are related to crisis and imagination. These can be depicted by understanding anthropologist’s reflections and ideas, which emerge from their field view. This will facilitate us to get an empirical perceptive of the situation. Further this information would percolate up to facilitate our insights into a broader theoretical framework. Crises may be of many kinds and the way we (anthropologists) perceive them is different from the other human/biological sciences. Hence, field view is very important to address crisis and which will make us an imaginatory aspect of the situations. Here, further, diffusionary tendencies of the ideas would help us to depict imaginations of the people experienced and who deliver their solutions as well. Thus, anthropological reflections on the crisis situation and imagination would bring forth the idea of a field view to the wider audience of the discipline.

Crises in tribal women’s empowerment in Orissa, India

Mrs Carol Wrenn (NUIM)

This paper is based on field work conducted in Orissa, India from February – August 2010, focusing on the Santhal tribe. It analyses the experiences of Santhal women in terms of official policies of political empowerment within the context of the Maoist insurgency and environmental issues.

There are multiple crises on tribal political structures, including the 73rd Amendment to the Indian Constitution, (which includes a 33% reservation for women in local politics), the intensity of Maoist activities and subsequent state suppression, as well as environmental issues such as deforestation. There are also a number of top down development policies, which have questionable impact on improving the standard of living for these tribes, who still live at basic subsistence levels. My paper will analyse how Santhal communities, women in particular, are dealing with and addressing these multiple crises and will assess the impact of official “empowerment” policies.
Boundary maintenance and imagination in Indian anthropology and beyond

Mr Reddisekhara Yalamala (Dalhousie University)

Indian Anthropology is at a crossroads. The newer generation of low caste anthropologists are contesting for power and a voice in the academy. The training received is mainly based on foreign (European and North American) texts, and yet there is also a well established academic voice within the Indian academy that is not locally (nor often internationally) valued. International publications are often given more weight than local Indian top tier venues for example. In this paper, I examine intellectual boundary maintenance and the various anthropological imaginations that I have encountered as a low-caste anthropologist who has migrated for further training in North America. In the process of passing through different anthropological boundaries, I reflect on issues of boundary maintenance in contesting intellectual and historical imaginations within Anthropology itself in India and beyond.

The accelerated flâneur

Dr Patrick Laviolette (Tallinn University)

The contemporary manifestation of the flâneur can perhaps best be understood in our times through the rubric of the crisis of immediacy and therefore as an ‘accelerated flâneur’. Facilitated by postmodern architecture and globalisation anxieties as well as the modern ambition for heightened leisure and freedom from restraint, the physical imaginary now knows fewer bounds than ever. For attention to the actual social experience of modernity’s fascination with acceleration, one must move away from traditional theorists to consider the sociological impressionism of someone like Georg Simmel. In the background of most of his writings, Simmel was drawn to thinking about the effects and affects which result from the increasing pace of modern life, with an overall focus on the global shift from rural to metropolitan existence. This paper considers acceleration as it relates to the increased speed of the experiential in the realm of voluntary risk taking and adventurous recreation.

The peculiar anthropological imagination and the Heroic Poets

Dr Robin Oakley (Dalhousie University)

A key aspect of human societies through time and space is their interest and ability to comment, critique and reflect on their own and others cultures using what Radlov referred to as ‘rules of production’. Anthropology text books often note the origins of the social sciences to the Greeks, but what is seldom noted is that two thousand years during the so-called Heroic Age South India, Ireland and Wales, and the Middle East, in addition to Greece, there existed full time specialists, known then as poets and bards, who learned oral verse making technique to critically assess and sometimes challenge feudal rule. Some travelled with regular people,
and some a little of both. Many also offered a scathing critique of unjust rulers and reminded them that they were there to serve the society and not the other way around. The important contribution of this form of science of society is seldom acknowledged in North American and European anthropological writing and this omission reflects the imaginations, accepted histories, and intellectual standards in circulation within the academy. In this paper I argue that this contribution should be highlighted and promoted to enrich the discipline.

**Salwa Judum and cultural crisis among tribes of Bastar, Chhattisgarh, India**

*Dr Devesh Sahu (MAMTA Health Institute for Mother & Child), Mrs Ankita Arya (Guru Ghasidas Vishwavidyalaya)*

A consecutive incidence of violence and counter-violence of the Salwa Judum is destroying the traditional lives of indigenous peoples in entire Bastar division of Chhattisgarh, India. While the Naxalite had put an end to the severe harassment of the tribal people by forest and police officials, successfully resisted domination and oppression by the land and revenue inspectors, but this harmonious relationship of Naxalities with the local tribal communities has been broken due to conflicts of interest that have resulted into war between Naxalies and tribal communities which leaded to brutal human violence and crisis among tribe’s of Bastar division. The study attempts to present critical reflection upon crisis due to anti-Naxalite Salwa Judum campaign which violated the right to life and forced thousands of tribal people including women and children to migrate from their ancestral land to temporary tents and rehabilitation colonies.

**The feminist standpoint as an epistemological lens for empirical account of field: exploring the cognitive clarity about ‘gender’ in the research process**

*Mr Govind Dhaske (Indiana University), Ms Paulami De Sarkar (The Hope Foundation)*

The gendered reality has been one of the challenging aspects of the social research process, which has a direct bearing on the process, outcome and empirical nature of knowledge production process. The epistemological and ontological aspects of gender necessarily affect the methodological aspects about gender related research activities. For a more scientific and ethical field view, researchers need cognitive clarity and reflective faculties strategized for more accurate field accounts. Proposed paper explores the epistemological possibilities with feminist standpoint in enhancing the cognitive paradigm of research process about gender. It will explore the theory-practice continuum about gender and its field reality. While establishing a conceptual framework about gender and its epistemological, ontological and methodological knowledge sectors, this paper will attempt a reflective discourse on crisis and imagination and the phenomenal role gender theories can play within it. The paper is based on field insights of authors grounded in empirical research literature.
Public anthropology for a world in crisis

Convenors: Prof Sarah Pink (Loughborough University), Dr Simone Abram (Leeds Metropolitan University), Prof Halvard Vike (University of Oslo)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
John Hume Lecture Theatre 7

The idea that anthropologists can and should play a role as public intellectuals and activists has long-since been (and been debated as) part of the history of the discipline. Recently attention has been applied to this area of anthropological practice in a growing literature on the topic (as is also happening in a parallel way for Sociology). In this panel we explore how a contemporary public anthropology might be imagined, is already emerging, and is capable of making interventions outside academic contexts. We are interested in theoretically and methodologically informed case studies, position papers, critical and historical considerations. Contributions to this panel should examine questions of: how a public anthropology (or anthropologies) can operate in contemporary political, policy, cultural, social, (new) media and mobile contexts; and the implications of this.

The perils of public anthropology? Debating the Muhammad cartoon issue in neo-nationalist Scandinavia

Mr Peter Hervik (Aalborg University, Denmark)

Sanday has noted that anthropologists are remarkable good at description and theory, but remarkably absent in working for change. This has been the case with the non-public-engagement of Nordic anthropologists in the Muhammad cartoon issue and also seen through collegial advice not to use “upsetting” concepts such as neo-nationalism and neo-racism. Such examples are used to enter what should be an ongoing discussion of anthropology’s engagement in public issues and its contribution to society even if it is at the risk of what Borofsky called “subverting the narrow niched conversations of specialization.”

In this paper I will discuss a number of perils of public anthropology as they have come out in research engagement with the lopsided and simplified representation of ethnic and religious minorities in the Danish news media and discourses of neo-nationalism, neo-racism, populism, and Islamophobia. These discourses are growing out of the intimate relationship between the Danish field of journalism and the field of politics, which again fosters and frames popular consciousness. I will also argue that public anthropology is an obligation not to be confused with publicity of research findings but to engage seriously as individuals and departments through research projects and investing expertise in public issues, for instance, to combat
discrimination, deprivation, intolerance, political manipulation, inequalities and by using the special strengths and creativities of anthropology that may serve to enlarge the public sphere.

**Artists, politicians, academics and a local newspaper in competition for definitions**

*Dr Ina Dietzsch (Durham University)*

Informed by reflexive anthropology, STS and theoretical reflections on ethnodrama the paper will develop an approach to publics arising in participatory action research. As example serves a collaboratory project in a shrinking city in East Germany which appeared as a public battlefield of several interest groups competing for intellectual authority. The prominent agents all draw on distinct kinds of expertise which are constrained by the logic of knowledge production inherent to their particular institutional background; they aim at exercising power over others and are meant to be utilised in other (artistic, academic, political) contexts. The paper will discuss how in this setting anthropology still can ‘involve the non-professionals’ and ‘humanise the academic expert’ (Boyer). The preliminary answer is to take into account an always changing anthropological object, not to expect a bidirectional dialogue between consensual partners and to perform research within a complex and unstable network of different public agencements.

**For an AnthroPoArt: about audio-visual experimentation as a form of political engagement**

*Dr Paolo Favero (Lisbon University Institute (IUL))*

Based upon reflections on the experimentation with audio-visuals as instruments for communicating a politically sensible anthropological knowledge to wider audiences (what I label as AnthroPoArt), this paper explores anthropology’s changing notions of engagement. Starting with the assumption that anthropologists should aim at crossing the various gaps that separate them from wider audiences (hence being able to communicate their knowledge back into their wider social habitats) and often from their interlocutors in the field too, this paper will attempt at questioning what role such attempts may have epistemologically, i.e. in terms of our own understanding of the knowledge we produce about our fields and about anthropology at large, as well as ethically/politically.

What different entries to anthropological knowledge can we get by explicitly generating projects aimed at engaging with wider audiences? In what way can we envision this as a constitutive part of our careers? Can we get our interlocutors closer with such products? And also, can images and sounds really open up the field to sensorial and evocative spaces able to better include wider audiences? What consequences may such kind of work have on our relation to our interlocutors in the field? Do such experiments contribute in subverting anthropology’s colonial heritage?
Performative formations: engendering art and anthropology in a Delhi gallery

Dr Anna Laine (Dalarna University, Sweden)

This presentation reflects on an exhibition, staged in Delhi during March 2009. The exhibition was situated in the overlap between art and anthropology. Using various materials such as text and video, it investigated how the use of visual/practice based methods and presentations affect the production of anthropological knowledge. The project involved two artists and myself (in the role of both artist and anthropologist). The initiative grew from our shared interest in making the patterns in the context of the kolam practices in South India. The two year process leading up to the exhibition raised a number of differences in terms of anthropological/artistic understanding, which were explored and discussed in relation to the common ground otherwise established between us. In the gallery, the completed art works presented these explorations through out three diverse but deliberately coordinated and site-specific ways of aesthetic expression.

Issues of power were foregrounded by bringing together a self-taught South Indian artist defined as a maker of craft and excluded from her local art scene; a Swedish artist trained and acknowledged in the Western institutionalized art scene; and a Swedish anthropologist-artist straddling the borders between social and artistic research. Additionally, we were all women and by some expected to belong to a shared category of female identity. Delhi was chosen for the exhibition as it was an unfamiliar place to all of the participants. We attempted to engender a contact zone, a third space, in the gallery, where preconceived categories could be de- and re-constructed on equal terms.

From account to narrative: Quranic school in Damascus as a case study for visual inter-actions in public anthropology

Mr Massimiliano Fusari

Following on Gilles Peress’ work, my research, as both professional photographer and academic researcher, aims at debating what public anthropology might be, as well as how the versatility of photojournalism could be implemented.

The starting point sits on Eisenstein’s legacy on montage as a process not limited to cinema, but to all narrative techniques regardless of the medium used. Relying on my professional background, I will re-assess Eisenstein’s concepts of vertical and horizontal editing in photography, and then re-articulate keywords such as anthropology, audience, medium and meanings codification, analysis and interpretation accordingly.

I intend to foster my perspective on PA as a field of inter-actions where re-negotiations of hybrid theoretically and methodologically informed perspectives occur together with new ways of looking at closed disciplines. Can we compare audiences of visual narratives by
anthropologists to those by visual artists? Hence, the call for a public anthropology with reference to narrative techniques.

**Applied anthropology: a viable career path?**

*Dr Roger Ballard (Centre for Applied South Asian Studies)*

As an anthropologically trained analyst of developments within UK South Asian ethnic colonies during the forty years, on the basis of which I have regularly sought to comment on the challenges to social policy precipitated by the introduction of new dimensions of plurality into the established social order, my career as an ‘applied anthropologist’ has been distinctly chequered.

Never having held an appointment in a Department of Anthropology, I took early retirement from my post in a Department of Religions and Theology in 2002. Since then I have reinvented myself as a Consultant Anthropologist, earning my living by preparing expert reports for use in legal proceedings involving South Asian litigants. In that role I receive a constant flow of ethnographic data in the form of briefs from solicitors; yet more insights arise as my reports are reduced as grist to the mill in the adversarial (and deeply insular) processes of English Law.

Business is booming – as is my capacity to produce academic commentaries on plurality and its consequences.

But does this mean that there is a prospect of neophytes following in my footsteps? I doubt it. Now that community cohesion and anti-terrorism have become the touchstones of social policy, public policy identifies ethnic plurality as a problem to be eliminated, rather than as a de facto reality. Even more seriously, there is still no viable means by means whereby neophytes can access the ethnographic database, or the theoretical and conceptual perspectives which are a prerequisite for effective professional practice.

**Volunteers and poor: community health workers in informal settlements in Nairobi**

*Dr Monica Bonaccorso (Goldsmiths College, University of London)*

“65% of the Kenyan population lives in informal settlements, like rats, scrounging for food”

The Daily Nation

This paper presents work in progress from ‘With The Public in Mind’, a research project funded by the Wellcome Trust (2007-2011). The paper focuses on the work of community health workers (CHWs) who are conceptualised by international governmental and non-governmental organisations as highly motivated ‘volunteers’. As volunteers, they are unemployed, poor, suffer ill health and live in unsanitary conditions, yet they (knowingly and unknowingly) end up delivering major programmes on HIV/AIDS, TB and Malaria. Their work is crucial for the communities that under enormous constraints, and often fortuitous circumstances, receive some help. Their work is even more crucial for the governmental and
non-governmental organisations engaging them. In order to hold on to their voluntary posts, CHWs must produce data which in turn account for the success of the programme itself. In other words CHWs play a pivotal role: they secure the well-paid jobs of those sitting in the offices by contributing to building the data that regenerates multi-million dollars grants. What is the role of public anthropology when faced with an example of rights that apply to one set of people only and exclude the other?

**Working for change from within: applied anthropology in the Basque Country**

*Dr Margaret Bullen (University of the Basque Country, Donostia-San Sebastián)*

This paper proposes to examine the experience of applied anthropology in the Basque Country, a region fraught with social and political crisis, but at the same time a forward looking, fast moving society which invests in innovation and change. In the Basque context, anthropology has enjoyed a public profile through the figures of ethnographers, archeologists and only latterly social anthropologists, which has meant that anthropology has been associated with caves and skulls in the past and led to a distortion of the potential contribution of social anthropologists in the public eye. At the same time, the concern with culture at the core of the disputed Basque identity has meant that the anthropological community has not been invisible, but openly consulted by the media on sociocultural issues. Finally, the “entrepreneurial spirit” encouraged by modern Basque society and manifest in different initiatives promoted by public institutions as well as the academy, has enabled the emergence of an applied anthropology in the Basque public sphere. Through case studies of projects undertaken by the spin-off applied anthropology consultancy, Farapi, this paper proposes an examination of the interchange of cultural and political discourses in the name of public interest, the margin for manouevre in working for the administration and the possibilities or limitations of contributing to social change.
Anthropology of categories in peace and conflict

Convenors: Mrs Regine Penitsch (Max Planck Institute for Social Anthropology), Miss Barbara Karatsioli (EHESS)

Fri 27th Aug, 11:30-13:00, 14:30-16:00
Arts Classhall B

Processes of “naming” often account for shifts in relations and locations of power. An anthropology of “categories” hierarchically deployed to define ‘epochs’ of peace and conflict or related notions (e.g. friend from foe) proposes to look critically at the emergence and longevity of “categories” and their negotiation in situations of “conflict” or/and “peace”. The meanings within and around these categories are saturated by deeper sociality, by thick webs of social relationships and connections. The most powerful naming of categories often takes place in distant time and space from the actual setting.

In order to make visible the deep sociality of terms weighted with such power it helps to keep in mind that, first, different actors have specific power over defining and using categories. Second, in power games and processes of inclusion and exclusion access to resources is decided through connections to these categories. Third, an individual’s subjectivation to categories accounts for the singular uses of categories; an actor can be simultaneously forced into a category and allowed creative potential within that process.

The shift of the scale of observation may help to better illuminate the greyness of the otherwise assumed black and white processes of “conflict” and “peace”, or the emerging power of “category” and its evolution. As such, the anthropologist is in the most privileged position. We challenge you to use this position and critically ‘anthropologise’ the uses and effects of these categories. What is the relevance of such classification, and for whom? And who loses from such categorization?

Discussant: Bruce Kapferer

The ‘Arabs versus African’ dichotomy in the Darfur conflict

Mrs Regine Penitsch (Max Planck Institute for Social Anthropology)

The international media presents the conflict in Darfur as one between the Sudanese government backed by Arab militias on one side, and African insurgents on the other. In this paper I argue that the “Arabs versus Africans” explanation is a simplification, but there are reasons why it exists. I show the historical emergence of this dichotomy and argue that this polarization of identities is not a root cause but an outcome of the conflict in Darfur.
demonstrate that it can be upheld only by concealing crucial facts that do not fit the dichotomy. These omissions in the narrative about the Darfur conflict serve political elites involved in the civil war as instruments in complex power struggles. My aim with the disentanglement of the Arab-African-dichotomy may support a better understanding of the needs, motivations and aims of the different actors involved in the conflict and its ongoing dynamics.

Communal categories, normative ethnicity and the peace process in Ireland

Dr Andrew Finlay (Trinity College, Dublin)

This paper traces the development of binary system of communal categories during the peace process in Northern Ireland, focusing on the idea that ‘autochthones’ must belong to one or other of the two communities specified in the peace agreement reached on Good Friday 1998. The rationale underpinning this ‘normative ethnicity’ is explored in three interlinked government programmes: the 1991 census, equality legislation and successive consultations regarding the possibility of a Bill of Rights for Northern Ireland. The data are discussed in relation to broader debates about conflict management, the state and governmentality.

The nation: a category for peace or only for conflict?

Miss Barbara Karatsioli (EHESS)

Based on a research in Cyprus this paper explores the role of the nation in conflict and peace processes. Does peace need the nation as much as conflict did? Does peacebuilding redefine the nation and the state?

For the last two centuries the nation is the category that makes the state. The coexistence of nations in a state has often proven to be a major cause for conflict. The Republic of Cyprus constituted in 1960 is an impressive exemple of the failure of coexistence of two national groups in one state. In 1963, only three years after its constitution, the Turkish Cypriot community had withdrawn already from the republic. Since that date, the Republic of Cyprus has only represented Greek Cypriots. In 1983, nine years after the Turkish military intervention and the subsequent partition of the island, the Turkish Cypriots have proclaimed in the north part of Cyprus the “Turkish Republic of Northern Cyprus”, a state without international recognition.

Efforts have been made since the partition to re-unite the island but it not until the 1990s that a bicommmunal movement sees the day. The impossible category of the “Cypriot” now finds its claimants amongst Greek and Turkish Cypriots.

The study of the individuals’ subjectivation to these new and old determinations of the category helps explore the viability and changes in the category though peace and conflict as well as the possibility for a viable “state of the nation”.

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**Legitimacy as an indicator of peace?**

*Ms Friederike Stahlmann*

Based on field research in Bamyan/Afghanistan, the paper discusses constructions of legitimacy concerning the administration of justice as an indicator of peace. The now officially peaceful province of Bamyan, whose political order has been characterised by many regime changes as well as various violent local and regional conflicts in the last decades, provides a rich setting to question official categorisations of various forms of war and peace, and their construction through a qualitative analysis of their indicators. This paper will do so by tracing strands of legitimacy found in practices of dispute parties concerning the current, pluralistic administration of dispute management, and their relation to past and current constellations of public power. While legitimacy of the administration of justice is usually treated as a feature of peace, this analysis will challenge this assertion and hence one of the qualitative indicators used to draw lines between war and peace.

**Youth and identity during election time in Burundi**

*Ms Lidewyde Berckmoes (VU University)*

This paper aims to explore how various identity categories lose or gain meaning and are employed in youth’s daily lives before and during Burundi’s 2010 elections. From the international community’s perspective the 2010 election process in Burundi is an important next step in Burundi’s transition to a (stable) democracy at peace. For Burundians the elections provide momentum for a reassessment of existing and emerging social categories (including those based upon ethnicity, regionalism etcetera). Young people especially are challenged by their surroundings to rethink the definitions of friend and foe, winner and loser through such categories. How do young people deal with these challenges, and build upon, negotiate the meaning of, or create new identity categories?

The paper is based on ongoing fieldwork (2007, 2009, 2010) with youth in Bujumbura’s northern quarters – a primary battle ground in the past war and (still) important backyard for politicians.

**Shifting categories of victims and perpetrators in the politics of memory in Mexico**

*Ms Sylvia Karl (Philipps-University of Marburg)*

The paper will focus on the shifting categorization processes within the post-conflict situation in Mexico in the context of the clarification of crimes against humanity, especially of enforced disappearance after the Dirty-War past of the 1970s. The present politics of memory in Mexico led to a dispute not only within the complex field of the perpetrators of past violence but also
among different categories of victims of enforced disappearance, establishing new categories of victimized victims or victims that are now considered also symbolic perpetrators by other victims due to access to negotiation and power. The paper will discuss different aspects of re-categorization processes and how these lead to new conflicts within the so called transitional justice field.

New Nepal? Encountering post-conflict

*Ms Kathryn Hohman (SOAS)*

Nepal: a word that conjures up images of snow-capped mountains and Himalayan culture - ‘Shangri-La’, a ‘zone of peace’, a country quietly living post-conflict. But for whom are these images circulated? And, for today’s discussion, for whom is the term ‘post-conflict’ useful? In this paper I will illustrate that the term ‘post-conflict’, and the political ideology surrounding it, borders on fallacy in Nepal, potentially damaging larger processes of social negotiation. What is ‘post-conflict’? What defines it? What are its limits? Can we ever truly reach a pure state of ‘post-conflict’? And, what gains appear once a state of ‘post-conflict’ is reached? Is ‘post-conflict’ merely part of the vocabulary mobilized in the process of modernization to ‘remake’ societies, to re-tell the (hi)story of the present?

Concepts of peace in a post-conflict period, Sudan 2009

*Mrs Margret Otto (Fernuniversität Hagen)*

The subject of my paper is the meaning and potential of an individual understanding of peace amongst people in a post-conflict period. The research is based on qualitative interviews with Sudanese citizens in March 2009.

There are lots of political standpoints on how to conceptualize peace when war comes to an end. However, in my paper I look at the potentials and priorities that people in a postconflict society see themselves. Usually personal conceptions of peace are linked to personal experiences and expectations and to accepted social norms and traditions. Peace in this understanding is an individual and personal concept. When individuals talk about peace, it often appears as a category which looks into the future, it is a vision of the own life and the life of the community. Personal experiences are always part of it. Nevertheless the idea that the peaceful development of a society and its politics is linked to specific components, which are global and therefore universal, can offer a path into a deeper understanding of concepts of peace.
Elite groups, crisis and imagination

Convenors: Ms Kerstin B Andersson (University of Gothenburg), Dr Mattia Fumanti (University of St Andrews)

Fri 27th Aug, 11:30-13:00, 14:30-16:00
Rowan Room 221

‘History’, Pareto argued, ‘is the graveyard of aristocracies’. In the midst of a series of unprecedented global crises, the old social and political orders appear to be on the retreat, swept aside by the reconfiguration of the world we live in at personal, political and moral level. Or so it seems. Of course Pareto- and later on Gramsci- knew too well that the emergence of a new social order, and more often the preservation of the old, relied on the problematic of double-sidedness, to a contested relation of political consciousness and moral passion between the elites and people that cannot be taken for granted but has to be cultivated deliberately in times of radical change. ‘Imaginative acts’ are key to the elites strategies for change and/or preservation of the status quo in times of crisis.

The convenors of this workshop invite papers that explore the practices and histories of specific elite groups, focusing in particular on elite responses to crisis through “imaginative” acts. How do elite groups respond to crisis? Which “imaginative” acts are elites integral to and what expressions do they take? In what ways do elite groups attempt to understand, reintegrate and create alternatives to crisis? How does an increasing globalisation, changes in forms of communication and means for intellectual activity affect elite groups and crises?

Maison du Brésil: a student house for the brazilian elites in Paris

Dr Ceres Brum (Universidade Federal de Santa Maria)

This paper proposal presents some reflections on the Maison du Brésil. My aim is to analyze the meanings that characterize it as a Brazilian territory in Paris, as a temporary residence for brazilian elite researchers. It looks at the international circulation of students and researchers who live there and have an educational experience of multiple dimensions, while experiencing deterritorializing identities and there consequences in a residential space that is simultaneously public and private. Based on documentary analyzis and ethnographical fieldworks, I present some aspects of its history and daily life, specialy how the brazilianness is used to support the elite crisis of identities. I will focus on the “uses and abuses” of the nation and of the region, to analyze the particularities of established mediation of living in the Maison du Brésil, to the education and international insertion of some researchers.
The fragility of the elite: on the double-binds of higher education in Beijing

Mrs Susanne Bregnbæk (University of Copenhagen)

At Chinese elite universities instances of suicide are common. This paper seeks to explore the existential tensions that are tied to coming of age under the One Child Policy, which was introduced by Deng Xiao Ping in 1978. This entailed creating an elite of talented individuals who could lead China into the first world. This paper intends to bring together the perspective of individual lives in crisis and the public realm struggling to reconcile Confucian values with ideas of development and progress. The paper argues that elite university students to some extent face a double bind, as they try to live up to the imperative of filial piety, in the form of respecting their parents as well as teachers and the state: while simultaneously seeking to appropriate ideals of becoming self-actualized and to realize their inner potential. The notion of double-binds is seen as tied to moral quandaries that are part of the human condition.

Elite power: in defence

Dr Tijo Salverda (University of Amsterdam)

The Franco-Mauritians, the white elite of the island Mauritius, established a strong position in the colonial times through their involvement in the sugar industry but have since faced numerous challenges to their elite position. They have a history of dealing with change and crises of decline and I have come to realise by closely analysing changes and elite reactions that for a better theoretical understanding of elite power we have to take into consideration that elites often do not initiate power struggles but apply their power ‘defensively’ in order to preserve their position. In the analysis of ‘defensive’ power, moreover, the elites’ perceptions and imaginations of ‘threats’ require special attention: the Franco-Mauritian case shows that elites tend to imagine the slightest change as targeting at them and respond accordingly. The elites’ imaginations and perceptions then determine their ‘defensive’ use of power and, consequently, influence the outcome of crises.

Imagination, crisis and narratives among Colombian officers: citizenship and history among the military elites

Dr Ana Maria Forero Angel (University of Cambridge, UK)

In Colombia the National Army fulfils its duty in the fragmented national territory. The existence of alternative sovereignties forces the Official Army to establish alliances with the local powers, weakening its constitutional identity: a military cohesive body in charge of the defence of the citizens. It is to say that the officers, the military elite, invent the tradition, invent the history of the institution in order to maintain the ideal compactness in a context that could be defined as a permanent exception state. The discourses of the Colombian officers, not only
permit the survival of the Army but define the characteristics of the nation, the characteristics of the citizens. In their discourses the officers not only establish the mythical origins of the institution, the foundational heroes, the symbolic repertoire; they also define the meaning of Colombia, they define who the Colombian is, and who is the internal enemy. More in detail I will talk about: the foundational myths, the heroes that constitute the epistemological corpus of the Colombian army, the characteristics of the State Nation present in this corpus and the definition of citizenship derived of this ‘picture of world’ (Wittgenstein, 2003).

**Imaginative acts and the Kolkata elite**

*Ms Kerstin B Andersson (University of Gothenburg)*

Examining some historical cases this paper will discuss the imaginative acts used by elite groups in Kolkata in times of crisis, change and transformation. The Kolkata intellectuals have played a key role in social, political and cultural processes in Bengal and they have been exposed to recurrent and significant events, social conflicts formed in historical processes, external forces and micro-processes of social existence, turning the social arena into a contested terrain of meaning. The responses to those events have been various and dispersed. The imaginative acts and practices, formed in symbiosis with diverse forces, include dynamic and plural forms. Particular events take different expressions at specific points in time and space, producing different meanings and rich ambiguities. I will suggest that the imaginative acts used by the Kolkata intellectuals might be described as a rhizomic dynamic, “series of discontinuous potentials whose direction and speed vary unpredictably from moment to moment”.

**The structure of informal authority in Danish alternative community Christiania**

*Mr Linas Svolkinas (Vilnius University)*

In 1971 antiauthoritarian movements occupied an abandoned Danish military base in the center of Copenhagen and established so called alternative community Christiania. Christianites experienced their social lives in a context of a perpetual crisis situation. 40 years of conflict with the state authorities only have managed to produce multiple unsuccessful attempts to reach a legal settlement (the last one – the normalization law adopted in 2004). Hereby I am presenting and discussing an ethnographic case that will demonstrate how Christiania community first timer settlers operate as figures of informal but legitimate authority (local elite). I suggest that community old timers’ imaginative acts have a necessary capacity to bridge abstract alternative ideals with concrete everyday realities. At the same time, these practices strengthen the internal rift between community new comers and old timers and the local political game in practice is about how to avoid conflicts.
W081

Crisis, pain and wellbeing: the imagining and bearing of refugee/migrants social, moral and existential crisis

Convenors: Dr Anne Sigfrid Grønseth (University College of Lillehammer), Dr Janus Oomen (University of Amsterdam)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Arts Classhall D

This session is to shed light on how we can critically examine, explore and imagine the millions of refugee and migrants in the world who experience crisis of war, torture, starvation, epidemiology, unemployment, exploitation, prejudicial treatment and social marginalisation that disturb and rupture everyday life. We hold that migration alone does not lead to poor health. Rather it is a number of circumstances such as employment status, housing conditions, traumatic events and existential humiliation before, during or after dislocation and resettlement that lead to distress and reduced health. Departing from studies of refugee/migrant illness, pain, wellbeing and success we invite papers to discuss how these experiences link to issues of identity, cosmology, solidarity, morality and existentialism. We call for papers that highlight on the one side how refugee/migrants themselves experience distinct crisis – and on the other side how the receiving (majority/native) population imagine, perceive and describe the crisis – all linked to shifting moments and contexts as well as to various pains, feelings, meanings and social relations.

Discussants: Andrew Dawson and Annemiek Richters

Health, illness and crisis from perspective of Polish female migrants

Dr Izabella Main (Adam Mickiewicz University, Poznan)

Migration leads to a redefinition of strategies, practices and beliefs about body, health and medicine. In this paper I would like to present preliminary results of my research project concerning the impact of migration upon individual and social attitudes towards illness, distress and well-being. The fieldwork (in progress) has been conducted among Polish female migrants in London, Barcelona and Berlin. Main research questions are what strategies and practices are used to deal with illness and reduced health in a situation of the changed locality, how beliefs concerning health and body are questioned and negotiated in intercultural contact. Changes of social and cultural context lead to redefinition of support circle of family and friends that might lead to temporal (and sometimes permanent) crisis. In response, new support networks are sometimes generated to deal with a situation of existential and social crisis resulting from migration.
Remembering in Bosnian diaspora: from individual grief to shared history

Dr Laura Huttunen (University of Tampere)

The dissolution of Yugoslavia, accompanied by the war in Bosnia-Herzegovina between 1992 and 1995 meant enormous personal and collective losses for most, if not all Bosnians. In Western countries where large part of the Bosnian refugee population is living, there is a tendency to individualize and psychologize refugees’ experiences, to understand them as individual ‘trauma’ cut off from the social and political context of their flight. In this paper, based on multi-sited fieldwork between Finland and Bosnia-Herzegovina, I will present a case study, a Bosnian man attending psycho-therapy in Finland, and his attempts to speak about his grievances for larger audiences, beyond the privacy of therapy sessions. I suggest that addressing meaningfully his current predicament calls for addressing layers of history, as well as questions of morality and accountability. This singular case will have implications for considering refugees’ predicament in more general sense.

The medical examiner and the asylum seeker

Dr Janus Oomen (University of Amsterdam)

This paper discusses the medical constituent in the support of the asylum request. Medical reports in connection with asylum applications have become quite common in European resettlement countries. The medical professional approach links to issues of identity, solidarity, morality and the application of medical rights as put forward by the Istanbul Protocol (2002; paragraph 67). We reflect on the medical ethical duty to monitor and speak out as experienced by the Medical Examination Group of Amnesty International (Netherlands). The question is what roles medical practitioners could and should play in case asylum claims are rejected without appropriate medical evaluations. What are the medico-legal and ethical obligations? How should the reports be written in accordance with the Istanbul Protocol and by whom? Should the attending physicians be competent or are there to be specialised independent non-governmental medical examiners?

Anticipated stigma and social position within the Haitian-American community

Dr Jeannine Coreil (University of Miami)

Haitian immigrants to the United States face complex public identities associated with infectious diseases, poverty, discrimination and related stereotypes. These identities influence social reactions to stigmatized diseases such as tuberculosis. However, anticipated stigma may vary according to one’s social position within the immigrant community. This paper reports findings of a cultural epidemiologic study of TB-related stigma expectations in three South Florida comparison groups: persons of Haitian origin diagnosed with latent TB, non-affected
members of the Haitian community, and health care providers who work with Haitian patients. Differences in degree and components of anticipated stigma across groups are described using ethnographic and survey data. Non-affected community members and health care providers report higher anticipated stigma than do patients themselves, and the dimensions of TB stigma also vary across groups. Alternative explanations for these differences are discussed in terms of the implications for stigma theory and health policy.

**Tamil refugees in low status ‘dirty work’: challenging identity and solidarity**

*Dr Anne Sigfrid Grønseth (University College of Lillehammer)*

This paper focuses on how Tamil refugees in Norway experience crisis in identity and sense of community and belonging. Departing from a study of Tamil refugee’s illness and wellbeing issues of identity, solidarity, and morality related to work emerge. Data from ethnographic fieldwork among Tamils in northern-Norway and the capitol of Oslo illustrate how Tamils in Norway are admitted almost exclusively into low status “dirty work”. The paper presents a case illustrating how Tamils experience work as exploitive and stigmatizing, but also a modicum of security and opportunity for re-creating individual and group identity and projects. The paper suggests how Tamils, and other migrant groups in Norway, can be seen to experience a crisis in experiences of existential and social belonging and identity that can stimulate features of fundamentalism.

**The politics of suffering: asylum-seeking children and the crisis of asylum**

*Prof Marita Eastmond (School of Global Studies/Nordic School of Public Health)*

The welfare of asylum-seeking children in the shrinking space of asylum has been a topic of intense political debate in Sweden in recent years. The issue is framed by the tension between immigration and asylum policy on the one hand and human rights conventions such as CRC on the other. The case of children who develop severe devitalisation as they fear deportation have raised particular political and scientific controversy, in the absence of a recognised diagnosis and without parallel cases in other receiving countries. The issue has spurred images of refugee children as vulnerable victims, but also raised questions about the authenticity of their suffering. The issue forms part of a wider problematic of changing terms of asylum in Europe today. Ill health is a expression of, as well as an imaginative resource in, a situation of severely limited options.
“A future for the children, that is what you wish the most”: the impact of intergenerational dynamics and crises on refugees’ societal inclusion and senses of well-being

Mrs Birgitte Romme Larsen (University of Copenhagen)

The proposed paper investigates the everyday settlement processes of newly arrived UN quota-refugee families living in rural areas in Denmark. Based on ethnographic cases the paper will explore the refugee parents’ dreams, understandings, strategies and crises of well-being. It does so by enquiring into the processes by which the parents seek to create a sense of belonging and the ways in which they pursue life coherence and a positive outlook to the future within the Danish surroundings. It is argued that the refugee parents largely experience and comprehend their strives for a better future through an intergenerational rationale causing them to assess the family’s social mobility – and the success of the entire migration act as such – in terms of what the future promises for their children rather than for themselves. The paper demonstrates that intergenerational dynamics and crises form a crucial relational and temporal factor with regard to both existential well-being and aspirations for social integration into Danish society.

Pakistani diaspora and the quest for wellbeing

Post.doc Mikkel Rytter (Aarhus University)

Pakistani migrant families in Denmark have achieved levels of material prosperity, economic security and social mobility that the first generation could only dream of before they left Pakistan. They have fulfilled the promises of development and progress inherent in grand narratives of migration and modernity. However, the apparent success has also created disappointment and disillusion. Pakistanis currently go through a specific ‘crisis of success’ that affects the moral order of family relations and household organisation. The well-educated independent second generation often challenge and redefine basic ideas of what it means to be and do family. This happens within a Danish context where national policies and legal measures have been introduced to rearrange the organisation and intimacies of Muslim immigrant families in the name of ‘integration’.

This paper discusses how Pakistani migrants cope with various kinds of afflictions by consulting Islamic healers in both Denmark and Pakistan. The quest for wellbeing is not only related to pains and suffering of ‘the individual body’ but also to ongoing transformations of ‘the social body’ of family and kinship relations.
Some are more human than others? Humanitarian aid, human rights, and health care for undocumented migrants in Germany

Ms Susann Huschke (Freie Universität Berlin)

This paper analyses unequal structures of health care in Germany, grappling with the question: “If access to health care is considered a human right, who is considered human enough to have that right?” (Farmer 2005: 206). Based on my field work with undocumented Latino migrants and care givers in Berlin, I state a trend in German national and local politics to favor “humanitarian aid” over the human right to equal access to health care. NGOs establish parallel structures of health care for undocumented migrants, supported by policy makers. These structures, however, can only provide selective treatment, as I will show, and reinforce a stratified system of care based on the notion of who is “human enough” to receive full medical treatment – and who is not. Within this system, undocumented migrants are perceived and constructed as undeserving patients, thereby a “limited and limiting notion of humanity” (Ticktin 2006: 42) is promoted.

Pishtacos: fat-stealing murderers and structural Inequalities among rural and low income migrants in Peru

Dr Ernesto Vasquez del Aguila (University College Dublin, Ireland)

This paper analyzes social images and narratives about pishtacos (fat-stealing murderers) among rural and low income migrants Peru. Through the analysis of archival data from colonial times to current media news and migrants’ discourses, this paper shows the use of “mythical” everyday narratives among marginalized people as a strategy for social cohesion, solidarity and resistance. It discusses the relationship between “magic” narratives and indigenous suffering; the cultural creation of murderers and victims; and the meanings attached to the indigenous body and its marginalisation in the Andean region. This paper shows how myths and rumors have the power of everyday social interactions, and despite their lack of “veracity”, they offer invaluable sources to understand the world the way the storytellers do. Myths such as the pishtaco are alternative ways of oppressed people exercising resistance in the face of symbolic and structural exclusion.
W082
The state in the history of world anthropologies: disciplinary imaginaries at critical moments [AAA CWA panel]

Convenors: Dr Chandana Mathur (National University of Ireland, Maynooth), Dr Ida Susser (CUNY)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
John Hume Lecture Theatre 3

The powerful critique of mainstream anthropology offered by the recent world anthropologies discussion and its attempt to construct an “anthropology of anthropology” seems to offer an opportune moment to revisit the debates regarding the relationship between anthropology and colonialism. Insofar as this is something of a stocktaking exercise, we think it is especially fitting at a gathering of European anthropologists to solicit papers that will address not only the influences of colonial processes on classical anthropology, but are also concerned with peripheral anthropological traditions and their often different, and sometimes non-existent, relationship with crises of statehood in European history.

We are interested also in papers that seek to explore anthropological practices and theory-making in the postcolonial world, looking, for instance, at the burdens placed on the discipline by the imperatives of nation-building in newly independent states. Anthropology’s “long twentieth century” has played out under the auspices of an extraordinary variety of state forms, from the institutionalised communisms of Eastern Europe to the apartheid systems of Southern Africa to the still established neo-colonial forms of domination in key oil-producing states. We are hoping for papers that will investigate the career of the discipline in these varied contexts. Living in a unipolar world constantly at war with non-state actors, we would also welcome papers that ponder the question of how the discipline is faring in the present context, papers engaging with, for example, the anthropology embedded with U.S. troops in Afghanistan or the ethnographic market research favoured by global corporations.

Chair: Talal Asad

Discussant: Michal Buchowski
Peripheral people at the centre of the discipline: Polish anthropologists at the beginning of the long twentieth century

Dr Grazyna Kubica-Heller (Jagiellonian University)

The history of world anthropologies should also tackle the problem of scholars who came from marginal places and took part in the activities of centres. I would like to present three Poles: Bronislaw Malinowski, Maria Czaplicka and Jan Czekanowski. One of them, Malinowski became one of the discipline’s founding fathers, the second, Czaplicka – a victim of the model of professionalization of anthropology then, the third, Czekanowski came back to Poland and became a renown physical anthropologist.

I would like to depict their ambivalent position in the colonial structure and the positive effect of that ambivalence for their fieldworks. Another problems concerns their political profile as members of a nation without state. It was especially important as they carried out their researches just before of during the IWW, when the chances for the independent Poland appeared.

I will also sketch their backgrounds: cultural as well as intellectual, the Polish “baggage” they took with them to the profession, their ethos of intelligentsia and their reluctant attitude towards Polish anthropology (of volkskundist type).

I will analyze the diaries of Bronislaw Malinowski (a Polish full edition), the field diaries of Jan Czekanowski from Africa, together with Czaplicka’s travel book she published after her Siberian expedition.

The theoretical frame of reference will be based on the world anthropologies discussion.

Is an egalitarian global anthropology possible? The problem of hegemony and flows

Dr Gustavo Lins Ribeiro (University of Brasilia)

The metanarratives of the world anthropologies project seem to promise a world of equality among anthropologists. Although this trend has been criticized before, we need to deal with the problems that arise from metaphors such as center/periphery, flows, and from the use of the notion of hegemony. This paper will situate itself in the tricky encounter of pragmatism and utopia, necessary forces in any kind of politics.

Anthropology as satyagraha (truth force): Elwin in pre-independence India

Dr Daniel Rycroft (University of East Anglia)

This paper assumes a historical anthropological method to question how Verrier Elwin attempted to harmonise ethnographic practice and Gandhian ideology before 1947. As a satyagrahi (practitioner of truth-force) and census ethnographer, Elwin occupied an authoritative position between the national-popular and the colonial/nation-state. I question
how Elwin’s ethnographic ‘experiments with truth’ articulated a subject-object patterning that would redefine the national imaginary. Unsettling the margins of colonial primitivism, Elwin focused on India’s aboriginal/tribal/Adivasi peoples to test the visual, numinous and political potential of Indian anthropology. His documentary work on The Baiga (1939) and The Muria and Their Ghotul (1947) fashioned a tribal heritage paradigm that can be reviewed from a contemporary world anthropologies/world art position attentive to de-coloniality. How did Elwin’s ‘tribal’ philosophy redefine the strategic and representational possibilities of the ethnographic present? The concept of truth-as-unknowing provides an engaging departure point for this analysis.

The ‘state’ of anthropology in Papua New Guinea

*Dr Karen Sykes (Manchester University)*

The state in Melanesia is often treated as a new development, but the last decade of research in that region shows that recent engagements with the place of the state in everyday life of Melanesians informs current conceptual categories of anthropology thought. More specifically the post colonial period in Papua New Guinea introduced a new form of critique of Melanesia’s place in global relations, drawing constructively on categories of social and political life that have been significant for some time. A full engagement with coroporate development of the region’s resources, with the partnership of the state created a critique of neoliberalism.

The state and the anthropologies of the state

*Dr Peter Skalník (University of Pardubice)*

The paper will address the problem of studying the state, whether through emic or etic approach, under the conditions of state hegemony. It will be based on the experience of studying, doing fieldwork, writing, publishing and living in countries that ranged from benign bureaucratic state to highly oppressive state machineries. The questions addressed among others will be academic freedom, alternatives to the state, direct democracy, justification of political anthropology, theories of the emergence and withering of the state, state formation, self-censorship. The paper will formulate a general theory of the relationship between the anthropologies and the state.

Can anarchism be a critical point in the new anthropological imagination?

*Prof Charles Macdonald (CNRS)*

Departing from the contention found in postcolonial studies that anthropology had a deep ideological and epistemological connection to colonialism and Western imperialism, I see in the authoritarian state an older, deeper and more pervasive anthropological paradigm that has inspired and constrained anthropological theory during the 20th century. I shall explain this
paradigm based on the concepts of corporateness, transcendence, mechanical determinism, and hierarchy. I will try and show that a paradigm shift in anthropological theory is necessary and possible if the concepts of complexity, disorder and randomization become preliminaries to a construction of an anthropological theory of collective life. This major shift is predicated from considerations on anarchy and anarchism as enduring dimensions of human behavior.

The state and the framing of the anthropology of AIDS

*Dr Ida Susser (CUNY)*

This paper will examine the context of AIDS prevention and treatment since the 1980s in the United States under conservative and neoliberal regimes and in South Africa under apartheid and post-apartheid governments. It will consider the perspectives with respect to different populations vulnerability and stigma that emerged at different historical moments and how these were framed by hegemonic perspectives. It will consider the anthropology of engagement with respect to HIV/AIDS and how this differed under various governmental regimes in the United States and South Africa. The paper will also consider the ways in which social movements fostered the development of anthropological approaches to AIDS which contested national policies.

More ethnography! Will miraculous mantra help in the times of global crisis? Critical assessment of the anthropological orthodoxy

*Mr Rajko Mursic (University of Ljubljana)*

The author will question the scope and limits of social anthropology in the times of global crisis. It seems that anthropology does not address issues important for other social sciences and general public. The only answer one can hear from anthropologists is »more ethnography«. With concepts of suppression, displacement, and repetition the author will assess the current state of the discipline.

As a scholar educated in “small tradition”, the author will discuss social anthropology as (post) colonial science. During socialism social anthropology was considered as a decadent bourgeois scholarship in the service of international capital and western powers. After the fall of the real-socialism social anthropology was a sign of liberalisation from the ideological umbrella of socialism. That is why anthropology’s colonial past was mostly not an issue in its uncritical reception.

The author will criticise predominant nominalism in anthropology as ideological blindness and will discuss anthropologists’ servitude under liberal capitalism.
The final frontier: anthropological aspects of media neo-colonialisms

Dr László Kürti (University of Miskolc)

With the incredible success of Avatar and District 9 behind us there are new questions that must be addressed: how do we assess recent media adventures celebrating conflicts between humans and ‘aliens’, citizens and foreigners, residents and ‘illegal’ residents? What do these recent cinematic adventures represent in light of our colonialist heritage and the ways in which we understand post-colonial and liberation theories in general and anthropological theory in specific? In this presentation I will analyze these two films and will present some of the more problematic aspects of these neo-colonialist enterprises and suggest possibilities how we might deconstruct them.

W083

Imagining crisis through international intervention

Convenors: Dr Nina Gren (Göteborg University), Dr Mara Benadusi (University of Catania)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

John Hume Lecture Theatre 6

In an increasingly interconnected world, the so-called international community tend to respond to crises in diverse parts of the glob. Those interventions are of different kinds; humanitarian, military or state-building and may be carried out by a collective of states, of international organizations or international NGOs. Interventions often show proof of imagination as the international community tries to understand, repair or change a society in crisis. Such imaginative interventions may for instance aim to save democratic values, to teach people about human rights or gender equality, to bring peace, stability or justice. However, those interventions may also bring unwanted or unforeseen outcomes or even change that counteracts the goals of the same interventions. A UN-project about human rights may for instance be understood as threat to local UN staff’s employment and thus ironically create fear and silence at a worksite.

This workshop intends to discuss and investigate such imaginative interventions and their responses. How do those who intervene and those who are intervened upon understand them? What different discourses about crises and change emerge with interventions? What new or old boundaries between ‘us and them’, between ‘insiders and outsiders’ come out of interventions by the international community? Taking examples from diverse societies and types of interventions we intend to provide a more critical understanding of the imaginative work of the international intervention.
Educating Gaza’s children: a remedy to the crisis?

Dr Nina Gren (Göteborg University)

Gaza has experienced international interventions for about 60 years. Most people are for instance educated in UN-run schools. Internationally as well as locally, Gaza is continuously imagined as a society in deep crisis. The remedy of that crisis is however imagined differently by diverse actors. To most Gazans, Israeli and international policies should be altered, most importantly by eliminating the boycott of the Strip. To the international community, part of a solution seems to be that Palestinian youth change.

This paper builds on fieldwork in schools in Gaza in 2009, less than a year after the Israeli war. It discusses the imagined boundaries between Palestinians and ‘other people’ that became apparent in two programs directed to Gaza’s pupils; one that introduced a subject of human rights and one that forbade physical punishment in schools. The paper analyzes the local responses of teachers and parents in relations to UN policies.

Civil society in Bosnia Herzegovina: between imagination and practices

Dr Federica Tarabusi (University of Bologna)

In the last decade the concept of civil society has increasingly assumed a crucial role within the development programs in fostering democratization and transition of the countries. In Bosnia Herzegovina, for example, the international effort addressed to “build” civil society has been connected to the attempt to solve Dayton’s underlying ambiguities, transcend the separation of the country into distinct ethnic territories or replace the State in its political responsibilities. Focusing on the case of Bosnia, this paper would like, on the one hand, reflect on how civil society has been narrated and “imagined” by different actors of international community. On the other hand, the ethnographic insight of a development educational project will be useful to deconstruct a romantic view of civil society as well as to show it as the space of separatism, fragmentation and conflict.

Performing community design after disaster: humanitarian floats in post-tsunami Sri Lanka

Dr Mara Benadusi (University of Catania)

Community-oriented tools and technologies have become a strategic focus within humanitarian interventions after catastrophe, when thinking about how supporting residential groups in their efforts of learning to survive. The paper examines how imagining and performing community was a critical task in post-tsunami Sri Lanka, while promoting inside and outside perspectives of what the “community” is about. Instead of developing what is expected, a common sense of purpose and a collaborative desire to share work-related knowledge and experience,
participants manipulated, distorted and reconfigured meanings and identities, both on local and global scale, in order to strategically adapt themselves to the post-disaster practices of social engineering. In this sense, far from presenting the catastrophe as a tabula rasa in which people’s ability to make meaning is threatened or destroyed, the case I am about to introduce is an example of the kind of highly politicized and projective undertaking that follows a disaster. The paper shows how the catastrophe is not only suffered but also staged and acted out.

**Webs of security and waves of destruction**

*Mrs Carolina Holgersson Ivarsson (School of Global Studies)*

In the wake of the tsunami disaster in the Indian Ocean in 2004 the international community demonstrated a tremendous will to ‘build back better’ and imagined affected populations to eventually come out of the crises as stronger and safer. This contribution deals with how intervention visions have played out locally in a tsunami-affected village in south Sri Lanka. The massive aid and reconstruction efforts have had significant impact upon the community in various ways, not least in terms of social organisation/stratification and shifts of status and power within and between different people and groups. Displacement, intervention priorities and selection of beneficiaries and collaborators have instigated a local process of negotiation that impinge on established roles, relations and social and religious conduct in ways that challenge global imaginings of reconstruction and security.

**Acquiring ‘social resilience’ through global and local organizations in the face of flooding in Northern Ghana**

*Ms Mette Fog Olwig (University of Copenhagen)*

What is the role of global and local organizations in strengthening the social resilience of local communities facing climate related crisis? Focusing on severe flooding in northern Ghana in 2007 that became world news, research is carried out at three scales to illuminate this question. At the global level among donors, economic fair trade networks, international development and humanitarian relief organizations; at the regional level among national, regional and local GOs and NGOs; and at the local level in communities where the populations were affected by the flooding. By looking at all three sites, it becomes possible to not only use social resilience as an analytical concept, but also examine it, and related concepts, as objects of study in and of themselves – i.e. how is social resilience defined and operationalized globally and locally, and what are the consequences thereof?
Child trafficking: a ‘heavy word’ in Guinea-Bissau

Prof Jónína Einarsdóttir (University of Iceland)

Despite international legal framework and conventions identification of trafficking of children is not always straightforward. Scholars have highlighted that the definition of child trafficking in The UN Trafficking Protocol gives an ample space for interpretations. Many times statistics on trafficked children are unavailable and at times contradictory. It is problematic that the statistics are often produced and used for raising of funds and for advocacy; the higher the numbers the higher the income will be. While some tend to include almost all cases of children who work at a young age others restrict the definition to include only victims of sexual exploitation. The aim of the paper is to examine how the international trafficking discourses and anti-trafficking activities can criminalize populations resulting in antagonism between child protection organizations and parents whose children they aim to safe. The paper is based on fieldwork in Guinea-Bissau, Senegal and Gambia in 2009.

Role of the NGO in the development of Sugalis: a case study from a South Indian settlement

Dr Eswarappa Kasi (University of Hyderabad)

Role of NGOs in the development process of countries like India is very crucial, especially in the 21st Century. They have a greater role to play in the lives and livelihoods of the tribal and backward communities of India today. The present paper is an outcome of field work among Sugalis settlement in the Adadakulapalle as part of PhD work. Sugali is a dominant tribe (economically, socially, politically and numerically in Andhra Pradesh), inhabited in Anantapur District of South India. An attempt has been made in the paper to see the role of, Social Education Development Society (SEDS), an NGO in the development of a Sugali settlement. It is also attempted to understand how the information and support from the agency helped the community to become self-reliant. The drawbacks of the developmental interventions of the agency or civil society are also examined in the paper.
Once viewed as “Eastern Europe,” Balkan countries now aspire to become part of “Europe” and try to enhance their images. Looking to the future, Balkan cities, similar to their counterparts elsewhere, strive to be world-class cities where great things happen, and simultaneously enable the re-imagination of the national. They undertake grand architectural and infra-structural projects, ranging from new roads and bridges, luxury residences, and low cost housing to monumental shopping malls and office towers. They desire to host mega events, such as design and fashion weeks, art and film festivals, and international sports meets. Ljubljana resembles one grand, open-air café. Istanbul boasts of its Biennale and Formula One. Sarajevo rebuilds its heritage sites. The Macedonian government plans to mount a statue of Alexander the Great in the center of Skopje. Sofia opens its doors to visitors from other EU countries. In this workshop, we aim to explore the processes that underlie Balkan cities’ efforts to enter the new global landscape. Traversing diverse historical and contemporary settings, we seek to explicate the new practices, economy, and spatial distribution of urban life. Our animating concern is to elucidate the changes in the cultural and social topography of Balkan cities under the duress of neo-liberal rebuilding projects and globalizing desires, as these cities get incorporated, yet again, into the world culture and economy. While doing so, we will examine the voices and praxis of the institutional and individual actors involved, and treat the historically peculiar relationship between the Balkans and the West as a catalyst and resource for change.

Introduction: how to understand the world city?

Dr Levent Soysal (Kadir Has University, Istanbul)

This paper will introduce the panel and present questions for debate.

Ethnocratic reordering of public space in Macedonia

Dr Goran Janev (Max Planck Institute for the Study of Religious and Ethnic Diversity)

The ethnocratic order in Macedonia that emerged in response to a larger crisis of recognition and acceptance on the international stage, reached its culmination with the symbolic reconstruction of Skopje as a grand national capital. The forceful reordering of the public
space produced the first grass-root urban social movement and stirred a generation raised under constant crisis to react by staging creative protests and using new social media to communicate its ideas. From a diachronic perspective and based on my fieldwork findings, moving from global, regional, national to local levels, via ANT, I attribute agency to the Old Turkish Bazaar, its pace, soundscapes, smellscapes and traditional codes of civility and modes of conviviality and argue that this space has transformed itself from a border zone of the last decade into a contact zone recently and carries the potential for wider social transformations. The radical intervention in the public space, in the space of the last esnafi and of young Archibrigadiers brings them together as main challengers of the ethnocratic regime.

If power is an image: Skopje 2014

Mr Fabio Mattioli (University of Sts. Cyrillus and Methodius, Skopje)

“We saw Skopje as in a Dream. Macedonia is in Europe, already” titled the newspaper “Večer”, interpreting the collective amazement that followed the public announcement of urban plan Skopje 2014. In this video clip, “nice”, “European” and “modern” double-decker buses, triumphal arches and renaissance façades re-replace the “ugly” and “old” socialist buildings of the contemporary Skopje. These images are dense with meaning, as they recall mythicized memories of the city before the earthquake, e.g. double-decker buses and the Army Hall, dispel the “dark” socialist time thus prospecting a “paradisiacal” European future.

The paper will analyze the use of aesthetics as a “technology of power” embedded in social memory, considering images used by planners and contesters alike. It will try to decrypt the network of meaning condensed in those images, focusing on their performative function as devices that use experiences of the collective memory as tools for shaping a new perception of the urban and social landscape.

Prishtina places: shifting experiences of the city

Dr Karin Norman (Stockholm University)

“Prishtina is not a city you fall in love with at first sight”. Thus the Bradt guide book on Kosovo/a 2007 opens the section on Prishtina (Albanian spelling) and ends by cryptically stating, “A new era has begun for Prishtina”. What does this ‘new era’ entail? And for whom? How are places, events, and names in Prishtina lived and narrated by different categories of people?

House construction in Prishtina has been rampant, seemingly oblivious to any urban planning. The partly worn-down apartment buildings, as the glassy high-rise constructions, the monuments, mosques and churches, the shops, cafés, car-washes, and garbage containers condense many of the significant activities, relations and meanings that make up this city. In this paper, I shall expand on a description of a few neighborhoods to understand how the city
is experienced by its residents, considering especially places that are associated with children’s situatedness and everyday lives.

**And now what? Analysing the transition from a socialist city in postwar Sarajevo**

*Miss Caterina Borelli (Universitat de Barcelona)*

In my proposal of communication I present an ongoing ethnographic research I am carrying out in Sarajevo. After a brief exposition of the actual situation in the Bosnian capital city, where a special stress will be put on the political economy of the urban space management by institutional and private actors, I’ll focus on the theoretical approach that supports my research: this doesn’t take into account the consequences per se of the recent war on urban fabric, social relationships and images of the city, but the transition from the socialist period to the current phase of opening up to global market and culture, in the specific case of a city recovering from war. In line with other scholars of post-socialism, I’ll explain why I consider the specific social relationships which spread out in the city and the different uses of the urban space as valid indicators for the analysis of such a transition and the understanding of which new model of city is increasingly dominant.

**Reading post-war Sarajevo as text**

*Mr Gruia Badescu*

The city, according to Walter Benjamin, is a “linguistic cosmos” of signs and symbols. My paper explores a reading of the city of Sarajevo as text, analyzing the way realities, dreams, aspirations and heterotopias are embedded in both visual cues and in narratives of Sarajevans. The paper distinguishes between the syntactic transformations of the post-war city (ie. architectural reconstruction) and the semantic changes (ie. meanings of places, practices of everyday life). The syntax of postwar Sarajevo is analyzed through exploring how destruction and reconstruction modified the urban text, similar to erasing and rewriting. Second, the perspective of the outsider-flâneur is used to read the signs inscribed in the city. In a third part, the paper examines lived experiences of Sarajevans. Several processes come to the foreground, including the segregation of experiences, yet an increasing blurring of boundaries, based on economic needs of individuals.
W086

Ethics in conflict: doing research in conflict areas and the ethical dilemmas that arise

Convenors: Dr Erella Grassiani (VU University), Ms Nerina Weiss (University of Oslo)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

For several years, anthropologists have been concerned with ethics in research and writing. The active involvement of anthropologists with military operations in the wars in Iraq and Afghanistan has further stirred discussion and has even led to the change of the code of ethics of the AAA (2006). This code, and others like it, are however, rather rigid and do not take into account the different (often contradicting) levels of ethical obligations and dilemmas researchers working in conflict areas continuously encounter (Bourgois 1990). Our ethical obligations towards our interlocutors, the states in which we work and expectations by our research institutions and sponsors are often incompatible.

As researchers we continuously have to juggle between different positions and especially when studying conflict we are persistently confronted with expectations of taking sides – not only by academia and our readers, but first and foremost by the people we work with. Anthropology has historically been a discipline of the underprivileged and the study of perpetrators of violence is still, unjustly, being looked upon with suspicion. How do anthropologists, who either work with victims or perpetrators, deal with the expectations of our interlocutors and colleagues? Do we necessarily have to take side with our informants, do we (have to) criticize them, how far do we engage in their struggle for justice and how do we represent our findings, and ourselves to different audiences?

We welcome contributions that tackle such ethical issues. Contributions may analyse these ethical dilemmas structurally or methodologically, and address questions of (re)presentation.

Ethics in conflict in- and outside academia: professional anthropologists versus anthropological professionals

Dr Alex Strating (University of Amsterdam)

There seems to be a growing gap between the way in which professional academic anthropologists discuss and reflect upon the ethical dilemmas that arise from doing fieldwork in conflict areas and the realities that our students encounter when they enter the non-academic job market. In my paper I want to take the case of a student who took a job with the armed forces as an ‘anthropological’ liaison officer and the way in which this was discussed among students as a starting point to reflect upon the different levels of moral obligations inside and
outside the academic arena and how we can include this in our teaching. By teaching our students implicitly or explicitly a rather rigid code of ethics we run the risk of leaving them empty-handed or ill-equipped when entering the job market outside academia.

**Giving voice or becoming a mouthpiece?**

*Mrs Nerina Weiss (University of Oslo)*

Working in conflict areas, anthropologists often find themselves between two extreme ethical positions, which are impossible to satisfy. Rigid structural frameworks make (legal) access to the field difficult. On the other hand, we are expected to give voice to the oppressed and to bring injustice and human rights violations to light. Fellow anthropologists and not least our interlocutors expect us to become morally and politically involved. Drawing on ethnographic fieldwork among Kurdish activists in Turkey, I elaborate how fieldwork became a political endeavor, as I was forced to take sides, and had unequal access to all warring parties. But by becoming political and giving voice to the oppressed, are we not at the risk to become the mouthpiece of certain political groups and their interest – on the expense of those already silenced by their political discourses?

**Ethics and the struggle to get data: experiences in Rwanda**

*Mrs Margot Leegwater (African Studies Centre)*

Ethics is of course a prerequisite for conducting good research, but what if this means that you will not have access to relevant data? In this paper I would like to show how applying the norms and conditions of the Rwandan Ethics Committee prevents the researcher from freely conducting research and hinders his or her access to the Rwandan peasantry. With being in line with the conditions of the Ethics Committee the researcher would become too closely linked to the Rwandan government and would not be able to voice the thoughts and feelings of rural Rwandans. In obeying to national ethical codes the researcher would then sort of betray the people he wants to give a voice to. How ethical is that?

**Ethical dilemmas in doing participant observation on a socially sensitive issue**

*Mrs Rahwa Weldemichael (University of Oslo)*

Participant observation makes the researcher part of the creation of the case. This is where I, as field working anthropologist, faced ethical dilemmas while doing ethnographic fieldwork on issues of child marriage in the Amhara people of Ethiopia. After a brief presentation about the tension between community values and rhetoric of activist groups on child marriage issues, I will explain how I as a researcher was confronted to taking sides between these two extremes. My position in field work has further been complicated by the ethnographic quest for detailed knowledge, the vulnerability of researched subjects and the unpredictability and complexity
of field social interaction. I will discuss how I juggled between different positions and how I adjusted my self to the level of involvement and participation whenever ethical concerns arose. The positioning ranged from being a covert researcher to a complete disclosure of my status and to some extent to being a social activist.

**Juggling positions: between peace activism and studying soldiers**

*Dr Erella Grassiani (VU University)*

This paper will deal with the juggling of the researcher’s position in the field between peace activism and studying soldiers. During my fieldwork in Israel between 2006-2007 I studied soldiers who had been active as combatants in the Occupied Palestinian Territories. Later, in the summer of 2006, I also interviewed those who were sent as reserves into Lebanon where the ‘Second Lebanon War’ had broken out. At the same time I was actively engaged in the protest movement against this war. Such a position is susceptible to criticism, I my case of two kinds: those who criticized me for researching Israeli soldiers in general, but especially without looking at their Palestinian victims and those who thought my (open) activism to stand in the way of my abilities as a researcher. In this paper I would like to counter these critics by showing the way I juggled between these positions.

**Know your enemy? Reflections on studying military presence in Afghanistan**

*Ms Irene Kucera (Austrian Academy of Sciences)*

My anthropological research into Afghanistan inevitably leads me into ethical dilemmas. The main dilemma stems from the need to study the victimizers in order to understand the complex relations between armed forces and civilian populations. The fact that stories of suffering and violence caused by armed groups are prevalent in my research, urges me to pose the following questions: is it ethically justifiable to study also the victimizers? Are soldiers primarily to be considered as victimizers? How will my research of (alleged) perpetrators affect my relation to the victims? Asking these questions is particularly relevant in the context of Afghanistan, where hostile images of (foreign) armed forces have a long history. In this region, armed forces are likely perceived as an “enemy” - not only by the Afghan population, but also by critical anthropologists. The paper will also address this partial convergence of interlocutors’ and researchers’ perceptions concerning armed groups as well as the ethical dilemmas that this implies.
The ethics of teams

*Dr Henrik Ronsbo (Rehabilitation and Research Centre for Torture Victims)*

Ethnographic fieldwork has since its inception in the early 20th Century in most cases been framed as the immersion of the individual ethnographer in a larger social field. During most of this period team research has been seen as a poor substitute. Drawing on the experiences collected in a comparative ethnographic research program undertaken in Colombia, Guatemala, South Africa and the West Bank this paper argues that team based research is a more ethical approach to field work in conflict ridden societies and communities.

**W087**

**Water scenarios: forecasting and liquid knowledge**

*Convenors: Dr Frida Hastrup (University of Copenhagen), Mr Christian Vium (University of Copenhagen)*

**Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00**

Human life depends on water. However, to exist we need the right amount of water in the right places. At present, people all over the world are faced with extraordinary instances of excess or shortage of water, which force us to investigate the water scenarios that emerge in response to this situation. In times of crisis spurred by water out of place, whether in terms of surplus or scarcity, novel imageries of the wet and the dry evolve and call for anthropological attention. Furthermore, the very situations that people respond to are often in themselves liquid in nature and thus not entirely knowable; even detailed and supposedly detached scientific models of projected water flows, sea level rise, and increased desertification and so on have an inbuilt element of imagination. In that sense, the forecasting of different water scenarios is a comprehensive imaginative enterprise that resides with climatic experts as well as with amateurs, all of whom make the most of their liquid knowledge in order to keep emergencies at bay. Against the backdrop of the current climate crisis and other prevalent environmental concerns this workshop invites analyses of the meanings of water, whether as threat, commodity, scientific fact, site of political contestation, ritual component, aesthetic device or other.
Aftout Essahili - ethnographic investigations into large-scale urban water provision in Nouakchott, Mauritania

Mr Christian Vium (University of Copenhagen)

Nouakchott, the capital city of Mauritania was founded in 1956. What was then a settlement of a few thousands have now grown into a city of nearly one million inhabitants, of which the majority are sedentarised nomads who have left the rural areas and their traditional livelihood in response to a complex of entanglements; severe droughts, profound political transformations and disruption of the socio-economic fabric of the nomadic livelihood.

The rapid and unmediated growth of Nouakchott has put tremendous pressure on infrastructure, in particular water services. As a response to the widespread lack of water, particularly during the dry season, the government, in collaboration with a host of international donors, has initiated the country’s largest development project to date: the Aftout Essahili project, which will bring water from the River Senegal some 200 kilometers to the South directly to Nouakchott via pipelines.

This paper investigates this ongoing project.

Returning Sasyk to the sea: the politics of water and the unmaking of Soviet modernity in Southern Ukraine

Dr Tanya Richardson (Wilfrid Laurier University)

In the late 1970s, a Soviet agro-industrial project tried to turn the salt-water Sasyk estuary in southern Ukraine into a freshwater lake to irrigate fields by constructing a dam and a canal transporting fresh water from the Danube River. The result was a disaster – infertile land, contaminated ground water, health problems, and a dramatic decline in Sasyk’s biodiversity – that remained officially unacknowledged for over two decades. Since the mid-1990s activists from a local NGO have campaigned for an official decision to remove Sasyk’s dam, which they achieved in the spring of 2009 after years of lobbying, commissioning scientific expertise, and demonstrations. This paper considers two issues: first, the political struggles between the NGO and canal system authorities to produce, refute, and conceal knowledge about Sasyk’s complex water environments; and second, how activists, residents and scientists are imagining the agencies of water and humans in forecasting Sasyk’s future.

Managing floods, managing people: a political ecology of watercourse regulation on the Kemi River

Mr Franz Krause (University of Aberdeen)

The stark seasonal variations of the discharge of the Kemi, largest river in the Finnish province of Lapland, have long formed an integral part of the rhythmic dynamics of social
and ecological life along its banks. With the spread of permanent infrastructure and activities, however, the annual spring-flood is increasingly conceived as a hazard. Fuelled, among others, by recent flooding events, climate-change scenarios, a growing opposition to hydropower developments and an EU directive, plans are being debated to dam the river in hitherto protected areas in order to decrease flood-risk in the provincial capital. This paper presents the divergent perceptions of floods, security and the nature of a river, on which the debate is based, and indicates how regulating the rhythms of the river also implicates managing places, biological processes and river dwellers.

The Foyle River catchment: people, place and nature - estrangement and connection

*Mr Liam Campbell (University of Ulster)*

Much of the research on the phenomenology of water and landscape inspired by Ingold and Heidegger tends to focus on the large diversity of cultural landscapes, currently losing their ties with the land and water use systems that formed them. Reports indicate that this decreasing diversity is often characterised and accompanied by a strong sense of loss and grief. If we are right about this sense of loss and grief, then, there can be no confidence or consistency in moving forward, until this grief is recognised and what is lost is named. This reflexive transpersonal ecology is an attempt to deep map a river catchment through themes of connection and estrangement that emerged in different places along the river. Even in its most basic topography, the most skeletal and reductive representation of its ecology, the river catchment is a profoundly suggestive way of looking at the world and caring for it.

Polish sea imagination and practices

*Dr Dorota Rancew-Sikora (University of Gdansk)*

I would like to explore the meaning of Baltic Sea in collective consciousness of Poland. The situation is ambivalent because of the long and recurring history of having an access to the sea and loss of it. The fact that loss of seacoast came together with loss of power and sovereignty of the national state, could implicate that sea would become an important national value, but it rather seems that Polish people still have problems with full internalization of the symbolic and practical aspects of marital status of their state. Historical-symbolic analysis will be elaborated by looking at a current conflict about fishery and changing meanings of consumption and recreation connected with seashore in Poland.

Protecting the waterfront: environmental projects in coastal South India

*Dr Frida Hastrup (University of Copenhagen)*

Fieldwork along the coast of Tamil Nadu has shown that people there have a sense that the neighbouring sea has come to pose a threat in unforeseen ways. Changes in cyclone and
monsoon patterns and erosion have left villagers with the experience that their local waters are increasingly out of control.

In response, and as a reaction to the Asian tsunami that affected the region, the government and NGOs have contrived various coastal protection schemes that aim at controlling the encroachment of the sea. This paper addresses these protective measures as instances of ‘environmental projects’ as conceptualized by Tsing and Greenough (2003), implying that they be seen as incomplete and awkward and as contingent encounters between bureaucrats, scientists, villagers, trees, water among others. By looking at these environmental projects through their practical enactments, complex understandings of protection emerge, revealing different imageries of the controllability of water, sea, and nature.

**Water imagery on the island of Dugi otok**

*Miss Urška Stražišar (University of Ljubljana)*

Traditional practices of water supply in a little Mediterranean village on the island of Dugi otok that were based on artificial ponds and vast collecting areas for rain harvesting have been technologically altered in the past 100 years. Consequent shifts in water ownership (a double shift of water from public good to private property and later to State’s domain as commodity) and in structure of management groups (once engendered female spaces marked by domestic water flows are today controlled by male professionalized and technicised discourses) have also redefined other social features of engagement with water and symbolical meanings attached to it. This paper addresses them in particular: water as cultural/natural heritage, intra/extra-locality of water supply in the community, in/visibility of water treatment processes, water scarcity “in nature” reflected in thriftiness and economizing “in culture” best observed in the encounters between villagers and external agents – tourists, weather talk intensively interwoven with the local agricultural and tourist discourses …

**Forecasting in changing waters: fishermen, ethnoclimatology and climate change**

*Dr Eliseu Carbonell (Catalan Institute for Cultural Heritage Research)*

This paper deals with climate and culture in relation to the sea. It is based on ethnographic fieldwork between Catalan fishermen in a town near Barcelona (Spain), which focus in fishermen knowledge on climate (forecasting from water surface, cloud forms, wind qualities, fish and bird behaviour, etc.). In this paper I explore two main questions: First, a theoretical reflection on folk knowledge on climate or ethnoclimatology starting form Palsson’s view about the human-environmental relations; and, secondly, the voice of fishermen, when the ideas about climate change meet the social and economical reality of small-scale fishery today. My point is that fishermen’s knowledge on climate is an expression of the intimate relationship between human and nature, and that this relation is being “colonized” (as proposed by Crate &
Nuttall 2008) by modernity, which has one of its more prototypical expressions in the climate change.

**W088**

*The imagination in times and spaces of crisis: day and night dreaming as forms of creative invention*

**Convenors: Dr Iain Edgar (Durham University), Dr Adriënne Heijnen (Århus University)**

Fri 27th Aug, 11:30-13:00, 14:30-16:00

JHT9

The imagination in day and night dreaming holds and often generates critical change in times of personal and collective crisis. This well of potentialities so emblematic of human inventiveness has held very different ontological statuses within and between cultures. In the west typically it is the doorway to the unconscious, a term redolent of imprecision and ignorance. Dreaming, then, is conceived as an activity of an isolated mind, while creativity is viewed as the outcome of individual genius or psychic and social disintegration. In contrast, in shamanic and many religious cultures the imagination is variously the portal to the spirit world, the worlds of myth and ancestors even to the heavens and hells of the Abrahamic religions, as in the Sufi concept of the Alam al-Mithal. But, whatever their ontological status and social consequences, night and day dreaming constitute a universe where alternative connections between places, persons and times are revealed and generated.

This workshop intends to explore where anthropology has reached with respect to the self evident power of imaginative contents in times of crisis and changing human identities, whether individual or collective. We invite papers that, based on empirical study, address the complex relationship between imagination and enactment, as well as the constraints and supportive elements that direct this relation. We also welcome papers with a methodological objective, reflecting on the problematics of studying the imagination outside of the only case study available, the imagining agent themselves!

**Dream encounters in Muslim Bosnia: imagination, divination, revelation and malcontent modernities**

**Mr David Henig (University of Durham)**

This paper analyses relationships between dreaming, imagination, meaning and agency in Muslim Bosnia. In this paper I introduce three ethnographic-cum-dream nuggets concerning levels of imagination, divination and revelation. These interrelated ethnographic-cum-dream micro-case-studies are used in order to consider malcontent modernities in contemporary
Muslim Bosnian society. In so doing, the paper seeks to examine the capacity and power of an imagination to transfigure dreams creatively into comprehensive and persuasive narratives that help to cope with and overcome the maladaptive forces of modernities. Hence, I explore the ways dreams and imaginations intersect and how a creative power of imagination might be a persuasive force to action.

**Emerging awareness: the relation and intertwinements between imagination-of-bridging and the imagination-of-becoming**

*Miss Radharani Pernarcic (Faculty of Arts UL Ljubljana)*

The paper is based on applied anthropological and practical work for the dance-theatre project, made in 2009 by the same author. It firstly articulates the distinction between imagination which mostly serves bridging (surmounting) the reality lived (day dreaming) and the imagination as a direct path towards becoming the imagined (embodiment). These two are always closely connected, but may lead into different sorts of enactment though. The author will show how “day dreaming” helps surmounting as well the crisis as the “normality” by keeping one alert and vitally sensitive due to option-practicing. On the other hand, the embodied imagination is more “cruel”, as its content and the pertinent action form a totality which allows almost no fractions between the image and the doing/being. By analyzing and comparing these kinds of imagination (practiced by the two inner characters and responsible actresses) their distinction, intertwinement and role in life is made evident.

**House of dreams: imagining medieval masculinity at a living history site in crises-time Latvia**

*Comrade Triinu Mets (Estonian Institute of Humanities, Tallinn University)*

In Poetics of Space (1969), Bachelard talks of building a “dream house” that allows one to daydream in peace. The material aspects are constitutive of the daydream itself – the surfaces, the space, but also the humans who “dreamed it” represent both the source of daydreams and their daily enactment. Dreams, just as their material representations, are often based on cultural gendered imaginaries – a house of dreams can convey feminine “home-making” or masculine “house built by him”. I conducted field-work at a living history site in Latvia where historical re-enactment has stopped being a hobby and become a lifestyle choice, a daydream of adventurous masculinities contesting the troubled bread-winner masculinities in the time of crises. In my paper, I will look at how the gendered agency of daydreamers is used in turning dreams into a tangible reality in the form of material objects, space and bodies.
**Take me to a place outside: a study into the bodily and imaginative aspects of imprisonment**

*Ms Martha-Cecilia Dietrich (University of Vienna)*

This paper discusses the outcomes of a collaborative media project conducted in 2009 among eight female offenders in a UK Prison. Prisons are specific types of habitual environments where people’s perceptual horizons, embodied sensorial experiences and social relations undergo radical transformations. These circumstances, as I argue, find their fundamental expression through an expansion of the imaginary. Based on methods of Applied Theatre and the collaborative use of media, this project aimed to explore the very complex relationship between the physical and the imagined. The presentation will start with the 6-minute film “Take Me To A Place Outside”, which brings together the inmate’s creative work and the examination of the imaginary. Relating the outcomes to broader methodological questions, I will address the challenges of studying and representing imagination through the collaborative use of audio-visual media, the different possibilities and limitations inherent to them and its wider significance for an Anthropology of Imagination.

**Animating dreams and memories**

*Dr Michaela Schäuble (Martin-Luther University, Halle)*

I am interested in the ways in which invisible but socially relevant realms such as the imagination, memories, reveries and dreams can best be accessed and visualised in anthropological research. In this context, I propose to take a closer look at the genre of animation and graphic novels, at artistic devices and deliberate alienation effects, at ways of looking and re-presenting that the writer W.G. Sebald (2003) refers to as a “synoptic and artificial view”, that are conveyed by imaginative creation and that are inevitably subject to an inexpungeable uncertainty. These, I consider, have the potential to unveil and articulate inner states of mind that reach beyond a historicist realism.

In my paper I will focus on recent examples of animated accounts in which critical historical events are narrated from affected people’s individual perspectives and perceptions – including imaginative contents. Ari Folman, the author of Waltz with Bashir (2008), for instance, justifies his decision to animate his film as follows: “There was no other way to do it, to show memories, hallucinations, dreams. War is like a really bad acid trip, and this was the only way to show that.” My paper aims at considering what chances animation techniques might hold for generating new kinds of anthropological knowledge.
Gender and identification in patrilinear societies

Convenors: Dr Sophia Thubauville (Frobenius Institute), Mrs Echi Christina Gabbert (Max Planck Institute for Social Anthropology Halle/Saale)

Wed 25th Aug, 11:30-13:00, 14:30-16:00

I seem that patrilinearity bears many advantages for men, especially when looking at identification processes. Identification is defined through social and local relations that seem much more coherent for men than for women in patrilinear and patrilocal societies. While men can steadily build up strong identities, women have to recreate theirs continuously. Furthermore in patrilinearity societies, with their stress on marriage and reproduction, there is not much space for alternative gender identities. But this is only the apparent side of patrilinear organization.

Taking a closer look at patrilinear societies one will also see the disadvantages such an organization has for men, who – while cherished for securing the continuity of the lineage – are habitually not very used to adapt to new places and conventions. Women, on the other hand, have been trained through their experience with patrilinearity – which means to them being exposed to a change of localities and relations – to be unwearied and flexible.

Issues of gender and identity should be discussed by looking at various dimensions from different angles, i.e. from different gender perspectives, different times and places and from societies that have been exposed to a different degree to societal change and globalization.

Innovative mothers - radical daughters: agency among Arbore women (Southern Ethiopia)

Mrs Echi Christina Gabbert (Max Planck Institute for Social Anthropology Halle/Saale)

The paper deals with discussions of identification in times of rapid change among the Arbore of Southern Ethiopia. I describe advocating practices of women and girls concerning issues of tradition and change in this pastoral, patrilineal society.

One focus lies on innovative practices that are meant to secure the recent peace efforts of the Arbore concerning interethnic warfare and the modifications this means both for men and women regarding former ideals of war and killer ethos.

A second focus deals with the agency of unmarried girls. In an environment of commonly pursued change, Arbore girls apply a rather radical adherence to traditional practices, especially circumcision, against their parents’ opinion and intensive efforts of the Ethiopian government and NGO’s.
Actors, positions and backgrounds of these developments will be introduced and evaluated.

**The one who walks is a cow, the one who sits is a bull: identities of women in a patrilinear society in southern Ethiopia**

*Dr Sophia Thubauville (Frobenius Institute)*

Being a patrilinear society, it is obvious what the proverb of the Maale The one who walks is a cow, the one who sits is an ox wants to say. Women move from one homestead to another one, while men usually stay with their patrilineage from childhood until death. Asking people about the connotations of the proverb, they explain that moving is seen as a constructive act that ends in reproduction. But this very act that is appreciated in women, seems to weaken their identity. By leaving their patrilineage and moving in with their husband, women have to redefine their identity, what makes it weak compared to the one of men, who continuously live at the same place. With examples from the Maale of southern Ethiopia, I would like to show, that women in patrilinear societies while struggling with redefining their identities, gain multiple identities, which they rationally utilize.

**The white veil: a study of the dowry of women in Bengali migration in a country of northern Italy**

*Miss Elisabetta Didonè (University of Verona)*

The case study looks at the dowry involved in Bengali women’s weddings in Italy and in migration. It focusses particularly on:

- The gift: the direction matrilineal;
- The gift: honor and rivalry;
- Family structure and role of women: the conjugal family;
- The role of women: relationship fictitious and patriarchal logic
- Marginality marginalization of historical or capitalist?: amoral familism;
- Exclusion capitalist.

The case of northern Italy is the Bengali women and its identification in the current practice of dowry, which coupled with the Laws of 1974 mahr on – the bride price – as pre-nuptial contract, sees substantial balance, even at the psychological level, as well as material, value of man and woman in the family Bengali. Immigration becomes an extra resource for the young couples who acquire a consciousness more complex than their parents and the tradition of respecting the interests of social ascent faster, by marriage, from Italy to Bangladesh. So at the same time a change in the hierarchical structure of family and social life of the Bengalis in Bangladesh against the backdrop of a country that has just met capitalism and its port, which is particularly disadvantageous to women.
Gender and family in contemporary Hanoi - the dusk of patrilinearity?

Mrs Grażyna Szymańska-Matusiewicz (University of Warsaw)

The paper is based on field research regarding the issue of changes in traditional family model led in Hanoi, Vietnam.

Traditional Vietnamese society was generally described as patrilinear, patrilocal and patriarchal (Tran Dinh Huou 1991, Pham Van Bich 1997), mainly due to the strong influence of Confucianism. Due to such historical events as introduction of socialism and building new communist state, traditional gender roles were questioned. Furthermore, since the introduction of the doi moi (liberalization) politics Vietnamese society has experienced profound changes, which include also gender issues. On the one hand, due to new chances offered by capitalist economy, women are nowadays encouraged more than ever to participate in the education process and job market. On the other hand, doi moi era is also connected with revival of traditional practices, including ancestor worship practiced in lineage halls, which are described as the key aspect of patriarchal system (Jellema 2007). Also the one-or-two children policy introduced by the government since 1988 seems to be an important factor influencing the cultural perception of manhood and womanhood (Goodkind 1995).

Contemporary Vietnamese society experiences some tensions in regard to gender issues, as both women and men are trying to conceal the expectations directed towards them in the dimensions of job career and family life. Taking a look into the interpretations of gender roles in the family life formulated by contemporary Vietnamese, as well as considering various practices connected with ancestor worship can help us to consider the condition of patrilinearity in contemporary Vietnamese society and possible changes in this system.

Identification through men: a moment of empowerment?

Mr Ambaye Ogato Anata (Max Planck Institute for Social Anthropology)

This article tries to give a brief ethnographic description of the social life of sidama women of Ethiopia in a society where patriarchy is the major suppressing arsenal against women. It tries to see how the Sidama women negotiate their social identity in demanding social respect and recognition. Ironically the very patriarchal system that suppressed women gives room for their promotion through their husband. After promotion of women through their husband, women use this position to organize themselves to pray for fertility and rain. Moreover, the new position would be an important arsenal to protest and punish a husband who abuses them. Here, we will see how women consider certain types of abuses by man as a collective abuse against all women and punish the culprit in mass by going out and declaring all round assault. Finally, the article tries to show how the social class seniority for a woman is kept through a status of her husband regardless of her wealth and age.
The musical expression of identity in the Maale patrilinear society (Southern Ethiopia)

*Dr Hugo Ferran (University of Jean Monnet - Saint-Etienne)*

The Maale society of Southern Ethiopia is organized in patrilineages by the worship ancestor. Within each lineage, the well-being of the ancestors depends on the offerings of their descendants (food, libations…), while the well-being of the latter depends on the blessings of their ancestors. Lineages can thus be seen as the channels along which offerings and blessings are carried out. In the framework of this reciprocal exchange, the music performed by the lineage youngers (kelto) is culturally considered as offerings to the ancestors (ts’oso) and to the lineage elders (toidio). Conversely the toidio must bless their lineage youngers. To achieve successful offerings the lineage youngers must ‘make known’ (ershane) their identity and the one of the receivers of the music. In this paper, I try to show how the Maale music is used as a system of nonverbal communication to express the social position of the givers and the receivers of such offerings.

W090

A regional crisis of global consequence: conflict and political imagination in the Horn of Africa and its diaspora

*Convenor: Dr David O’Kane*

*Fri 27th Aug, 11:30-13:00, 14:30-16:00*

*John Hume Lecture Theatre 5*

Often misunderstood and underrated local, regional, and global dynamics interface in the Horn of Africa, comprised of Eritrea, Ethiopia, Somalia, Sudan and Djibouti. Throughout the region and its worldwide diasporas, historical and political ferments collide with the global world (dis)order to produce an array of political discourses and struggles. The so-called ‘War on Terror’ is only one of the crises with which the peoples of the Horn contend. Their lives are beset by conflicts over borders, territories and identities as well as militarization, food insecurity, and forced migration, all which have dramatic consequences for states and populations within the Horn of Africa, the wider East African region, and globally.

This workshop approaches these issues from local, global, and historical perspectives to understand the dynamics of conflict in the Horn region, and how they are related to global neo-liberal political-economic pressures and trends like democracy, development, human rights, terrorism, and national security and sovereignty.

In exploring how these pressures and trends – and the hopes and fears that inhere within them – play out in the Horn of Africa and its diasporas, address the following questions through
ethnographically and historically grounded, comparative analyses: How do people in/from the Horn perceive these dynamics? How do they imagine and cope with the multi-layered political field in which their lives are enmeshed? How do they think about tensions and uncertainties and reason about their causes? What are their individual and/or collective responses? How can scholars contribute to both political debates and improving human security?

**Challenging global threats, inflaming regional instability: the Somali conflict and Ethiopia-Eritrea relations in the age of the ‘War on Terror’**

*Dr Matteo Guglielmo (University “L’Orientale” - Naples)*

Protracted states of conflict and political instability continue to represent the hallmarks of the Horn of Africa. In recent years there has been a spate of books on the Horn, as well as numerous papers, articles and conferences. Historically, conflicts in the region have occurred at all levels: both interstate and intrastate, as well as at the centre and in the periphery. Moreover, international politics has always gained a considerable degree of attention in the Horn, since the cold war to the global war on terror. However, the historical/traditional pattern of local actors aligning themselves with the global agenda, in order to attract international resources and support, has obscured some regional factors of instability, such as the internal dynamics of the Somali conflict and the “unfinished business” between Eritrea and Ethiopia. This paper aims at showing that almost ten years of global war on terrorism in Somalia ended up to hide the regional dimension of the conflict, inflaming some preexistent local factors of crisis. In order to grasp the connection between global and regional factors of the Somali conflict, the text will focus on the impact of U.S.-led war on terror in the Horn’s balance of power and on how it tends not only to leave unsolved some “regional knots” but also to arise new patterns of crisis.

**Decentralization to the household in Oromia, Ethiopia: the case of the garee misoma in state-led rural road construction**

*Mr Rony Emmenegger (University of Zurich)*

In Ethiopia, the country’s four-tiered administrative/decentralized structure has recently been strengthened by the creation of garee in the Oromia region. A garee consists of a group of households, which is mobilized for development purposes. Its establishment has been accompanied by considerable controversy. While critics describe the garee as a mechanism of control and repression, the government presents it as an answer to popular demand for development. Through ethnographically grounded analyses, this paper explores the everyday practices and the role of garee in state-led development activities, particularly rural road construction. Guided by anthropology and sociology of development, the paper describes how practices and rhetorics contribute to the construction of the state-peasant relation in which the
state orders and the peasantry obeys. The paper reveals that the garee intensifies the state’s intrusive power but at the same time intensifies a struggle over meaning of different actors’ roles and the state-peasant relation.

The intimate state: Eritrean teachers navigating the carceral nation

Dr Jennifer Riggan (Arcadia University)

Based on an ethnographic study of Eritrean teachers’ ambiguous and ambivalent roles as state makers, this paper explores controversies over teacher transfers to remote villages. Often referred to as a “prison”, governance in Eritrea is enacted through the logics of spatial containment and control, surveillance and discipline. The government has the capacity to relocate citizens and civil servants and rationalizes these relocations by drawing on narratives of duty and service to nation. However, teachers believed that transfers were punishments and experienced them as a highly personalized incarnation of the broader carceral ordering of social life. Through discourses about a punishing state, teachers constructed an imaginary of the state as both malevolent and intimate. I argue that an examination of these types of controversies uncovers a multifaceted commentary on government power, a debate over the nature and meaning of the notion of “duty” to the nation, and a reworked popular imaginary of the state.

The grammar of intolerance: the cultural politics of human rights in transnational Eritrea

Dr Tricia Redeker-Hepner (University of Tennessee, Knoxville)

In the mid-2000s, Eritreans in the global diaspora began engaging human rights discourse as a new model for socio-political relations in the shadow of political conflict and transnational state repression. Drawing on original ethnographic data, this paper explores the emergence of human rights discourse and its articulation with Eritrean transnational politics. I argue that while the current anthropological analysis of human rights as a cultural process has enormous interpretive and analytical utility, it falls short of accounting for how human rights may not transform power relations vis-à-vis nationalist logic. That is, human rights may become enmeshed in political struggles in ways that shift the “parole” of debate while leaving the underlying “langue” of political intolerance untouched. The cultural politics of human rights thus engages rights talk and praxis on some levels while leaving the grammar of intolerance intact. Are human rights simply politics in another tongue?
Land reform, civil society and the state in Eritrea and elsewhere

Dr David O’Kane

Eritrea today is beset by several overlapping and unresolved economic and political problems, to which land reform could help provide a solution. The land nationalisation proposals of the Land Proclamation of 1994, however, continue to be criticised. This paper considers the relationship between land reform and politics in Eritrea by placing the debate over Eritrean land reform in a wider historical context. Contextualisation of this kind will allow us to map future options for both land reform and democratisation in Eritrea. Both authoritarian state-led land reform and so-called ‘market-led land reform’ have been less than successful in delivering either economic development or social justice: hence, some scholars have called for ‘community-led’ land reform. The delegation of power to communities, however, is not compatible with the way in which Eritrean politics has been conducted since 1991.

W091

Medicating crisis

Convenor: Dr Fiona Larkan (NUI Maynooth)

Fri 27th Aug, 11:30-13:00, 14:30-16:00
Arts Classhall C

“All the NGO work, treatment legislation, [and] struggles over drug pricing are forms of governmentality in action… engineering something else, producing a new world.”*

Biological and therapeutic citizenships are increasingly familiar since the global pharamaceuticalization of public health systems. While this has revolutionised treatment for serious diseases in resource-poor settings and brought access to medicines for the poor into public consciousness it is also at least partly responsible for a globalization of disease classification and diagnostic routines.

The story of pharmaceuticals is one of continuing cycles of imagination and crises – less than a decade ago the Indian government led the battle against Big Pharma by introducing generic drugs for the treatment of HIV, and has developed its own industry producing numerous generic drugs, including fluoxetine. Even as the victory of imagination over crisis is celebrated, a new crisis looms as funding to those countries where the drugs are most needed is cut. Reports are emerging of stocks of anti-retrovirals being depleted in parts of Africa whilst the infrastructures developed to deal with the HIV crisis can offer only vitamins and solace.

The imaginative use of pharmaceuticals is of concern where off-label use of medicines, not only for recreational purposes, but for inclusion in ‘traditional’ remedies, could signal further
crises for the treatment of infectious disease. There are also symbolic logics beyond the simple calculus of scarcity.

This panel seeks to engage with the social lives of pharmaceuticals, their symbolic logics, materiality and their impact on the world

*Fernando Henrique Cardoza in conversation with Joao Biehl

‘Free treatment’: drug shortages, total planning, and therapeutic markets in mass HIV/AIDS treatment programs in Uganda

Mr Sung-Joon Park (Max-Planck-Institute for Social Anthropology)

Since 2004, Uganda provides free treatment to HIV/AIDS patients. In 2010, it is still far off the goals towards “universal access”. Access to treatment varies greatly among different providers, which is determined by a complex entanglement of stable and unstable supply sources in the country. This paper focuses on the technical and scientific domain of free treatment that operates as a “total planning” of budgets, drug prices, and patient numbers. Large surveys are conducted to establish the relationship between drugs and the available budget, vice versa, how treatment regimens can be adjusted to what is affordable in the country, in order to plan how many lives can be saved at which cost. Moreover planning for a totality of elements in the supply of ART presumes that contingencies in the “social live of pharmaceuticals” can be controlled. It is against this background of a situated and experimental configuration of rigorous scientific methods, health economics, and structural instabilities in the supply side of ART, where practices in regulating mass HIV/AIDS treatment program are translated into a therapeutic market for ART.

Of docile bodies and problematic persons: providing and living with antiretroviral medicines in urban Tanzania

Mr Dominik Mattes (Freie Universität Berlin)

Few years into the roll-out of antiretroviral treatment in Tanzania thousands of HIV-positive patients are now living with antiretroviral drugs (ARVs). The production of treatment adherence constitutes the priority of medical professionals who are transferring the “biomedical truth” about the therapy to the patients. In this paper the procedures of getting access to treatment in urban Tanga and the mechanisms of controlling the patients’ behavior throughout the life-long treatment are analyzed along the lines of recent debates on “therapeutic citizenship”. It is argued that this concept does not entirely capture the processes taking place at health facilities and in the patients’ social environments. Precarious economic situations, the dependency on kinship-based networks of support, and the adherence to traditional and religious practices of healing in some cases generate a stance of “resistance” towards the
pharmaceuticalization of even the most intimate spheres of life through the biomedically defined treatment regime.

**Recreational use of ARVs: imagination or crisis?**

*Dr Brian van Wyk (University of the Western Cape)*

During an ongoing ethnographic study in South Africa’s West Coast region, health service providers report a general off-label trade in ARVs, which is seen a barrier to adherence for many of their patients whose medication is traded to, or stolen by, drug users. While anecdotal evidence is emerging, there has been little hard evidence thus far of the existence of a recreational market for ARVs.

There is speculation that a crisis of confidence in the health system has seen HIV+ patients buy their ARVs from the black market rather than attending public clinics. In addition, there are rumours that Efivarenz is used in the manufacture of crystal methamphetamine (locally ‘tik’). This paper explores the off-label trade of ARVs which is gaining currency in the social imagination of health and social care workers, which in turn could precipitate a real crisis in the Government’s public rollout programme.

**The use of pharmaceuticals and plant medicines for tuberculosis among the Ju/'hoansi San of Namibia**

*Dr Diana Gibson (University of the Western Cape)*

Abstract: In this case study of tuberculosis in a small village in Tsumkwe district, Namibia, I discuss how, why and when Ju/'hoansi sufferers utilize various knowledge traditions and medicines to treat their ill health under circumstances of scarcity, as well as their lack of power. This paper shows how different notions concerning tuberculosis and TB-like complaints were distinguished and treated with medication in relation to symptomology, medical diagnostics and its absence and embodied experiences of illness. The paper scrutinises the uneasy and complex interface between various treatment practises and medication regimens and the understanding thereof in relation to tuberculosis in the experience of a Ju/'hoan (San) man and his family.

**The social life of a medicine: “Artemisia annua” - the transformation of a Chinese plant to a global pharmaceutical**

*Mrs Caroline Meier zu Biesen (Free University of Berlin)*

This paper focuses on the transformation of a recently promoted medicinal plant named Artemisia annua L. For over 2000 years, the Chinese have used A. annua as a herbal tea preparation against malaria. Pharmacological studies led to the isolation of Artemisinin as the principal Anti-malarial compound. Since 2002, WHO has recommended Artemisinin-based
combined therapies (“ACTs”) for the treatment of malaria – Novartis is the leading actor to extract the compound in tablet form. In the 1990s, A. annua was introduced to Tanzania. Beside the local promotion of Artemisia-tea as an efficient, inexpensive natural practice to treat malaria, Tanzania hosts influential actors to commercialize the plant. By following the biography of the Chinese medicinal plant, its global transfer, production, marketing, distribution, consumption, and its transformation to a highly demanded commodity, the paper critically reveals the dialectics and reciprocities between different actors and their relation to existing powerful reference systems (WHO, Pharmaceutical Industry).

The making of an African medicine: Sutherlandia

Prof Olajide Oloyede Oloyede (University of the Western Cape)

The scientific clinical trial of the African traditional medicine, Lessertia frutescens (Sutherlandia) forms an interface between the indigenous local knowledge of people living with Aids, traditional health practitioners and that of science and global health. Up till now no cross-disciplinary studies have been done on epistemological questions concerning especially the knowledge and understanding of ‘proof’ of efficacy concerning an African traditional medicine. The paper draws together insights and analysis from the anthropology and sociology of health and healing in a discussion on the intersecting fields of knowledge and experience of pharmacology, phytotherapy and related fields, as well as that of biomedical and traditional health practitioners, and of research subjects involved in the making of clinical trials of Lessertia frutescens (Sutherlandia) in South Africa.

Mending and bending antimalarial drug innovation at times of emerging multi-drug resistance in Southeast Asia

Ms Birgit Ruth Buergi (University of Cambridge)

First signs of artemisinin resistance in P. falciparum malaria along the Cambodia-Thailand border threaten the vision of a malaria-free world. The international malaria community has therefore renewed calls for sustained financial investment in malaria eradication to avert a potential global health disaster. The controversially discussed question of what the world would be with, or without, the introduction of a co-buyer based drug subsidy for antimalarials, brings into perspective its underlying symbolic logic embossed in the logo to be printed on the packaging of artemisinin-based combination therapies that will be channelled through the Affordable Medicines Facility – malaria. Genealogies of health crises have their own theoretical appeal. My ethnographic analysis however, has a different take on the world’s cradle of antimalarial drug resistance.
W092

Frontiers of ‘legality’ under neoliberalism: ethnographic explorations across shifting temporal and spatial scales

Convenors: Dr Filippo M. Zerilli (University of Cagliari), Ms Berardino Palumbo (University of Messina)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Arts Classhall H

According to conceptions of law and politics dominant in legal scholarship the notion of legality refers simultaneously to: a source of authority that makes the exercise of power legitimate (e.g. constitutionalism and the rule of law); a sovereign geopolitical entity (the state); a number of experts producing legal knowledge (legislators, judges, lawyers, bureaucrats etc.); a set of formal legal institutions where legal processes develop according to their specific temporalities (courts, tribunals, administrative offices etc.).

This workshop invites to expand such conventional understanding of legality beyond the usual space and time frames asking how ‘legality’ is culturally constructed and socially produced under the current global transformation of law and politics (a.k.a. neoliberalism). Accordingly, we welcome papers that ethnographically explore how ‘legalities’ (including non-legality and illegality) take shape, co-exist, overlap, conflict and often accommodate one to another, both within and beyond the boundaries of the state. Also, along with the traditional producers of legal knowledge mentioned above, we invite paper-givers to engage with discourses, practices and techniques of ‘legality’ produced by subjects working outside formal legal institutions (e.g. religious groups, professional associations, criminal organizations, transnational and civil society organizations, social movements, NGO’s etc.).

Among important issues this workshop intends to address are: How do state, supra-state and non-state – individual and collective – actors (co-)participate in the production of legal, non-legal, and illegal orderings? How do conceptions and practices of ‘legality’ articulate with multiple sources of authority and morality within shifting spatial and temporal frameworks typical of transnational capitalism?

Chair: Madeleine Reeves
The creation of Illegality and the rhetoric of cultural heritage: the illicit trade of ‘Djenne Terracottas’ in Mali, West Africa

Dr Cristiana Panella (Royal Museum for Central Africa)

In the 90’s, the Malian State designed a National ‘Ethic’ of Cultural Heritage based on the fight against the plunder of archaeological sites, in particular of the so-called ‘Djenne terracottas’. I intend to show that the international debate on Cultural Heritage has brought about a process of “heritagization” of ancient terracottas, despite their being plundered based on their aesthetic and marketing values. Between 1980 and 1995, qualifying the trade of ‘Djenne terracottas’ as illegal has been directly proportional to the increase of their market prices. The mediatization of the fight against plundering archaeological sites has so far concealed this contradiction represented by the clandestine source of National Cultural Heritage. The circulation of these objets interdits emphasizes the paradoxical link between illicit traffic of African art and the creation of the poetics of cultural heritage as filtered through the glass of an aesthetic, juridical and economic “global hierarchy of value”.

Where does legality lie? Sub-Saharan migrants and trading fake fashion accessories in the Venetian international tourist market

Dr Mathilde Leduc-Grimaldi (Royal Museum for Central Africa)

Street Trade in Venice includes:
• Sub-Saharan migrants selling fake fashion accessories;
• Local shop owners selling genuine such accessories;
• The City Authorities, in particular complying with decisions from the European Community; and
• Mass tourism.

This paper analyses the various levels of “legality” discourses used by, or aiming at the above-mentioned groups of people, especially through public means (blogs, newspapers, public statements). The legal (both documentary, and verbal) reactions to this trade and its agents are connected with: (i) the local context; (ii) the international flow of these fakes; and (iii) the global wanderings, legal or otherwise, of people, both temporary and permanent. Yet, rather than the behaviors of people involved in this trade, it is the legal status (actual or imagined) of the goods that impacts and determines the legal perception of the people involved under this trade by the various (local, regional, national) groups and authorities.
The reinvention of tradition: negotiating land law in periurban Ghana

Ms Raluca Pernes (University College London)

Fast development of the periurban areas in Ghana has made land management a contested issue. Legal pluralism means the stakes are high for agents to attempt to redefine customary law, as well as reinvent tradition and history with the purpose of strategically situating themselves in powerful positions. Fights over land are being fought within “traditional” settings, but also in courts, with tools ranging from colonial records and former child-witnesses to “land guards”. The state, having withdrawn from the game by delegating the responsibility for land management to the traditional leaders, is re-established as an important actor once conflict of interest, theft and violence call for another authority.

This paper starts from the case of a Ghanaian town to ethnographically explore how individuals constantly recreate what falls within the limits of the law and how they regulate non-legal behaviours in a situation of fuzzy legal systems and unclearly defined state involvement.

Policy franchising: global neoliberalism and the control of new illegalities in Latin America

Dr Jose Carlos G Aguiar (University of Leiden)

There is ambivalence in the nature of global neoliberalism. On the one hand, the emergence of international legal bodies and structures of global governance erodes the autonomy of the Nation-state, but at the same time, it withholds the state’s monopoly over violence, and its supremacy for the maintenance of the rule of law. Regulations of global validity, like copyrights protection, engender new conflicts. Scholars have pointed out at the ‘transfer’, ‘diffusion’ of policies across nations in the context of global neoliberalism, that synchronises state programmes. Illegal actors are defined as anti-state actors, who threaten the very core of the nation state and global trade. In the case of Latin America, there is evidence on the implementation of state polices to halt crime and illegality based on the repressive hand of the state. Zero-tolerance programmes and ‘wars’ on drugs, piracy and delinquency mushroom, they have been ‘franchised’ all across the region. The ‘fight on smuggling’ between Argentina, Brazil and Paraguay, and the ‘war against piracy’ in Mexico are relevant examples of this.

Based on ethnographic material gathered in the San Juan de Dios market in Guadalajara, Mexico, and Ciudad del Este, Paraguay, with sellers of contraband and counterfeit, I introduce in this paper empirical ground to pose the term policy franchising, so as to discuss the transnational implementation of security policies that privilege the iron fist of the state and technology as mechanism of control. Yet, this model presents crucial limitations: its outcome is ambiguous, it defines state and ‘illegal’ actors as exclusive categories, and overlooks the local context in which they both are embedded.
Beyond law and borders: Peruvian traders, contradictory state agendas and the reproduction of ‘Illegibility’

Dr Cecilie Vindal Ødegaard (University of Bergen)

In recent years, the traffic of contraband into Peru has increased, including the smuggling of energy resources. The practices of smugglers are connected to wider networks of traders in rural as well as urban areas, often characterized by illegal organization of transport and use of land. While representing a challenge to state sovereignty, the people involved in these practices criticize state interferences for being immoral and illegitimate. These attitudes suggest not only the existence of multiple legalities, but is also expression of the value ascribed to exchange and circulation in Andean thought. Due to the Peruvian authorities’ different and often contradictory agendas regarding these practices, this paper explores how such multiple ‘legalities’ articulate with different sources of authority and whether this is an example of how ‘illegibility’ has an ongoing role in modern systems of rule (Li 2001). Ethnography from Peru is thus related to wider comparative/theoretical frameworks.

Good, clean and fair: the Slow Food movement and the moral economy of food

Dr Valeria Siniscalchi (Ecole des Hautes Etudes en Sciences Sociales, Marseille)

Created in Italy in the mid-1980s, the Slow Food association has become, in less than twenty years, an international movement with nearly 100,000 members throughout the world. Over the course of its evolution, Slow Food’s fields of action and intervention have widened and new philosophies have been elaborated or included. Today, on the basis of definitions of food consumption and production respectful of the environment, as well as of the rights of small producers, Slow Food has become a political actor in the large current debates over food issues. What type of economy produces a movement presenting itself as an alternative to economic liberalism exploiting the positive aspects of “globalization”? This analysis deals with this manner of understanding the economy, and more specifically, the notions of “good, clean, and fair,” justice, trust, and values, that the movement produces, and their political uses.

The contradictory legalities of policing raiders in the Central African Republic

Ms Louisa Lombard (Duke University)

This paper explores the workings of legality in the northeastern borderlands of the Central African Republic (CAR), an area with little state presence that has long produced bounty for militarized entrepreneurs from neighboring areas, who seek resources, land, and labor. Today, the raiders come mainly for ivory, meat, and grazing space. ECOFAC, a European Union-funded program that attempts to create the state organs – guards (who shoot to kill both humans and cattle) and taxation – that would properly police CAR’s “patrimony.” However, many of
its own employees, as well as other state officials, use the privilege of their positions to enter the (illegal) trades in park resources like bush meat and diamonds. This paper examines the conflicting conceptions of legality at work and argues that state employees employ multiple, contradictory, legal registers as they engage with donors, local and foreign poachers, and other functionaries.

**Residence regimes and the illegalisation of migrant labour in urban Russia**

*Dr Madeleine Reeves (Manchester University)*

Drawing on recent ethnographic fieldwork amongst un-documentated and fictively-documentated migrant workers from Kyrgyzstan, this paper examines the co-production of fictive “legal” residence for migrant labourers in urban Russia. In the last decade, Russia’s oil-fuelled building boom has made it the world’s second net recipient of migrant labour, much of it from the former Soviet republics of Central Asia. This labour is regulated by a complex and draconian system of internal residence registration (a holdover from the Soviet propiska system), such that there have emerged complex networks of “official” and “unofficial” figures providing fictive visibility to the state by issuing “authentic” temporary residence registration at an address where the migrant never in fact lives. The paper devotes empirical attention to the production of such so called “clan fake” (chistie fal’shivye) registration documents for seasonal labourers and the networks of police officers, pensioners, migrant workers and commercial intermediaries through which these documents are produced and sold. This situated exploration is intended as a point of entry for a critique of classifications of migrant labour as either “legal” or “illegal”; “documented” or “undocumented” that still dominate in analyses of migrant labour from Central Asia. This in turn allows for a substantive engagement with the broader questions raised by the workshop abstract concerning the role of informal authorities in producing “legal” residence; the relationship between neoliberal transformations, particularly as manifest in the former Soviet space, and the (state-sanctioned) illegalisation of migration labour; and competing moral assessments of technically “illegal” residence in the nation-state.

**The illegality of legality: the Work Permit Law for Foreigners in Turkey**

*Dr Ayse Akalin (Istanbul Technical University)*

An unintended consequence of the demise of the Soviet system has been Turkey’s transformation into a migration receiving country. Since the 1990’s, many people from the formerly Soviet system, initially from Europe and later from the Caucasus, have been migrating to Turkey in order to seek employment in low paying jobs. With an increasing number of migrants willing to work in Turkey, and a state tradition that possesses an embedded xenophobia, and with its own agenda subscribed to a neoliberal set of priorities, the current
Turkish government passed a work permit law in 2003 for the first time in order to regulate the foreign workers in the country. However looking at its formulation and its proposed applications, the law is more of an example to a legal production of illegality. Following the works of T. Asad and N. De Genova, this presentation proposes to study the process around the mentioned law.

From ‘illegal’ aliens to ‘legal’ nationals of the MERCOSUR in Argentina Recent experiences of Peruvians, Paraguays and Bolivians in La Plata city

Ms Aranzazu Recalde (Université de Montréal)

In response to both the deepening of an initiative of regional integration in South America (MERCOSUR) and the evolution of international conventions on human rights, Argentina passed a new migratory law in December 2003. This Ley Migratoria 25.871 not only considers migrating a human right but also grants nationals of MERCOSUR states the same rights as those granted to Argentineans.

How has this new, favourable legal environment affected the lives of intra-regional migrants who have been historically despised in Argentina? Notably, Peruvians, Bolivians and Paraguays were criminalized during the 1990s, being constructed as “illegal aliens”, and blamed for the economic, social and political problems that the country was going through. Based on recent fieldwork conducted in La Plata city, my paper explores how this renewed “legal status” as nationals of the MERCOSUR in Argentina has impacted the experiences of the Peruvians, Bolivians and Paraguays in the city. Has anything changed?

Re-shaping the ‘right to the house’ across shifting political systems: legal measures and the experience of the displaced Sarajevans

Dr Zaira Tiziana Lofranco (Università degli Studi di Napoli l’”Orientale”)

This paper aims to analyse the continuous juridical redefinition of the “right to house” in Bosnia-Herzegovina from the ‘90 until the present in tune with the very rapid shift across different political systems: socialist, ethno national-humanitarian and capitalist.

The legal change, ended with the generalized implementation of private property, has occurred in a so compressed time to make difficult for inhabitants to distinguish in practice between legal and illegal use of the house and to get oriented in the brand new bureaucratic procedure of privatisation necessary to legalize their position.

My presentation will explore briefly the huge amount of legal measures issued by local and international institutions but it will mainly document, with ethnographic data, how displaced persons, returning in previous social property buildings in Sarajevo try to culturally re-establish, in everyday practice, the blurred frontier between legal and illegal use of domestic and infra-domestic space.
W093

Lifeworlds of children and youth in times of crisis

Convenors: Dr Anna Streissler (University of Vienna), Miss Elise Guillermet (IRD)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Humanities Large Seminar Room 1

This workshop focuses on both the impacts of “crises” on the lifeworlds of children and youth and how they perceive and actively cope with it. We think of crisis as economic, political, ideological, ecological, demographic, medical and military, influencing children’s and young people’s places in societies and their (possibilities for) agency.

We are expecting contributions on three questions:

1) How are children and youth defining and perceiving “crisis”? What are children and youth thinking about adults’ discourses and preoccupations related to “crisis”? Are their perceptions similar or different to those of adults? If so, how and with which consequences?

2) How are children and youth acting in particular unsafe situations (due e.g. to the global economical crisis, local political and military conflicts, epidemics, family poverty or dislocation)? Are their conventional roles as social actors changing and if so, in which ways? Are they taking on new responsibilities and are they creating new places for themselves? How are they resilient and how are they resisting and acting to defend their own rights?

3) How do adults address “crises” vis-a-vis children and youth? How do adults’ fears concerning “crisis” and hopes for overcoming it influence children and youth and which consequences arise (e.g. in politics, education, health care, human rights)?

The workshop also inquires into children’s and young people’s imagination as part of their agency in times of “crisis”.

Analyzing conflict: juvenile lifeworlds in Goma, DR Congo

Ms Silke Oldenburg (University of Bayreuth)

Goma is one of the urban hotspots of a war which marks Eastern DR Congo for more than 15 years, bringing youth and adults alike together in a constant negotiation about normality in times of crisis. In my PhD project I leave the dichotomy between victim and perpetrator behind and proceed from conceiving youth as analysts of their war torn environment. How do youth themselves perceive and judge their positions, opportunities and perspectives while trying to establish an order within their social worlds?
Drawing on empirical data from 13 months of ethnographic fieldwork in Goma (January-December 2008, June-September 2009), I illustrate the heterogeneous living realities of youth without neglecting its impact on the intergenerational contract. I will discuss youth’s experiences, hopes and imaginations in a context of uncertainty and therewith contribute to highlighting their often ignored, creative potential as social actors.

**Children’s voices, expression and silence: approaching Roma’s transformations in Italy from children standpoint**

*Ms Alice Sophie Sarcinelli (Ecole des Hautes Etudes en Sciences Sociales)*

The major political and economical transformations since the 1990s are modifying the presence of Roma population in Europe. In Italy, the promotion of specific policies towards Roma has had a strong impact on Roma’s everyday life: some communities are constantly evicted from their dwellings and others are without a legal confirmed status. Based on an ethnography in Milan, I will link public policies to the subjective experience of Roma children. Firstly, this presentation will explore how children experience, imagine and express this period of crisis both individually and in group. Afterwards, I will critically discuss the theme of children’s expression as non univocal category. On the contrary, a more complex theoretical framework may help to conceptualize childhood and expression, mobilizing the concepts of gender, age, social conditions and generation. Finally, the paper will suggest that expression is crucial to address the epistemological questions embedded in this field of studies.

**Multicultural education in times of crisis, an intervention project in Austria**

*Dr Anna Streissler (University of Vienna)*

In this paper I discuss work-in-progress on multicultural classrooms in Vienna, Austria, which I started in 2008. Designed as partnership between anthropologists, education specialists and teachers the project is aimed both at empowering pupils aged 12-14 and teaching them about science. After initial training in a “research lab”, the pupils are asked to carry out ethnographic research about their own multicultural (Amit-Talai 1995) lifeworlds. I discuss ups and downs of an attempt at innovative intervention into a structurally conservative school system, which through its “monolingual habitus” (Gogolin 1994) is devaluing and stigmatizing children with migrant backgrounds. This is happening at a time when xenophobia and unemployment are rising. What are the possibilities of intervening in ways that empower the pupils and teach all of them about positive aspects of multiculturalism, while taking on board the teachers and sticking to the ground rules laid down by the schools and other relevant stakeholders?
Coming of age in postcolonial island: school children and imaginative worlds in contemporary political crisis of Madagascar  

Dr Valentina Mutti (University of Milan - Bicocca)

Based on intensive fieldwork conducted among Betsileo and Vakinankaratra children and youth living in the city of Antsirabe (Highlands Madagascar), my paper focuses on both crisis and imagination from a children-oriented approach.

After the political collapse of 2002, the current generation of children has recently experienced a political crisis in 2009 when, following months of demonstrations, the leader of the opposition Rajoelina toppled the President Ravalomanana with the army’s backing: schools were closed and the island has been ostracized by international community. As the everyday life of schoolchildren has changed, I explore how the discourse about future, formal education and gender identities are re-shaped by Malagasy youngsters under the light of this crisis.

By collecting girls’ and boys’ narratives and teachers’ points of view, I describe how children’s itineraries and their imaginative landscapes are affected by the perception of crisis and their “coming of age” in a unstable country. At the same time, I underline how imagination can be used by children themselves as a tool of finding a (gendered) place in a postcolonial society.

The Girl Guide Association of Cyprus: girl’s and women’s perceptions and resulting actions of the Cypriot conflict and other crises  

Magistra Nadja Rossmanith (University of Vienna)

The Girl Guide Association of Cyprus is a non-governmental organisation for girls and women with members ranging from four years and upwards including women in their eighties. Prior to the internal Cypriot conflict with its international ramifications there were both Greek-Cypriot and Turkish-Cypriot members within the organization. After hostilities erupted in 1974 and the country was divided the Greek-Cypriot members kept the organization functioning and adapted the organizational structure to conform to the new circumstances. This paper deals with the impact on and the actions taken by the children and young people of 1974 and how they perceive these actions, following developments and issues as present day adults. Also the perceptions of today’s children and young people within the organization on the past and the existing situation are discussed and the discourse within these generations of women will be elaborated upon.
**EASA2010**

**Viewing the political through tradition and prophesy: Greek Cypriot children’s imaginative responses to political crisis**

*Dr Spyros Spyrou (European University Cyprus)*

In the summer of 1996, Cyprus experienced a political crisis: violence broke out in the buffer zone which separates the island between north and south. A demonstration led by Greek Cypriots was met with a counter-demonstration by Turkish Cypriots and two Greek Cypriots were killed as a result of the violence which erupted. In parallel to these events the government of the Republic of Cyprus announced its intention to buy land-to-air missiles from Russia to boost its military defense. Fieldwork carried out with Greek Cypriot children at the time provided the ethnographer with a unique opportunity to explore children’s reactions to this crisis. This paper will explore how two groups of children came to construct their understandings of the crisis and its outcome through their imaginative use of political reality, religious prophesy, and local tradition.

**A crisis in the genes? Children and young people’s responses to processes of medical labelling through paediatric genetics**

*Dr Emma Clavering, Dr Janice McLaughlin (Newcastle University)*

When the health and development of a child is identified as being somehow different, paediatric genetics may become one source of new narratives of explanation. Crisis, if framed as an extreme unsettling of previous understandings and narratives of identity, may be felt at any point in the process around seeking and / or obtaining a diagnosis, and dealing with the consequences. This paper concentrates on the rarely explored perspectives of the children themselves. Do children perceive diagnosis (whether established or not) as crisis? How do they experience primarily medical attempts to define key aspects of themselves? How does this enrich our understanding of processes medical othering? These are some of the questions being explored through ongoing ethnographic fieldwork with families in the UK. We propose that, while medical authority is significant to the meanings generated by formal diagnostic processes, children and young people are likely to present alternative and often surprising accounts of their own lifeworlds that may not sit easily with existing adult-orientated assumptions.

**Poor vulnerable orphan versus priest, working girl and President**

*Miss Elise Guillermet (IRD)*

This paper is based on data collected in two African contexts: Abomey (Bénin) and Zinder (Niger), between 2003 and 2007.
The death of parents with young infants are creating familial crisis. Adult parents are searching for the best guardian according to the unfortunate event’s interpretation. Two issues are expressed: the death of the child or his future delinquency. Three constraints are combined: the etiological system (witchcraft / muslim representations), the kinship rules and the local representations of the child.

To highlight these points, I propose to confront the children’s points of view and practices with the adults’ ones (considered in their diverse status: religious, social and their adhesion to the children’s rights). I’ll describe how children are living their situations through three questions:

• Do they know the adults interpretation of their orphan situation and the death of their parents? Are they informed as adults? What does it mean about the children’s local status?
• Which are the children’s own interpretations of their parents’ death? Which are their practices regarding to their risk perception?
• And, finally, what are they doing with their social status of orphan, distinctively to the adults’ constructions of the juvenile delinquency?

W095
Commodification of indigenous cultures

Convenors: Dr Dmitry Arzyutov (Peter the Great Museum of Anthropology and Ethnography (Kunstkamera)), Ms Ekaterina Kapustina (Peter the Great Museum of Anthropology and Ethnography (Kunstkamera))

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Arts Classhall C

The contemporary global market involves not only megalopolises and city dwellers, but also rural regions of different countries, where people create their own contribution to market with new kinds of goods and services using native cultural patterns. For instance, there is a process of transformation of shamanism and other traditional rituals into a kind of marketable product or good among different indigenous peoples of Siberia. Subsequently these goods go to the global market and become its object (proper). In other words, this is a process of “comodification of culture”.

We invite participants to discuss the following topics in our workshop:

1. The market as place (factor) in the construction of new cultural values;
2. Commodification of cultures in terms of the integration of indigenous peoples in a cosmopolitan world.
Commodification of traditional knowledge, local subjectivities, and changing social networks: evidence from rural peripheries in Europe

Prof Cristina Papa (University of Perugia)

For different reasons, the crisis of economic productivity and significance in many rural areas at the peripheries of Europe is also often accompanied by practices and politics of valorisation, preservation, and management of local traditional cultural heritage in order to customize it to global market requirements. Based on fieldwork in peripheral rural areas mainly in Central Italy, I will analyze how these processes at the one hand are widely instrumental to the rules imposed through market mechanisms, reducing dramatically the autonomy of local subjectivities. On the other hand, I will show how these strategies of commodification and marketing of culture are leading to deep transformations in the social structure of rural places, creating new opportunities through alliances with external agents, new nets of exchange that require new competences within complex networks of collaboration. Therefore, these processes lead to complex dynamics of integration into an increasing connected world.

Ecotourism or culture for sale: constructing the ‘European indigenous people’

Miss Ramona Velea (Università degli Studi di Trieste)

For the past few decades we have been facing a general interest for authentic culture and unspoiled nature. Like never before a constant request to conserve these two elements developed in the consciousness of policy makers and social actors. Buzz words like genuine culture and tradition pushed western tourism to exotic places or rural areas, in search of pristine nature and culture. It seems like the “good indigenous savage” is meant to give us the solution for our modernity crisis.

In the paper I will analyze ecotourism practices that link western Europe to eastern Europe, namely Albania, as a way to experience false pristine realities, working under the framework of culture commodification through marketing strategies.

I will show how the economic and political backwardness of a community can lead to the construction of the image of “European indigenous people”, in discourses promoted by tourism projects.

Kubachi and Harbuk: two destinies of traditional craft

Ms Ekaterina Kapustina (Peter the Great Museum of Anthropology and Ethnography (Kunstkamera))

In Dagestan republic there are villages which associate with glorious past of Dagestan as the center of handicraft. Kubachi is a center of jeweller’s art, Harbuk is famous by its armoire and gun masters. Kubachi remain to be a leader in Dagestan silver jewelry, even when state
industrial complex closed in early 1990-es. “Kubachinian silver” become a All-Russian brand. Harbuk today has the opposite situation with its craft. The craft is still alive, the two thirds of men can make knives, some of them are able to do guns and sabers and decorate it with special Harbuk design. But in the entire famous village there is none of craftsmen who have a license to do cold steel (not to say about guns). How one village became to be a center of modern Caucasus jewelry while in another village it is prohibited to be engaged in the traditional craft?

**Designer of ‘Indigineity Factory’: anthropologists role in Altai culture commodification**

*Dr Dmitry Arzyutov (Peter the Great Museum of Anthropology and Ethnography (Kunstkamera))*

For the period of Altai ethnographic studies in Soviet literature the image of Altai culture was constructed. Post-soviet social and religious movements used soviet ethnographic knowledge for make symbols and markers of their identity. These symbols and markers go beyond local economies and join in global world. The symbols turned to commodity oriented to outside consumers (generally tourists). This commodification appears as a background of new indigenous mythological creating and culture revising. One part of culture becomes relatively “closed” for outsiders (e.g., modern religious movement Ak-Jaŋ, White Faith) when others – on the contrary – are practiced as elements of “bazaar economy” (according to Geertz). In my paper I am going to discuss the role of anthropologists (ethnographers) in the commodification process of Altai culture.

**Tourists’ accounts of local dwellers’ (im)mobilities**

*Dr Anna Horolets (Warsaw School of Social Sciences and Humanities)*

By taking the ethnographic case of young educated Polish tourists travelling to the former Soviet Union, I would like to address the question of how mobility of local dwellers is constructed in travel narratives. Are local dwellers presented as mobile or immobile? What types of local dwellers’ mobility are exposed in tourists’ accounts and what types are backgrounded? What are the economic, geographic and cultural patterns of local dwellers’ mobilities in the accounts? Are local dwellers’ mobilities evaluated and on what grounds (morality, aesthetics etc.)? Do tourists construct hierarchies of mobilities? Do they compare their own mobility to local dwellers’ mobility? The aim of the paper is to unravel how (im) mobility (as practice and as metaphor) is involved in the construction of new concepts of Self and the Other. The tourists’ accounts will be analyzed in the context of post-socialist transition and Europeanization.
Global culture and local arenas: cultural power regimes of the authentic

Prof Thomas Fillitz (University of Vienna)

“African cultures have been deprived of their authentic traditions!” claimed an Ivoirian artist to me.

Appadurai argues that globalization enhances imagination for all social actors – and in doing so, they should rely on all cultural traditions of the globe, and not feel restricted by state powers to specific local ones. A reaction to today’s mass culture, actually, are intensified ideas of and longings for authentic, rooted traditions (forms of behaviour, ritual activities, or material culture).

In this paper, I argue that images of the authentic and of the global are not in opposition to each other: both are produced within one imaginative process. My argument will be based on research on the art biennale of Dakar, Dak’Art. The question I shall deal with may be formulated as following: how can such an arena for contemporary (global) art constitute itself as characteristically rooted in the metropole Dakar?

600 years of crisis: conquest and market

Dr Enrique Garcia (Instituto Nacional de Antropologia e Historia)

Mexican Indians have endured uninterrupted crises from the XVIth Centruy up to now. I will center this paper on the use of “curve weaving” a weaving technique known in XVth century and modern times.

The hardships of the Spanish conquest meant, at a certain point, a shortage of fabrics and weavers required to produce paintings needed to exhibit rights, which would allow some Indians to claim land and privileges from the Spanish. Some used their old garments as canvases to paint on them. A handful of these lienzos, have survived to the present time.

In modern times, Indians produce pieces of garment, a large quantity of which are intended for the market.

These are Indian strategies to cope with crisis. They recycle garments, and they adjust to the demands of the market through innovation, design, new raw materials, native workshops and native entrepreneurship.

Cosmopolitan savages: the challenging art of selling African culture to tourists

Ms Vanessa Wijngaarden (Bigsas International Graduate School of African Studies)

African cultural tourism is expanding, thriving on the idea that this is the moment to explore the last people untouched by civilization. At the same time, globalization has given indigenous peoples worldwide a growing opportunity to take the exploitation of the image that exists of them into their own hands. Regarded as ultimate ‘noble savages’ since colonial times,
Maasai of the Mara area have become quite successful. When tourists visit, they hide their mobile phones between folds of their traditional dress, and stage ‘authentic’ performances as advertised on their websites. Other ethnic groups, as Taita living near Tsavo, have not been able to fit themselves into the historical and current imaginations which seem necessary to make African people into marketable objects of tourism. Comparing both Kenyan cases, I aim to show what effects tourism related commodifications and transactions have upon local people’s conceptualizations of their culture and images of themselves.

**Strategies of representation of culture in sales negotiations in the ‘’medina’ (bazaar) of Marrakech (Morocco)**

*Ms Anna Cherepanova*

Marrakesh is the most famous tourist city in Morocco. Central trade place of the city is Djemaa el Fna not far from “medina”. Each Morocco city has its markets and mostly of them exists for local dwellers; except Marrakesh Djemaa el Fna which functions as a bazaar for foreign tourists. Consequently it becomes a place of creation “culture for sale”, place where Moroccan culture exists as commodity. In my paper I aim to investigate the process of inventing “traditional”, “authentic”, “true” Moroccan cultural values through sales negotiations between Moroccan seller and foreign tourist. Such case of cross-cultural communication shows different strategies of culture representation, and forms new (adapted for outsiders, tourists) image of authenticity.
Markets, moneys, and mobilities: transnational organizing

Convenors: Prof Christina Garsten (Stockholm University), Dr A. Jamie Saris (NUI Maynooth), Dr Renita Thedvall (Stockholm University)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
John Hume Lecture Theatre 7

To understand the workings of contemporary capitalism, we need to pay closer attention to the complex ways in which transnational flows of valuables articulate with local cultural processes and social structures. The session aims at stimulating discussions around the forms of exchange that contribute to the globalization of the economy; the different kinds of money involved; the valuables that are circulated; as well as the assemblages of ideas that inform these exchanges. The session aims to highlight how markets are organized, for example through expectations, norms and regulations; how valuables are constructed as desirable objects, for example through fairtrade or other kinds of labeling programs; and how mobilities are structured, for example through informal networks, corporate cartels, or crime syndicates. We invite papers that question the boundaries of the licit and the illicit economies and that highlight how these are organizationally entangled, such as in the case of drug trade.

Chair: Christina Garsten

Discussants: Jamie Saris and Renita Thedvall

Globalizing microfinance and crisis: international best practice meets local practice in Bosnia

Dr Monica Lindh de Montoya (Stockholm University)

Since the end of the war in Bosnia and Herzegovina in 1996, microfinance has been a tool used by donors and NGOs with the intention of reducing poverty and rebuilding the economy of the country. With the support of numerous multi- and bilateral donors, a dozen successful internationally ranked sustainable microfinance organizations with expertly trained local staff have been established. Yet the expansion of microfinance has not been entirely unproblematic, and the economic boom between 2006 and 2008 followed by the international financial crisis in 2009 brought several issues to the fore. This paper will explore the ways in which the globalizing microfinance industry and its ideology are currently being played out in Bosnia, the impact on microfinance clients, and how local conditions and concerns interplay to produce unexpected results.
Metamorphoses of credit products

Dr Daniel Lopes (Socius ISEG/UTL)

Based on fieldwork conducted in two Portuguese banks, this communication intends to describe the dynamic of retail credit by focusing on the calculation practices, machines, registration techniques and documents that assist agency in the banking world. Ethnography will be centred on marketing departments, highlighting the central stages of what may be termed the “qualifications” or “metamorphoses” of credit services—starting from conception to formatting, promotion, adaptation, transmutation and, finally, internal supervision. Through this excursion, attention will be given to the articulation between marketing and other banking departments, to the competitive interplay between different banking institutions, as well as to the cooperation between banks and firms or regulators. The constitution of credit markets both at a national (retail) and international (financial) scale shall be the object of a final discussion that links the dynamic of product qualification with the organization of mass payment behaviour capable of generating substantial electronic cash flows.

Hinder or advantage? Interpretation of the law in the context of international entrepreneurship

Mrs Agnese Cimdina (University of Bergen (Norway) & University of Latvia)

The paper challenges the essence of common European market by exploring the process of transferring Scandinavian companies and production units to the Baltic States. By using ethnography as a bridge the efforts to establish transnational business cooperation are revealed. The varying notions on how to do business, how to establish a transnational cooperation, the varying attitudes towards legislation, environmental protection, safety at work and varying perception of what a valuable outcome of business cooperation should be question the workings of European community regulations. How a cross-cultural marketplace is organized through formal regulations and norms, through networks and lobbying, through different interests, expectations, perceptions and constructed values, and how the entrepreneurs navigate in such a marketplace: these are the main topics viewed in the paper. Extensive fieldwork in Scandinavian companies in Latvia in 2006 and 2007 form the empirical base for the paper.

Illegal yet licit: justifying informal purchases of work in contemporary Sweden

Dr Lotta Björklund Larsen (Stockholm Centre for Organizational Research)

‘Svart arbete’, informal purchases of work, is a widely debated societal phenomenon in Sweden. It is often seen as detrimental to contemporary welfare society, eroding taxpaying morals, fair competition and solidarity with fellow citizens. Acknowledged as wrong, it
is in many instances also an acceptable and commonplace exchange practice. This study addresses this incongruity and aims to show how these inconspicuous exchanges of work are distinguished in terms of legality and licitness. The study shows that purchasing work informally is not only a rational economic decision, but can also be the result of resolving necessities in daily life due to societal bottlenecks and/or probing tax legislation. Justifying the illegal but licit svart arbete, purchasers are seen to emphasise a reciprocal relationship with the provider of the work and also with the state. In this way, a sense of balance and justice is achieved.

**Innovative traditions in new markets**

*Ms Anne-Katrine Brun Norbye (University of Oslo)*

The number of summer mountain dairy farms (støler pl.) has decreased due to technological developments and rationalization in the agricultural industry. In this processes local and cultural life forms are threatened. Today, some Norwegian støler are transformed to markets that offer stål -produce accompanied by imaginations of old traditions and contemporary green ideology. This presentation highlights how støler are organized as marketplaces through innovation, concepts of traditions, expectations and norms. How female farmers (budeier, pl) narrate støler, and with support of new global trends that value local food, traditions, and experience-tourism, are described and analysed. Narratives are personally perceived and contested. Nevertheless they are shaped by and confirm collective imaginations. Such narratives are part of social resilience and address topics related to sustainability in local agriculture and budeier’s ability to make their own business in addition to maintaining their way of living, identity and home.

**Trinkets and trash: convenience stores and the poetics of paracapitalism in contemporary Japan**

*Dr Gavin Whitelaw (International Christian University)*

Increasingly, convenience stores, or konbini, are seen as synonymous with Japan. Introduced to the island nation in the 1970s, the American convenience store franchise model and associated distribution system have restructured Japanese retail at the national and local level, transforming the neighborhood corner shop into a competitive commercial force with global ties and mass appeal. Indeed in 2008, Japan’s konbini sales topped 7.8 trillion yen, surpassing those of the department store for the first time in history. In the following paper, I seek to explore at the consequences of convenience store expansion in Japan from a different angle. Interested in the ways that a “globalizing” retail template articulates with local forms and practices, I explore examines how the post-consumer
Crisis and imagination

consequences of convenience stores and hypermarketing—specifically unsold and discarded product—continues to circulate in what I call a paracapitalist market system. Drawing on nearly two years of participant observation as a convenience store clerk in Japan, I follow products in their post-shelf lives. In doing so illuminate the roles played by corporations, workers, and consumers. In particular, the paper focuses on a genre of product called omake (promotional gifts) and how the regimented obsolescence of products and speed of marketing campaigns enliven the exchange processes. By accompanying these “insignificant” trinkets from the corporate drawing board to online auction sites and toy consignment cubicles in Tokyo’s Akihabara district, in this paper I consider how a global retail institution predicated on uniformity, rationalization, and efficiency enables, even necessitates the evolution of quasi-illicit forms of economic exchange. Tracing the flow of plastic trinkets through various hands and spheres of value, I show the convenience store to a critical “embedder” for formal and informal economies.

Creating difference in Cuba’s dual economy

Ms Maria Padron Hernandez (University of Gothenburg)

Since the fall of the Soviet Union socialist Cuba has reluctantly and partially opened up for the globalizing forces of contemporary capitalism. In everyday life the most notable result of this is the presence of two currencies – the “old” Cuban pesos (MN) and the new convertible pesos (CUC) with an exchange rate of 1CUC = 24MN.

As people handle the two currencies and make the dual economy understandable and meaningful, they interpret the difference in economic value in cultural terms by inserting this fundamental division in a classified universe of symbolic attributes. Through this symbolic language the things, places and people associated with CUC are made (24 times) more valuable and desirable than those associated with MN. In this creation of difference constant references are made to foreign places and people – migrants as well as tourists – locating Cuba and Cubans in a problematic position in the global world.

Practices of a role model in the nexus of statecraft and market-making

Dr Anette Nyqvist (Stockholm University)

The Swedish national pension fund, Första AP-fonden, is a government authority and a fund company and thus situated in the nexus of statecraft and market-making. The fund’s claim to be “a role model among international pension fund managers” makes it an interesting site for a study of attempts to organize the financial market on an international level. This “study through” the practices and policies of Första AP-fonden provides insights of how the fund, by exploiting its dual role as fund company and state authority, acts on the financial market with an ambition of “doing good”. Through practices such as ESG (Environmental, Social and
Governance-analysis, shareholder activism and its Ethical Council publishing a “black list” of companies that violate the fund’s codes of conduct attempts to, through expectations, norms and regulation, shape other market actors and thus the market and the study shed light on practices here used.

Quality assurance: a mechanism for generating trust in HE on a global knowledge market

Miss Paulina Mihailova (Stockholm University)

Higher education (HE) today is seen as a strategic resource in the hands of policy-makers. National governments and higher education institutions (HEIs) across Europe are encouraged to enter into processes of intergovernmental cooperation, committing themselves to a shared framework for high-quality education aimed at providing Europe with a competitive edge on the global arena. This opening-up of national HE systems to market-oriented policy initiatives has led to a view of HEIs increasingly as economic organisations, accompanied by the in-flow of managerial rhetoric and practices into HEIs and a subsequent shift in conceptions of academic quality.

At a stage when society and policy-makers are ever more careful about the way HEIs are using their money, academics are faced with questions of the social and economic relevance of their disciplines. In this light quality assurance (QA) ultimately becomes a mechanism for market regulation aimed at ensuring that HE is delivering the kind of ‘outputs’ society values.

Understanding the circulation of trust and mistrust in the finance world (and imagining the alternatives to prevent the crisis?)

Miss Lucia Orviska (University of Fribourg, Switzerland)

In order to better understand the world economic crisis, I attempt to draw a picture of a social structure of the finance market and exchange objects construction, applying a theory of the “agency”, on the creation of trust and mistrust. The agency will be defined in a more expansive and dynamic manner that includes but is not limited to the individual.

Based on the research performed in the organization of a multinational private bank based in Switzerland, fieldwork in Eastern Europe and the case of Icelandic crisis, the “circulation of the trust in the world of wealth” will be illustrated through ethnographical observations and interview restitutions.

How does the trust circulate in the world of banking through different types of agencies, like space, social and personal factors, professionalism, gender, objects – material agency, language and through technology?

How the crisis and the trust flows connect? Which alternatives can we imagine?
Organising for ‘fair’ markets: the case of the Fairtrade Labelling Organisation International

Dr Renita Thedvall (Stockholm University)

The Fairtrade Labelling Organisation International (FLO) is currently undergoing a vast expansion both as an actor on the market as well as the organisation in itself. There is ongoing work of defining the organisation in terms of membership, positions and roles needed and the scope of the organisation. The FLO is also constantly redefining its standards and criteria for the fairtrade label. In this process of defining itself and its outcomes the FLO takes an active part in producing images and giving meaning to the idea of ‘fair’ products. I show how this is done through a process of bureaucratisation in which ‘fair’ or ‘fairness’ becomes precisely defined, formalised and made visible. Focus is placed on how the bureaucratic logic (Handelman 2004) of making fairtrade more and more precise and open for scrutiny contributes to particular representations (cf. Knorr Cetina & Bruegger 2002) of ‘fair’ markets.

Negotiating competition and cooperation in the Irish corporate responsibility movement

Ms Elise McCarthy (Rice University)

There is a paradox between the concepts of cooperation and the common view of competitiveness in the corporate responsibility (CR) movement in Ireland. This effectively situates competing corporations as stakeholders in companies – thus adding a new category to the typical taxonomy of ‘stakeholder’ which includes neighbours, employees, consumers and regulators.

According to my fieldwork, arguments supporting the company’s need for corporate responsibility point to CR’s ability to increase companies’ competitiveness. Ironically, this is often done by competitors educating each other and sharing valuable corporate data. However, the natures of competitiveness and of cooperation make this a delicate balancing act for all participants, torn between both internal and external views of ‘sharing’ in corporations.

As economies and companies worldwide focus on restoring competitiveness, this paper will draw attention to the dimension of cooperation in the operation of global capitalism.
**W098**

**Chance in time of crisis**

Convenors: Mr Riccardo Ciavolella (CNRS Toulouse/University of Teramo), Dr Lorenzo D’Angelo (University of Milano-Bicocca)

Fri 27th Aug, 11:30-13:00, 14:30-16:00

Humanities Large Seminar Room 1

The panel aims to collect contributions highlighting the role of chance or luck in individual or collective experiences and particularly in situation of crisis. We often talk about causality when confronting drastic and critical phenomena we are unable to control or predict, i.e. natural disasters. In daily life experience, too, people feel dependent on luck and chance, in particularly some professional or non professional categories: stock exchange investors, gem and precious metals prospectors, gamblers. Fortune (or misfortune) are important in explaining the outcome of a lottery or a game show, sport scores, stock market investments, professional career; or an existential drama, an unfavourable financial situation, and so on. In any case, the notions of luck and chance are supposed to explain the reasons for an uncertain and unpredictable reality. Contributions will focus on most recent events of public interest, such as the case of migrants crossing the Mediterranean, the “environmental” disasters like tsunami or earthquakes, and other crisis derived from ecological deterioration (droughts, famine) or technological risk.

The objective of this panel is to raise the debate on a comparative level. On the one hand, it will address the issue of luck in front of the shared human condition of uncertainty and vulnerability. On the other, it will try to understand whether, in the globalized “risk society”, the concepts of luck and chance acquire a special significance, as probably inferred by some depoliticizing explanations made by analysts and politicians to the recent international economic crisis.

*Discussant: Danielle de Lame*

**Betting on luck or, how to cope with uncertainty in the artisanal diamond mining**

*Dr Lorenzo D’Angelo (University of Milano-Bicocca)*

In many Sub-Saharan African countries, artisanal mining seems to attract more people when national economies are in crisis. It follows that, in Sierra Leone there are still numerous people looking for fortune in the diamond mines in spite of the ill-omened forecasts on the productivity of potential remaining deposits. But given that chance plays an important role in the recovery of the most valuable gems and, thus consequently, earnings from the extraction of diamonds are not guaranteed, why do these
miners invest their symbolic and material capital in mining? Should we consider the economy of artisanal diamond mining as a “casino economy” in which the actors bet on their own luck? Through this paper I will focus on these questions examining, on one hand, how the winnings are shared between the miners and, on the other hand, exploring the notion of “luck” implicit in their practices.

**Chance as work, chance as destiny?**

*Dr Danielle de Lame (Musée royal de l’Afrique centrale)*

The life history of a Rwandan young man, born to become a peasant and currently a foreman in a European building enterprise will be analysed within the conceptual framework of horizon and perspective as developed by Hannerz, and further supported by the case of a Tchétchène woman settled in Belgium. It will be argued that the grasping of chances cannot be cut from the Foucauldian paradigm of agency. In conclusion, it will be pointed at the relativity of the evaluation of “chance”, as grasping it combines an instant perception of an opportunity with the evaluation of one’s own life trajectory at a point in time that is framed within a long term strategy of self-building, all this being shaped by the socially organized relation between self and society.

**Socio-economic mobility in times of crisis**

*Mr Daniel Knight (Durham University)*

This paper addresses the diverse ways people strive for socio-economic mobility in Greece over the last century. Ethnographically situated in the town of Trikala, central Greece, the paper explores how socio-economic mobility has been facilitated through numerous channels – from transnational patron-client and family networks to migration, illicit exchange and indiscriminate bank loans. Simultaneous to different ideals of socio-economic mobility there exist a plurality of conceptualisations of social status. This has been exacerbated on the local level by the move away from ‘traditional’ modes of economy and the transition into capitalist markets and European Union membership. In any case, political decisions at the transnational level have affected notions of mobility and status at the local level. Adopting an historical perspective, socio-economic mobility will be discussed in terms of migration, European integration, uncritical bank loans and the effects of the recent well documented Greek financial crisis.

**What’s lucky about a disaster? On gifts, chance and envy**

*Dr Alicia Sliwinski (Wilfrid Laurier University)*

Pairing the notions of luck and disaster may seem anathema, especially considering the tremendous destruction recent disasters have caused. However, disasters can also be an
opportunity for change, the politics of which varies of course. This is most apparent in the reconstruction period when funds are disbursed to build new habitats. Drawing from ethnographic fieldwork in a Salvadorian municipality, this presentation discusses how the idea of chance framed humanitarian aid and reconstruction initiatives. The distribution of aid and the opportunity of owning a new house were considered by receiving groups as unforeseen gifts, a fortunate event. But someone’s luck may be somebody else’s envy, especially so in a context where the acquisition of goods remains difficult for poor and vulnerable populations. Exploring the connections between loss, luck and envy, this paper seeks to map the multifaceted representations of a disaster.

In search of sense: the social construction of a catastrophe in Martinique

Miss Giovanna Salome (University of Messina - Italy)

This paper presents an ethnographic study carried out in Martinique three years after the plane crash of August 16th 2005. The analysis will focus on the different forms of action and resignification implemented by the relatives of the missing passengers (“indirect victims”). Disasters are not just external agents perturbing the balance of a community, but events that individuals live, embody and re-elaborate. Disasters, therefore, produce the urgency to look for sense and to establish causes and responsibilities. Within the process of continuous social production of the catastrophic reality, the “indirects victims” and the whole martinican community refuse the unacceptable hypothesis of the fortune/misfortune. An analysis of the plurality of discursive and symbolic practices produced on and around the disaster will permit to reflect upon the different strategies through which individuals reconstruct the event, give it a new meaning and reposition themselves in relation to it.

Narrations and factualities: political interpretations of the forced relocations in the province of Reggio Calabria, south Italy

Ms Stavroula Pipyrrou (Durham University)

The natural disasters that plagued Calabria, south Italy, during the decade of the 1950’s provoked the forced relocation of entire villages. Drawing on ethnographic research conducted in Reggio Calabria, south Italy, this presentation looks at particular narratives that revolve around the events during and after the relocations and the creative social imagining that has shaped different interpretations of the past. The transmission of these interpretations/factualities relies heavily on the creativity of the narrators/interpreters and their capacity to semantically load past reflections with present deliberations. Examining particular ‘conspiracy theory’ related stories, the presentation will address questions of political situationalism,
within and outside of Calabria, as directly related to crises such as the forced relocations in the province of Reggio Calabria that took place almost sixty years ago.

**W099**

**Crisis of representation: Irish Travellers and Roma**

*Convenor: Ms Attracta Brownlee (National University of Ireland)*

*Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00*

*Humanities Small Seminar Room 2*

Irish Travellers are a nomadic minority group with a shared history and culture. They share many historical and cultural features with European Roma. In recent years many Roma have migrated to Ireland to escape persecution in their former homelands. Both Irish Travellers and Roma have suffered exclusion and discrimination and traditional discourses have centred on issues such as poverty, poor health, educational disadvantage, violence, migration and marginalisation. Yet Irish Travellers and Roma have maintained their cultural traditions as minorities within nation states in the face of intolerance. Irish Traveller and Roma community activists have challenged prevailing notions of their communities as beset by social problems and have laboured internally and externally to develop strategies to overcome social disadvantage and discrimination. In the past, Irish Travellers and Roma have rarely had any input into how their communities have been represented. This workshop seeks to explore the vibrancy of Traveller and Roma cultures. The workshop aims to give voice to those minorities and to recognise their internal strategies for defending their cultural traditions, while at the same time acknowledging Traveller and Roma dynamism in overcoming social disadvantage. We especially invite Traveller and Roma researchers and community members to participate in the workshop.

**Roma/Gypsy tradition: a sociocultural capital or a burden?**

*Professor Ewa Nowicka (University of Warsaw)*

It is usually stated that Roma/Gypsy tradition culture is a serious burden for the group in contemporary political, economic, and social world. This paper is based on a long field research among Roma/Gypsy communities in Poland and in other Central European countries. It is to show that a majority of traditional Roma/Gypsy culture traits should be treated rather as a social and cultural capital – furnishing a serious assistance in the adaptation to the exigencies of contemporary civilization. Today Roma show how it is possible to be at the same time a traditional Roma and a member of a modern civil society. The features of Roma culture that should be assessed as a source of sociocultural capital are: general adaptability of
Roma communities, mobility and a sort of aterritorialism of social solidarity, family and tribe solidarity (in a durkheimian sense). However, I find also traditional cultural elements that are obstacles in Roma/Gypsy advancement in the societies of today, namely: tribal divisions and dichotomisation of we-group versus out-group relations.

### Spatial and social exclusion of Czech Roma: deprived urban localities and segmentation of local educational markets

*Dr Michal Nekorjak (Faculty of Social Studies, Masaryk University), Miss Klara Vomastkova (Faculty of Social Studies at Masaryk University in Brno), Adéla Souralová*

Roma urban enclaves can be characterized as social peripheries – localities in which poverty and unemployment are concentrated. The detachment of Roma from the majority group is represented in educational system as well, i.e. in the existence of sub-standard, low demanding basic schools, where Roma pupils prevail. Both phenomena became a subject of public debates, policies, and in case of schools a subject of international legal disputes too. Until recent times, however, both problems had not been perceived interconnected.

Our paper shows how the existence of socially deprived localities and local educational markets are mutually interconnected. “Roma schools” in the neighborhoods of deprived localities are shaped through (a) institutional conditions, (b) the processes of marketization of education, and, (c) the strategies of both Roma and non-Roma parents. As an unintended consequence, “Roma schools” take part in reproduction of social inequalities and spatial exclusion of Roma in urban space. Thus, the inter-relation between stigmatized space and ethnically segmented educational markets is a key mechanism in reproduction of social inequalities in the context of the researched localities.

### Traveller women and ritual power

*Ms Attracta Brownlee (National University of Ireland)*

This study explores Irish Traveller spirituality, placing particular emphasis on Traveller women’s religious rituals. As mother, as healer, as wise woman, as respected elder Traveller women wield significant powers in mediating with the divine on behalf of family and have a central role in ritually protecting the family.

Much of Traveller religious life is private and personal, such as devotions at domestic shrines and pilgrimages to holy wells. Travellers actively shape the nature of their religious experiences, and these experiences are mediated by their interactions with the institutional Catholic Church and the wider dominant culture within which they operate.

This paper is primarily concerned with addressing how women’s religious lives can offer insights into the nature of religious power and how women’s rituals can challenge the dominant discourses of the institutional Catholic Church, and of the wider society.
W100

The anthropology of international organizations

Convenors: Mr Jens Adam (Humboldt University Berlin), Mr Michael Lidauer (Goethe University Frankfurt)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Education Theatre

Peace-keeping missions, humanitarian interventions, and internationally mediated conflict resolution are components of a growing global field that connects different localities, systems of knowledge, professional practices, and social groups. As engineers of such interventions, international organizations contribute to the development of new organizational cultures, to the production and flow of normative orders, as well as to the emergence of transnational actors’ constellations. This workshop aims to explore the anthropological significance of such international organizations on the following three levels:

• the transnational flow and moving of categories, concepts, values and metaphors in the context of such interventions;
• the emergence of specific organizational practices and institutional cultures inside and surrounding international organizations, explored with the methods of an ‘anthropology of organizations’;
• the formation of fields of interaction, sites of encounter, and spaces of contest between the representatives of international organizations and ‘local’ actors in the concrete geographical areas of such political interventions.

Nostalgias of peace and development: global actors in the heritage valorization of modern architecture in Asmara, Eritrea

Christoph Rausch (Maastricht University)

After decades of civil war in Ethiopia, in 1993 Eritrea declared its independence and became the youngest nation state in Africa. The Eritrean capital city of Asmara had experienced neither damage, nor any notable urban development. Its historic perimeter built by the former Italian colonizers under Mussolini survives as an ensemble of early modern architecture and as such was recently added to the tentative UNESCO World Heritage list.

Today, Eritrea sustains a border conflict with Ethiopia and its government pursues a radical policy of self-reliance. Global actors such as the Worldbank, the EC delegation, UNESCO, as well as foreign governments consider engagement with cultural heritage as an effective intervention in peace and development. Drawing on multi-sited ethnographic research of intergovernmental and governmental actors in the heritage valorization of modern architecture
in Asmara, this paper critically analyzes the introduction of the concept of cultural heritage as a tool in conflict resolution and development.

‘UNESCO is a special animal’: questions of agency in a multilateral institution

_Dr Christoph Brumann (Max Planck Institute for Social Anthropology)_

My ongoing multi-sited fieldwork on the World Heritage system and other UNESCO heritage conventions has called one assumption in particular into question, namely that “UNESCO” does or says this thing or the other, contrary to much anthropological writing where it is unproblematically assumed to do or say things. I will contrast the perceptible policy shifts in the World Heritage convention – UNESCO’s single most visible activity – with the often unpredictable, haphazard, and only mildly consistent individual decisions the World Heritage Committee and its auxiliary institutions take. I will then try to explain this contrast with the complex architecture of the World Heritage system and the unwritten rules UNESCO works by, showing that a number of features chosen rather innocuously and early on have unanticipated effects that now, in a situation where World Heritage has outgrown even the most optimistic expectations, prove almost irreversible.

UNESCO and the daily life of cultural heritage: the case of Fez (Morocco)

_Miss Manon Istasse (Université Libre de Bruxelles)_

In a age of multiple crises, one aim of the UNESCO is to promote intercultural dialogue between civilizations. Heritage constitutes one tool: once a piece of heritage is listed as World Heritage, it belongs to the whole humanity. But beyond its universality, what is the everyday life of this heritage?

In my current research, I am interested in the way actors daily use cultural heritage in a Unesco listed city. Having my fieldwork in Fez, Morocco, I investigate guest houses and homestay in Moroccan families. Indeed, these houses are places of cultural encounter and dialogue (between tourists, Moroccans, residents,...) and local crises over the applications and consequences of World Heritage politics. Each case is concerned with questions about the private (intimate) and public (universal) aspects of heritage, the relation to space, the significance of the UNESCO for the actors, and the use of the label.

Transnational cultural interventions in areas of conflict

_Mr Jens Adam (Humboldt University Berlin)_

Since the 1990s the discussions inside international organisations about the possibilities of 'conflict prevention’ have become significantly more important. As part of these negotiations the potentials of international cultural interventions in areas of conflict were reviewed.
The metaphors and categories produced in these international discussions had a bearing on state policies as well as on NGOs engaged in the field of cultural cooperation. Concerning the foreign cultural policy of Germany ‘conflict prevention’ was added to the rather classical aims such as ‘promotion of German language’.

My paper focuses on the consequences of this discursive expansion on the making of foreign cultural policy. It discusses how this new object is translated through a translocal network into action in areas of conflict. Using empirical material from fieldwork in Bosnia-Herzegovina and Palestine I would like to show how transnational cultural interventions gain their specificity in the combination of global, national, and local narratives.

**How do international organisations socialise their members? Anthropology, the EU and the Europeanisation of European elites**

*Prof Cris Shore (University of Auckland)*

European integration is as much a project of identity-construction and social engineering as it is a process geared to legal, economic and institutional regulation and harmonization. Yet while much attention has been paid to the Europeanization of the nation-state and national policy-making, less attention has been paid to dynamics of enculturation that operate inside the EU’s own bureaucratic apparatus. How does an international organization like the European Commission (which is also a supranational institution) socialize those who work within its administrative? What kinds of new social fields, institutional cultures and organizational practices are developing within the Commission’s internal administrative regime? This paper aims to examine these questions in three stages. First, I review current debates on EU socialization. Second, I draw on ethnographic accounts of the European Commission’s organisational culture and everyday practices. Third, I set out an alternative theoretical framework for analysing these processes, one that draws on concepts of habitus, enculturation and subjectification.

**The ‘Big Bang’ at the EU-Commission: stakes in the struggles in everyday life of civil servants in Brussels after the ‘enlargement’ 2004 and 2007**

*Mr Pawel Lewicki (Humboldt University)*

The Enlargement of the EU has brought along substantial institutional, social and cultural changes within the European Commission. Giving a historical background of the development of the EU Commission and drawing on examples from my field, I will show on one hand the prevailing “European” ideology and the transnational character of this institution. On the other hand I will show the relevant symbolical resources employed by the Commission’s civil servants’ in the struggle over what is defined as “European” and “national”. These struggles, as I will show, demand from Polish nationals’ flexible agency and the ability to constant
negotiation and re-production of “eastern” and “western” identities within the frames set out by the “European” ideology. The main capitals in the struggle over the “national” and the “European” are: the ability to define (“national”) interests in “European” context, the ability to draw back on social networks, social distinction and “tacit knowledge”.

The EU in the field: dynamics of election observation

Mr Michael Lidauer (Goethe University Frankfurt)

Election Observation was developed as a strong and highly visible tool of political third party intervention in the context of democratisation efforts and post-conflict peacebuilding since the nineties. The European Union became one of the biggest international agencies in this arena with a unified methodology established in 2000 and the European Union Election Observation Missions (EU EOMs) since then. Employed as independent institutions with a specific design and a clear task, such missions, their findings and subsequent political statements evoke reactions and discussions on international commitments to democracy not only in the host countries, but also within the European community itself. Referring to transnational standards and good electoral practices, this paper will examine the emergence, the tool and social dynamics of EU election observation in the framework of international relations and will exemplify this mechanism based on experiences with the EU EOM to Sudan 2010 and other missions.

W101
Politics of disability and experience

Convenors: Prof Benedicte Ingstad (University of Oslo, Norway), Prof Patrick Devlieger (University of Leuven)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Science PCT

This panel seeks to explore the multifaceted ways in which politics of disability influences and shapes experiences and identities in various localities, both in the North and the South. Starting in Scandinavia in the 1960s, and further developed during the 1980s with the International Year of Disabled (1981) and the Decade of Disabled Persons (1983-1992), the disability rights discourse is now widely recognised across the world. However, access to these disability rights is unequally distributed, not only between the North and the South, but also within regions and states. This panel thus invites papers addressing a broad range of questions related to the interconnectedness of disability politics and experiences. How are these relations shaped differently, due to historical, cultural, socio-economic and political situations? In which ways
do people express and cope with experiences of otherness and difference? How are the politics of disability been manifested in government programs in political organizations?

Experiences of disability are closely connected not only to politics, but also to the local manifestations of sociality and culture. Disability challenges cultural perceptions of normality, personhood, genealogy and relatedness, and we invite papers discussing the complexities of these connections.

“They call them lababa or obange - stupid”

Ms Gitte Beckmann

(Report from a PhD field research in Uganda)

Deaf are seen as not being able to understand instructions in spoken language. They are named lababa or obange – stupid. How are they dealt with? How do they perceive the society they are part of? This paper is about Deaf in a post-war situation in Acholiland, Northern Uganda. In a first step the report will present the setting, the social networks and interactions Deaf are participating and involved in, including families, communities, schools and organizations. In a second step it will take a phenomenological approach with a focus on the individual’s perspective. What kinds of socio-technical skills did and do Deaf in Acholiland need and develop to cope with their everyday life and to make themselves understood in a time of accelerated change?

Experiences of disability and institutional care in rural South Africa

Mrs Camilla Hansen (University of Oslo)

The paper will investigate experience of disability in conjunction with the private and public moral boundaries of care in rural South Africa. With ethnography from Eastern Cape (Transkei) two central local concepts will be investigated.

1. The first concept, “community child”, can be analysed as an alternative local approach where practices of care are embedded in perceptions of relatedness, personhood, reciprocity and responsibility.

2. The second concept, “discrimination”, is embedded in a political and social practice which resist values which maintains care as private.

The paper make use of Foucault’s concept “biopower” to illustrate the overlapping emergence of bio-bureaucratic institutions, e.g. welfare homes, rehabilitation homes (modernist form of homes) and its discourse which manifest a unprecedented regime of authority and care as private. The concept “biopower” will be discussed in conjunction with the content of mainstreaming an understanding of disability into the broader South African society. The paper will discuss how this transformation is also about making care into concern for the public. The paper draw on the philosopher Joan Tronto’s political argument of addressing otherness and
paternalism – an argument which draws attention to the importance of moving care from being a matter between care-givers and care-receivers only, but rather a matter for the community. The ethnographic material discusses how local disabled people organizations in Eastern Cape are actively involved in these processes of transformation. Among them changing institutions to become more public and further communicating closely with local communities which has less access to the knowledge these institutions contains.

**How religious aspects influence the Jewish disability’s conceptualization**

*PhD (c) Carolina Valdebenito (Katholieke Universiteit Leuven)*

This paper is based on the preliminary results obtained through a doctoral research which purpose is to investigate the Jewish parents’ conceptualization of their own children with “special needs”. The fieldwork site selected is Antwerp, where there exists a special institution for disabled Jewish people who are enrolled from different places around the world. The theoretical assumptions and hypotheses are based within the theoretical constructivist framework, which indicates that the words and concepts allow us to explain and to interpret reality. Concepts make it possible to organize the complexity of reality and make it more intelligible. Likewise, disability will be studied as a conceptualization or categorization. Researchers specialized in disability studies, have described the evolution of concepts such as handicap, disability, impairment and challenges. However, regardless of the concept used, there is always some social impact within a particular social group. Some of these social responses are: discrimination, racism, indifference, etc. Whatever the reaction, it always reflects something deeper, something which arises from the culture’s traditions. One of the arguments in this manuscript is that the culture is very important in determining the social responses to different phenomena and it is assumed that religion is the most important cultural aspect present in different social groups and the basis of the dominant social construction(s). Thus, an argument in this paper is that despite the Jewish people not being homogenous in religious observation, nonetheless, they categorize disability in the light of religion which remains central to their culture.

**Aspects of disability**

*Miss Patrycja Polczyk (University of Lower Silesia, Wrocław)*

My work presents short introduction to definitions of disability, followed by in-depth personal reflections based on research from Social Animators for PWD project and personal observations of disabled author, who is also an anthropologist. Whole work also discuss with theory presented in works of Mercer and Barnes, Shapiro, Ingstad, Parsons etc. I would also like to present pictures of places from local community, which I wanted to change during
project mentioned above. Last point would be short comparison of how disabled perceive and how are perceived in Poland and other, western countries.

**Does the present disability discourse and politics produce the social stigma? Analyzing a paradox, through an ethnographic fieldwork in Rome, Italy**

*Dr Stefano Onnis (University “Sapienza”, Roma)*

Thirty years ago and more, a very important law in Italy – repealing special classes – ratified the social inclusion rights for people with mental disability. Today, the most evident outcome is a social and cultural change in common people language (no more “handicap” but “different ability”) or the disability presence in the media (prime time on TV).

But it’s only an outward change appearance: disability politics are substantially ambiguous and unable to propose a cultural social change.

After several years of field work in Rome, Italy, the research seeks to point out this ambiguity and focuses on the self-representation of the different social protagonists, like a mother, a social worker, the social services, and their different points of view.

The attempt is to highlight a paradox: the present disability discourse and politics has produced the maintenance of the social stigma.

**Emancipation processes in deaf communities: how the visual exchange of knowledge on more fortunate life circumstances can compensate for local limiting structures**

*Dr Goedele De Clerck (Ghent University)*

In a literature review of studies on identity dynamics in deaf communities in northwestern Europe a three-stages model of emancipation comes to the fore. These trends are intimately tied to changes in policy and a broader use of sign language in realms of family, education, employment and larger society. An exploratory case study of identity dynamics in Flemish deaf role models, the model of emancipation, and the situation of the Flemish case into this model provide insight into the phenomenon of deaf people’s awakening: the politicization of deaf identities that is currently going on in western deaf communities. It also throws a light on the role of global-local interaction and informal, transnational deaf networks of socialization and identification in deaf people’s identity dynamics and agency. The visual exchange of emancipatory knowledge can be perceived as a deaf way of education that compensates for oppressive political, cultural, social and educational structures.

**The recognition of disability: toward political programs in Spain since 1982**

*Dr Joaquin Guerrero (Catholic University, Murcia)*

The purpose of this paper is describe and analyze politics of disability that is closely connected with the social perceptions of normality and personal capacity, that have been developed in
Spain since 1982, when the government proposed the Act of Social Integration of the Disabled Persons and then adopted the International System of the Disability Classification. This paper will highlight the changes that have taken the concept of disability in Spain from the system of categorization: deficiency, diagnosis, etc until the recent Act on the Promotion of Personal Autonomy and Care for people living in dependence. This law regulates the basic conditions of promotion of personal autonomy and care for people in situations of dependency. This recent recognition politic of disabilities represented a foundation for a new understanding of people with disabilities and their rights. In Spain the regions and autonomous communities are making an unequal distribution of resources and assistance causing significant inequalities.

**Law 220/2000: disability rights and the production of modernity in contemporary Lebanon**

_Dr Julie Hartley_

The passing of Law 220 in 2000, which secures the rights of disabled people, is hailed as a major victory amongst disability rights NGOs, in particular the LPHU (Lebanese Physical Handicapped Union). This paper, which is based on ethnographic fieldwork carried out in Lebanon from 2004-2005, suggests that the passing of Law 220, constitutes a symbolic moment when the respective strategies of the LPHU and the Lebanese Government converged: for the LPHU, the law invoked a modern state in which disability rights were recognised, while at the same time, it made the Lebanese Government appear ‘modern’. However, the law, which is based on international disability rights doctrine, has yet to be activated. This paper suggests that in the Lebanese context, the discourse of disability rights becomes an aspirational rhetoric and a political tool for both the state and disability groups.

**Poverty, disability and access to health and rehabilitation services in the People’s Republic of China**

_Mr Gry Sagli (University of Oslo)_

This paper discusses what has been termed ‘the vicious circle’ of poverty and disability as it manifests itself in rural areas in the People’s Republic of China (PRC). Based on ethnographic fieldwork conducted among persons with disabilities in Inner Mongolia Autonomous Region, I will present material concerning access to health and rehabilitation services. Lack of access to adequate health care and impoverishment due to health care expenses are currently perceived as crucial issues causing poverty in rural PRC. In the presentation I shall focus on the new health insurance and discuss this new scheme both in terms of people’s experiences and local political implementation. My main purpose is to investigate how access to health care and rehabilitation services for persons with disabilities is secured within the new health insurance
system and, moreover, to analyse the potentialities and challenges within these schemes, both in terms of poverty reduction and social inclusion.

**Medicine, bureaucracy and culture: the construction of disability and disability pensioners in Iceland**

*Dr James Rice (University of Iceland)*

This paper examines the interconnections between the disability support services, the medical-bureaucratic infrastructure and cultural perceptions of disability in Iceland. During the course of a previous multi-year ethnographic research project in Reykjavik, Iceland, it was learned that disability pensioners were often associated with high levels of suspicion and stigmatization. The typical explanations for these views pointed to Icelandic history and ‘culture.’ Yet the category ‘disability pensioner’ is predominantly a product of bureaucratic and medical forms of knowledge and power, a good deal of which is imported from abroad. As such, Icelandic understandings of disability appear to be the product of complex interconnections between local culture, history, and international forms of knowledge and governance.

This paper presents some findings of a post-doctoral project in progress which seeks to, among other things, explore these interconnections and the production of disabled subjectivities in Iceland though interviews with a wide range of stakeholders.

**W102**

**Negotiating values: care support, solidarity and elderly people**

*Convenors: Dr Peter van Eeuwijk (University of Basel), Ms Jana Gerold (University of Basel), Mr Vendelin Simon Tarmo (University of Dar es salaam)*

*Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00*

On-going demographic, epidemiological and social transformations along with urbanisation and change of lifestyle in most Asian, African, and Latin American societies lead to a distinct shift of health priority from cure to care. Starting from a broad ‘care’ understanding, which represents the moral quality of life in society and embodies both attitude and process directed towards the other and towards the future, we shed light on related values in elder care and explore how they are challenged in everyday practice.

We encourage participants to explore how solidarity, trust, power and gender in elder care is re-conceptualised/re-presented by different groups of actors, which aged people are most
vulnerable/resilient to failing care, and where potentials arise from elder care. Reflections on newly emerging issues (eg perspective of care-givers; increasing commercialization of care support) are welcome. We wish to examine how elderly individuals experience their well-being in institutionalized care settings worldwide. Finally, we also want to explore how migrants cope with increasing care needs ‘at home’ and utilize their transnational resources.

The handling of dementia in Germany: relatives between care for others and self care

Ms Daniela Manke (Free University Berlin)

How do our values influence our imagination of what is threatening? What ideas of life quality and human dignity do we have? Which values conduct our understanding of good care? This themes were subject of my ethnographic research in Germany about the caring situation between adult children and spouses on the one side and parents or spouses with dementia on the other side. Cultural values like autonomy and independence are central in the handling with dementia and create specific conflicts in the caring situation. Carer and the person with dementia are co-dependent.

At the same time there is a great influence on the handling by the societal view of dementia, connoted often with mind loss and imagined as an enemy which has to be combated, as the recently inaugurated German “National centre to combat dementia” symbolises.

Socio-cultural influence of immigration in informal caregiving at elderly

Prof Isabel Morales (Catholic University of Murcia), Dr Joaquín Guerrero (Catholic University, Murcia)

The experiences of human health and disease constitute a process that can be understood like a continuous one where the evolution of the process towards the end of the disease displays several practices of health. As informal care systems, as self-attention processes proliferate and are developed in the health process search. The answers to the necessities of dependent people would be covered through mechanisms that neither family groups nor social-health services really cover. The care values are therefore, one of the aspects in which we will take our attention due to its importance and its expanded historical route, bound in its origin to the basic care of life maintenance. The phenomenon of immigration in domestic environment could be generating a cultural dialogue and new challenges in the family unit, roles, beliefs and cultural patterns which have an important influence in the configuration of the informal care.

‘Do we care?’ Critical observations on ‘culture sensible elderly care in Austria’

Ms Margret Jaeger (Federal University of Pará)

The presentation resumes experience in teaching “culture sensible elderly care” in adult education in Austria and shows how person centred care across different cultures, religions
et al. may contribute to both better working conditions and patient’s satisfaction and wellbeing. Representing a 25 years old centre for migrants best practice examples from other countries needed to be used to discuss the issue. People with migration background nearly do not appear as clients/patients in intra and extramural care systems in Austria. Different reasons for that have been pointed out in Germany and Switzerland already, but dates from Austria’s reality are nearly inexistent. We know already migrants may not count any longer with the family’s solidarity when getting older and perhaps ill, but also do not use help from care systems in the way it would be possible. Gender aspect is getting more important as more men start working in care jobs and the question of which sex does the daily care work raised.

**Growing old in a transnational social field: negotiating change and accessing care between home and host communities**

*Dr Elisabetta Zontini (Nottingham University)*

The proposed paper deals with the experiences of ageing of migrants. Drawing on research with Italians in the UK, the paper will explore their dilemmas about where to retire and the consequences of different choices for the elderly themselves and those around them. Specifically the paper will focus on two interrelated issues. First, the subjective experiences of ageing migrants, their choices and dilemmas about where to spend old age and their ways of making sense of changes occurring in both ‘host’ and ‘home’ communities. Second, their access to and participation in networks of care both locally and transnationally. At a theoretical level the paper will bring together the emerging scholarship on ‘transnational care-giving’ - which has started to explore the consequences of geographical distance in affecting caring practices towards the aged – with the feminist ethics of care which draws attention to the reciprocal and multi-directional nature of caring relationships.

**The art of caring and voluntary organisations**

*Miss Tomoko Hayakawa (University College, London)*

This paper examines the role of a voluntary organisation in care-oriented volunteering for the elderly.

Caring, in this context, does not only come down to the volunteers’ positive sentiment towards the service users, but also shows itself to be an activity that requires volunteers to learn certain skills.

The role of voluntary organisations as a gate keeper is essential as the tension between volunteers and vulnerable elderly people suffering from multiple deprivations, gives physical and emotional stress to volunteers as well as to the elderly.

This paper explores these issues through an ethnographic case study of a locally based voluntary organisation in London. The case study reveals that while both care-givers and care-
receivers look for friendships in volunteering, volunteering relationships need to be regulated and standardized by an organisation with various strategies such as the logic of ‘empowerment’ and volunteering management schemes.

**Who cares? Implications of the carrying state on the social relations of elderly Danes**

*Mrs Bodil Ludvigsen (University of Copenhagen)*

Increasingly care work for fragile elderly Danes living in their own homes has become the obligation of the state. Municipalities make home care available through staff, such as home nurses, who provide citizens with professional nursing. This makes home nurses important caretakers vis-à-vis elderly people.

Kin are one of the most important, though still unrecognized, resource for people suffering from poor health. Many elderly people gradually lose their spouse, kin and friends, and consequently social relations, which are not replaced. This study, which takes place in a home nurse organization, focus on the tendency for nurses and staff to develop essential social relations with elderly home care receivers, as well as providing state organized care and home nursing. Using an anthropological understanding this paper discuss such social relations from the perspective of the elderly person and the home nurse.

**The art of care giving and receiving between grandparents and grandchildren in Rufiji, Tanzania**

*Mr Vendelin Simon Tarmo (University of Dar es salaam)*

This paper examines how Warufiji elderly treat their grandchildren as very important resources to strengthen resilience and mitigate vulnerability. This is mainly manifested in care relations of those elderly whose children have moved to towns. This perspective negates previous studies that have seen intergenerational relationships through negative lenses particularly in the era of HIV/AIDS. The paper draws the cultural, social and economic relationships that exist between the elderly and the grandchildren and how this shapes care. In other words it tries to see the grandchildren-grandparent’s relations through a positive lens where elderly negotiate values and norms that shape their resilience when they become vulnerable. The study takes place in Rufiji district, Tanzania.

**Childlessness, kinship and elderly people**

*Dr Anna Piella-Vila (Universitat Autonoma de Barcelona (UAB))*

Throughout history, and in different cultural contexts, the role of childless people in elder and child care in the framework of kinship has been overshadowed within the relationships and duties among relatives. This paper considers how people without children have an active role in issues related to intergenerational solidarity, shared care, and filial piety, despite the often
undervalued position of childless people among their family network. And the point is not only about their relationships, but also their own situation when they become elderly childless people.

We start from a cross-cultural approach through History that considers the entire set of relationships, feelings, and representations, which develop from procreation and child-rearing processes and are expressed in the course of life, as an outstanding aspect of kinship. In this sense, rather than childlessness, the question is ‘being someone’s child’ (and therefore member of a group of relatives).

**Care and love: how does this go together?**

*Ms Jana Gerold (University of Basel)*

This research project wants to explore dimensions of caring for and caring about elderly, which go beyond values such as solidarity, obligations and community support. This study aims to examine care provision and reception by and of spouses during old age and how these dimensions are part of love relations. A special focus will be laid on care practices in the context of acute curable diseases and chronic illness. Further the study wants to find out about the role intimacy plays, when one partner provides care for the other. This study tries not only to analyze spouse relationships where care is provided but also tries to look into why care is failed to be provided.

The study setting is an urban low-income residential area in Tanzania (Dar es Salaam) where in-depth interviews and observations will be conducted.

**W103**

**Sourcing/outsourcing state violence: concealment, legitimacy, sovereignty**

*Convenors: Dr Urania Astrinaki (Panteion University), Prof Allen Feldman (New York University), Dr Staffan Löfving (Uppsala University)*

**Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00**

*Callan CS1*

With military commitments abroad and a fractured neoliberal social contract at home, governments are remobilizing force for societal and trans-national disciplinary order. Re-invigorating the state’s monopoly of violence entails the multiplication of adversaries, the technologization of violence, a de-politicizing calculability of war (cost/benefit/outcomes discourse), and the fusion of humanitarian militarism with moralized civilizational missions.
This panel explores the complicity between democracies and violence within and beyond their borders; the pathologization of internal and external political/economic geographies in terms of religion ethnicity, race, noncitizenship, failed states and failed modernities; assertions of sovereign autonomy through the rhetoric of technomilitary efficacy; and the displacement of state accountability through the outsourcing of discipline, detention, torture, intelligence gathering and securitization.

Neoliberal force also requires manifestations of power that are not spectacular but instead are hidden through the doubled-violence of bureaucratic and (il)legal concealment of violence through proceduralism, structural deniability, media manipulation, and the informalization of terror.

Questions to be addressed include: Where is political violence in the vocabulary of democracy (transparency, good governance, security, rule of law)? What definitions/nondefinitions of violence are employed to determine the illegitimacy of different movements and struggles, within and beyond self-proclaimed democracies? What type of power does the concealment (technical, legal and/or spatial), the moralization and the technologization of violence engender? What theoretical reformulations are needed for an anthropology of neoliberal ideologies/technologies of the calculablity, concealment, deniability, and the depoliticization of statist violence?

Discussants: Rania Astrinaki (first session), Staffan Löfving (second session), Allen Feldman (third session)

Violence, morality and state in a zone of counter-terrorism

Ms Ieva Raubisko (University of Oxford)

The proposed paper focuses on the entanglement of state, violence and morality in the transient counter-terrorist zone of Chechnya. It attempts to trace the ways violence impinges on moral worlds in a process of a violent contestation and affirmation of (state) power whereby the ideological and bureaucratic genealogies and praxis of the Russian state blend with the transforming local ideas and habits, including Islamic discourses and practices. The argument is that it is in people’s capacity as state agents, engaging in ‘normalised’/ legalised corruption, violence and terror, that moral ideals and related social norms are most often ignored or overturned. These processes amount to a complex dialectic of moral destruction and a simultaneous collective and subjective urge for a moral revival.
Guardians of the b/order of violence: peacemaking experts in Lebanon

Mr Nikolaos Kosmatopoulos (University of Zurich)

The tackling of political violence in Lebanon and in the Middle East has recently witnessed an increasing participation of diverse kinds of peacemaking experts. Older accusations of normalization efforts or crude interventionism have been enhanced by more elaborate critiques pointing towards pathologization of political resistance or feminization of state structures. However, these critiques fail to go beyond Marxist-based or feminism-inspired analyses. The paper advances the thesis that contemporary peace expertise could be perceived as guarding one of the most fundamental b/orders in modernist political thought since Hobbes, namely the b/order of violence that cuts through modernist antithetical pairs such as state/society, but also nature/culture. Thus, processes of concealment and depoliticization of state violence often go hand in hand with practices of delegitimization of societal anti-violence through its culturalization or localization. Despite acclaimed diversity, contemporary peacemaking is almost unanimously premised on a neo-Hobbesian understanding of violence, state and order.

Archival war and the structuring enemy: violence and terror as dead memory

Prof Allen Feldman (New York University)

Rather than focus on how memory can be recovered from the erasures of war, a project to which many human rights theorists aspire, I contend that war in its violence, and technicity can be remapped as hypomnemata, the prosthetic media that preserve memory. The division of inside and outside is a founding condition of war and the archive. Can we conceive the destructive technics of war as archiving, and conserving the structuring and promised enemy as a memory form? If so the loss of a reliable enemy seriously threatens war as a system of political-discursive commensuration and capitalization that a calculable and prognosticated enemy secures and anchors. The loss of the reliable enemy is the unleashing of the incommensurable, of an alterity without measure or end and requiring an isomorphic means without end, a means that we have come to know as asymmetric warfare, as the war of global terror.

A pool-map, terrorist flowers, and the funeral houses: on violence and spectral sovereignty

Ms Umut Yildirim (Cambridge University)

This paper comprises two interlinked sections on the city where I conducted my fieldwork. I argue, in the first section, that the urban space in question defeats clear-cut ideological categorisations, for the militarised landscape is built upon a series of displacements as well as being imbued with a reactionary phantasmatic quality. Secondly, I focus on the ways in which
armed violence has transformed the landscape in question by following the inscription of the markers of different sovereign claims onto the urban layout. Building up on the literature on territorial sovereignty, which critically informs us about the material ways in which control over land is crafted by the technologies of sovereign states, I turn to guerrilla funerals, funeral houses, ‘terrorist’ flower arrangements, and a pool-map of Kurdistan to mark a domain of politics, which constitutes an affectively imbued spectral claim to sovereignty with material effects.

The violence of the spectral assemblage: trajectories and imaginaries of Mozambican sovereign formations

Dr Bjørn Enge Bertelsen (University of Bergen)

Departing from the colonial and postcolonial violence of Mozambican state formation, the paper explores the particular contested nature of such sovereign dynamics. Empirically, the paper analyses shifts in elite violent accumulation as well as the rise of police death squads, popular lynchings and powerful criminal networks. These violent dimensions of urban and peri-urban life are analyzed in relation to historical processes – including the civil war and the emergence of a post-independence socialist politics – as well as recent neoliberal transformations of statehood and powerful social dynamics and imaginaries. Employing Benjamin’s notion of the spectral in relation to police practice and law, the paper will argue that these violent shifts has produced a state crisis characterized by spectral assemblages of sovereign forms. Such violence, I argue, should be seen as a doubly destructive and constructive force embedded both in social realities and in the crises integral to sovereign formations.

Is the historic centre of Athens in a state of exception?

Dr Elia Vardaki (University of Crete)

Violence and the suspension of human rights masked in a discourse of security and law enforcement represent a medium by which democracy and sociopolitical stability is protected and/or reinforced. Illegal migration in this context is viewed as a threat to social and political security, while illegal migrants are stripped off their basic human rights. With Agamben’s work as point of departure, this paper explores whether the historic centre of Athens constitutes a symbolic space in a state of exception in the context of the urban web, legitimizing police violence. Secondly, the paper analyzes both public and state discourse on illegal migration in Greece in light of notions of security and order, and it critiques political authority practices that depoliticize the current situation in the historic centre.
Criminalized minorities, minor criminals: everyday global terror in the underbelly of Sri Lankan democracy

Dr Mangalika de Silva (Columbia University)

Majoritarian imaginaries criminalize Sri Lanka’s Muslim within fictive narratives of insecurity informed by the war on terror. Protesters against Islamic public building view Muslims as an economic enemy mobilizing transnational Islamic capital, and local criminal and global terror networks to financialize and suborn the cartographic nation. For local Muslims madrasa/mosque building materializes their commitment to, and citizenship within a plural democracy and its neoliberal economy. The disparate theological economies of madrasa/mosque building, “Muslim” criminal underworlds and globalized Islamic capital and terror are singular prospects from which to (1) analyze the linkage between minoritization, criminalization and (para) militarization, and to (2) examine how national discourses on insecurity articulate with the cultural imaginaries of the global war on terror.

The cloak of democracy: unintelligible violence and the shadow state in post-war El Salvador

Ms Ainhoa Montoya (University of Manchester)

Eighteen years after the cessation of the war that devastated El Salvador throughout the 1980s, violence has become deeply ingrained in the everyday life of this country. The ongoing high levels of violence have not provoked an outcry from the Salvadoran governments and international community, but are instead deemed residual problems within a new stage of liberal democracy and neoliberal capitalism. Homicides, extortion, ordinary crime, and a landscape in which security is being outsourced while militarisation is simultaneously increasing have made the experience of violence in post-war El Salvador highly unintelligible. My fieldwork in a Salvadoran municipio in 2009 allows me to argue that youth gang violence, a conspicuous manifestation of the country’s violence, has been deployed as a scapegoat by the ARENA governments, thereby obfuscating other aspects of violence that might call into question the successful completion of the country’s transition from war to peace.

Democracy/violence: metamorphoses of Colombian state power

Dr Staffan Löfving (Uppsala University)

This paper discusses violence in democracy, not as expression of a failed, or yet unfulfilled political project but through an approach to democracy’s actual operation and social effect. Among groups of forcibly displaced in Colombia, the power of the government is currently perceived to restrict itself to building foreign relations while continuously outsourcing domestic control to paramilitaries. State power, locally singularized in terms of the
metamorphosis of authoritarian rule, also include the depoliticization of the armed conflict through the criminalization of the insurgency and the denial of the existence of paramilitaries; the manipulation or cooptation of media and foreign aid; the securitization of urban life; and the economic complicity in the displacement of the rural poor. By reconceptualizing displacement in terms of new emplacements, and the security of the state in terms of the insecuritization of citizenry, the paper reflects on the conditions for a political change beyond metamorphoses.

W104
Visual representation of crisis through ethnographic film

Convenors: Ms Susanne Hammacher (Royal Anthropological Institute), Dr Rolf Husmann (IWF Knowledge and Media)

Ethnographic filmmakers in general and Film Festival convenors collaborating under the Caffe (Coordination of Anthropological Film Festivals in Europe) umbrella in particular are invited to submit recent ethnographic films (with preference made 2007 or after) reflecting, representing or responding on crisis. The convenors hope to showcase a variety of formats and styles (drama-documentary, participatory, observational film, applied visual anthropology including new opportunities for digital media in research and representation) which represents ‘imaginative’ ways of reflections upon crises. Films will be peer-reviewed and curated into a film programme, running alongside the conference workshop strand, giving filmmakers the opportunity to showcase their productions in full length.

Wed 25th Aug, 11:30-13:00

Lumina amintirii (In the Light of Memory)

Ms Alyssa Grossman (Manchester University)

Lumina amintirii is a meditation on the presence of memory in contemporary post-socialist Bucharest. This experimental documentary was filmed in 2007, the year of Romania’s accession into the EU, nearly two decades after the Revolution that ended over four decades of communist rule. Shot mainly in Cismigiu Gardens, one of the oldest public parks in Bucharest, it interweaves recollections of the past with scenes from the present, forming a montage of stillness and motion, images and voices, landscapes and people. Tracing paths both through the city and the mind, it invites viewers to activate their own memories and imaginations along with those unfolding in the film.
Uncanny Strangers

Dr David Picard (CRIA/Universidade Nova de Lisboa)

Uncanny Strangers was filmed in a fishing village in the South-West of Madagascar. It is about the relationships, collaborations and conflicts between the villagers and various human and non-human ‘strangers’. These include ancestor and tromba spirits, Western NGO workers, eco-tourists, fish collectors, cattle rustlers and the ethnographic filmmaker. Through a series of everyday life episodes, it provides insights into the ontology of these ‘crises’ (in a Van Gennepian sense) and the strategies employed by the villagers to make them work for their economic and political purposes. Through its specific ethnographic focus, the film addresses more generic issues of crisis related to the incertitude of contacts with strangers, competing ways of dealing with the environmental crisis and the challenges of newly emerging economic activities and forms of collaboration.

Owners of the Water

Laura R. Graham (US), David Hernández Palmar (Venezuela), Caimi Waiassé (Brazil)

A unique collaboration between two indigenous filmmakers and an anthropologist, Owners of the Water is a compelling documentary with groundbreaking ethnographic imagery. A central Brazilian Xavante, a Wayuu from Venezuela, and a US anthropologist explore an indigenous campaign to protect a river from devastating effects of uncontrolled Amazonian soy cultivation. The film highlights a civic protest showing strategic use of culture to bring attention to deforestation and excessive use of agro-toxins in unregulated soy cultivation. The film features a diversity of Xavante opinions and evidence that non-indigenous members of the local population both support and oppose indigenous demands. The film showcases indigenous efforts to build networks among different native peoples and across nations.
Transfiction

Johannes Sjöberg, Sweden and UK

Transfiction has been shot as part of a practice-based PhD in Drama and explores ‘ethnofiction’ – an experimental ethnographic film style in which the participants collaborate with the filmmaker to act out their own and others’ life experiences in improvisations. The film focuses on identity and discrimination in the daily lives of transgendered Brazilians living in São Paulo. Fabia Mirassos projects her life through the role of Meg, a transsexual hairdresser confronting intolerance and re-living memories of abuse. Savana ‘Bibi’ Mireilles playes Zilda who makes her living as one of the many transgendered sex workers in São Paulo, as she struggles to find her way out of prostitution.

57’, 2007
Distributor: www.therai.org.uk

Roma Boys – The Love Story

Rozalie Kohoutova, Czech Republic

The film explores the taboo subject of homosexuality within a Roma community through the personal story of a Roma activist who happens to be gay. Though his job has earned him respect among his peers, the coming out jeopardizes his status. However, the desire to share his complex story prompted him to write a screenplay based on his life. Partly a documentary about his autobiographical script, the film switches between documentary and narrative storytelling. Owing to its distinctive style, the film offers a glimpse into the protagonist’s world as he faces triple discrimination: as a Roma, as a gay man, and as a gay man in the Roma community.

30’, 2009

Promise and Unrest

Dr Alan Grossman (Dublin Institute of Technology)

Separated from her daughter Gracelle at 7 months, Noemi Barredo left the Philippines for work in Malaysia to support her parents and extended family before arriving in Ireland in 2000. Filmed over a five-year period Promise and Unrest is an intimate portrayal of a Filipino migrant woman performing care-giving and long-distance motherhood, while simultaneously assuming the responsibility of sole provider for her family back in the Philippines. Through the camera lens and mother-daughter voice-over narration, the film observes the material
and emotional dimensions of global care work, the transnational contingencies of Noemi and Gracelle’s relationship situated in a wider familial context, together with their reunion in Ireland and the beginnings of a domestic life together in the same country for the first time.

95’, 2010

Thu 26th Aug, 14:30-16:00

**Take me to a place outside**

*Ms Martha-Cecilia Dietrich (University of Vienna)*

The film is the result of a collaborative media project with female offenders at HM Styal prison, UK. 8 women present and represent their imagined outside through visual and aural dimensions offering alternative ways for understanding their realities. Focussing on the imagination, shaped by the experienced presence and absence, this film is a sensory journey to worlds of desire, longing and relief.

6’, 2009

Film: http://vimeo.com/7599012

**The Meaning of Life**

*Hugh Brody, Canada, UK*

The Meaning of Life is a journey into the thoughts and voices of the inmates at a unique minimum security prison in British Columbia. A ten-year collaboration between the Chehalis First Nation and Correctional Services Canada, Kwikwexwelhp’s rehabilitation programs are based in Aboriginal spirituality and teachings and strive to introduce the notion of community to the inmates. Many of the men are serving life sentences, the majority of them are themselves First Nations. The film gives voice to those who are rarely heard – their experiences past and present, their hopes for the future.

82’, 2008

Thu 26th Aug, 16:30-18:00

**Balkan Rhapsodies: 78 Measures of War**

*Jeff Silva, USA*

Balkan Rhapsodies is an episodic documentary poem that interweaves a mosaic of encounters, observations, and reflections from Silva’s travels throughout war-torn Serbia and Kosovo between 1999-2005. By immersing himself intimately into the lives of people he meets, the film grapples with the inexplicable contradictions he encounters while digging deeper in search for comprehension. Using the 78 days of NATO bombings (March 24 – June 10, 1999) as a structural reference point, this documentary infuses the fragmentation, cultural incongruities
and ultimate dissolution of the Former Yugoslavia into the fabric of its editing through a poetic
assemblage of 78 episodic movements.
55’, 2008
Distributor: www.der.org

**Rapresent**
*Ivana Todorovic, Serbia and Montenegro*

This film is the portrait of Bojan, a young man with a passion for graffiti and hip-hop. Bojan
was born in Split, Croatia. He lost his father during the civil war and escaped with his mother
and sister to Serbia. When he was 11 his mother died and he was put in an orphanage. At the
age of 18 he became homeless and lived on the streets of Belgrade. He shows the filmmaker
around his contemporary living space and talks to her and the camera about his life in a
remarkably intimate way.
(Bojan died aged 21 from an overdose, one year after this film was shot.)
31’, 2008

**Fri 27th Aug, 11:30-13:00**

**The Bagyeli Pygmies at the Fringes of the World**
*Francois-Philippe Gallois (France)*

Modernization has reached the tropical forests of South Cameroon, where the Bagyeli pygmies
struggle to maintain their traditions while adapting to new ways of life. With remarkable
access, the filmmakers watch the Bagyeli people as they hunt, learn, sing, start businesses,
manage conflicts with neighbouring tribes, and deal with the changes in their environment.
This is an urgent and compelling documentary on a unique culture in crisis.
85’, 2009

**Fri 27th Aug, 14:30-16:00**

**Today the Hawk Takes One Chick**
*Jane Gillooly (US)*

Amidst the highest prevalence of HIV in the world and the lowest life expectancy, three
grandmothers in Swaziland cope in this critical moment in time. The generation between the
grandmothers and their grandchildren has been severely effected by HIV. Today the Hawk
Takes One Chick moves delicately between the lives of the grandmothers, whose experiences
highlight a rural community at the threshold of simultaneous collapse and reinvention.
Through the poignant perspective of these women, the film creates a portrait of a community
by layering discrete moments in time. The lives of the three grandmothers have been consumed
by addressing the needs of their community while at the same time retaining the threads of the fraying traditional life.

As more and more insight into the women’s lives is revealed, we are forced to ponder the question asked by granny Albertina: “What will happen when all the grannies are dead?”

Distributor: www.der.org

**W105**

**Imaginative women: theoretical and methodological contributions of founding grandmothers of European anthropology**

*Convenors: Dr Laura Assmuth (University of Helsinki), Prof Marja-Liisa Honkasalo (Inst Medicine and Health)*

Fri 27th Aug, 11:30-13:00, 14:30-16:00

Rowan Room 1

An important body of research by early generations of female anthropologists from around Europe remains very little known. The problem is threefold: due to their gender, many early female anthropologists faced serious difficulties and hindrances in their academic careers and publishing in their home countries; and second, the language barrier effectively closed doors from international renown to non-English language authors. Third, anthropology as an academic discipline did not exist in many European countries before 1970’s, and several women faced extraordinary problems with their attempts to establish or to entry to the new field of inquiry. The body of work of such authors as Clara Gallini, Hilma Granqvist, Marja-Liisa Swantz and many others has therefore unfortunately remained on the sidelines of modern anthropology. Our workshop proposes to shed light on the theoretical and methodological contributions of early women anthropologists by inviting papers that deal with one or more aspects of the following:

- career difficulties, sidelining, silencing
- resilience, strategies
- differences between generations
- national differences
- biographical aspects
- intertwining of the personal and academic: double burden
- methodological nationalism
We especially encourage papers based on interviews with founding grandmothers of anthropology who are still alive.

Discussant: Pia Karlsson Minganti

Hilma Granqvist, a posthumously appointed grandmother of new anthropology in Finland

Dr Ulla Vuorela (University of Tampere)

Hilma Granqvist (1890-1972) is one of the pioneers in Palestine studies and one of the few internationally known Finnish anthropologists of the 1930s. Her achievements have been given recognition in the histories of Middle Eastern gender studies as well in the history of Finnish anthropology. The fact that she was never given an official position in the university and could not train her own “school” in the Finnish academia makes her position as a “grandmother” of new anthropology in Finland a posthumous one. In my paper I will address the intersectionality of many levels that led to her rejection and the ways in which she was able to persevere in authoring the volumes on the village of Artas in Palestine on which her fame rests.

The unfinished life and work of Marianne Schmidl (1890-1942)

Dr Katja Geisenhainer

Marianne Schmidl is an important female anthropologist of the early generations. Unfortunately it is not any longer possible to interview her. She was born in 1890 in Berchtesgaden/Germany, grew up in Vienna and first studied mathematics then ethnology. Her teachers were M. Haberland, R. Pöch and M. Hoernes and others. She was also in contact with the exponents of the Viennese School of Cultural History. In 1915 Schmidl was the first woman in Austria who received a doctorate in ethnology. Since 1916 she worked in German museums (Berlin, Weimar, Stuttgart) for several years. Regardless of all these qualifications and despite positive evaluations from leading ethnologists of the time, she was unable to find professional position in an ethnological institution for two reasons: she was a woman and many of her ancestors were Jewish. She therefore had to continue her ethnological studies – besides working for the National Library in Vienna, where she was employed until 1938. Schmidl, who did not marry or have children of her own, spent almost all her free time travelling for her studies. She wrote articles about the Schopen in Bulgaria and about the history of Africa. However, her main interest was basket-making in Africa. For these studies she received financial support from the “Staatlich-Saechsisches Forschungsinstitut fuer Voelkerkunde”. In 1939 the director of this research institute forced Schmidl to hand in her unfinished manuscript. For this reason she was not able to complete this work before her deportation and death in 1942.
Autoethnography, folklore and national emancipation: ‘the temptation of experience’ in the work of Kata Jajnčerova

Dr Sanja Potkonjak (University of Zagreb)

The paper explores the work of one of the first Croatian women’s ethnographer Kata Jajnčerova. Though a women of the last century and a peasant women of limited education destined to become the ethnographic first sight witness, Kata Jajnčerova stands as a cornerstone in nativistic teleologies of nation formation as well as scholarly exemplar of an early self-explanatory “native” ethnographic correspondent. The aim of the paper is to frame the obsessive topics and presumptuous techniques of Jajnčerova’s authority. The paper focuses on the mechanisms by which a native subject wishes for and construct the emancipation of the folk from the epistemic obliteration by dominant political narratives – both by introducing the idea of voicing the experience and by solidifying a narrative to become a written testimony of the folk.

Through analysis of Kata Janjčerova’s texts I am questioning the significance of the ‘temptation of experience’ for the establishment of ‘reliable’ cultural writings on Croatian rural life from the end of the 19th and the beginning of the 20th century. By placing Kata Janjčerova in early Croatian ethnography in which this unique woman’s text served as a witness of women’s experience of life in a rural community, I am trying to emphasize the context of production of knowledge on nation and culture in which even women’s writings functioned primarily as political negotiators between stronger and weaker historical subjects.

‘Mama Maendelo’: a look into the life work of Finnish anthropologist Marja-Liisa Swantz

Dr Susanne Ådahl (University of Helsinki)

This paper, based on a (work)life history interview with anthropologist Marja-Liisa Swantz, a pioneer in Finnish anthropology, looks at the theoretical and methodological contributions she has made to the development of anthropology in Finland and beyond. It particularly looks at how her positioning as a woman in the field has shaped her views and research interests and her outlook on the future of Finnish and global anthropology. Her applied perspective on anthropological practice and pioneering approach in the use of the participatory method has been shaped by her particular biography as a missionary, development practitioner and academic. The basis of the interview is broadly structured around these questions; How are we best to use anthropology in the contemporary world? What are the broader societal contributions of anthropology to our understanding of contemporary society? Is there such as thing as a particularly Finnish and woman’s perspective to the development of anthropology?
Pioneers of the field: women in Soviet Siberian studies

Dr Marina Hakkarainen (European University at St. Petersburg), Dr Elena Lyarskaya
(European University at St Petersburg)

While contemporary discussion about the legacy of Soviet anthropology is going on, one has to recall the women-pioneers in the field of Siberian studies in the USSR. Soviet Siberian studies were connected with the research tradition that originated from cooperation of Russian and American scholars (Boas, Bogoras, etc.). Many women started their research careers as Bogoras’ students and heirs of the tradition. They were the first generations of professional anthropologists and women who went to Siberia to do their fieldwork. They participated on a par with men both in fundamental studies and in applied projects. They made a valuable contribution to the methodology and practices of Soviet anthropological studies. Among them there were G.Vasilevich, V.Cincius, E.Prokofieva, L. Khomich, etc. Was their female position significant in their studies? Did they add a female point of view into their work? Or did they want to follow “a hard male line”? Our presentation will answer these questions.

Clara Gallini: a career spanning six decades of Italian anthropology

Dr Laura Assmuth (University of Helsinki), Prof Marja-Liisa Honkasalo (Inst Medicine and Health), Arjun Vinodrai

One of the founding grandmothers of European anthropology is Clara Gallini, who started her admirable career in the early fifties. Clara Gallini has been one of the first female anthropologists in leading positions in the Italian academia. She has also been a founding figure in the elaboration of Italian ethnology, and a close colleague to Ernesto de Martino. After the premature death of de Martino she has treasured, edited and published the de Martinian life work and heritage. Even though Gallini’s breakthrough in Italian anthropology was connected with Ernesto de Martino’s work, she considers as her main works books on pilgrimage, ritual and healing published in 1983 and 1996, independently of de Martinian influence. Clara Gallini has also been successful in establishing and consolidating fieldwork in Southern Italy, especially in Sardinia.

Throughout her career, Clara Gallini has been actively engaged politically. She has brought her anthropological knowledge into the Italian public life in the form of a feminist agenda and constant social criticism, most recently against racism and xenophobia.

The paper is based on an interview made by the authors this year.
Crisis and imagination

W106
Crisis and resolution: imagination and the transformation of psychiatric care

Convenors: Dr Livia Velpry (CESAMES/Université paris 8), Dr Lydie Fialova (Edinburgh University)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00
Arts Classhall C

Psychiatry represents an institution at the intersection of social solidarity and exclusion, with the specific configuration of these two elements differing in various historical and cultural contexts. Looking at the history of psychiatric care, one could argue that its evolutions were achieved through various crises (the crisis of the asylum and the anti-psychiatry movement, psychiatry’s inability to care for mentally ill living in the streets, human rights abuses…). For various reasons, the resolutions of these crises often relied on the creativity of groups or individuals with very practical consequences for introducing new forms of care. Often through such creative solutions, all Western countries have undertaken significant reorganization of their psychiatric care systems in the past 50 years, which also inspired changes to psychiatric care in less developed countries.

This workshop calls for reflection on the impact of ‘crisis rhetoric’ with regard to specific social, political and legal circumstances, and the role of imagination in informing the practices of caring and curing. We aim to explore how ideas on the appropriate forms of psychiatric care reflect specific cultural expectations and ideologies, and how the role of family, community, profession and the state in taking care of the mentally ill is negotiated in different contexts. Finally, we want to address the ways in which the anthropological perspective and research has been involved in, and is still challenged by these transformations.

Contributions in each of the three sessions relate to different aspects of social processes in mental health care: Communities (1-3); Systems and Trajectories (4-7); and Alternatives (8-10).

Discussants: Paul Brodwin, Jamie Saris

Crisis and permutations of power in Southern Brazilian psychiatry

Dr Dominique Behague (London School of Hygiene and Tropical Medicine), Dr Helen Gonçalves da Silva (UFPEL)

Since the mid 1980s, psychodynamic psychiatrists in Southern Brazil have been leading a movement to shift the focus of their expertise from the private sector to the shantytown, and from the hospital to the outpatient clinic. As these therapists strive to create a political-sensitive
form of therapy that is relevant for the socially marginalized (violent and criminal youth often being the prototypical emblem of this social stratum), they are forced to confront emerging professional and personal conflicts, to change the nature of the therapeutic encounter, and to modify the models of the mind and of society to which they ascribe. This paper explores the crises, conjectures and permutations of power that typify this process. Using ethnographic data collected over a period of 10 years, we show how the clinical and extra-clinical co-production of crises rhetoric between therapist and patient alters, in very material ways, the life-course of young patients.

Crisis, contracts, and care in Greek psychiatry

Dr Elizabeth Davis (Princeton University)

Since the international movement for patients’ rights began, law has played a perplexing role in mediating conflicts over responsibility for the mentally ill. In Greece, this contention has been shaped by the “democratic experiment” of psychiatric reform, designed and funded largely by the European Union, following a series of humanitarian scandals in Greek psychiatric hospitals. As elsewhere, psychiatric reform in Greece has aimed to shift treatment from custodial hospitals to outpatient settings, challenging patients to help care for themselves. This paper, grounded in field research in Thrace, addresses one therapeutic technique used to foster patients’ responsible participation in treatment: the therapeutic contract, which attaches legalistic determinants to the responsibilities patients and therapists bear to each other. Exploring the experiences of two patients who entered therapeutic contracts at moments of crisis in their treatment, I argue that these contracts generated intractable debts and dependencies that could not be resolved in therapy. I explore these patients’ “illiberal” reckonings of obligation that were occluded by the transactional frame of therapeutic ethics defined by their contracts.

Imagination through ordinary crisis - The protection of the Nantez’ spending spree

Mr Benoît Eyraud (Larhra), Ms Delphine Moreau (GSPM / IMM / EHESS)

Today, long-term hospitalisation is not the only “answer” to the difficult situations and obstacles met by persons suffering of psychiatric troubles in the context of a psychiatry deeply changed by the closure of asylum and the reduction of the number of beds in hospitals. Moreover, the responsibility to respond to these situations is not anymore only on people working in psychiatric institution, but on the persons/individuals themselves, their family and social workers.

This proposal aims to focus not so much on the crisis of psychiatric institution in itself, but to look more closely into these ordinary situations of “crisis” met by people in the present context of psychiatry that may lead others individuals to make decision or to act on person’s behalf. We
intend to consider that these situations of crisis have their origins and their resolution in acts of imagining. In that aim, we propose in that communication to identify and observe in what extent imagination is present in the actions of both, persons themselves and people around them, and lay (but sometimes experimented) and professional actors.

Reimagine the ‘human’ in medicine: ‘crisis rhetoric’ and the social and political transformation of contemporary psychiatric care

Dr Madalena Patriarca (Instituto Ciências Sociais - Universidade Lisboa)

Focusing on the social and political dynamics of psychiatric professionals’ working at the Consultation Liaison Psychiatry service of two Portuguese general hospitals in Lisbon, this paper reflects on the rationales which lie behind the crisis and the transformation of contemporary psychiatric care.

Based on ethnographic data we look at the way psychiatrists try to use its knowledge and the social exclusion history of the field in order to discuss a proper social and medical role in the general hospital.

Developing terms such as ‘humanization’ ‘bioethics’ or ‘biopsycosocial’ as ethical and political strategies in their daily life, psychiatrists negotiate with other clinical specialties a holistic interpretation of illness. At the same time they also practice the most up to date biomedical treatment of psychiatric disorders. The surprising effect is one of bring to the forefront of medicine, as well as of anthropology, old debates on what it means to be human.

Translating Fanon in the Italian context: rethinking the ethics of treatment in psychiatry

Dr Cristiana Giordano (University of California, Davis)

In this paper, I reflect upon the clinical practice of a group of ethno-psychiatrists at the Centro Frantz Fanon, a clinic in Northern Italy that offers psycho-social support to migrants, political refugees, and torture and human trafficking victims. My aim is twofold: 1) to situate the clinical practice of ethno-psychiatrists at this Centro within the larger landscapes of Italian psychiatry and medical anthropology by turning to the work of Franco Basaglia and Ernesto de Martino, and to the theories of domination and culture developed by Frantz Fanon and Tobie Nathan (both authors and mental health practitioners who serve as models for the clinical work at the Centro); 2) to reflect upon ethno-psychiatry as a contested field that raises a series of complex questions about mental health, citizenship, identity, and thus opens up the possibility to rethink clinical work as a mode of politics, for both foreign and Italian patients alike.
Resolutions of war-generated crises through the mediation of sociotherapy: The travelling of the therapeutic community model from England to Rwanda

Prof Annemiek Richters (Leiden University Medical Center)

This paper focuses on 1) how the therapeutic community model that British psychiatrists developed to care for the psychiatric casualties of World War II travelled via The Netherlands to Rwanda and 2) which adaptations were made to meet the needs of respectively refugees in the Netherlands and inhabitants of Rwanda traumatized by contemporary wars. In England the new treatment developed out of a particular constellation of humanitarian ideology, wartime necessity, psychoanalytic insights and open minded pragmatism. What were the constellations of factors underlying the introduction and adaptation of the British therapeutic model in the form of respectively clinic-based and community-based sociotherapeutic care in the Netherlands and Rwanda? What in particular were the creative imaginations that informed this care in the specific social, political and legal circumstances where it has been provided? How does sociotherapy compare with the globalized psychiatric approach to trauma, its crisis rhetoric, and its in- and exclusion?

Caring citizenship. imagination, politics, and irony in a psychiatric mental health community (Havana, Cuba)

Dr Concetta Russo (Università di Milano “Bicocca”)

During 1980s, while Basaglia’s movement as well as anti-psychiatry ones bestirred Europe, the Cuban government re-thought the mental health care system. They rejected psychoanalytic patterns trying to create a “Cuban” psychotherapy model based on philosophical elements coming from the Soviet psychology theory mixed together with therapeutic practices of the systemic psychotherapy.

In this paper I will explore how this psychotherapeutic model works today, and its changes in relation to the impacts of the social, economical and political transformations.

I will use my ethnographical experience carried out a Mental Health Community Centre in Havana, to suggest that – even if the politics of cure service are fixed- the care practices are dynamic and informed by the way psychiatrists imagine their own role in the Cuban society.

Moreover, this need of imagining their own role is based on an awareness -shared by both psychiatrists and patients- to live a “vida dificil” that goes beyond mental health problems. This awareness is point out by the use of irony during the psychotherapeutic encounter. Irony is also used by therapists in order to bring the political dimension in to the therapeutic setting, for making also the citizenship an object of care
From cure back to care in biomedical psychiatry: lessons from psychiatric pluralism in South India

Dr Murphy Halliburton (Queens College, CUNY)

Psychiatry and anthropology have not yet come to terms with findings by the WHO of a better recovery rate for serious mental illnesses in “developing” countries. Arguing that anthropology needs to continue to explore the implications of these findings for psychiatric care, this paper urges that biomedical psychiatry re-discover the meaning of care and re-consider what may be an overemphasis on curing in psychiatric practice. Fieldwork conducted in Kerala, India on biomedical, ayurvedic and religious treatments for psychopathology, suggest that an overemphasis on cure has led biomedical psychiatry to adopt viscerally abrasive methods of treatment (including the use of strong psychotropic drugs and ECT). Ayurvedic psychiatric treatment involves more aesthetically agreeable procedures which appeal to patients and call attention to the importance of caring or attending to the quality of the process of undergoing therapy. This paper considers whether these differences may be a factor in the differential outcome discovered by the WHO.

Competing imaginations in the care of mental illness: locating the limits of psychiatry in Cuzco, Peru

Mr David Orr (UCL)

The disparity between the limited resources available to psychiatric services in the department of Cuzco, Peru, and the sizable population that they are expected to cover, might well be expected to produce a sense of ‘crisis.’ Yet such urgency is strikingly absent, perhaps because of the extent to which healers outside the official system ‘take up the slack.’ Why these Andean healers are resorted to with such frequency and persistence can only partly be understood from standard accounts emphasizing lower levels of stigma or the cultural congruence they share with their clientele. I explore some of the differences in approach between these practitioners and those of biomedical psychiatry to suggest why it might be that these alternative forms capture the imagination of so many, and what the obstacles are to a counteracting leap of imagination on the part of local psychiatry that might bridge this gap.

Madness, medication and miracles: family, state and community approaches to the control and cure of people with severe mental illness in rural Ghana

Ms Ursula Read (University College London)

This paper explores the interaction of social responses to mental illness in Ghana enacted through popular stereotypes, psychiatric services and religious healing, with the intimate household experience of such illness. Psychiatric institutions were established by colonial
authorities in response to a perceived crisis: an increase in mental illness in a modernising society. Catastrophising discourses continue to inform responses to mental illness drawing on stereotypes of the madman as violent and anti-social. African religion, Christianity and Islam, and its association with cannabis and rebellious youth, place mental illness within a moral frame and maintain practices of control and chastisement. However the experience of severe and relapsing mental illness within the family necessitates a creative negotiation with and against the cultural stereotype. Psychotropic medication is often only partially effective, whereas churches and shrines offer solidarity within communities of suffering and hope for a cure inspired by a spiritual imaginary of miraculous healing.

**Crisis and imagination in Indian psychiatry: practicing ‘domestic’ care at a First Episode Psychosis clinic in South India**

*Dr Alessandra Miklavcic (Douglas Institute - McGill University)*

Indian psychiatry has gone through various crises to find its position and recognition within the society, the state, and the international community. Actively trying to disentangle itself from the colonial legacy of the asylum which still plays a stigmatizing effect on the population, Indian psychiatry competes with other medical systems in the healing treatment (Halliburton 2004) and struggles with the limited provisions provided by the state by enacting what Das and Addlakha (2001) call “domestic citizenship,” a citizenship practice which sees the family as its major stakeholder.

Drawing on ongoing research collaboration with at a First Episode Psychosis clinic in South India, this paper analyses how mental health care becomes a space for negotiation of resources, values and actors in which psychiatrists, families and patients confront their “crisis” and imagine possibilities.

**Cage beds, walls and bridges: symbolic dimension of the proposed transformation of psychiatry in the post-1989 Czech Republic**

*Dr Lydie Fialova (Edinburgh University)*

My research follows the implication of the fall of state socialism in 1989 for mental health care in the Czech Republic. Majority of long-term care has been provided in large institutions, that became perceived as a symbol of the totalitarian regime. The proposal for ‘long-overdue’ reform has been in the direction of more individualized and differentiated forms of care. I shall focus on the symbolic dimension of the process, where the discourse of ‘liberation’ became an appealing concept in the context of radical dissociation with the socialist past perceived as restrictive and repressive, trampling to human rights and autonomy, materialized in the symbolism of institutional walls and cage beds. However, the reform has never been enacted.
I will examine the role of symbols in the transformation of care of the mentally ill from the historical perspective, and analyze why this strategy proved insufficient for the reform.

From the asylum to the secteur and beyond: the rhetoric of the ‘psychiatric crisis’ in France

Dr Lívia Velpry (CESAMES/Université paris 8)

This paper focuses on structural changes taking place in French psychiatry and their relationship to normative and political realities in France, in the light of an equally significant psychiatric transition that took place in the 1970s. In the 70’s, both psychiatrists and social scientists produced a critique of psychiatry based on the “old” model of the asylum, while the invention of a new mode of care, “the secteur”, led to new politics. Analysing the rhetoric of the “crisis of psychiatry” in the 2000’s, I will discuss how the reference to the slowly and unevenly implemented “secteur” as an ideal model of care confronts to new concepts, values and techniques, which appear as innovations. I will examine the impact of such confrontation on mental health practices by focusing on two features of psychiatry’s contemporary politics in France: the patient’s right and autonomy, and the diversification of treatment techniques.

W107

The expert’s voice: marketable discourses on choice and risk management

Convenors: Dr Alexandra Bakalaki (Aristotle University, Thessaloniki), Dr Venetia Kantsa (University of the Aegean)

Fri 27th Aug, 11:30-13:00

Humanities Small Seminar Room 2

The proliferation of marketable expert discourses aiming to empower individuals to improve their circumstances, make the right choices or cope with adversity has been the focus of considerable theorizing in social science. It has been linked to the progressive demise of the welfare state, the increasing alignment of university education and research with the demands of the market, the new kinds of insecurity brought about by the shift to flexible employment and retraining, and the growing demands of biopolitics for health risk management. It has been seen as constitutive of an emergent ontology in the context of which social practices are reduced to individual choices and individuality is defined as one’s capacity to enlarge the scope of one’s choices over one’s actions and relations, but also one’s body.
This workshop aims to explore the ways in which various expert discourses are produced, solicited, interpreted and put into practice in specific contexts. We welcome contributions focusing on the perspective of both experts and clients and we are especially interested in ethnographic accounts illustrating perceptions of expert discourses as indicators or facilitators of an emergent homogeneity and/or as repositories of knowledge that may be deployed to enhance diversity.

**Expert knowledge and developmental corporations in Greece**

*Dr Eleftheria Deltou (University of Thessaly)*

Since the mid-1990s developmental corporations proliferated throughout Greece. Most of these corporations constitute institutional bodies that were founded by local or regional authorities and other public or private institutions not so much in order to implement European Union policies, as to locate E.U funding opportunities. Aims of these corporations are the promotion of local and/or regional development, the conduct of market researches, as well as the consultation of businesses and administrative agencies in effective management. While these corporations uniformly constitute promoters of E.U forms of governance, they re-produce the technicalities of a formal perception of development deeply entrenched in the new technopolitics of the market: the promotion of scientific and professional erudition, the application of ISO criteria both to themselves and to agencies they support, all speak a language of expertise that decides on what constitutes a marketable “product” and how the quality of this product is to be evaluated.

**Expertise in hope: assisted reproduction as investment for the future**

*Dr Venetia Kantsa (University of the Aegean)*

In his book The Enigma of the Gift Maurice Godelier (1998) has argued that in every society there is always something that cannot be bought, donated or exchanged and he asserted that in modern capitalist market economies persons are the ones who are considered to be “sacred” and cannot be bought or given out; they only belong to their owners in order to sustain their identities. However, at the same time, an ever growing stock of “bought or given out” frozen human genetic material -sperms, eggs, and tissues- emerges which performs as a “stock market” to the extent that its main purpose is future investment. Drawing on ethnographic research in contemporary Greece I aim to explore the role of medical and legal experts as agents of hope and examine whether the notion of an autonomous subjectivity that is strongly connected to the right of negotiating and choosing “life” investments enhances the expertise of doctors and lawyers beyond their strict profession.
Expert discourses on entrepreneurship in career services

Miss Laura Glauser (University of Bremen)

Based on my ethnographic research at two university career services in Germany, I analyze how staff and clients, including undergraduate and postgraduate students, view contemporary work relationships. Although there seems to be a general understanding among the experts that flexibility, entrepreneurship, self-management and self-marketing constitute necessary central market requirements, there exists no dominant and homogenous expert discourse. My paper focuses on how different ideas of successful and desirable working lives are discussed and negotiated between the experts and clients in courses and coaching sessions. I will point out the ambiguous and contradictory perceptions of contemporary working life and market requirements. What is understood as flexibility, entrepreneurship etc. is constructed and continuously re-negotiated within the career services. Thus, ideas of work relationships evolve which only partly correspond to the individualized images of contemporary working life.

W109

Law in the Caucasus: anthropological perspectives on legal practice

Convenors: Dr Stephane Voell (University of Marburg), Dr Lavrenti Janiashvili (Iv. Javakhishvili Institute of History and Ethnology)

Fri 27th Aug, 11:30-13:00, 14:30-16:00
John Hume Lecture Theatre 6

One of the ideas discussed by Bruce Grant and Lale Yalçın-Heckman in “Caucasus Paradigms” (2007) is the cultural, linguistic, religious, political and economic pluralisms in the region. In these pluralisms one important aspect is missing, namely the multitude of legal conceptions that exist in the Caucasus.

In numerous mountainous regions, traditional law is practiced and sometimes even staged as an intrinsic part of local identity. State law reacts differently to it and is itself often changing and at times used quite arbitrary. State law may also be confronted by legal residues of Soviet times. In some places, where the state is not present or weak, new informal legal structures may emerge and play an important role in daily life. Transnational actors or non-governmental organisations may enforce with their financial or political power their own procedures (project law) and change local laws. In some regions of the Caucasus, religious groups impose their own conceptions of legal order or try to do so.

In the workshop a decidedly anthropological perspective on law will be presented. The focus will be on empirical research on contemporary or historic legal practice. Studying legal texts
is only one side of the medal; the other is examining law in practice, e.g. the enumerated rules and processes provided in interviews have to be confronted with how law is used. The workshop is about law in practice in the Caucasus as it is affected by power relations, cliental networks, ethnicity, religion or transnational influences.

**Traditional legal practice in socialist times in Georgia**

*Dr Lavrenti Janiashvili (Iv. Javakhishvili Institute of History and Ethnology)*

In contemporary Georgia, traditional law can be found in the highlands and some other regions. But what are the historical foundations of its present-day practice? My attention is focused on the functions of traditional law institutions in Tsarist and Soviet Georgia (especially in the regions of Svaneti and Kvemo Kartli) and the types of changes they underwent in the 20th century. In Svaneti, traditional law was important in Tsarist Georgia; e.g. the investigator-judge used to visit Svaneti only in summer periods and examined all the cases being piled during a year. On a superficial level, Svaneti was part of the Tsarist legal system. But day-to-day legal practice was not under control of the rarely present judges. This changed considerably in the Soviet times. With the implementation of the Soviet administration and its regulation the importance of, for example, community assemblies, which formed an important aspect in the local self-administration and were a kind of supra local back bone of traditional law, decreased and loosed their function. But still, on the village level, mediation of conflicts through elders persisted and traditional law continued to be practiced even in Soviet times. The relevance of traditional law in Socialist Georgia will be discussed on the basis of material gathered from the study of archive material, specialised literature and interviews.

**Legitimisation of religious law in local communities in Dagestan**

*Ms Iwona Kaliszewska (University of Warsaw)*

In Dagestan, we may observe a pertaining crisis of the state. In the mountain communities, people claim to live according to “their own laws” or Sharia. With silent consent from local (but not federal) police/militia and administration “jaamats” introduce penalties for selling and drinking alcohol, smoking, gambling or even playing music and not wearing a veil. Based on my research, I explore how and why in such “crisis places” informal rules keep on gaining legitimacy and how it is affected by fantasies (to use Zizek’s term) for the (strong) state and self image of the community and its traditions. I will show that legitimisation of the informal rules owes to the fact that they’re being presented by authoritative people as formal or not contradictory to the state law (“It is all compatible with Constitution of Russian Federation.”). New rules are being inscribed in a wider context of the state, which as an abstract idea always bears a strong emotional potential, especially in the periphery. I will also show that informal
rules gain legitimacy when perceived and presented as an intrinsic part of a local identity, morality and heritage.

**Women and honour in the Republic of Georgia**

*Ms Elke Kamm (Philipps-University, Marburg an der Lahn, Germany)*

The importance of honour and shame is still observable today in Georgia. The honour of a Georgian woman is connected to her sexual behaviour and her work in the household. She has to remain virgin until marriage and has to be loyal to her husband. A Georgian man’s honour is defined through manhood, strength and assertiveness. I will focus on alternative ways of social behaviour Georgian women have, beside the traditional idea of honour and shame. Social and political upheavals during the Socialist period, the independence in 1991 and the westernisation under Mikheil Saakashvili have influenced and modified the concept of honour. Migrated young women discover their womanhood in a new way when they live in a Western country and are not under control of their families. The dimensions of the changes and the alternative ways women find to reframe this concept will be part of the presentation.

**Present-day customary law in urban Georgia and the response of the state (using the example of Tbilisi)**

*Ms Evgenia Zakharova (Peter the Great Museum of Anthropology and Ethnography)*

Legal pluralism in the Caucasus and in Georgia in particular is usually considered by the example of mountainous, or, at least, rural areas. However, legal norms and practices, parallel to those imposed by the state exist in Georgian urban culture, too. Until today, the right to justice alongside with (and often in contrast to the) state belongs – among others – to leaders of urban local youth groups and to the representatives of the “world of the thieves” who control them. In their decisions, they refer to a set of prescriptions and norms, which are known as “street code” or “street law” and can be determined as urban customary law. Several years ago, the state was not yet taking any steps on fighting with the street and the whole system of informal relationships and shadow economy that is based on “street code”. With the arrival of Mikheil Saakashvili, the state seeks to take control over these spheres (street life in particular), that earlier were in full possession of the “thieves law” and local territorial groups. In my paper I will consider local legal practices of the urban street and the state response to them.
The custom of blood feud in Georgia: aggression and culture

Dr Natia Jalabadze (Institute of History and Ethnology)

The custom of blood feud is described in the literature on Georgia since the 19th century. Although in contemporary Georgia blood feud is proscribed by law the custom still persists in the Georgian highlands (e.g. Svaneti) and among the people migrated from the mountainous regions to the lowlands (e.g. Kvemo Kartli). In the presentation, it will be argued that the reasons for its preservation are not to be found in the popular argument concerning the lack of state control in the remote regions. On the one hand, blood feud stands in a close relationship to strong ideologies of honour which still appear important in every day life of highland people, no matter if the state is “strong” or “weak”. On the other hand, as blood feud can be started easily after minor incidents, it always remains one option to embed conflicts with a rather material background in the ideology of feud which gives to a material conflict a kind of “cultural legitimation”. The paper will discuss ethnographic data mainly obtained from research in the Georgian lowland region Kvemo Kartli.

Practices and discourses of transmigrant community in the field of private entrepreneurship: case of Greeks from Tsalka in Adyghea

Mr Alexander Manuylov (University of Bergen)

The paper will be focused on a legal regime of one of the Greek (Urum) communities in the South of Russia. I will present and analyse some discourses and practices operating in the field of private entrepreneurship. Local entrepreneurs are at the same time members of the community and members of regional Greek Association regulating different aspects of local life, including their “access” to Greece and potential business partners in Greece. Therefore, the organisation of social space inside the community may be represented as a play of various capitals (financial, economic and symbolic) and as an arena of complicated struggles of contradictory strategies of reproduction (e.g. matrimonial and various communal strategies). The paper is based on my field materials from Russia (2007, 2010) and Greece (2009).

Traditional law in Kvemo Kartli and the reaction of the state

Dr Stephane Voell (University of Marburg)

The Svan population in the Georgian highlands are proud of their legal traditions and likewise the Svans in the lowland region of Kvemo Kartli. The latter are “eco-migrants” who where forced to leave their home regions in highland Svaneti because of natural disasters and plans to construct a dam in the late 1980s. They were relocated in newly constructed villages. Until today, Svans continue to migrate to the lowlands and settle often in villages which were deserted by their former Greek or Ossetian inhabitants. The Svan claim that they manage the
conflicts on the local level by their own means, i.e. by their “traditions”. According to this, elders and mediators are the key actors in the maintaining social order. I will discuss that traditional legal practice is not an isolated social phenomena but deeply interrelated to state administrative practice. In my presentation, I will explore this interrelation and overlapping of traditional and official legal practice and argue that traditional law is not practiced in the Svan villages of Kvemo Kartli in spite of but because of the state.

Islamic Law and Adat

Dr Irina Babich (Institute of Etnology RAS)

The focus of my paper is the relation between Muslim and Islamic Law in the contemporary North Caucasus. This region is a part of Russia and for this reason there should only be official (Russian) state law in practice. In 1990s, there was an Islamic revival in the North Caucasus. Most part of Muslims in this region wanted to use the norms of the Russian criminal and civil code, but young Islamic leaders did not want to rely “only” on their religion, but also on Muslim law, including the Islamic concept of “Islamic State”. Russian officials and jurists did not want to take into consideration Islamic Law and Islamic conceptions of “State” and did not want to consider the concept of legal pluralism either. In my paper, based on empirical case studies, I would like to consider, on the one, side the key relation between Russian state law and Islamic law and, on the other, between the Russian state and the Islamic conception of “State”. The role of religion is here an important aspect: the Russian state is by law secular, but in fact Christianity is an important part of the Russian ideology and can be considered as state religion. Russian Muslims want to set up Islam as their state religion, too.

W110

Observing the ‘bad guys’: ethnographic approaches to non-state armed groups

Convenors: Mr Stefan Khittel (OIIP - Austrian Institute for Foreign Affairs), Dr Alexander Horstmann (Max-Planck-Institute for Religious and Ethnic Diversity)

Fri 27th Aug, 11:30-13:00, 14:30-16:00

JHT3

The focus of ethnography used to be on the week, the victims, and not on powerful perpetrators. Today, the anthropology of the State and its armed forces has become an established genre within the discipline. At the same time, a certain nostalgia has impeded many anthropologists from studying left-wing radical armed groups, such as the Shining Path in Peru or the Communist Party of Thailand. Nevertheless, in the context of the Vietnam War, anthropologists were employed by the Central Intelligence Agency of the United States in order
to provide information for counter-insurgency which started fervid discussions on the ethics of the discipline.

After 9/11, anthropologists were suddenly in demand to research the micro-cosmos of Islamic fundamentalist networks. Apart from the real danger of political instrumentalization, we see a genuine opportunity for anthropologists and anthropology as a discipline to shed light on the inner workings of Non-State Armed Groups. Non-State Armed Groups use the ideology of liberation and of suffering inflicted by oppressive states to legitimize the use of violence. In the name of nationalism, freedom and justice, these organizations exert extreme pressure and unleash their intense propaganda on the populations among which they recruit fighters. Torture, extralegal killings and other violations of international humanitarian law committed by these groups are often considered taboo by the local population, underreported by international media, and seem to go unnoticed by the anthropological community. At the same time, many of these organizations are widely supported by solidarity networks in Europe or in the Diaspora.

**Dystopia revisited: the paramilitaries’ vision of society in Colombia**

*Mr Stefan Khittel (OIIP - Austrian Institute for Foreign Affairs)*

The right-wing political project of the paramilitary forces in Colombia has received much attention because of the recent peace-process with the Colombian State. This process has been criticized by civil society organizations as well as political analysts on the grounds that the paramilitary groups had no political project, and had no visions of/for society and therefore were no legitimate partner for peace negotiations. This paper approaches the paramilitary groups in Medellín, Colombia, ethnographically. What are the believes the rank and file are risking their lives for? Why did they join the group, stay with it and finally demobilize voluntarily? Are the reason merely economical in nature, as theories of entrepreneurs of wars would have it? Is the ideological discourse purely rhetorical? What about the visions for Colombian society, for themselves? What is their concrete relationship with the civilian population?

**‘Balls of fire’ and other kinds of weapons: a look at the Haitian experience**

*Dr Ulrike Davis-Sulikowski (University of Vienna)*

This contribution focuses on selected instances of non-state armed groups, their goals and modes of combat from present-day ‘gangs’, rebels and ‘secte rouge’ warriors to historic mercenaries and resistance fighters. Particularly in the case of Haiti this entails basically questioning the relation between the people and the state as an institution and the dialectics of sovereignty and external intervention between power and survival.
Heroes of yesterday, war criminals of today: the Serbian paramilitary units fifteen years after the armed conflict of former Yugoslavia

Dr Maria Vivod (FRE 3229 Strasbourg France)

The aim is to describe the transformation, primarily through the medias, of the image of the Serbian paramilitary unit members employed during the armed conflict of the 90es in the period of the decomposition of the former Yugoslavia. At the beginning, represented as ‘heroes’, ‘saviors’, ‘protectors’ of the ‘serbianhood’, ever present main figures of the public life – their public image has gone through a couple of change. Once they were the role models for the young generation, only after the fall of the regime (2000) their involvement in war crimes, mass rape, looting and genocide attained Serbia. Several landmark trials offered a glimpse into their role during the series of the conflicts. Once warlords, with a status of pop icons, the embodiment of mythical warriors and epic bandits, they are no more the living archetypes of collective remembrance, although their responsibility remain unquestionable for a part of the contemporary society.

From jungle to village: changing insurgent strategies of violence in Southern Thailand

Mr Sascha Helbardt (University of Passau)

This contribution asks how BRN-Coordinate, the separatist group that is responsible for much of the violence in Southern Thailand, uses violence to pursue its aims against the Thai state. BRN-Coordinate shifted its ideological and military work from the jungle sites to the villages in Southern Thailand in order to cope with the overwhelming military force of the Thai state. It will be stressed that secrecy is one of the main working principles of the group, which has important consequences for the inner cohesion of the group as well as the relations to its social environment.

W111

Immigration, security and surveillance

Convenors: Dr Catarina Frois (Centre for Research in Anthropology), Dr Nils Zurawski (University of Hamburg)

Fri 27th Aug, 11:30-13:00

JHT10

Immigration has become an increasing field of study in anthropology over the past few years. Looking at Europe, immigration is an important political aspect when considering the absence of frontiers between countries, mobility of persons, politics of inclusion and/or exclusion of – as Robert Castel puts it – definitions of “citizens” or “indigenous”.

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Some of the most prominent questions that have been gaining interest regarding immigration are those related to security and surveillance policies and practices. Who is being surveilled and for what matters? How are borders being monitored, either by the state (i.e. police), NGOs’s or vigilante groups? What is the status of immigrants in refugee camps or in deportation centers? What are the features surveillance assumes as the basis for monitoring, tracking and recording people when considering migrant populations and the equation security-protection-care-danger?

In this workshop we seek contributions that discuss issues of migration, state, security and surveillance from an anthropological perspective. Thus we will focus on the cultural and human aspects of modern discourses of crisis and emergency. Both are relevant narratives concerning the exclusion of immigrants from the fortress Europe. An exclusion that is increasingly being monitored by modern means of technology, from cameras to DNA, from satellites to radio tracking devices. Along with such technologies come new classifications and categories that serve as the backing argument for those strategies. The workshop sets out to address these issues.

For an anthropology of the frontier: the walls of Ceuta and Melilla

Mr Patrick Figueiredo (Institute of Social Science, University of Lisbon)

The propose of this paper is to analyse, in anthropological terms, some material cases that shape the frontiers between E.U and Africa. More precisely, I will consider some theoretical approaches to the walls that are being built in the territorial boundaries between Ceuta and Melilla’s enclaves, distancing the European fortress from the rest of Moroccan territory. This tendency to separate nation-states with walls can be observed in every continent. Despite commercial liberalization and an increasing flow of political speeches that prioritize the freedom of circulation, developed countries are also engaged in this movement of barrier proliferation that checks and controls the circulation of social agents. To better understand the Ceuta and Melilla’s walls, I seek to compare it with other vigilance centers, such as those that separate the USA from Mexico. I will then ask in what way are these walls the symptom of a particular political transformation.

Fortress Austria: why the Army still guards a Schengen internal border

Ms Alexandra Schwell (University of Vienna)

Since 1990, draftees of the Austrian army have been stationed at the country’s Eastern border as a reaction to the opening of borders with Eastern Europe and the expected increase in cross-border crime. This “support deployment” was initially planned to last no longer than ten weeks, but soon it appeared that the military’s border security deployment could also serve other ends than mere security factors and has since then been prolonged over and over again.
In scrutinising the strategies of the various actors involved, the paper shows that the support deployment can be considered an act of securitisation and is as such entirely decoupled from the actual policing of the Schengen internal border. It argues that the support deployment does not relate to an actual threat, but that the construction of an (imagined) Eastern threat is instrumentalised by different actors who prefer (electoral) success over law and good neighbourly relations.

**When ‘imagination’ fails and ‘crisis’ demands: evidence of torture in European asylum proceedings**

*Miss Monika Weissensteiner*

As response to a “crisis” of asylum in Europe – its reconfiguration through the intersection of migration management and security issues – human rights organizations have strongly argued for the need to improve safeguards for asylum applicants. Currently, within the development of a Common European Asylum System, the identification of victim-survivors of torture has emerged as important for enabling access to health care, as well as better information for the asylum procedure. In this paper I address medico-legal and psychological documentation of torture as a particular technology that seeks to make the aftermath of violence susceptible to administrative control. I will discuss some ambiguities that emerge when NGO and state representatives negotiate the inclusion or exclusion of different categories of migrants and I will relate multisited ethnography (Ireland and Spain) to perspectives from governmentality studies.

**Blood ties and relatedness: family reunification in Finland through DNA testing**

*Dr Anna-Maria Tapaninen (U of Helsinki)*

The problem of uncontrolled migration flows is managed with new legal and technical means in Europe. While family reunification is generally accepted as a legitimate and even preferred way of migration, it is also accepted that notion the idea of family is unavoidably dubious. This paper deals with the case of Finland, the first European country to officially establish the procedure of DNA testing in family reunification, in particular for the first major group of refugees, Somalis. From an anthropological perspective, the familial relationships emphasized in legislation cannot be divorced from the arguable yet fruitful idea of kinship in the era of crises and uncertainties. While the dichotomies biological/social or real/faked are quite easily applied in this setting, they may not be as self-evident – and hence measurable- labels as presumed.
Transformation of rural communities in Europe: from production to consumption

Convenors: Dr Hana Horáková (University of Pardubice; Metropolitan University Prague), Dr Andrea Boscoboinik (University of Fribourg)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Recent major changes in rural development in Europe instigated by the decline in farming as a determinant, followed by population loss, lack of public services, economic and ecological degradation have brought about new demands made on rural space. A shift from the agricultural to the rural known as the ‘post-productivist transition’ has produced a type of modern rurality in which especially public space and rural landscape often became targets of both domestic and international forms of tourism. This workshop focuses the attention on rural development as a process of change and continuity, on how it is affected primarily by tourism. We invite papers that are grounded both in fieldwork and in theoretical analysis. They should cover all Europe, but papers focusing on Central and Eastern Europe are especially welcome. Topics may include contemporary forms of temporary mobility—second homes, international forms of tourism; how tourism influences rural development and practices (through agrotourism, e.g.); new forms of relationship between urban and rural contexts; rural development from the perspective of social capital and networks; cultural identities in rural development—how people claim and attribute identities as ‘local’; contradictory nature of concepts such as community, environment, cultural landscape, challenging an easy connection between community, culture, and identity. A comparative dimension would be of special value (‘multi-sited ethnography’ of both the cross-country and cross-regional nature) as well as papers dealing with restudies. The aim is to reveal the diversity in European rural development practices and outcomes from anthropological perspectives.

Presentations of past and place in Norway: a quest for connections

Anne Kathrine Larsen (Norwegian University of Science and Technology)

This presentation will focus on several related phenomena on the rise in Norway. They share a common reference to history as well as to ‘the local’, which are blended and offered as adventures for both locals and visitors to rural communities. One phenomenon is the annual village festivals, which may include activities ranging from stalls selling foodstuff and other “small-scale” products, demonstration of handicrafts, lectures and guided tours on local history, and sometimes staging of locally-based historical dramas. Another is the linking of farmsteads
and other sites of interest in regional networks which through mutual advertisements encourage people to visit them in succession in order to enjoy their special products and activities. Although ‘local’ and ‘tradition’ are important underlying aspects of these enterprises, both concepts are loaded with multiple connotations. Attention will be given to how different adventures are presented in order to meet the expectations of the modern consumer.

**Where are the tourists? Shifting production, changing localities in a Szekler village**

*Dr Árpád Tööhötöm Szabó (Babes-Bolyai University, Cluj-Napoca)*

Transylvania, and its easternmost part, Szeklerland are symbolic lands for tourists coming from Hungary to experience the authentic rural Hungarian life. In this frame those communities that cannot display any natural and/or Hungarian values are disadvantaged and caught in trap between their declining agrarian production and roadlessness: the restructuring agrarian sector force them to give up with production, to become buyers on the market, but in many cases there are no other solutions to use their environment as economic resource. In my paper I analyze the case of a community from Szeklerland whose members perceive themselves as losers of this transition (in which the landscape turned into saleable product) comparing their ‘valueless’ natural and built environment with those of the successful communities. This phenomenon will be analyzed by capturing the local factors, but also some external, seemingly successful examples where the locality has been reconstructed fittingly to the new demands.

**Local identities and international tourism: hosts and guests relations in the Czech ‘Dutch’ villages**

*Dr Hana Horáková (University of Pardubice; Metropolitan University Prague)*

Due to the ‘post-productivist transition’ that has brought about new demands made on rural space, rural communities are increasingly engaging in new tourism-related activities. At the same time people are moving into rural areas looking for a better quality of life. These in-movers often have different perspectives on how local development should be achieved. The emergence of new economic and social organisation as a result of transforming rural needs inevitably draws attention of anthropology whose concern with rural communities dates back to the very origin of the discipline. This paper investigates the process of transformation of local identities due to a massive advent of Dutch tourists into Czech countryside after the Velvet revolution. Social and cultural complexity of such hosts and guests encounters raises a whole host of issues. I will touch, above all, upon the effects of tourism on local population and on local policies of mutuality and ignorance.
**Short trip for the weekend: second homes and new social realities in the Catalan Pyrenees**

*Miss Camila del Mármol (Universitat de Barcelona), Dr Juan Frigolé (Universidad de Barcelona)*

This paper focuses on the changes that have taken place in a valley of the Catalan Pyrenees during the last decades. Our aim is to analyze the process of change in the social structure, values, identities and life styles in the context of a ‘modern rurality’ modeled by the creation of a natural park, the encouragement of landscape’s wilderness and the promotion of cultural heritage and tourism policies. Specifically, the paper will focus on the residents of the second homes as a social category and their discourses and practices in relation to local population and also their economic and political influence. Second homes’ background description and analysis can help us shed light into the processes of changes that have transformed local society.

**Lagging behind: the quest for ‘development’ in highland Epirus (Greece)**

*Dr Antonio Maria Pusceddu (University of Cagliari)*

Critical perspectives on ‘development’ have pointed out the hierarchical relations and meanings it implies. This paper focuses on social representations of development entailed in EU programs for ‘less favourite areas’. The discussion is based on ethnographic research accomplished in highland Epirus, a region involved in development issues since the II post-world period. The paper investigates the local perceptions of (continuously) unfulfilled ‘development’ in relation to the EU context. Recent rural development programs are affecting in various ways the local economy based on small-scale livestock farming. The close end of subsidized agriculture and the uncertainties of the ‘post-productivist transition’ complicate local farmers’ prospects, not always able to cope with the new situation. Although tourism has not yet reached the area, significant changes in the use of spaces have been brought about by the regular presence of city dwellers native from the villages.

**Tertiary sector growth and social stratification in rural areas: the case of two ‘Historic Villages of Portugal’**

*Dr Luís Silva (Faculty of Social and Human Sciences, New University of Lisbon)*

This paper focuses on the individuals implicated in the tourism businesses in two rural villages (Castelo Rodrigo and Sortelha) sponsored by a political program of local development entitled “Programa das Aldeias Históricas de Portugal” (Historic Villages of Portugal program). The main aim is to analyse the relationships between the development of the tourism industry and the processes of social stratification. In both villages, entrepreneurs have high social and economic status. Only seldom residents lower situated in the social structure can participate.
in the new local economy model as entrepreneurs. Having no money to invest in the tourism sector, they become employees or producers and sellers of handicrafts and home-made food products. Moreover, the program invested more in the production of the “visitability” (Dicks 2003) of the villages than on its habitability.

**The husbandry of technology: ethnographically understanding changing agricultural engagements by UK farm families**

*Miss Clare Perkins (University of Worcester)*

Problems surrounding food security, environmental degradation and a growing world population have attracted significant attention. As one way of alleviating these problems, there have been calls to (re-) visit the ‘GM debate’. For example, recent influential recommendations (Chatham House Report, 2009) suggest that GM might satisfy, sustainably, a growing demand for food. (Re-) invigorating productivism, these calls have the potential to challenge attempts to create a ‘new post-productivist’ rurality.

This paper will explore the potential to understand how these challenges might be worked through ‘on-farm’ process, practice and routine. It is particularly concerned with interrogating the ways in which, as a result, farm families might ‘co-produce’ ‘new’ technologies. This paper argues that comparative, multi-sited ethnography places this ‘on-farm’ activity within the context of rural consumption and production. Outlining a theoretical framework that draws upon social anthropology and agricultural geography, it seeks to understand the changing diversity of the agricultural landscape.

**Households in Europe: from production to consumption**

*Dr Patricia Zuckerhut (University of Vienna)*

My paper will focus on changes regarding the setting of priorities in economy in the context of the hegemony of Political Economy/National Economy and its followers (Neoliberalism) in the Business Sciencies. For a long time a concept from Antiquity dominated the thinking, an acting of European people. This is expressed e.g. by the “Houses of Nobility” as well as by the entity of the “Whole House” (Ganzes Haus) with its relations of production and consumtion as it existed at the peasant population of Austria. Though the separation of the domains of production and reproduction (respectively consumtion) already started earlier, at least with Adam Smith (1723-1790) it occured in National Economics, which were increasingly shaping state politics in Europe. Exchange value and no longer practical value now dominate the value of goods (or better: commodities). Work counts as source of the wealth of a nation; maximization of efficiency and by this of wealthiness happens by division of labour. But only those activities are seen as productive, that create “marketable products” (=separation of production and reproduction). Consequently households are excluded from the economic spere
and are only significant regarding to market relevant decisions (related to consumption). In the further development increasingly peasants are also excluded from Economics. Only farmers, who produce by labour division and with industrial means, exclusively for the (global) market are of economic relevance. The changes in rural domain, as they were expressed in the call for papers, are a logical consequence of these developments.

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Postsocialist Eastern Europe: social transformations and crises in personal biographies

Convenors: Miss Agnieszka Pasieka (Max Planck Institute for Social Anthropology), Mr Marian Viorel Anastasoaei (University College, London)

Wed 25th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

John Hume Lecture Theatre 5

This year anniversary of 20 years since the end of the communist regimes in Eastern Europe was unanimously celebrated as the triumph of liberty, of the peoples against oppression, of capitalism over communism. Still, 1989 constituted a watershed in the lives of millions of Eastern Europeans, a world event that induced major changes and had complex consequences for people’s biographies. Rather than taking the triumphant perspective of the victory of democracy and capitalism, neither the opposite vision of the advancement of oppressive neoliberalism, this panel proposes to analyze the 1989 change as a source of crises in personal lives of Eastern Europeans. We propose to see these crises as complex moments when larger economic, political and historical processes intertwine with personal trajectories, opening or closing the horizon of possibilities of shaping one’s life. We invite contributions that explore ethnographically post-socialist transformations focusing on critical moments in personal lives, such as: changes in professional trajectories, loss/(re)gain of social and political status, religious conversion, accountability of one’s participation in or collaboration with the communist regimes, and other critical experiences people were confronted with in their everyday lives.

In transition: everyday life and destinies of shipyard workers in post-socialist Croatia

Mr Mario Buletic (Ethnographic Museum of Istria)

Today’s Shipyard Uljanik was funded by the Austro-Hungarian Empire in the north Adriatic bay-town Pula in 1856 and served as the principal shipyard for its navy forces. Since then, many historical “turning points” produced important social changes that have shaped life stories of the local population. In socialist Yugoslavia, Shipyard Uljanik became a symbol of
the town’s industrialization, and generally, the most important economical and social agent. Today, given the circumstances of the global economical crisis and tertiarization of society, the shipyard’s management and the state’s authorities are looking for less painful model(s) of its privatization. At one level, this paper will explore and analyze the life narratives of former and present shipyard workers – precisely how these complex historical, political, economical and social changes in last 20 years influenced their life destinies and reflected in their present everyday life. Further, as a museum ethnographer, I will inquire the possibilities of including those narratives in the museum practices, with the goal of making these personal and collective local memories more accessible to the wider public.

The Gypsy bio(graphic) power: ‘out of time’ as a topoi in Romani life histories

Dr Yasar Abu Ghosh (Charles University, Prague)

When researching the universe of experience of Roma with post-socialist changes, I was seeking how their retrospective accounts allowed them to reframe in social terms what they have experienced as a problematic shift in their personal lives. For long time I believed that such a focus was unproductive since all I was coming across was an a-historical mythmaking in which time frames collapsed into an undistinguished continuity. For my paper I propose to revisit the parol acts with the original intention and approach them as “life stories” (F. Ginsburg). The narratively shaped fragments then arise as part of more comprehensive moral legends in which the topoi of “out of time” could be apprehended only in opposition to the dominant conceptions of time that shape the history of post-socialist changes as myths.

EURO-STIL: the story of a Moldovan transnational family

Mr Francesco Vietti (University of Genova)

This study analyses the impact of migration on the family roles in Moldova and the changing dynamics within transnational families. Following the dissolution of the Soviet Union and the economic collapse of the 1990s, hundreds of thousands of Moldovans have left their country over the past decade to seek opportunities abroad. The mass migration has become the dominant socio-economic phenomenon of the country and has prompted the redefinition of family structure and ideology. The migration of a large number of women leads to a reorganization of the division of labour and the gender roles within the transnational family. These changes can influence communities as well as families. Taking a closer look at the transnational experience of a family in the rural context, the study explores the migrants’ consumption desires and practices as reflective not only of commodified exchange but also of affection and sentiment.
Transition as estrangement: alternative history of political change in Poland lived by a former Security Officer

Dr Anna Witeska-Mlynarczyk

The 1989 change in Poland involved restructuring of state institutions. The communist Security Apparatus was transformed into the State Protection Office run by a former editor of a Catholic weekly. The ‘vetting’ process was commenced and many communist functionaries were dismissed from the institution. The middle-rank officers recall this episode as an unexpected change evoking a sense of disorientation. This paper expounds on a life story of one of the fired officers whose main job was planting bugs. His narrative about the transition constitutes an example of a counter-memory emergent in opposition to the legitimated by the state acts of symbolic exclusion of the communist functionaries from the new polity. The officer experienced the transition as a process of social alienation and a source of distress. Narrating his life story to an ethnographer, he tried to maintain integrity of his self-image irritated by discrepant frameworks of communism and democracy.

Mapping the structural nostalgia among the former elite members of soviet Lithuania: search for truth, trust and routines

Dr Vilius Ivanauskas (Vilnius University)

In Lithuania, the breakup of the soviet system brought different adaptational issues. By taking the case of former soviet officials, their adaptation process is very related with nostalgia’s context. Firstly, they actively participate interpreting past and claim for the historical revision, bringing their perspective of ‘unlost generation’. Secondly, it must be observed the public participation of former officials, and their shared ‘community’, which defines common background, values and path to current structures, creates hierarchies between ‘old’ and ‘new’ elites. Thirdly, they demand to promote ‘rites’ of soviet bureaucracy, sharing the attitudes on the institutional guidelines and ‘know how’ practices, which are represented as strategies of sucess (prioritisation of development plans, implementation, dealing with Brussels). All that reflect their reactions to the uncertainty and diversity of postsocialist period. This perspective of ‘nostalgia’ is based on different sources, including interviews with former officials, their memoirs, media and archival materials.

Experiences of crisis among homeless people in Croatia

Dr Lynette Sikic-Micanovic (Ivo Pilar Institute of Social Sciences)
This paper explores the experiences of crisis among homeless people in Croatia. An analysis of the socio-economic and political context of the post-transition period will be initially discussed as homelessness is a relatively new phenomenon in Croatia that has been largely ignored by researchers and policy makers. Findings show that homeless people are the definite losers of the transition and that this marginalised population in crisis have not been adequately recognised or understood. This study adopts a holistic approach that takes a broad, gendered perspective viewing an individual’s homelessness within larger processes in society. It specifically explores and traces the social transformations and crises in personal biographies obtained through ethnographic research involving in-depth interviews with people who sleep at homeless shelters throughout Croatia.

**Transgender lives and the means of social control: the case of Poland**

*Maria Debinska (Graduate School for Social Research, Polish Academy of Sciences)*

Transgender people in Poland constitute a relatively new minority group. Before 1989 transsexualism and other kinds of gender identity dysphoria had been treated as a form of schizophrenia. The legislative changes introduced so far allow transsexual individuals to undergo sex reassignment surgery but at the same time subordinate them to stringent state and medical control. Many issues, such as parental rights or divorce, have not been solved yet. On the other hand, there has been recently a rise in social and political activity of transgender groups, who are struggling for some essential legislative changes. My paper examines how these activities relate to personal views and experiences of transgender individuals. What motivates them to undertake political actions and how these motivations relate to wider social processes of negotiation of gender relations in Poland. The analysis is based on the collection of transgender life stories gathered during the research process.

**Renegotiations of changing production politics and ‘crisis’ through story telling in a Bulgarian factory**

*Mariana Kofti (University College, London)*

Continuous transformations of production politics, after 1989, resulted in changing professional positions at workplaces and renegotiations of shifting workers’ status. Based on fieldwork in a privatised factory in Sofia, this paper focuses on various ways in which narratives on successive ‘crises’ since the 1980’s and until the recent 2008 ‘crisis’, are represented both as ‘normality’ and as ‘rupture’ by workers, when they narrate their life stories. Furthermore, it will discuss how talking about personal life stories as well as often commenting on colleagues’ life stories are important ways in which workers often make sense and renegotiate ongoing shifting power relationships in the plant via familiar idioms of ‘communist’, ‘not communist, ‘powerful’ and ‘powerless’. Through presenting ways in which workers narrate their life stories
while also discuss their colleagues’ biographies, this paper will attempt to unfold how through viewing the past, current capitalist production politics are understood at the shop-floor.

**W115**

**In-migration, indigeneity and imagination: or class, community and crisis in Europe**

Convenors: Prof Jeanette Edwards (Manchester University), Dr Gillian Evans (Manchester University), Dr Katherine Smith (University of Surrey)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Arts Classhall F

This panel explores issues to do with the politics of social class and immigration, community and national belonging in contemporary Europe. It seeks to bring together scholars with an ethnographic research interest in emerging national, local and individual imaginations of ‘crisis’ associated with ‘multi-culturalism’. What is the texture of this crisis? How is it imagined? Whose or what purposes does it serve? What kind of response does it elicit? In Britain, for example, a new rhetoric of ‘indigeneity’ is emerging which, amongst other things, points to a trend towards the ethnicisation of the white working classes. This poses an awkward relationship between moral claims to indigenous status made by ethnic majorities as opposed to ethnic minorities. To what extent is this occurring in other European contexts? What are its specific contours? Are we witness to a new politics of difference? Of interest are the ways in which specific groups and individuals are imagined as ‘belonging’ (or not) and how such imaginations are played out and represented on a public stage in both neo-liberal and neo-conservative discourses. What are the material consequences of such imaginaries? How are they politically exploited? What are its counterparts and alternatives? While socially and politically shaped boundaries between those who ‘rightfully belong’ and those who do not have always been naturalised and disseminated in commonsensical ideas, the panel seeks to explore emerging and current modalities of belonging.

Chairs: Jeanette Edwards (1st session), Gillian Evans (2nd session), Katherine Smith (3rd session)

**Daily matters, silences and fragmentation of social spaces in Lithuania**

*Dr Auksuole Cepaitiene (Lithuanian Institute of History)*

This paper draws on ethnographic examples from Lithuania, and discusses the aspect of fragmentation of society through silences. It shows how daily matters become a pretext of reference to general order, its principles, social and ethnic differences or the ‘lack of patriotism’
Crisis and imagination

- to disruptions and splits of the social. But daily life is a world of an individual, which often remains unvoiced and left out of public stage even by individuals themselves. The paper emphasises: any silence is not a neutral stance; it is a discourse that has significant political dimensions (Degnen 2006; Bonshek 2008; Sheriff 2000). Silence is a practise and a social habit that contains lived experiences, hidden subjectivities and non-represented differences, and is able per se to break off social spaces, and to construct different orders.

Workplace cosmopolitanisation and ‘the power and pain of class relations’ at sea

Ms Penny McCall Howard (University of Aberdeen)

This paper examines the ‘power and the pain of class relations’ (Ortner 2006) through the experience of Scottish men working in the global shipping, offshore oil, and fishing industries, industries in which the nationality of workers has changed radically since the 1980s. It combines recent anthropological literature on violence, subjectivity, and cosmopolitanism with a Marxist understanding of class as situated within differing relationships to production. It describes how people have experienced the cosmopolitanisation of their workplaces, as workers from Portugal, Eastern Europe, Russia, and the Philippines have been recruited by employers in order to reduce wages, working conditions, and trade union organisation. Drawing on Therborn (1980), it concludes that the experiences gained through this process have lead to the development of multiple and often contradictory subjectivities, which people draw on as they choose how to act in moments of crisis, and as they imagine possible futures.

Law, labor and privilege: the nature of German labour immigration in the last decade

Mrs Leonore Phillips (University of Minnesota, Twin Cities)

Amid contemporary immigration and financial “crises,” German national discourse, specifically 2001’s Green Card Program and 2005’s Immigration Act, shows a marked change in the treatment of international workers over the past decade. Because of these noteworthy changes, my research engages the abundance of materials, including policies and laws, which are formed around competing social interests and historical interpretations. My text examines this politics of difference by examining how highly skilled immigrants are imagined by law makers and by exploring the way that educational, racial, and economic privilege is written into German labor immigration laws. This paper is embedded in my current fieldwork research which looks at “multicultural” imaginations of technological and scientific innovation in Berlin and the influence of highly skilled immigration in larger discourses of belonging, nationalism, and natalism.
The return of the indigenous: the ‘autochtonous’ and their ‘homelands’ in Central Europe

Prof Andre Gingrich (University of Vienna)

The “typical” feather crown indicates for everybody that this small poster features a Native American’s head in red colors; the German sentence below the drawing says: “They failed to fight in-migration, and now they live on reservations.” Towards the end of the 21st century’s first decade, neo-nationalism and extreme right-wing populism clearly have re-organized their rhetorical and ideological outfit. The present paper discusses through examples from German-speaking cases in Switzerland and Austria how this is enacted by visual and linguistic means. It will be argued that “Inlaender” (lit. the autochtonous, the indigenous) and “Heimat” (homeland) are crucial conceptual tools in this endeavor. This activates and manipulates fears that are understandable and as such often realistic, in order to re-direct and channel them towards a re-defined sense of nationhood under the threat of siege and crisis. Salvation from crisis is offered through visions of the return of the indigenous.

The Aboriginal People of England: the culture of class politics in contemporary Britain

Dr Gillian Evans (Manchester University)

This paper gives an anthropological analysis of the legal precedent at the heart of the British National Party’s constitution and argues that a significant shift in the structure of sociality in Britain is taking place. This shift is to do with an intersection between the post-colonial and the post-industrial moment in world politics and in Britain this is marked by a move away from classifications of social class towards a preoccupation with race, ethnicity and cultural nationalism framed as indigeneity.

Anxieties of Englishness and participation in democracy

Dr Katherine Smith (University of Surrey)

In the bi-elections in May 2006, there was only a marginal difference between the amount of votes the far-right British National Party received and the amount the winning Labour Party received in the electoral ward of Higher Blackley, North Manchester, England. This paper will explore some of the contingencies that have led some individuals in Higher Blackley toward more Right Wing political ideals and how everyday life experiences influence how a person participates in democracy. I will explore the role of ‘fairness’ and its ever-changing moral and ethical associations with governmental parties and voting patterns in Higher Blackley, and will explain how many individuals place government and bureaucracy outside of discourses on ‘fairness’ because of the sense of ‘mis-representations’ which national and local government associate with ‘working class’, ‘white’, ‘English’ individuals, particularly in urban spaces as well as local perceptions of ‘being ignored’ in a ‘multicultural Britain’.
Ethnicity versus citizenship? An approach from a tourist economy, Mallorca (Spain)

Dr Alejandro Miquel (UIB (Universitat de les Illes Balears))

Several studies on migration bring forward new dimensions to old problems in Europe. The changes in the concept and practice of political citizenship, originating in the 1960s, have increased with the emergence of different ways of social and political being, through ethnicisation, and individualizing fragmentation. The way in which some of the effects “constructed” by the crisis are perceived and lived, clearly affect the immigrant segment of the working class, either directly, by reunification, or second generation. This paper argues that, in the case of the Mallorcan tourist economy, the construction process generates neoethnicisation and segregation reactions in some immigrant groups with a double result: Whereas, on the one hand, there is a closed idea of citizenship, in an exclusive way within the indiginous population; on the other, we witness the reunification of some immigrants into politically defensive ethnic communities. The issue of class citizenship emerges as the central problem.

Be different, be productive, be Berlin: conditions of belonging in the ‘creative city’

Ms Katharina Bodirsky (City University of New York)

Berlin was and is a prominent reference for debates in Germany on the “problems of multiculturalism.” Today, Berlin’s city government embraces “culture and diversity” as resource for regional development, drawing on policy precepts of the creative and intercultural city. At the same time, however, Berlin’s former minister of finance contests immigrant belonging with the statement that “many Turks and Arabs in this city have no productive function.” His remark is indicative of the contradictions at the heart of the (neo)liberal approach to culture. In the attempt to create cosmopolitan place conducive to economic innovation and competitiveness, it demarcates conditions of belonging of both culturalized and socioeconomic status. In order to count as diversity to be supported, those categorized as different have to engage in “intercultural dialogue” and “not be dependent on social security.” The paper examines this approach and its implications through the lens of Berlin’s regional development programs.

‘It’s building up to something and it won’t be nice when it erupts.’ Contested modes of belonging in ‘multicultural’ and ‘run-down’ neighbourhood of Scottish city

Mr Jan Grill (St. Andrews University)

Drawing on ethnographic fieldwork amongst Slovakian Roma labour migrants to the UK, this paper examines differentiated modalities of belonging in one ‘multicultural’ yet ‘run-down’ neighbourhood in a post-industrial Scottish city. This originally white Scottish working-class area was transformed into a ‘multicultural’ neighborhood through several migration waves
from South Asia and recently from the new EU countries. Those concerned with the lost of ‘community spirit’ and growing crisis of the neighborhood, blaming its decline for migrants, do so on the grounds of protecting the ‘cultural values’ and ‘rightful economic interests’ of endangered majority who is, after ‘they took over’, turning into still most authentic yet disempowered working-class minority abandoned by the state. I shall ask what can we learn from debunking the logic of the widely shared performative rhetorics of ‘I’m not a racist person but…..’ The paper shall examine several groups (migrants, white working class, and social and health workers) and levels of their competing claims for ‘who has the right to belong here’ in relation to the transforming vectors of difference and local hierarchy of prejudice shifting alongside variously intersecting capitals of ascribed ethno-national, class, race, gender and cultural membership.

**W116**

**Rites, rights and routes: imaginaries of belonging in a mobile world**

**Convenor: Dr Winnie Lem (Trent University)**

**Fri 27th Aug, 11:30-13:00, 14:30-16:00**

**Rowan Room 2**

This workshop is a comparative examination of the experiences of dislocation problematized through migrant memories, media and politics. Through the theoretical and methodological orientations of biographical research, rights of passage, cultural analysis and political economy, the papers address questions of belonging, integration, adaptation and also the regulation of migrants, whose circulation through distinctive routes and locations is conditioned by social and political conflict as well as economic crises. The papers confront the nature of migrant politics, as well as how migrants re-appropriate memory to shape history. They also contribute toward illuminating the relationship between migrants and the forms of governance that prevail in the societies of origin and relocation. Overall, the papers engage in an examination and analysis of the quotidian complexities and concerns of people whose lives are distinguished by mobility. Cases studies are presented of national and transnational migration across Europe, Asia and Africa.

**Chair: Maria Nakhshina**
The migratory experience as a double rite of passage

Dr Martina Giuffrè (University of Rome “La Sapienza”)

This paper, based on substantial ethnographic evidence, treats the migratory experience as a double rite of passage, in which the first return to the place of origin plays a crucial role. Migrant’s travel seems to temporally expand and never really end. It is during the first return to the place of origin that migrants self-perceive and are perceived as different from those who did not migrate and, for the first time, strangers in some extent.

Using Turner’s categories of ‘social drama’ and ‘liminoid’ as moments of high creativity, where reflexion, critics, and the strategies to get over the crisis are strongly stimulated, the paper suggests that the first return travel can be viewed both as the final phase of a rite of passage, that started with the migratory event, and the first phase of a complementary and inverse one, starting with the separation from the new acquired daily life.

A memory in crisis? Biographical research on the institutional migration of Greek child-refugees to Poland

Mr Marcin Gołębniak (University of Lower Silesia)

During 1946-49 as the result of the Greek civil war, more than 3,000 Greek children (5-12 years of age) were sent to orphanages, surrogate-care and educational institutions in Poland. For different reasons a number of them have decided to stay in Poland permanently. In my paper I will present findings about this institutional migration at which I have arrived through biographic research. I will pay special attention to the disciplining and surveillance character of the external (and internal) control of the Greek diaspora in Poland maintained by the Polish State through special institutions as it is presented in the narratives of Greek child-refugees. I will examine the categories I have determined in the process of interpreting the biographical interviews that I have collected during my fieldwork and I will try to answer questions concerning the problem of Greek migrants and their adaptation to life in Communist Poland.

Lifestyle migration on the White Sea coast in north-western Russia: divergent views on rural life

Miss Maria Nakhshina (Max Planck Institute for Social Anthropology and University of Aberdeen)

This paper provides a specific “Northern” perspective on lifestyle migration. The case considered here is the village of Kuzomen’ at the White Sea coast, near the Polar Circle. While the 1960s saw high migration of villagers to the city, population of Kuzomen’ today doubles in summer as many of those who had migrated to city now seasonally return to their rural homeland. They do so partly because they can no longer afford travelling to resorts in
the South, and partly because they pursue a particular lifestyle. There are tensions between summer visitors and permanent residents. The latter think they preserved the village despite all economic and social difficulties, whereas the former assume that permanent residents have caused the village to decline. The controversy can be traced in people’s attitudes to the built environment and to historical and genealogical data. The paper unpacks the reasons behind the divergence of these views.

**Imagining locality: posted workers, immigrants for one year**

*Ms Maria Angela Stolnicu (National School for Political Sciences and Administration Bucharest)*

This paper explores the ‘right to participate in the work of the imagination’, in the Appadurai’s sense, of the posted workers as immigrants coming from outside the EU. The fieldwork undertaken in Romania allowed for a surprise resulted from the large number of posted workers compared to the immigrant workers employed. I tried to find the reasons accounting for using the relocation of workers (posting of work) instead of their employment. For only one year of work abroad, posted workers have to build a new life and follow the circularity of “workplace-household link where practices are deterritorialised” (Sassen). The analysis of the status of posted workers, in the case of Romania, shows that this type of mobility needs a ‘locality’ to live in, somehow produced and reproduced as a “structure of feeling”. Having in mind “imagination as a social practice” what kind of politics could recognize “the right to participate in the work of the imagination”?

**‘Being a Model for the World’: Performing Creoleness in La Reunion**

*Dr David Picard (CRIA/Universidade Nova de Lisboa)*

I shall argue here that concepts of Creoleness are used both to formulate an ethics of modern time and mobility, and to form social realities whose experience, among others through tourism, brings this very ethics alive. Creoleness presents itself as a powerful allegory to think about time in terms of a linear process, as ‘history’ emanating in an imaginary point of origin, and leading towards a state of increasing melange and ‘creolisation’. Through a historical and ethnographic study in the Indian Ocean island of La Reunion, I will show how the island and islanders were made to inhabit and ultimately to perform this allegory as a means to participate in a global modernity. Through the particular focus on a recent museum project, the article will point to the ambivalences underlying this new sign-economy within which facets of the islanders’ everyday life are elevated as to be or become a ‘model for the world’.
Law and normative pluralism

Convenor: Dr Thomas Strong (National University of Ireland Maynooth)

Thu 26th Aug, 11:30-13:00
John Hume Boardroom

Contemporary problems of government often revolve around competing visions of ‘the good.’ Though normative orders in the contemporary world are often secured through the statements and procedures of government legal regimes, and the state institutions (police, courts, and so on) that ostensibly secure their hegemony, there are many signs that Law in the contemporary world does not simply dictate ‘morality’. Instead, law(s) may be seen to intersect and compete with moral regimes that also vie for pride of place in articulating the terms and values of superordinate normative orders. Concrete topos where such conflicts can be sensed include debates pertaining to indigenous rights and sovereignty, the place of Islamic jurisprudence in contemporary nation-states, developing critiques of humanitarianism and human rights discourse, critiques of intellectual property in the context of rapidly developing digital technologies, bioethics and biotechnology, and so on. Anthropologists interested in law and morality, then, are able to describe and analyze contemporary dynamics of government, politics, and power by examining these domains and the crises that sometimes inhabit them. Ethnographic analysis can yield refined perspectives on how ‘global hierarchies of virtue and value’ compete and conflict on the shifting stage of the global.

Cosmopolitanism in Europe

Prof Rik Pinxten (University of Ghent)

With the given that a majority of the Europe’s population is already living in urban contexts, the question emerges whether and in what ways cultural and religious identities can still hold a primordial status in the present socio-political complexes. I claim that one should try to argue for an intercultural view of humankind first, with universal rules of conduct first (in the line of Human Rights) and cultural or religious identities in a secondary role. The combination of all three aspects defines the role of ‘borders’ in the contemporary human predicament. All of this has to be conceived on a cosmopolitan perspective, which is product of and subject to continuous negotiations.

The two first aspects (intercultural human, universal rules of conduct) form the basis of both the capacity and the institutional practice of interculturality. Clearly, they have to defined in a minimalist format. Nevertheless, their primary status is fundamental in the world we are entering. In that perspective we need research on how people live with universality (negotiated
and debated, for sure) and with particularity at the same time. The Mediterranean religions will pose as obstacles in this world to the extent that they continue to manifest themselves as political systems and think themselves to be universal projects (which is understood and often promoted by the political versions of all three). By doing that, they refuse the new human condition of living with and within the new borders.

**A quest for justice? The Mauritius Truth and Justice Commission**

*Prof Rosabelle Boswell (Rhodes University), Adv Bevan Boswell*

Mauritius is a polyethnic island society situated in the southwest Indian Ocean. It is also a SADC country of approximately 1.2 million people. Thirty percent of this population are of African descent and are categorised as slave descendants. The majority population of Indian descent are viewed as the descendants of indentured labourers. This paper introduces and discusses the Mauritius Truth and Justice Commission (TJC). The TJC is modeled on the South African Truth and Reconciliation Commission but seeks (unlike the TRC) to achieve a measure of reparations for the descendants of slaves and indentured workers in Mauritius. The discussion presented in the paper asks why a TJC has only now been instituted in Mauritius (nearly 180 years after the abolition of slavery) and what role the TJC might play in the re-imagining of the Mauritian nation.

**Reconstructing the nation: Venezuela’s twenty-first century socialism and the creation of ‘The Greatest Amount of Happiness for All’**

*Dr Miguel Montoya (Stockholm University)*

Since the election of Hugo Chavez, Venezuela has initiated a process of national transformation with the aim of establishing socialism in the country. This venture requires the redefinition of the country’s democratic past as having damaged and degraded the majority of citizens, and the establishment of socialism as the natural alternative to a corrupt past. Images used by the government to inspire hope in the future are the goal of 21st century socialism, and the creation of a socialist “new man”. Thus laws are being passed to provide for “the greatest amount of happiness for all” - a phrase sometimes written into the text of laws. The new political agenda creates extreme polarization as it defines the good and the evil, separating patriots from traitors. This paper will examine the content and practice of 21st century socialism and the images called upon to legitimize the government’s intentions and dreams.
Sociality events in urban settings and the generation of public sphere

Dr Sebastiano Citroni

Urban settings may play a significant role in making practices of sociality among strangers generate public sphere on new problems and topics emerging from the world life. It is hardly a coincidence that certain urban civic groups set up public events including a variety of sociality practices in order to bring to the public attention (through the media action) new concerns and topics. I’ve ethnographically observed civic groups in Milan that organize these types of events and developed a comparison among them. The argument I’m proposing is that events of sociality among strangers generate more likely public sphere when they unfold in urban non-places whose identity is meant to be changed by the sociality practices that the events entail. Indeed, the contrast between the anonymity of non-places and the sociable practices that temporarily unfold in them turn the events in good news for the media discourse.

Rebuilding identity in former heavy industrial cities: comparison between Bilbao, Nowa Huta and the Black Country

Mr Valentin Vaqué (CERAMAC, Clermont-Ferrand/ATER-Amiens)

Bilbao, Nowa Huta and the Black Country are former monoindustrial cities based on heavy industries (steelworks and shipbuilding). They were jewels of their own country: half of the Spanish ships were built in Bilbao for 200 years; the first industrial Revolution was born in the Black Country; Nowa Huta was one of the biggest combine and produced more than Americans steelworks. They built their culture and pride on these events/facts but the crises of mid-seventies destroyed them. Today they try to reinvent a new image and a new culture. In Bilbao, culture is liked with art thanks to Guggenheim Museum and local initiatives. The Black Country tries to become independent from Birmingham but has difficulties finding a second way of being in the map only on living museums. Nowa Huta is developing a new community on nature protection and try to not be just a suburb of Cracow.
Female garbage scavengers in southeastern Brazil: exploring the interstices between materiality and invisibility

Dr Thaïs Machado-Borges (Institute of Latin American Studies)

In 2000, Brazil produced around 230,000 tons of garbage per day. These numbers stand for the residues that are taken care of by the municipal sanitation services. There are also unofficial and improvised open air deposits of garbage all over the country.

With a starting point on the materiality of garbage, this paper examines the tension between policies of exclusion and struggles for participation in society. What is garbage and for whom? It looks particularly at the way female garbage scavengers in the city of Belo Horizonte, southeastern Brazil, are organizing themselves in movements and associations. As some seem to see garbage only as an abject and unwanted collateral effect of consumption, others seem to be using it as a source of survival and a way to claim social visibility.

The Little Disciples Project: how the children of Trancredo Novish negotiate their life paths

Miss Sarah Walsh

Within the disadvantaged region of Trancredo Novish, west Manaus, there is a constant battle between the Presbyterian Church and the gangs of the area for the recruitment of children. As a direct result of this battle the Little Disciples Project – an initiative to provide children in the area with a range of educational and emotional supports- was created. This paper, drawing from ongoing ethnographic research, aims to explore how the children of Trancredo both carve out a niche for themselves and exert a sense of agency over their lives through their use of the Little Disciples Project. I argue that through the changes in both the physical and moral landscape of the area as a result of the establishment of the Project, the children are able to negotiate their life paths and change how certain members of both the upper and lower echelons of Amazonian society view them.
Indiascapes: reflections of contemporary India

Convenors: Dr Jonathan Miles-Watson (Tallinn University), Dr Mari Korpela (University of Tampere)

Fri 27th Aug, 11:30-13:00, 14:30-16:00

This workshop aims to explore, through the presentation of specific case studies, the extent to which imaginings of India are reinforced or undermined by everyday practice. This workshop gathers academics from both India and Europe to share accounts of contemporary India that can act as a springboard for the consideration of trends in anthropological explorations in the region. In particular we are interested in the way that anthropologists are working with recitations of extant practice in India.

As a secondary outcome the workshop seeks to establish how change and continuity is viewed by both the communities that the anthropologists work with and by the anthropologists themselves. This includes notions of change as presenting new opportunities, change as disorientating, tradition as comforting and tradition as constraining.

Worshiping with ghosts: historical presence in the contemporary landscapes of Shimla’s churches

Dr Jonathan Miles-Watson (Tallinn University)

In this paper I focus on the way that the landscapes of postcolonial Christian worship in India can act as shock absorbers against the trauma of history. I approach this issue primarily through a narrativization of aspects of my fieldwork with the Christian communities of Shimla, North India. The voices of Shimla’s Christians are largely absent from the emerging debates around the Anthropology of Christianity due to their lack of fit with dominant assumptions about Christianity in India. However, I intend to argue that it is precisely because of their ability to complicate the dominant discourse that these groups offer an important insight into postcolonial India. I redress this neglect here through a particular focus on the way that Christians in Shimla negotiate issues of faith, postcoloniality, rupture and memory in order to help constitute complex and socially important landscapes of worship.

A moving sight: lining up for Mumbai’s Siddhivinayak temple

Dr Markha Valenta (University of Amsterdam)

The classic narrative would have us understand modernity as the anti-sedentary. If, however, we read the multiplicity of modernity not only socio-geographically but in relation to time,
speed, and scale it becomes clear that the play between mobility and sedentariness involves not so much an opposition between the modern and its others as contests over the distribution of dis/continuity, mobility and at-home-ness in relation to such modern projects as the nation-state, consumer capitalism and cosmopolitan desires for polymorphous arousal and critique. This paper will offer such a reading through the evolving practices of one of India’s richest and most successful sites of religious, political and celebrity worship, Mumbai’s Siddhivinayak temple. Its rise since the 1990s is closely enmeshed with the transformation of flows of people and money unleashed by India’s insertion into global liberalization. It now draws 200,000 visitors a day from across city, nation and world, famous actors, sports stars and politicians, as well as infamous suspects of rape and terrorism. The apartment towers nearby nurture a new middle class – ejecting the working classes – with an eye to property values and balcony-enlightenment. The temple’s success simultaneously makes it a terrorist target, resulting in a prominent security wall that disrupts the movement of people, businesses and commuters, along with airport-like security systems and Israeli-trained security personnel. Seeking to manage streams of people who are as dangerous as they are vital, the temple now inserts itself into the newest global regimes of immobility.

Puppet in the city (Delhi): aesthetic and semiotic experiments in new spaces

Miss Manpreet Kaur

Transformation – the primary, necessary quality of a form that persists with passage of time and its ever-changing folk – takes on a new valence when the shift is both spatial and temporal, as can be seen in the case of contemporary puppetry in the cityscape. This shift is characterized by new spatial-performative dimensions because at times of the absence of clear, physical roots in the new context, and at others, due to the nature of the craft itself.

The contextual move leads the form to take several trajectories in this ‘new’ space - ‘pre-modern’ to the ‘avant-garde’, from ritual to entertainment, et al. Keeping these in mind, I would like to look at the figure of the puppet as it progresses into the modern experiment in the context of Indian theatre history, and I wish to look at the city of Delhi as the new space. Through a dialogue with puppetry (via references to puppet plays etc.), I will explore the conceptual possibilities and experimental usages in new spaces that have given puppet theatre new, different valences.

Conceptualizing identity movements in India

Mr Ashok Dasgupta (University of North Bengal)

The crisis of identity movements in India does not remain a local issue and has a global impetus. Such studies are very frequent now-a-days, but they have perhaps been done from the imaginative power of anthropology that occupies the central dogma of the humanities. A field
study has been conducted by the author in the northern districts of West Bengal, India, among the Rajbansi community. This community has been involved in an identity movement that may have historical, politico-economic and sociological perspectives. This is not the main aspect of the paper, but from this micro-level study, the author has tried to conceptualize how in such a remote area international and national issues can become so active and in turn meet the reverse action from the locals when humanity is so badly suffering from a global economic crisis.

**Living happily ever after or ending up in another crises? Bohemian lifestyle migrants in Varanasi, India**

*Dr Mari Korpela (University of Tampere)*

Bohemian lifestyle migrants in the city of Varanasi in India claim to be escaping the ‘rat race’ of their countries of origin. In Varanasi, they have found a more meaningful and relaxed life. In this paper, I, however, argue that although they claim to be escaping the capitalist economy and the stress that such economic system causes them, they are actually very dependent on capitalism and constantly stressed about how to make enough money in order to be able to return to India the following season. I discuss whether their escape to better life has been successful or whether they have ended up in another stressful crises situation. Moreover, what is the significance of India in this lifestyle? I also elaborate on how voluntary their lifestyle eventually is and what are their options in case they ever want to permanently return to their countries of origin.

**Good governance in India: interplay of politics, culture and technology in e-governance projects**

*Ms Bidisha Chaudhuri (University of Heidelberg)*

The post Cold War period has witnessed an increasing awareness of the significance of the concept of good governance, especially in the context of developing countries. International Organizations, such as the World Bank, have acted as a catalyst for the formulation and implementation of standards of good governance in many African and Asian countries. The proposed paper strives to explore the applicability of “universal” good governance principles in the Indian context, with a special focus on e-governance projects in rural India. The aim is to critically examine the process of change and continuity as contained within the complex interplay of the normative structure of governance and the agency of emerging resistance. The overall attempt of this paper is to locate how culture, contexts, technology and politics become intertwined in relations of power and asymmetries.
A Munda village, Gabherya, Jharkhand, India: a study in anthropology of the right to health, issues of citizenship, power, and governance

Dr Satya Narayan Munda (Ranchi College, Ranchi University)

The village of Gabhreya in Jharkhand is a traditional Munda tribal village set amidst forest, hills and mountains. It is located 43 Kilometres North-East of Ranchi (the capital of Jharkhand). In this village 200 families reside and have 1600 Acres of land for their survival. In the village the families of three communities (Munda, Hazam, Lohra) depend on agriculture, lac production, pastoralism and labour, the jajmani system and business. People of the village are honest, co-operative and united and are in a preliterate or semiliterate stage.

The tribals of Jharkhand have been struggling for their identity and survival for a long time. The father of the Nation, the Late Mahatma Gandhi, wanted to decentralize the power of the state to allow a better future for the villages of India. Today Gabhreya needs Panchayat Election under the PESA Act of the Government of India, dated 24th December 1996, where issues like the right to health, citizenship, power and governance would find prime focus.

W120

Homo technologicus

Convenor: Mr Dan Podjed (University of Ljubljana)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Rowan Room 2

A period of crisis and rapid decline in the global economy has been accompanied by a concurrent growth of social media tools and online social networking sites, e.g., Facebook and Twitter. This is set within a wider trend towards an increasing technological mediation of human social life and experience. Does this constitute, as Castronova has argued, an ‘exodus’ of humankind to virtual worlds and an escape from the harsh actuality of everyday life? Does not the engagement with technology foster its very own forms of often-unprecedented risk, e.g., recent privacy crises and drone warfare? On one hand, this workshop questions whether these mediated worlds are separate and bounded entities or, rather, virtual ‘extensions’ of the actual. On the other, it also attempts to provide an answer to the question of how technologies broaden a perception of identity and permit new configurations of self and community, while cyborg imaginaries and mechanical implants in humans transcend the common understanding of Homo sapiens.
Man and technology: how technology affects socialization

Miss Sara Marino (University of Urbino)

I try to analyze if and how the new tools of social networking and virtual life are able to disclose a postmodern new anthropology.

If social networks like Facebook and the tools of Web 2.0 such as Second life are able to predict a new evolution or not.

How the meanings of public and private change? How the experiences of real life change? Can we still imagine free communication’s space in the postmodern age?

Roughly, my investigation aims to understand the anthropological sense of the ongoing and ever changing cultural dynamics related to the new technologies. Among other things, I am also trying to observe how the development of the Internet creates new forms of participation and new mechanisms of inclusion/exclusion based not on the traditional dichotomy us/them, but on the existing differentiation between us – connected/ them – de – connected; that is, between participating elites and marginal masses (something that should be read in the peculiar context of Italy, but not exclusively).

‘Performing cyborgs’: beyond nature and culture in electronic music performances in Athens

Dr Vassiliki Lalioti (National and Kapodistrian University of Greece)

Exploration of the human-technology interface places it within current discussion about the boundaries between nature and culture that lead to new understandings of humans as the subject and object of anthropology. Electronic music performances is a privileged field for the investigation of these boundaries since they create an unbreakable unity of humans, sounds, and computers. An ethnographic approach to such performances in Athens shows that technology constitutes an integral part of humans’ world and not a clearly distinguishable object. Participants do not use technologies so much as they live them and new technologies are constantly transforming the lived experience of music. Musical performances become, thus, cyborgs, inorganic becomings compounded of human and machine that transcend boundaries and create new realities and new manifestations of being.

The politics of reconstructing locality from a distance: actors and strategies

Prof Maria de Fátima Amante (Instituto Superior de Ciencias Sociais e Politicas - Universidade Técnica de Lisboa)

The papers’ purpose is to explore discursive strategies involved the construction and reproduction of local identity. The fieldwork experience my paper deals took place on several local Iberian communities. I was confronted with diversified actors and strategies operating
in order to sustain locality and reconstruct them as a community against national and global society. For one, I will be referring some strategies that, for being on the individual level, are not planned as real strategies, i.e., they are not designed with a specific goal. For another I will deal with some discursive strategies that are specifically planned and intended to produce an effect that relates to reaffirmation and reconstruction of sense of belonging. In the process of reconstruction of a sense of belonging I will argue for the relevance of actions originated from outside the community through the usage of media and technologies, mainly local web pages and blogs.

‘Taking the floor’ through internet: case study analysis from Morocco

Dr Josiane Carine Tantchou (Bureq)

Despite the early interest in new media and an emerging anthropological literature, there have been relatively few ethnographic works on computing and internet technologies within anthropology. As a result, much anthropologists understanding of new information and communication technology comes from other disciplines (Dickey, 1997; Wilson and Leighton 2002). Yet technologies comprising the Internet, and all the text and media that exist within it are in themselves cultural products and information and communication technologies based on the Internet have enabled the emergence of new sorts of communities and communicative practices-phenomena worthy of the attention of anthropological researchers (Wilson and Leighton 2002).

Internet is giving people a way to self publish, and share rapidly their ideas and opinions in ways never quite possible before. We ask the following question: what are the political implications of ICTs? How are they used to give rise to voice still unheard by the mass-media, political protest and various form of militancy? This last question will be examine through a thorough analysis of discourses produced on three “events” which gave rise to many discussions, with strong emotional feelings.

My presentation will explore the discourses produced and published on websites about these three events. I wish to show how those voices usually unheard by the “traditional” Medias, are “taking the floor” through Internet to produce polysemic discourses. In this case, a remind/critic of the fundamental values of one societies, a discourse on distant and close Others, modernity and liberty.

From zero to hero: the power of online social networks

Mr Dan Podjed (University of Ljubljana)

In last few years networking websites (e.g. Facebook) have created new social topology. Some people managed to collect thousands of friends, while others remain poor in their social capital. Power of ‘online wealth’ is shown by examples of media stars Susan Boyle and Valentina
Hasan who gained worldwide recognition with the support of most linked individuals in such networks, possessing ability to spread fads over night. Another example is of two anonymous men from Slovenia who managed to capture a criminal. Spreading like a virus, YouTube video of their bizarre description of the events was seen by a million people and web pages were created to celebrate their deeds. The author of the paper, who carried out detailed analysis of his Facebook relations, claims that such individuals could not become famous without special traits of online networks, which can be — according to A. L. Barabási — described as ‘scale-free networks’, in which the ‘richest’ individuals act like ‘hubs’ for transmission of information.

**Ideology of internet, activist imaginary, and international humanitarian aid in Lebanon**

*R. Elisabetta Costa (Università di Milano-Bicocca)*

Internet ideology has a focal role in the activist imaginary in Lebanon. The belief that the widespread use of internet and social media will affect society led many actors to see the new media as an end not only as a means.

My aim is to investigate practices and imaginaries of activists involved in local NGOs, on-line journalism and new media projects supported by international humanitarian aid organizations. I show how new media are shaping people’s understanding of activism and political participation, within a new context of transnational forms of powers, technologies of governances and development. Therefore I am interested in exploring new critical thoughts on new forms of disciplinary processes in the Middle East, and the way they are related to new hegemonic discourse about the capacity of new digital technologies to renew democracy, citizen empowerment and civil society.

**Blogging as public diary, strategy of professionalization, and political tool: a case study of the Lebanese blogosphere**

*R. Sarah Jurkiewicz (University of Oslo)*

The Lebanese blogosphere is known for being especially active in political crisis. But also after the blogging boom during the July-War in 2006, bloggers have been continuously writing about daily life especially in Beirut, commenting on social issues, posting about cultural events and mocking political discussions.

In my paper I would like to discuss the ambitions and agendas of different Lebanese bloggers, based on my recent fieldwork in Lebanon. Thereby I will shed light on their multiple reasons for engaging in this particular media practice: from keeping a record for oneself in a ‘public diary’, for professionalization in journalism or design as well as using it as a political tool. Though how can ambitions and rewards of blogging be conceptually and empirically grasped and connected — especially as they might change through time and extensive use?
Waiting for exhale in front of the TV screen: few words about social tactics of soap opera audience

Mr Łukasz Leszek Sokołowski (Warsaw University)

Television is still the most popular media while soap opera is the most popular TV genre. Furthermore the genres of soap opera and TV serial flourish and dissimilitude. The challenging question arouses: what makes audience in times of DVDs and internet movies so attached to regular redundant TV narration?

The goal of this paper is to present results of my pre-fieldwork research conduct in Poland’s capital. I would like to present three case studies of three groups differing by age, social and cultural background though living in the same neighborhood. The one thing they have in common is the fact that they watch soap operas. The genre has become extremely popular during last decade and even president has to remember about the time of “next episode”.

It’s has been often described that soap opera is used as social tool of changing attitudes and lifestyles. On contrary I would argue using Michel de Certeau theory of everyday life that apparently it’s the viewers who, as “wise consumers” choose the favorite opera and the producers have to remember what audience accepts. Watching the vision of life they identify with helps to escape and then affirm their everyday life existence. The mediatised experience becomes part of self-image, group relations and social/moral landscape and encourages individuals to face life turmoil. Their peculiar tactics are going to presented as well as some producers’ strategies in trying to answer the question if in country where “crisis is always” people find serenity and encouragement serial TV narratives.

The virtual social networks to maintain the culture among Brazilians immigrants

Dr Nilton Pereira

The use of virtual social networks among Brazilian immigrants in Spain since the second half of the 00’s. Solidarity in the exchange of information on social and economic situation of the host society through blogs and virtual communities of social network Orkut, owned by Google. The maintenance of Brazilian culture in Madrid and real meetings among Brazilian immigrants after using virtual networks.

Our work examines how these new communication technologies help to maintain the culture and the preservation of family relations. Analyzing the virtual social networks, we note the use of the system Orkut [www.orkut.com] among Brazilians around the world.

We justify this work as a need to understand new forms of interaction between migrants, their relatives, friends and even with other immigrants, such different than traditional ways such as telephone and post service, or even e-mail.
Uncertainties, risk and socio-political change: medical pluralism and diverse agencies

Convenors: Mrs Britta Rutert (Free University of Berlin), Miss Alessia Villanucci (Università degli Studi di Messina)

Thu 26th Aug, 11:30-13:00, 14:30-16:00, 16:30-18:00

Callan SLT

Power shifts at the political and economic level create uncertainties but also new opportunities that affect therapeutic practices, health-seeking behaviour and governance practices related to the health of populations. In situations of political or economic change, pharmaceutical properties, therapeutic traditions and new medical technologies can gain new significance; they can articulate cultural heritage, neo-liberal market reforms and progress and modernity.

Users of health care resources react to situations of crisis and uncertainty with pragmatic decision-making and eclectic therapy choices in order to cope with the ensuing instability. Choice of therapies and notions of sickness can provide meaningful idioms through which people’s new social positions are expressed?

The papers focus on pharmaceutical properties as cultural resources; strategies of integrating traditional medicines into the public health care system; the disclosure and secrecy of knowledge; the emergence of new medical markets; how therapies mediate social and political change; how notions of sickness express risk and fear; and how medical technologies produce new uncertainties. An additional focus is on how states and various stakeholders instrumentalise pharmaceutical properties and therapeutic traditions; how practitioners navigate new competition and opportunities in expanding medical markets; how patients use medical traditions with pragmatic eclecticism; and how new technologies create novel uncertainties.

The panel aims to give a broad and at the same time in-depth picture of diverse agencies in pluralistic medicinal settings in times of ongoing political change and inherent crisis.

Mekelle as a ‘market of therapies’: healers dealing with social and political transformations

Miss Alessia Villanucci (Università degli Studi di Messina)

Starting from the anthropological debate on the professionalization of traditional medicine in developing countries, the paper will sketch the plural medical system of Mekelle (Tigray, Ethiopia) as a “market of therapies”, characterized by relations of cooperation and competition shaping the therapeutic offer.
Mekelle is an expanding town, involved in a deep economic and social transformation: from a socialist model, Ethiopia is going towards the liberalization of the health system and the opening to the private enterprise. Questioning the dichotomy between tradition and modernity, the A. proposes to classify local therapeutic resources within three sectors: a governmental (biomedical), a no-profit (biomedical) and a private one (biomedical and traditional). The paper will focus on the strategies by which some traditional healers “move” into the medical system, facing the social and political changes and negotiating the prospect of their integration into the official health care system as part of the emerging private sector.

Bioprospecting in South Africa: new hopes, old troubles

Mrs Britta Rutert (Free University of Berlin)

This paper is based on research done in South Africa from January 2009 to February 2010. Essential question of this research was to analyse how traditional knowledge around medicinal plants is protected by various stakeholders. Medicinal plants were followed from a particular governmental laboratory (Indigenous Knowledge Health Lead Programm) to local communities and individual knowledge holders to gather ways of knowledge protection. In the emerging field of bioprospecting the discrepancies between searching for new chemical compounds for future medicinal properties and the protection of knowledge becomes salient. Within this tension secrecy is a major aspect of knowledge protection on individual, community and institutional level. On the other hand, new hopes for “big bugs” and the new opportunity to claim medicinal plants are created through the advent of traditional knowledge promotion by the state. South Africa’s political past and its economic present does play a vital role in this ambivalent realm.

Becoming healthy again: HIV positive women navigating dilemmas of reproduction, health and respectability in Northern Uganda

Mrs Birgitte Folmann (Aarhus University)

As a new technology the antiretroviral treatment (ART) and its massive roll-out has improved the lives for many HIV positive people in Uganda. HIV/AIDS programmes aim at responsibilising clients to certain behaviors and practices generating new forms of health citizenships or therapeutic clientship (Robins 2008). The scale up of ART means that HIV positive individuals are getting their health and fertility back evolving new uncertainties. This paper will explore the uncertainties of reproduction for HIV positive women who meet different contradictory discourses in their treatment programmes being restricted on pregnancy and at the same time being responsibilised. Based on 11 months of fieldwork in Uganda, I will argue that HIV positive women are influenced by other discourses or concerns (Barth 1993) -
socially and culturally – in their reproductive decision-making than the discourses they meet in their treatment programmes. These concerns are constantly being negotiated and the paper will show how the HIV positive women are making use of different knowledge traditions in their endeavors.

Social bonds and structural boundaries: pluralism, experience and risk in the birthing process in an eastern Moroccan oasis

Ms Irene Capelli (University of Turin)

This paper looks at childbirth within the medical pluralistic context of a Moroccan oasis, where the local knowledge of birth is a contested domain. Central in the social reproduction of the community, it is perceived as endangered by the lack of its transmission and by the attempts of eradicating the role of ‘traditional birth attendants’ (‘TBAs’). National policies actually strive for the medicalisation of birth and forbid their training. Some local birth attendants incorporate instead local and biomedical knowledge of birth eclectically. Flexibility, pluralism and pragmatism come significantly into play also in mothers’ approaches to childbirth, especially in facing complications during labour and in balancing between the risks of home birth and those of long-distance transfer to hospital. This paper argues, therefore, that birth practices, understandings of risk, the access to prenatal care and maternal mortality are as much socio-cultural as historical products, to be contextualized in the broader political economy of health.

Non-institutional healing practice as a response to ethical crisis in Slovenia

Ms Katerina Ferkov (University of Nova Gorica/Slovenian Academy of Arts and Sciences)

This research seeks to present how and why certain women in Slovenia use non-institutional complementary healing techniques in order to solve their mental and emotional issues. I was interested in how ‘new age spirituality’ is used in personal ethical reconstruction of purpose amidst the profound social changes in times of Slovenian transition, that resulted in economic, health care and social crisis, since entering EU (2004). I argue that diversification of healing approaches in the era of neoliberal capitalism, is a creative non-institutional act, that aims to recreate social networks that existed in socialism, with adding the spiritual dimension that was absent before. The main critique of ‘new age spirituality’ is, that it actually propels neoliberal economy and ‘self-management’. I will claim that in post-socialist circumstances ‘new age spirituality’ can act as a diversification for the postmodern fascism of profit at any stake.
An evaluation of healthcare services’ provision in relation to children’s perspectives: a reflection of dilemmas in applied medical anthropology

Dr Grace Akello (Gulu University)

During my ethnographic fieldwork, in wartime northern Uganda, a context where there were various interventions intended to ensure children’s wellbeing, I presented to healthcare institutions what the children themselves identified as priorities and needs. In this paper, I will discuss my experience with disseminating children’s own needs and priorities. I will examine my experiences with bridging the gap between children’s healthcare needs and existing interventions under themes (1) the state-led healthcare services, and (2) the humanitarian agencies’ healthcare interventions. The data presented was collected over a one-year period in 2004 to 2005 with children aged 9 to 16 years. Key informants included two psychiatrists, five nurses, two paediatricians, seven NGO coordinators, fifteen counsellors, twenty-eight primary school teachers, five primary school head teachers, four camp leaders, and thirteen drug shop and clinic owners. Parents and legal guardians were interviewed to assess their perspectives about children’s healthcare priorities.

Crisis inside medical vision of pregnancy and labour health care attention? Results from an ethnography in Madrid

Ms Maribel Blazquez-Rodriguez (Complutense University of Madrid)

Until now, health care attention to pregnancy and labor in Madrid has been organised through biomedicine. Biomedical model is based mainly on a risk approach, sanitary protocols and technical procedures. Nowadays, medicalisation is being questioned because of it’s effects, we could say that it is in crisis. Health care attention of labor is proposed an physiological vision. Woman’s movement and health associations promote this model like the alternative for an attention that takes in account social and cultural aspects of birth and that includes the participation of women in the process. Spanish Health and consumption Department approved, during my fieldwork, a National Strategy for normal labor attention that tried todemedicalise the process. Nevertheless, we can find some contradictions implied in the continuity of risk approach and biomedical control as it emphasise biological naturalization, standardization of care and supported the hegemonic management of health and illness process.
Migration and materialities of home

Convenor: Dr Hilje van der Horst (Wageningen University)

Fri 27th Aug, 11:30-13:00, 14:30-16:00

This workshop addresses the intersections of material culture and migration in various practices of home-making. Home is never a stable status, but instead always ‘in the making’. Attachments to places of residence and places of origin are expressed, but also created and sustained through disparate practices. Material culture and consumption play a vital role in many such home-making practices.

The papers in this workshop address topics such as the interior decoration of living places, everyday consumption practices, the representation of migrant identities in museums and material objects used in religious practices and rituals. In addition, the workshop addresses the role played by religion and education in the ways in which migrants and their descendants forge and sustain home-like attachments to countries of origin and countries of residence.

Turkish immigrants in Vienna: a case study

Ms Siobhan Geets (University of Vienna)

According to the Report of Integration in Austria (2007-2009), immigrants with a Turkish background have the most difficulty integrating into Austrian society. When looking at the facts, “religion” is one of the main factors indicating difference.

According to the Report of Integration in Austria, non-secularised Muslims have the greatest difficulties when it comes to accepting the ethical values of their host country. So, the problem is not “The Muslims” or “The Turks”, as some right-winged political parties and media suggest. The problem, as well as the solution, are much more complex.

The ambition of this paper is to show a differentiated view about the causes of this problem, namely that it is a matter of social questions and education. When parents exhibit a low level of education, their children often start with a massive disadvantage when it comes to their own education and the adoption of a new, often completely alien language (German) at the entrance into primary school.

The study involves interviews with employees and course participants at the Turkish association for integration I am working for in Vienna. Therefore it is a non-representative case study with the aim of providing an insight on the condition of schoolchildren and their parents.
Material worlds of Polish migrants in Belfast: displaced objects and negotiated identities

Dr Marta Kempny (Queen’s University Belfast)

In this paper I will discuss how certain material objects convey a sense of belonging of Polish migrants in Belfast. Firstly I will explore the creation of so-called ‘ethniciizing spaces’ among the migrants, discussing how their Polishness is expressed in their everyday life practices and religious rituals. I will particularly pay attention to ethnic cuisine, interior décor of migrants’ houses and material objects that are used in their religious practices and rituals. At the same time, referring to the concept of the ‘dialogical self’, I will explore the ways in which migrants construct other form of identities (such as cosmopolitans or representatives of their small homelands), showing how these identities may be exacerbated by the means of the material worlds that surround them. In relation to this, I will also point at multilayered aspect of migrants’ belongings. The methods used in my paper are qualitative: in-depth interviews and participant observation.

“Out of water?” Material culture, migration and the positioning strategies of a group of adolescents in a neighbourhood of Lisbon

Dr Marta Rosales (New University of Lisbon & CRIA), Miss Vanessa Cantinho de Jesus (CRIA, FCSH Universidade Nova de Lisboa)

Though contemporary material culture and migration studies constitute two of the most dynamic fields of study in present-day social sciences, its intersections need to be further explored. Resulting from an ethnography conducted in Lisbon with two groups of adolescents with a migrant background and a framework that elects everyday material culture and consumption practices as a significant field to the study of contemporary migration processes and experiences, this paper aims to contribute to the discussion of its analytical potentials. It will be argued that everyday consumption practices of food, music, or media and ordinary objects such as clothes, shoes, mobile phones or books play central parts in the processes of home making, evaluation, and reconfiguration that necessarily take part in all migrations and therefore should be addressed not only as an expression of those processes but also as a constitutive activity, i.e., the (re)production of identity and belonging.

Materialities of longing and loss: cherished items in the homes of Turkish-Dutch households

Dr Hilje van der Horst (Wageningen University)

This paper is based on a research focussing on Turkish-Dutch domestic interiors in the Netherlands and in Turkey. The fieldwork consisted of interviews and observation in 92
dwellings, and in more public settings, such as various commercial spaces, festivals and
museums in both the Netherlands and Turkey.

In this paper, I argue that research on cherished items of migrants needs to take class
differences into account. I discuss how narratives that Turkish-Dutch formed around things
had or desired to have differed according to their level of education. A preference for newness
and furniture bought as a ‘set’, was prominent in the decoration practices of lower educated
interviewees. Their preference for newness and furniture sets was diametrically opposed to the
more eclectic styles of higher educated households that were also more disposed to displaying
valued objects with a long sense of history and the capacity to be connected to the biographies
of their owners.

W123

Ambiguous states of mind and crises in their
management: imaginative approaches to the self and
emotions in four postindustrial societies

Convenor: Dr Agita Luse (Riga Stradiņš University)

Fri 27th Aug, 11:30-13:00, 14:30-16:00

Arts Classhall A

The workshop brings together representatives of medical, political and feminist anthropology
to discuss trends, recently observed in four postindustrial societies, in dealing with the states of
mind and feeling that occupy the borderland between the routinely familiar and the worryingly
uncertain, the ordinary and the idiosyncratic. Traditionally, some of the reported states have
been framed as symptoms of the individual’s mental abnormality and delegated to psychiatry
for treatment. Others have more readily clashed with politico-ideological expectations and/
or been subject to moral critique. Five ethnographic studies from Canada, Denmark, France,
and Latvia, however, document the ways in which a number of such ambiguous modes of
perception and feeling are currently being redefined. The conventional approaches to them
undergo a crisis and are challenged by more imaginative solutions that seek to balance (at times
conflicting) values of authenticity of feeling and meaningful communication with the others.

Discussants: Livia Velpry and Katerina Ferkov
The cunning of communication: human resources management, the flexible self and the invention of ‘work rage’

Miss Kim Turcot DiFruscia (Université de Montréal)

In the present communication, I wish to discuss the recent appearance of the concept of “work rage” in human resources management and work therapy discourses, and map how the emergence of this concept corresponds to a transformation in the neoliberal understanding of the place of emotions in conceptions of selfhood. As it reveals the limits of communicational ethics and its dual demand for an authentic and flexible self, “work rage” is paradoxically presented and used by human resources managers and work therapists both as a radical exception to the communicational ethics and as its necessary residue. Drawing from E. Povinelli’s critique of the legitimization of deliberative rationality’s exceptionalism as externalisation of internal limits, I will argue that the invention of “work rage” simultaneously puts into question the legitimacy of the demand for authenticity of self in the work place and that of a communicational management of emotions in crisis. The fieldwork from which this communication emanates is conducted in private international HMR firms and firm branches in Canada with human resources managers and work therapists.

Listening to French workers’s suffering: how to pacify the crisis in labour management

Dr Samuel Leze (CNRS EHESS INSERM PARIS XIII)

France is now facing a social transition that disrupts the organization of labor and economy: this is done via the so called “French exception”. The theme “suffering in the workplace” has become a political issue following a spate of suicides in France Telecom in 2009 (32 for two years by December 2009). The “value of work” campaign theme of the current French president was suddenly threatened.

The aim of my paper written from the perspective of political anthropology is to analyze what is at stake in the crisis management of French workers’ mental health. Based on a multi-sited ethnography where psychiatrists are implicated, I study a number of proposed solutions to the problem: tools designed to implement mental health expertise, emergence of the concept of psychosocial risk within French companies, techniques elaborated to overcome employees’ “psychological resistance” to transfer and helping them “mourn” the parting from the old work organization, and the paradoxical way in which the problem has been demedicalized by the Department of Labor.
From medicalization to psychologization: coping with voice hearing in self-help groups in Denmark

Cand.Scient.Anth Sidsel Busch (University of Copenhagen)

The hearing voices experience primarily appears as a diagnostic measure of serious mental illness in need of medical treatment. With this paper I would like to offer an example of how popular ideas about psychology and, in particular, a cultural idea about trauma, have been adopted by a user movement who is radically trying to change the status of voice hearing.

The matter in question is the international Hearing Voices Network. This network sets up self-help groups to provide a space within which people can focus on their voices, discuss and give meaning to what they are saying and find ways to influence and improve their experience of voice hearing.

In this paper I would like to explore social and cultural aspects of voice-hearers strive to cope, and show the significance and function of the psychological framework in this process.

The crisis of French psychiatry through the case of autism

Miss Céline Borelle (PACTE, IEP Grenoble)

The associations of parents with an autistic child emerging in the nineties have rejected the dominant psychoanalytic approach as making the mother responsible for the child’s disorder. They have been promoting the definition of autism as a neurological and cognitive disorder that implies disability. They refuse to consider autism as a mental disorder that should be cured in psychiatric institutions and propose alternative ways of caring for autistic children inspired by behavioural and educative methods imported from the United States. Some parents consider that those methods are more efficient in terms of normalizing the child’s behaviours and they value the fact that they can get implied in their child’s care. Through analyzing trajectories of parents with an autistic child, we intend to show how the psychiatrists are questioned in their conceptions and practices, how conflict may emerge between different approaches and how practical arrangements of care are imagined. The case of autism reveals that French psychiatry is confronted with the lost of its monopoly over the psychiatric field’s ordering.

New ideologies versus old practices? The politics of being mentally ill in Latvia

Dr Agita Luse (Riga Stradiņš University)

Psychiatric patients’ voices have only recently started, mostly through advocacy organizations, reaching a wider audience in Latvia. Since stigma has traditionally surrounded mental distress, Latvian service users have always been wary of defending their interests publicly. The circumstances seemed to change as the country was preparing to join the EU: a policy of social integration tailored to the European guidelines needed to be in place by 2004. An ideological
framework was created for social integration of marginalized groups, including sufferers from mental disorders. How are the chronically ill responding to these developments? Are they imagining a different future for themselves now? To what extent have the new ideologies engendered novel practices? The paper aims to answer these questions drawing on a qualitative study that comprised interviews with patients and their carers and participant observation/listening in advocacy organizations

**W125**

**Imagined resources and governance of community**

*Convenors: Dr Ben Campbell (Durham University), Dr Lorenzo Cañás Bottos (Norwegian University of Science and Technology - Tallinn University)*

*Thu 26th Aug, 14:30-13:00, 14:30-16:00*

Socialities of material value are imaginatively at stake in the question of to what extent global capitalist demand becomes the dominant factor in communities’ articulation with emerging politics of the environment. The flip-side alternative to market penetration is to declare places and their ecologies off-limits and beyond human use. Anthropologists can alternatively ask whether globally circulating narratives of cultural resistance to extraction/protection embolden attempts to challenge the imperialism of going-rate resource utility in favour of new trans-generational scenarios for low-carbon human and environmental welfare. The idea of resources has stretched rhetorically in late capitalism to require professions of ethics and responsibility, and enfold community resilience and possibilities for local control of benefit into the imagination of active environmental citizenries. The panel will invite ethnographic comparison of resources for culture, in the conflict over value of different landscapes, and what lies beneath them for corporate, state, and community legitimacies.

**Disputed nature: social struggles and the environment in Cabo de Gata-Níjar Natural Park, southeastern Spain**

*Mr Jose A Cortes Vazquez (Pablo de Olavide University (Seville))*

In the Cabo de Gata-Níjar Natural Park (Andalucía, Spain) different social groups- notably local farmers and nature-tourism entrepreneurs- seek to legitimise very different sets of practices and visions regarding the land and its use. The conflict between these two groups creates a polarised backdrop against which public discussions on the Natural Park, including its features and future, unfold. Drawing on an ethnographic analysis of the discourses deployed by different actors in this conflict, I show how the dynamic construction of a particular idea of
‘the environment’ is formed through the dialectical interaction between political agency and environmental perception, itself shaped through human-environment relations.

**Defending the mines through changing political and economic regimes in Estonia**

*Ms Eeva Keskula (Goldsmiths College)*

This paper explores the changing relationship between the mining community, the mining company and the state in northeast Estonia over the past 30 years. The move from socialist to neo-liberal Estonia, and the political and economic changes that entailed, transformed values relating to natural resource extraction, profit and industry. The socialist and neo-liberal state have both in their own ways tried to exercise control over the mining company and the community, provoking different strategies for defending the existence of industry and the mining profession by the community. In this article, the changing relationships and values, and the key turning points are explored through the story of Artur. Artur was a miner and a socialist worker hero in the Soviet times, a trade union leader during mine re-organisation and closures, and later entered politics. Artur’s story helps to uncover some of the difficulties of relationships in a period of rapid political and economic changes -and therein to understand the role of a single individual.

**Our homeland, our assets: Inuit rights, governance, and mining in Nunatsiavut, Canada**

*Ms Andrea Procter (Memorial University of Newfoundland)*

Over the past thirty years, many Labrador Inuit have fiercely resisted mining developments as threats to their cultural survival. The Labrador Inuit land claim was settled in 2005, and Inuit are now debating whether to allow uranium mining within their new territory of Nunatsiavut – this time as the landlord. This paper explores three examples of mining disputes in Labrador since the 1970s that highlight the changing strategies that Inuit, provincial and federal governments, and industry use to claim ownership, to frame the relationship between Inuit and the land, and to present and create desirable Inuit economic and political activity. Major questions addressed include: How have discourses of indigeneity, citizenship, and neoliberalism been used to constitute resources and relationships? How are these discourses and relations with resources now rearticulated and challenged in the new political and economic circumstances of the post-land claims era?

**Indigenous response to cultural vulnerability and mining in Canada**

*Ms Beth Bedard (Durham University)*

There are currently conflicts between Indigenous rights and the rights of developers being enacted in many parts of the world. This paper focuses on one particular conflict between an Indigenous Secwepemc community in British Columbia and the developers of a mining
megaproject for gold and copper within their territory. The Secwepemc community perceptions are that this project will lead to the death of their culture. This fear of cultural extinction has fuelled a backlash against this development.

This volatile and potentially violent situation is characterized by an absence of dialogue between the discourses and perspectives of racism and human rights abuses as articulated by the Secwepemc in contrast to the right to develop natural resources for commercial profit. This paper will discuss the Secwepemc response to these different discourses in terms of cultural survival and how the community is attempting to manage the stress of cultural uncertainty as traditional values and practices are incorporated into new political and cultural realities.

Enter the tourism-dispositif: human/environment interaction and its consequences for a small island ecology

Dr Carsten Wergin (University of Halle-Wittenberg)

This paper takes an anthropological perspective on the ‘tourism-dispositif’ of the island of Rodrigues (Republic of Mauritius) whose resources are adapted to suit the demands of the international tourism industry. I use Foucault’s notion of “dispositif” (1978) as further developed by Bührmann and Schneider (2008) to account for processes that influence the formations of the island’s natural and cultural resources as key sites of a socio-political struggle for recognition. The tourism-dispositif on Rodrigues Island involves processes of naming, framing, and translating fought out between residents, experts, and transnational bodies such as the United Nations Development Programme (UNDP). Fundamental problems to the small island economy of Rodrigues are a lack of industrial development and, related to this, a high unemployment rate. Those are to be tackled through tourist promotion. But tourism not only boosts the economy. For example, it changes the self-perception of the local population and its willingness to openly oppose political decisions taken on the ‘mother-island’ Mauritius. Furthermore, current debates on sustainable development and heritage preservation as key elements of a successful tourism policy transform notions of governance, environmental protection, and political contestation on the island. Questions to be addressed therefore also include the management and entitlement, waste and conservation of the local environments, as well as the oscillation of a political mindset between Rodriguan dependency and autonomy from Mauritius.

References
Natural resource extraction, CSR and human rights in West Africa

Dr Henrik Nielsen (Danish Inst for Human Rights)

This article focuses on two sectors in two countries, the oil extraction industry in Niger and the gold extraction in Mali, and how foreign extraction companies interact with local communities. It seeks to uncover what “corporate social responsibility” means to different social groups in two cases. The oil extraction industry in Niger is taking place in an extremely remote part of the country, in the middle of the Sahara Desert. The challenge of integrating local communities is therefore of a particular kind, as it will mainly be nomadic, often rebellious groups, who will claim autochtony, and therefore a share in whatever spoils that may be available.

In Mali, foreign companies operate alongside local artisan exploiters, and have a more pronounced role to play in local communities, who equally fight for their rights to get their share, and are concerned with their environment. Again contracts with political elites are outlined in a not entirely transparent manner. Here, demands that companies should take up roles of the state, providing services etc. are being voiced by local populations as well as by civil society groups, campaigning with varying degrees of local constituency, proposing themselves as mediators.

Rivers and/instead of roads in Siberia

Dr Vera Kuklina (Institute of Geography SB RAS)

The main focus of work is situation of absence of official roads. How people can overcome it and what is the role of the river in these conditions? Study is based on studies in Catangsky county in the north of Irkutsk region and Okinsky county of Republic of Buryatia. Communication of Catangsky county with big cities is provided by airplane in the autumn and spring, then plus by river in a summer time, or by “winter roads”(by river) in a winter time. River becomes a public place because connects people with “the world”. It changes perception of the river and social space. Another case is Okinsky county located in mountain area that is also very hard to get. The road was built in 1970s but very often is damaged by floods and river is more considered as a source of danger and/or a place for rafting.
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