EASA2014 Tallinn
Collaboration
Intimacy
Revolution
easa
European Association
of Social Anthropologists
Association Européenne
des Anthropologues Sociaux

Conference timetable

Time	Thu 31st	Fri 1st	Sat 2nd	Sun 3rd
09:00-09:30		Panel & Laboratory session 3	Panel & Laboratory session 6	Panel & Laboratory session 8
09:30-10:00				
10:00-10:30				
10:30-11:00		Coffee break	Coffee break	Coffee break
11:00-11:30		Panel & Laboratory session 4	Panel & Laboratory session 7	Panel & Laboratory session 9
11:30-12:00				
12:00-12:30	Registration			
12:30-13:00		Lunch WGF grants workshop (starts 13:00) Network convenors' meeting (starts 13:00)	Lunch 'Meet the editors' (starts 13:00) Sociologus reception (starts 13:00)	Lunch
13:00-13:30				
13:30-14:00				
14:00-14:30	Panel & Laboratory session 1	Plenary A	Members' forum	Plenary C
14:30-15:00				
15:00-15:30				
15:30-16:00	Coffee break	Coffee break	Coffee break Brill reception	Coffee break American Ethnologist presentation
16:00-16:30	Panel & Laboratory session 2	Panel & Laboratory session 5	Plenary B	Panel & Laboratory session 10
16:30-17:00				
17:00-17:30				
17:30-18:00	Break	Break Pluto Press reception	Break Berghahn reception	
18:00-18:30	Welcome & Keynote	Network meetings	Network meetings	
18:30-19:00				
19:00-19:30				
19:30-20:00	Welcome reception (till 22:00)		Sport and public diplomacy: world in e-motion (19:35-22:15)	Banquet (19:30-22:00) Party (21:30-)
20:00-20:30		Salsa night (till late)		

EASA2014

Collaboration, Intimacy & Revolution – innovation and continuity in an interconnected world

European Association of Social Anthropologists 13th Biennial Conference

Department of Social and Cultural Anthropology, Estonian Institute of Humanities, Tallinn University, Estonia

31st July - 3rd August, 2014

With thanks to our funders ...

TALLINNA ÜLIKOOL

WENNER-GREN FOUNDATION NEW YORK

EESTI KULTUURKAPITAL

HASARTMÄNGUMAKSU NÕUKOGU

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TLÜ Eesti Humanitaarinstituut

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Conference organisers

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Tallinn University Marketing and Communication Office
The Centre of Excellence in Cultural Theory (Supported by the European Union through the European Regional Development Fund)
NomadIT: Eli Bugler, Megan Caine, Darren Edale, James Howard, Rohan Jackson, Triinu Mets, Elaine Morley

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We would also like to thank the following individuals for the time and effort they have put into making EASA2014 a success: Enrico Barone, Ester Eggert, Maarja Kaaristo, Kerli Kangro, Kerstin Karu, Francisco Martinez, Krista Must, Sorin Onica, Hannes Palang, Taimi Paves, Tuuli Piirsalu, Mariliis Rannama, Hugo Reinert, Kaija Rumm, Georgeta Stoica, Marko Uibu.

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Welcome from the President of EASA

Dear EASA members and conference guests

On behalf of the executive committee of the European Association of Social Anthropologists, I welcome you warmly to our 13th biennial conference. After Coimbra (Portugal), Prague (Czech Republic), Oslo (Norway), Barcelona (Spain), Frankfurt (Germany), Krakow (Poland), Copenhagen (Denmark), Vienna (Austria), Bristol (UK), Ljubljana (Slovenia), Maynooth (Ireland) and Nanterre (France), this time we convene in Tallinn (Estonia).

Thanks to the tireless efforts of the scientific committee and the local team at our host institution, Tallinn University, we are proud to present you with a truly exciting academic programme. The theme of this year's conference is a mouthful: *Collaboration, intimacy & revolution – innovation and continuity in an interconnected world*. The keynote speech, three plenaries, eight invited panels, 109 panels, 13 laboratories, 17 films, 19 network meetings and various social events offer you plenty of opportunity to explore the multiple ways in which the key concepts of collaboration, intimacy and revolution are connected to one another.

Apart from the usual scholarly and social treats that make EASA conferences so pleasurable, we wanted to make this edition a memorable one. We have a very good reason for doing so because we are celebrating the 25th anniversary of EASA's inaugural meeting in 1989 in Castel Gandolfo (Italy). One plenary will evaluate the history of our association and discuss the role we envision for the future of EASA. We are also thrilled this year to introduce 'laboratories', spaces constituted through experimentation, collaboration, interaction and improvisation. Be sure to participate in one of the thirteen possible options and to experience innovative and interdisciplinary ways to engage with the theme of the conference.

While in Tallinn, I would strongly recommend you to become more actively involved in EASA. There are numerous ways of doing so. By attending the Members Forum, you become aware of the inner workings of the association and you help the executive committee to decide the direction in which EASA should be evolving. There are 24 thematic networks and their business meetings (spread over Friday and Saturday early evenings) are the right moment for you to establish contact. On Saturday, there is a special lunch meeting to tell you everything about our journal, *Social Anthropology/Anthropologie Sociale* and about the *EASA Book Series*. Talking about publications, make sure to visit the stands of the many publishers to discover the latest in anthropological research. On Friday, the Wenner-Gren Foundation will hold a special workshop explaining the various grants to which you can apply.

EASA conferences are not only the right place to enrich yourself intellectually but also the perfect occasion to meet with colleagues and to make new friends from across Europe (and beyond). To facilitate this, we have included sufficiently long lunchtime and coffee breaks in the programme. As additional social 'tools', we offer you a welcome reception, live entertainment, a fabulous conference dinner and a dance party to close the meeting!

Let me end by thanking our conference organisers, NomadIT, and all local and international institutions that made this meeting possible by offering logistical or financial help. Thanks to a generous conference grant from the Wenner-Gren Foundation, EASA was able again to support the attendance of many young or unfunded scholars, making our gathering as inclusive as possible…

Wishing you a very fruitful conference and a wonderful time in Tallinn.

Noel B. Salazar
President, EASA
University of Leuven, Belgium

Welcome from the Rector of Tallinn University

Dear Colleagues and Guests

I am very pleased and honoured to welcome you to the 13th biennial EASA conference in Tallinn University, Estonia. On behalf of Tallinn University, I extend greetings and welcome to all EASA members, guest speakers, participants and everyone else attending this important event.

Tallinn University is an institution that is proud of its national and international status. Internationalisation has become an inevitable part of every field of activity in Tallinn University. I am extremely happy about the high percentage of foreign lecturers and research fellows among the ordinary Tallinn University academic staff. This indicator has increased every year and last year's figure of 9.4% was one of the highest among Estonian public universities.

We are very proud to host many international conferences at our university. Due to significantly improved conference facilities in recent years, we are able to host a large number of international research and professional networks, simultaneously supporting the development of new cooperation connections.

In Tallinn, you will also find rich opportunities for culture. Our famous medieval Old Town, built between the 13th and 16th century and listed as a UNESCO World Heritage Site, is within walking distance from the university campus, as well as the Kumu Art Museum, which is the largest art museum in the Baltic States and one of the largest in Northen Europe.

I am pleased to welcome you to this important conference. I very much hope you will enjoy the conference and your visit to the great city of Tallinn in 2014.

Tiit Land
Rector, Tallinn University

Welcome from the Head of the Department of Social and Cultural Anthropology, TLÜ EHI

Tere Tulemast

This is the Estonian expression for 'bienvenue'. So as the head of the social and cultural anthropology department at Tallinn University, I'd like to welcome you to our various conference venues.

So welcome aboard the adventure of TLÜ EASA2014. We hope you manage to get some sleep during the red-hot, white nights which can sometimes blind us from our concentration, or even leave us adrift from our dreams. For the follies of insomnia can certainly provide moments of intense enlightenment as well as occasional blindness – such are part of the liminal phases meant for long periods of reflection afterwards.

To my literal (or should that be littoral) mind, the expression tere tulemast is evocative of a journey by ship. Not the small yet powerful Gawan canoes, as famous as they are. Not an engine driven tugboat, pulling others in and out of harbour, nor a fishing trawler capturing prey. Not a submarine in stealth used for espionage, revolution or warfare. Avoiding detection yet producing some real (a)effect on the world. Well in hindsight, masts do evoke all these things: charts, periscopes, sonar etc. And in their own wave-finding ways, each of these indi-vid(s)ual navigational scenarios say something about our roles as ethnographers and anthropologists. Indeed, the boat as a disciplinary trope goes all the way back to Malinowski. Yet the most obvious evocation for the mast is of a tall ship, moved by the currents, waves and the mastery of a crew which rides the wind.

Putting together this EASA journey has been both a tempestuous and yet sometimes calmingly soothing voyage. Smooth and icy-still as the Baltic sea often is, this water body has nonetheless been an important, sometimes impenetrable, geo-political border. As a small anthropology unit with immense (perhaps even immanent) support locally, as well as via our colleagues in EASA and NomadIT, we weathered both heated storms and those dreary moments of flat inertia. That is, those times when the wind stagnated, when our sails did not flutter. When, in other words, the creative energy seemed lost due to a lack of gusto. In doing so we've each individually, in addition to collectively of course, found our islands, made some exchanges and returned. Sometimes humiliated or shamed by a youthful arrogance reflected to itself and realising a confrontation with the ring of a clan much more experienced than itself. But often also, with heightened honour, prestige and valuables. Hence, if we were initially intimidated by the possibility of a storm, the lack of experience with avoiding hidden reefs, then we've 'bricolaged' together such a great crew – enthusiastic, motivated and skilled – to allow for true discovery.

So as with former Baltic explorers, or even the massive Admiralty vessels captained by the likes of James Cook, sailing around capes of good hope, here's wishing you will all have some epic as well as everyday moments of discovery. From operatic welcomes that implicitly house the heart of our discipline, to plenaries, laboratories, panels and papers set in a new capital university, the very location of which straddles many established thresholds and establishment gatekeepers. From the streets of medieval Hanseatic heritage through to the post-Soviet halls in which one can hear the resounding echoes of collaboration, intimacy and revolution. Compelling and cavernous themes which originated from the shores nearby. Sites such as the seaplane harbour that we're lucky to have for the closing banquet. Or the Linnahall, Paterei Prison, or Tallinn Song Festival Grounds along the coast line. Or even the cloisters and interior quad of the university campus. Each are filled with their own fantastic ethno-history. In short, we're confident many of you will have the chance to climb (if not get tied to) some mast form or other. Somewhere from which to see, sense and guide the horizon of solutions for the future of European social anthropology. Ahoy comrades!

Patrick Laviolette
Department of Social & Cultural Anthropology, Estonian Institute of Humanities (EHI), Tallinna Ülikool, Eesti

Theme

Collaboration, intimacy & revolution - innovation and continuity in an interconnected world

The 2014 EASA conference, which also celebrates the 25th anniversary of EASA's inaugural meeting, coincides with a quarter-century since the end of the Cold War and the events that triggered dramatic changes around the world. The 13th EASA biennial conference will be held in a region that experienced first-hand the socio-political reconfigurations emerging around that time. This conference aptly revolves around the complex intimacies and collaborations at play in bringing about revolutionary change.

20th century social theory, which accounts for the majority of anthropology's professional history, was characterized, amongst other things, by the belief that anthropos was a selfish and competitive being. The new millennium has distinguished itself already by new forms of empirical data, conceptual innovation, cross-disciplinary theorising, and vanguard technologies, which acknowledge, even multiply, anthropos' potential for cooperation.

EASA2014 is an invitation to explore new collaborative practices and data sets at various levels and in multiple directions. It is also an invitation to explore concepts of collaboration as a way out of certain theoretical and methodological deadlocks in which many anthropologists have found themselves in past decades: the iron cage of structural functionalism has been pried open, for example, by intentional and collaborating social actors, and some of the bottomless deconstructions of postmodernism have been overcome by attention to the collective and collaborative making of meaning. We also invite colleagues to think about collaboration as not just a technical affair, but as an intimate process. Approaching collaboration as relations of intimacy opens up conceptual spaces to explore the basic terms of our contemporary world, including social and political change, community, kinship, social networks, activism and digital media.

One thematic direction for this conference includes attention to the technologies of, and for, intimate collaboration, such as those proliferating on the Internet. Virtual communication has changed the flow of information and spurred new types of cooperation previously unknown or impossible, but participants are, of course, also invited to consider the many forms of intimate collaborations beyond those related to new technology. Intimacy invokes emotion and the senses. The conference will pick up on the 'sensuous re-turn' in anthropology characterised by research practises that involve contextual, reflexive, ethnological and ethnographic fieldwork, participant observation, and thick description. Narrative, memory, ways of dealing with rapid and extreme social changes, the construction of self-identity in a globalising, inter-sensuous, and trans-subjective world, are all issues that EASA 2014 might consider. Such considerations are crucial in developing the conceptual tools and research practices which will help to maintain anthropology's standing as a discipline among other disciplines– especially at a time of concern for the discipline, when cultures of audit, speed and disposability impact on funding opportunities and what is valued in scholarship which, in turn, are blocking certain academic pathways.

Thinking of the intimacy of cooperation and collaboration may also change our perspective on the place of anthropos in the world. We might direct our attention to companion species for instance, or meshes, or networks, or thought nebula as agents in the terraforming of experience – in the attention paid to the 'noosphere' or the 'anthropocene'. We might think disaggregation of humanity along human/machine lines and its recombination in 'cyborg' anthropology, for example, or in our understandings of artificial intelligence. Further examples include the emergence of aggregate political subjects like Occupy or entities such as Anonymous.

Scrutinising the simultaneously mental and material processes of collaboration, we find that such processes are never constituted by smooth flows or unanimous connections alone. Rather, social and cultural worlds come into being through various, often disharmonious and conflicting modes and spheres of collaborating. Cooperation in all its forms is also frequently shot through with hierarchies and inequalities. Thinking in terms of intimate collaborations also necessitates asking about clashes, conflicts, and collusion (both tacit and explicit), which frequently go hand in hand with declarations of cooperation and partnership. Ethnographers, with their sharp eye for hidden dynamics, are in a unique position to highlight the complexities, nuances and contradictions of collaboration.

Politically, new forms of collaboration are especially topical in terms of recent post-colonial developments around the world, including those in West Africa and in the aftermath of the 'Arab Spring', as well as links forged, for example, between rioters in Brazil and Turkey. This conference provides an opportunity to discuss topics such as the relations between networking technologies and social change; there is also an invitation to critically analyse the 'revolutions' which they are understood to facilitate.

For our professional practice, focusing on the revolutionary dynamics of collaborative intimacies can help us rethink the production of knowledge which anthropologists are currently engaged with. As a researcher inevitably participates in creating a web of collaboration while conducting fieldwork, he or she may encounter various dilemmas related to the intimacy of these collaborations. What is the meaning of intimacy for an anthropologist in a variety of fieldwork situations? Furthermore, do different mediums such as written text, documentary film, or sound recordings enable the researcher to create a different level of collaboration with the field, producing more collaborative anthropological knowledge as a result? Who and what collaborates to produce ethnographic knowledge? With many anthropologists exploring dissemination through new media, does our networked world usher in the end of the lone ethnographer? What would be lost if it did?

It is fortuitous that a conference addressing these themes will take place in Tallinn. Along with other Baltic states, Estonia initiated the 'Singing Revolution' which has been credited a central role in the country's move towards independence and post-Soviet reformations. Today, Estonia is equally at the forefront of the digital revolution – a socio-technological complex which is likely to have impacts analogous to those of the printing press 500 years ago. Through a focus on collaboration, intimacy and revolution we invite you to explore not only the manifold social, political and cultural transformations around the world, but also to re-think some of our taken-for-granted conceptual tools.

Practical information

Using this programme

This section aims to give you practical help with attending EASA2014, navigating the book and the venue, and being in Tallinn, and Estonia, this week.

The colourful *Timetable* on the inside front cover gives a quick overview of when receptions, plenaries, panel sessions and other events are taking place. The *Events and meetings* section is ordered chronologically and gives detail on the activities taking place this week besides the core academic programme, including the Welcome reception and keynote, network meetings, entertainment, the banquet etc.

The full programme is detailed in the *Daily timetable* section which shows what is happening and where, at any given moment in chronological sequence. This section has been improved (from previous models of conference programmes) to offer more information on parallel panels. We hope it will prove more useful; the NomadIT team would appreciate any feedback you have on this, either in person or by email afterwards. The *Plenary, panel and paper abstracts* section provides the actual abstracts, listing panels by reference. The panels' list starts off with Invited Panels (the reference is IP), which are those panels which were given special invited status by the Scientific Committee for their innovative and exciting take on the conference theme. Similar abstract sections for the laboratories and film programmes follow.

At the rear of the book there is a *List of participants* to help you identify the panels and labs in which particular colleagues will convene/discuss/present their work. Following this 'index' there are the *Publisher advertisements*, and then a *Conference planner*. This blank grid aims to help you plan your conference schedule by giving space for you to note down which panels/labs you wish to go to when, creating your personal conference timetable. Finally you'll find the venue and city maps on the rear cover.

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

Timing of panels

Panels have been allocated one to three 90-minute sessions, according to their size (the rule of thumb at EASA conferences is to have four papers per session). We have panels of all sizes; however, there are only two panel sessions on Thursday 31st July and Saturday 2nd August, while Friday 1st August and Sunday 3rd August have three panel sessions. On Thursday, the first session starts at 14:00, the second at 16:00. On all other days, the first two sessions start at 9:00 and 11:00 respectively. On Friday and Sunday the third and final session of the day commences at 16:00, with the Plenaries taking place at 14:00, so there is a longer break between the second and third panel sessions.

This is a large conference - we are using up to 37 rooms at a time, so any one panel/lab is up against that number of alternatives. The times of each panel/lab are shown in the respective abstract section and also indicated in the *Daily timetable*.

Timing of individual papers

In most cases, each 90-minute session accommodates up to four papers and a discussion. This can be used as a rough guide in establishing when papers should start and end in any given session. However, considering the fact that convenors have a degree of flexibility in structuring their panels (i.e. in determining the length of individual presentations or discussions), and the fact that last minute cancellations inevitably occur, we cannot guarantee the success of panel-hopping. A running order will be placed on the door of each room, so that convenors are able to indicate any late changes there.

If you are very interested to hear a particular paper/presentation but do not wish to sit through the whole panel/lab, we recommend you check with the running order and/or the convenors at the start of the panel/lab to find out when the paper will actually be presented.

Venue

Tallinn University is located in the centre of Tallinn, in close proximity to Kadriorg Park and the harbour areas in the Tallinn Bay. Most of the buildings that house facilities for study, research and creative activities at Tallinn University are located along Narva Road that leads straight from the heart of Tallinn towards the Kadriorg Park.

Tallinn University buildings are known by their Latin names, symbolizing different values important to the university that was founded in 2005 as a result of a merger of a number of public and private research and educational institutes. Terra (Latin: the earth – represents long academic traditions and the setting of standards for oneself) is the main and oldest building in Tallinn University; it was built for the Tallinn English College in 1938. Nova (Latin: new – represents revitalization and progressive development) is a home for Baltic Film and Media School. Mare (Latin: a sea – represents freedom and openness) is spacious and full of light; it was designed to allow sunlight to reach 80% of the rooms. Astra (Latin: a star – represents the relentless pursuit and achievement of goals) is the latest addition to the university. This building is symbolized by laboratories. Silva (Latin: a forest – represents researchers and scientists – like the forest giants, they are upright pillars of society) was completed in 1982 and is a typical example of Soviet architecture.

The EASA2014 panel sessions will be held in four Tallinn University campus buildings that are all interconnected: Mare, Astra, Terra and Silva; the Film Programme will be shown in the Supernova Cinema Hall in the Nova building. The room references for panels, laboratories, plenaries and other meetings begin with the first letter of the building in which the room is located, followed by the room number. The first digit of the room number indicates the floor. Hence those starting with 1 are on the ground floor (from the British perspective), etc. So M-137 is on the ground floor of the Mare building, S-233 is on the first floor of Silva, T-305 is on the second floor of Terra, etc. All this is much easier/more logical if one uses the Estonian (and American) perspective where the ground floor is termed the first floor.

Apart from the pre-existing campus signs there will be additional conference signage giving directions to all rooms and facilities. The Daily timetable and the abstract sections in the book indicate the locations being used for all the events and panel/lab sessions. If you have any problems finding your way around, please ask a member of the conference team for assistance, checking their nationality first if asking about floors!

The conference organisers' (NomadIT) office is in the Astra foyer (Room 108) just next to the Reception area and Publisher space.

Keynote location

The keynote lecture (and welcome reception) on Thursday 31st July is the only academic event of the conference that is taking place not at Tallinn University but at the Estonia Concert Hall (Estonia puiestee 4) in the centre of Tallinn. The Jugend-classicistic theatre building designed by Finnish architects Armas Lindgren and Wivi Lönn was the largest building in early 20th century Tallinn. One side of the two-wing building was intended for a theatre and the other for a concert hall, as is also the case today. Estonia Concert Hall is the premier venue in Tallinn for classical music, gala receptions and the home of the national concert organiser Eesti Kontsert; the other half of the twin building is the opera house.

"Estonia" is easy enough to reach from the Tallinn University campus: you need to walk down the Narva Road (Narva maantee) towards the centre until you reach the big crossroads of A.Laikmaa Street and Narva Road (you can also take the Tram no 1 from in front of the Tallinn University Terra building and go for one stop – Hobujaama stop is at the same crossroads). You then cross the street diagonally towards Viru Keskus, the big shopping centre that is flanked by the Sokos Hotel Viru on the one side and a very tall sculpture of a naked woman on the other. You can go either way around the shopping centre, or even go through it, to reach the Tammsaare park (recognizable for a medium-sized sculpture of a clothed man sitting on a bench) – the Estonia Concert Hall is located just next to the park, a big pastel yellow building with green roofs. The Concert Hall wing is the one nearest the Tammsaare park.

Plenary location

The three plenaries take place in A-002 ("Auditorium Maximum", ground floor of the Astra building). This auditorium has a capacity of 400, so there will be a video relay in three further rooms: A-222, M-218, M-225. A two-way audio-link will allow those in the relay rooms to participate in the Q&A sessions. The volunteer team will direct delegates to the relay rooms once A-002 is full.

Food

The EASA2014 registration fee includes refreshments (tea/coffee twice daily) and lunch that will be served in three locations on the premises: the Astra foyer (ground floor (British terminology), or first floor (Estonian)), the Terra University Assembly Hall (T-324 - second floor (British terminology) or third (Estonian terminology)) and the Mare Atrium (second floor (British terminology) or third (Estonian terminology)). Please note that on July 31st, tea and coffee will be served only in two locations - the Astra foyer and the Terra Assembly Hall.You must show your conference badge in order to avail of the catering. Ingredients related to special dietary needs should be indicated - ask catering staff if this is not the case, or if concerned.

Publishers' space

The publishers/institutions listed below 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 coffee/tea serving areas in BOTH the Terra and Astra buildings. Do please visit both locations!

Berghahn, Bloomsbury, Brill, Combined Academic Press (CAP), HAU, LIT Verlag Berlin, Liverpool University Press, MAXQDA, Max Planck Institute for Social Anthropology, Max Planck Institute for the Study of Religious and Ethnic Diversity, Pluto Press, Polity Press, Sean Kingston Publishing, Sociologus, Taylor & Francis, White Horse Press

Conference team

There is a team of helpful volunteers, familiar with the programme, the venue and the surrounding area, who you can turn to when in need of assistance. The volunteer team members can be identified by their badges, and their t-shirts carrying the *EASA2014* logo. If you cannot see a team member, please ask for help at the reception desk in Astra.

All financial arrangements must be dealt with in the conference organisers' (NomadIT) office (A-108) located in the middle of the Astra foyer near the reception desk.

EASA Executive Committee

The members of EASA's executive committee are attending EASA2014 and can be recognized by their bright pink name tags. Please feel free to approach them to discuss and share your thoughts on how to improve all things EASA!

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:
Thu, July 31st: 12:00-17:30; Fri, Aug 1st: 08:30-18:30; Sat, Aug 2nd: 08:30-18:30; Sun, Aug 3rd: 08:30-16:30.

Emergency contact details

During the conference, emergency messages should be sent to conference(at)easaonline.org. There will be a message board for delegates at the reception desk. Rohan Jackson of NomadIT, can be contacted on his Estonian cell/mobile phone +37258271076. The Estonian emergency services number is 112.

Wireless internet

Tallinn University offers free wifi access throughout the campus and in all the buildings. The wifi network is named TLU, and no login information is required.

Printing

If you need to print your conference paper, a boarding pass or other short text-based document, this can be done for 10 cents per page at the NomadIT office (A-108) in Astra.

Conference badges and dinner tickets

On arrival at the reception desk you will have been given this book and your conference badge. If you booked tickets for the Sunday night banquet, these will be inserted in your plastic badge holder – please do not lose them. Those wishing to join the final party after the end of the banquet are kindly asked to bring their badge to gain entry.

NomadIT will be selling banquet tickets up until noon of Sunday 3rd August (or until we run out ☺).

NomadIT re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desk or at the party, 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. With similar concern for the environment, we'd ask delegates to please be careful to use the recycling bins for paper and plastic.

Public transport

Central Tallinn is very compact and easy to get around on foot. To reach the suburbs there are buses, trolley buses, trains and trams. Public transport operates between 6:00 and 23:00 (some lines operate until 24:00). You can buy single journey paper tickets costing €1.60 from the driver when entering public transportation (try to have precise change). However, if you 're commuting a lot, consider buying a plastic smartcard, on sale in post offices, R-kiosks, Maxima, Prisma and Selver shop-chains, Autogrill kiosks, the Stockmann shop and at Tallinn City Council customer service desk (Vabaduse väljak 7). The smartcard is easy to top-up with money or travel cards at sales points, internet (www.pilet.ee) or over the phone. On public transport, you need to validate your e-ticket by touching the orange card readers (at all entrances) at the start of each journey.

Taxis

Taxis are relatively cheap in Tallinn, but that depends a lot on the company you are using – and there are many. All taxis for hire on the street have their prices clearly displayed on the rear passenger-side window in English and should provide, if asked, a receipt for any journey taken, based on the meter reading. Beware of taxis that do not have the taxi company's name clearly marked or the prices indicated; these are usully parked in the Old Town or on the edges of the Old Town. Also note that the taxi companies which have the right to stand in places like the airport, the port, the central hotels etc tend to be on the more expensive side (Tallink, Tulika). The

cheaper taxis need to be ordered by phone and as those companies have fewer taxis, they may sometimes not be able to provide a car at once.

Smaller taxi companies:
Sinu Takso +372 660 6060
Reval Takso + 372 601 4600
Marabu Takso +372 650 0006
Kiisu Takso +372 655 0777
Krooni Takso +372 638 1212
Viiking Takso +372 601 4333, +372 50 14 640

Main providers:
Tulika takso +372 6 120 000
Tallinki takso +372 640 8921

Large taxis (6-8 seats, best option for small groups):
Pere Takso +372 646 0006

Business hours

Tallinn runs the brisk business hours that come from cross-breeding an ardent work ethic with ferocious capitalism: malls and supermarkets are open from 8:00 or 9:00 till 23:00 every day (including holidays); smaller shops/businesses usually work 10:00 to 18:00 on weekdays (10:00 to 16:00 on Saturdays). Cafes tend to open early (8:00 or 9:00); the closing time varies between 22:00 to 01:00, depending on location. Restaurants and pubs open later (10:00 or even 12:00), but stay open till after midnight. Banks are open Monday to Friday between 9:00 and 17:00; the branches at malls stay open longer (till 19:00). Most banks are closed on Saturdays and Sundays. Currency exchange offices are open Monday to Friday from 09:00 to 18:00 and on Saturdays from 09:00 to 17:00; some are also open on Sundays.

About Tallinn

Like most cities that have had to persevere through a very colourful – and often painful – history, Tallinn has its own touching stories to tell of collaboration, intimacy and revolution, but also of their lack. Since the 13th century, Tallinn has belonged to Danes and Germans, Swedes and Russians, been known as Lindanise, Kolõvan, Reval and Tallinn, been the belle of the ball among the Hanseatic merchant towns in the Baltic Middle Ages, been a bit broken, sometimes burned and then rebuilt, decimated by war, disease and famine, only to be repopulated again, ever faster. In the beginning of the 18th century, the city became one of Peter the Great's peepholes to Europe and eventually evolved into a flourishing centre of arts and trade. In 1918 Tallinn became the capital of a brand new and independent European country, followed by a busy era of building and change that was to be disrupted by the country's annexation by the USSR and then the Second World War. The Soviets returned in 1944 and gradually Tallinn became busy again, and grew, both in new public buildings and in concrete block panel houses to provide homes for the increasing number of people moving to Tallinn both from the Estonian countryside and other areas of the USSR. Estonia regained its independence in 1991; 20 years later (in 2011), clad in skyscrapers of glass and steel and a wonderfully eventful art scene, Tallinn became one of the cultural capitals of Europe. When wandering around Tallinn, you may notice monuments of past compromises and losses, but more importantly, you will enjoy expressions of the city's perpetually innovative and vivacious spirit - the capital of Estonia is a thriving, (slightly medieval-looking) modern city that rarely sleeps...and always has wifi!

Sightseeing destinations in Tallinn

There are too many things to see and do in Tallinn, and insufficient time for it all. We recommend browsing websites such as http://www.tourism.tallinn.ee/eng, http://www.visitestonia.com/en/holiday-destinations/city-guides/tallinn-the-capital, http://www.likealocalguide.com/tallinn and http://www.tourism.tallinn.ee/eng/fpage/experience/events to put together an itinerary that meets your interests and considers your time-pressures. Below are a smattering of suggestions of what to see during your free-time in Tallinn.

Old Town of Tallinn, a beautifully preserved Hanseatic town centre with its churches, Gothic style dwellings, cobbled streets, 1.9 km of town wall with over 20 surviving towers that has made Tallinn a UNESCO World Heritage Site and the breathtaking views from the Toompea Hill, plus an unfailing abundance of woollen jumpers, juniper spoons, Russian dolls and amber trees at every step.

Kadriorg Park, a big green blob near the centre on Tallinn maps, is a beautiful palatial and urban park covering around 70 hectares. The park's construction began in 1718 on the orders of Peter the Great who had just conquered Tallinn and had decided to build a palace and a park dedicated to his wife Catherine I. Catherine never deigned to visit the place, but do not let that discourage you. The park is located very close to the Tallinn University, just a 15-minute walk away through the quiet streets of Kadriorg that shyly show off some impressive 19th century villas and sweet, frilly wooden architecture from the beginning of the 20th century. Kadriorg is also home to some of the best art museums in Estonia: Kumu, the largest and most modern of Estonian art museums, built into the limestone slope of Lasnamäe Hill, and therefore - despite its size- in harmony with the intimacy of the Kadriorg Park. In the heart of Kadriorg Park, the Tsar's baroque palace houses the Foreign Art Museum of Estonia.

Song Festival Grounds, a little farther on from the Kadriorg area, are the site of Estonia's most recent – and successful revolution, the Singing Revolution that swept the three Baltic nations in 1988. The Grounds, built in 1960 to support the choir-singing traditions going back to the First National Awakening time in the 19th century, were the first modern post-war construction to be built in the city. The festival grounds are used for the Song Festivals, but also rock concerts and festivals. Over 15,000 people can fit under the arch; in the days of the Singing Revolution, the audience attending grew to well over 100,000.

Ruins of the Pirita Convent – St.Brigit's convent – lie north-eastward, further along the coast from the Song Festival Grounds, at the mouth of the Pirita river, just near the yacht harbour. Built in the 15th century on a prime spot for controlling trade, the magnificent ruins once held a convent which was meant for both monks and nuns, though their living quarters were separated by the church. The convent was burned and pillaged in 1577 by the armies of Ivan IV during the Livonian War. The convent ruins now hold a museum, open from 9:00 to 19:00 every day during the summer season.

The Estonian Open Air Museum in Rock al Mare (Estonian: Eesti Vabaõhumuuseum) is a Skansen-type reconstruction of an 18th-century rural/fishing village (comprising the church, the inn, the schoolhouse, several mills, a fire station, twelve farmyards and net sheds.) The site spans 79 hectares of land and contains 72 separate buildings and is located 8km to the west of Tallinn city center at Rocca al Mare. The museum offers a lot of "living history" activities that both adults and children find interesting. EASA delegates will be given a 10 % discount off the ticket price. The opening hours of the museum are 10:00-20:00.

Also have a look at:

Estonian History Museum - 17 Pikk St. and Maarjamäe Palace, 56 Pirita tee http://www.ajaloomuuseum.ee/en
KUMU Art Gallery - 34 Weitzenbergi St., http://www.kumu.ee/en/
Museum of Occupation - 8 Toompea St., http://www.okupatsioon.ee/en
Temnikova ja Kasela Gallery - 1 Lastekodu St., http://temnikova.ee/
Vaal Gallery - 80d Tartu mnt., http://www.vaal.ee/
Tallinn TV Tower - Kloostrimetsa tee 58 A, http://www.teletorn.ee/en

The TLU EHI Anthropology department's exclusive guide to food and nightlife in Tallinn

Very affordable food

Boheem Restoran & Pizzeria - 18 Kopli st. Nice food and crepes. https://www.facebook.com/Boheem.Kohvik. Kalamajas €2,50-6,30

F-Hoone - 60a Telliskivi st, Telliskivi area offers different popular places to grab a meal or drinks in relaxed atmosphere https://www.facebook.com/pages/F-hoone/146165262101253 €1-8,70

Hell Hunt - 39 Pikk st., Estonia's "first Irish pub", with home-brewed beer and affordable food, http://hellhunt.ee/ €2,70-15,90

III Draakon - 1 Raekoja square, under town hall, medieval snacks for small budgets; bring your own spoon, http://www.kolmasdraakon.ee/ €1,00

Kompressor - 3 Rataskaevu st, bellyful of filled pancakes; down to earth, http://www.kompressorpub.ee/ €2,80-4,90

Lendav Taldrik - 60a Telliskivi st., South Asian inspired restaurant, https://www.facebook.com/pages/Lendav-Taldrik-Resto/389723857828746 €1,50-9,60

Must Puudel - 20 Müürivahe st. affordable food during the day, party scene at night, nice inner court for warm days https://www.facebook.com/pages/KOHVIK-MUST-PUUDEL/111264345624930 €1,9-9,00

Narva Kohvik - Narva mnt 10. Café and restaurant with distinctly Soviet flair http://www.kohviknarva.ee/ , €0,70-8,00

NoKu Klubi - 5 Pikk st., https://et-ee.facebook.com/pages/NoKu-Klubi/207331102612936, formerly a closed club for young artists, writers and actors, famous for delicious affordable food

Reval Cafe - runs a few places in town, including Müürivahe 14, Telliskivi 60a, Vene 2, etc., breakfast served from 7:30, €1,80-15,00

Sesoon - 11 Niine st. Nice food, a short walk from the Old Town. http://kohviksesoon.ee/, €2,80-8,00

Sinilind – 50 Müürivahe str, often turns into a party place during nighttime https://www.facebook.com/KohvikSinilind €2,00-11,00

Mid-range

Bonaparte Bistro - 5. Narva mnt. http://www.bonaparte.ee/bistro/ French inspired light food, cocktails and smoothies, €4,9-10,7

Cafe Klaus - 8 Kalasadama st., http://www.klauskohvik.ee/, €3,00-16,00

Cafe NOP - 1 Köleri st. Organic, close to Tallinn University https://www.facebook.com/pages/NOP/141306400845, €2,4-9,0

Elutuba - 6 Vabriku st, changing menu in former manufacture hall; https://www.facebook.com/Elutuba, €4,50-15

Gourmet Coffee - 13 Koidula st, in the beginning of Kadrioru park, very good quality coffee and nice meals/cakes http://gourmetcoffee.ee/, €2,90-16,50

Hetk - 8 Rotermanni st./ 9 Roseni st., nice food and hip flair, https://www.facebook.com/hetkes €1,50-17,90 + all night menu

Kolm Sibulat - 2 Telliskivi st, “fusion-confusion” style, very yummy food; http://kolmsibulat.eu/ €4-19 (closed in July)

Platz - 7 Roseni st., child friendly, continental menu http://www.platz.ee/en , €5-19

Till&Kummel - 7 Nunne st., Very nice food and inner garden, a getaway from Old Town in Old Town. http://www.till-kummel.ee/en €3,0-13,00

Vegan Restoran V - 12 Rataskaevu st., vegan food in Old Town https://www.facebook.com/veganrestoran €4,90-7,80

Villa Thai - 6 Vilmsi st, http://www.villathai.ee/, Thai and Indian cuisine, close to Tallinn University, €2,10-19,30

Von Krahli Aed - 8 Rataskaevu st., http://www.vonkrahl.ee/aed/ excellent food for medium budget; book a table if you’re more than two, €3-14,50

For those on more liberal conference budgets

Leib - 31 Uus st., gourmet food, upper price category; book a table http://www.leibresto.ee/ €5,5-21,00

Lusikas - 7 Aia st., food “inspired by Estonian traditions, mixed vigorously with world flavours and left to settle in the crisp northern climates”. http://www.restoranlusikas.ee/ €12-16

Mekk - 17/19 Suur-Karja st., “modern Estonian cuisine” http://www.mekk.ee/index.php?id=Restoran_ing, €12-25

Moon - 3 Võrgu st. Worth finding between the Old Town and the sea. Recommend booking. http://www.kohvikmoon.ee/ €2-19

Pegasus - 1 Harju st. https://www.facebook.com/RestoranPegasus

Salt - Vase 14, good food in “cosy bistro atmosphere”; book a table, http://www.saltrestoran.ee/ , €8-18,50 (closed in July)

Sfäär - 6E Mere pst, “Nordic” cuisine, http://www.sfaar.ee/resto/en/ € 5-25

Drinks and food/snacks

Bar Tops - 15 Soo st. funky neighbourhood bar with some food. https://www.facebook.com/pages/TOPS/189142517800150

Drink Bar & Grill - 8 Väike-Karja, wide selection of beers and nice food. https://www.facebook.com/Drinkbaarandgrill

Kelm - 1 Vaimu st., EHI Student run bar/club in the heart of the old town https://www.facebook.com/pages/Kultuuriklubi-Kelm/1434886726756294

Kuku klubi art club - 8 Vabaduse väljak venue with some historical significance on the freedom square http://www.kukuklubi.ee/

Levikas - 12 Olevimägi st. late night club for dancing insomniacs https://www.facebook.com/levistvaljas

Pokaal winebar - 60a Telliskivi st. bar for wine. https://www.facebook.com/PokaalVeinibaar

Pudel Baar - 60a Telliskivi st., - http://www.pudel.ee/ Upon presentation of their conference badge, delegates can get a 10% off their purchases during the conference dates (and until the 4th). specialises in whisky and boutique beers with some bar snacks.

Valli baar - 16 Müürivahe st., one shot of their signature drink Millimallikas is part of Tallinn’s nightlife.

Events and meetings

Throughout the conference

Laboratories

The Laboratory stream is the first attempt in the history of EASA's biennial gatherings to provide sites for producing and presenting ethnographic work beyond text-based conventions. The Labs will run in parallel with panels, all through the nine panel sessions, the first ones starting at 14:00 on Thursday 31st July. The Laboratory descriptions can be found in a later section of the book, along with a description of their aims and function in the context of an anthropology conference.

Films

The Film programme *Cinescapes - collaboration, intimacy & revolution* will open at 14:00 on Thursday 31st July and run throughout the whole conference. The films will be screened in the SuperNova Cinema in the Nova building, except for Jay Ruby's retrospective which will run in A-543 on 3rd August, starting at 11:00. Details of the Film programme and Jay Ruby's retrospective can be seen towards the end of this book in its own section.

Ethnographic film and media programme of the EASA Anthropology of the Middle East and Central Eurasia network

The AMCE film and media programme will run over the first three days of the conference in room A-543. Details are provided in a separately titled section.

Thursday 31st July

Opening of the conference and keynote lecture by Elizabeth Povinelli, Estonia Concert Hall, 18:00-19:30

The welcome ceremony will take place at the Estonia Concert Hall (Estonia Kontserdisaal) which is situated in the very centre of Tallinn, at Estonia puiestee 4. The ceremony will start with welcome speeches from EASA and Tallinn University and then continue with the keynote lecture by Elizabeth Povinelli, the Franz Boas Professor of Anthropology at Columbia University:

Downloading the Dreaming? All of it extinguished but none of it dead?
The Australian Karrabing Indigenous Corporation was founded in 2009 in the wake of most dramatic change in federal policy toward Indigenous people since the 1970s. On the wake of a sex panic pertaining to the abuse of children on Indigenous communities, the Australian federal government declared an emergency intervention in Indigenous governance that, in effect, ended the era of so-called self-determination and inaugurated a neoliberal approach to land management focused on land development and mining. The Karrabing Indigenous Corporation was founded to explore how contemporary green digital technologies might be mobilized to create a revenue stream while maintaining their understanding of a living responsive landscape. This talk explores contemporary theories of immaterial capital (Negri) and critical climate change through their endeavor, unpacking in the process the shift underway in late liberal from a biopolitical to a geontopolitical form of power.

Welcome drinks reception, Estonia Concert Hall, 19:30 - 22:00

After the keynote lecture, EASA and the Department of Social and Cultural Anthropology of EHI, TLU invite you to stay on for a drinks reception, to enjoy wine and delicious snacks while listening to a musical programme provided by the Tallinn University Chamber Choir and the jazz band *Trio Comodo*.

The Chamber Choir of Tallinn University was founded in 1997. Initially the choir of the Department of Culture, it became one of the University's representative groups in 2002. The choir singers are students and University alumni from over ten different academic departments and the singing repertoire varies from Renaissance music to contemporary masterpieces.

Trio Comodo is an Estonian ensemble formed by three brothers who all play various instruments: when performing classical pieces, they use mainly the flute, the violin and the cello. For pop and jazz, they add the tones of the guitar and keyboards.

Friday 1st August

Wenner-Gren Grants workshop, M-134, 13:00-14:00

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 programmes 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 give advice and tips on writing a successful grant proposal.

Network convenors' meeting, M-328, 13:00-14:00 (invite only)

In 1996 EASA began to establish permanent networks of scholars from all over Europe to cooperate on fields of special interest. These networks are constantly growing and provide excellent opportunities for collaboration and exchange in areas of special interest. The network convenors' meeting offers a chance for those who convene the different EASA networks to get together, face-to-face, along with the EASA President and Networks liaison officer to discuss the possibilities and issues related to the growing number of active networks.

Plenary A, A-002 (video relay in rooms A-222, M-218, M-225), 14:00-15:30

EASA beyond crises: continuities and innovations in European anthropology
Organised by Noel Salazar (President of EASA, University of Leuwen)
Participants: Sydel Silverman (CUNY Graduate School), Adam Kuper (London School of Economics), Antónia Pedroso de Lima (CRIA / ISCTE-IUL), Agnieszka Koscianska (University of Warsaw), Samuli Schielke (Zentrum Moderner Orient)
Plenary A takes EASA's 25th anniversary as an opportunity to locate the association in some key events of the past century, and to discuss the future of EASA in particular and European anthropology in general in the next 25 years. See the plenary abstracts section for more detail.

Pluto Press reception, Publisher space, Astra foyer, 17:30-18:00

Come and join the editors and authors of Pluto Press's Anthropology, Culture and Society book series! We are celebrating the publication of four new books: The Making of an African Working Class by Pnina Werbner, Flip-Flop: A Journey Through Globalisation's Backroads by Caroline Knowles, Dream Zones: Anticipating Capitalism and Development in India by Jamie Cross and The Anthropology of Security, edited by Mark Maguire, Catarina Frois and Nils Zurawski. Wine and nibbles!

Network meetings, 18:00-19:30

The networks listed below will hold meetings, and all delegates are welcome to attend - both those already involved and those interested in participating in future activities. The locations are stated in brackets.

Africanist (A-007)
Anthropology of the Middle East and Central Eurasia (Russia, the Caucasus, Central Asia, China) (AMCE) (S-233)
Anthropology of International Governance (M-328)
Anthropology and Mobility Network (ANTHROMOB) (T-305)
Anthropology of Economy Network (M-224)
Anthropology of Law and Rights (M-133)
Europeanist Network (A-018)
Media Anthropology (S-243)
Medical Anthropology Network (T-304)
Anthropology of Gender and Sexuality (NAGS) (T-409)
Peace and Conflict studies in Anthropology (PACSA) (M-342)
Teaching Anthropology (M-340)

Official conference pub, Kochi Aidad, Lootsi 10, 19:00-21:00

The official conference pub is Kochi Aidad which is located 5 minutes walk away from Tallinn University (see the map). The pub is booked for EASA delegates only from 19:00-21:00 and is offering a 5% discount on all meals and 'three for the price of two' on locally brewed beer.

Salsa night at Cubanita Live Café, Narva mnt 5, 20:00 onwards

Cubanita Live Café, located a short walk towards the centre from the Tallinn University advertises itself as the "most Estonian of all Latin American restaurant-clubs in the world, and the most Latin-American of Estonian restaurant-clubs". We have reserved the club for EASA delegates keen on dancing to Latin American rhythms. As the venue can accommodate 150 to 200 people, entry will be on a first-come, first-served basis.

Saturday 2nd August

Getting published: meeting the editors of SA/AS and the EASA book series, A-121, 13:00-14:00

Mark Maguire, editor of SA/AS and Eeva Berglund, editor of the EASA Book series since 2013, will give short talks regarding how to get published. There will be an opportunity for you to ask questions.

Sociologus - Journal for Social Anthropology Reception, Publisher space in Terra (University Assembly Hall – T-324), 13:00-14:00

Please join the new editorial team of *Sociologus - Journal for Social Anthropology* for snacks and drinks to celebrate the re-launch of our journal. *Sociologus* is an internationally known, peer-reviewed journal for social anthropology and was founded in 1925. It is dedicated to empirical research on cultural diversity, social processes, transformations and contrasting forms of social relations. It has no fixed topical or regional focus, but concerns itself with the comparative interpretation and explanation of human behaviour. *Sociologus* publishes original articles, as well as reviews on books, exhibitions and ethnographic films. It also features a column dedicated to debating matters of controversy and discussing issues of general and theoretical concern. Special issues are regularly published. We would also like to take this opportunity to thank all authors and reviewers for their collaboration.

Members' forum, A-002, 14:00-15:30

All members are encouraged to attend this forum, to discuss the items on the agenda (see the EASA website for further detail). The Executive Committee will present their reports and be available for questions from members.

Brill reception, Publisher space, Astra foyer, 15:30-16:00

Brill invites EASA members and conference delegates to gather around their book stand and partake of a glass of wine to celebrate Brill's recent publications in anthropology: States at Work. Dynamics of African Bureaucracies (edited by Thomas Bierschenk and Jean-Pierre Olivier de Sardan) and Travelling Models in African Conflict Management. Translating Technologies of Social Ordering (edited by Andrea Behrends, Sung-Joon Park and Richard Rottenburg).

Plenary B, A-002 (video relay in rooms A-222, M-218, M-225), 16:00-17:30

Intimacy, immanence and narratives
Organised by: Carlo Cubero (EHI, Tallinn University) and Patrick Laviolette (EHI, Tallinn University)
Discussant: Andrew Irving (University of Manchester)
Participants: Paul Stoller (West Chester University), Ernst Karel (Harvard University), Stephanie Spray (Harvard University)
Plenary B explores the connections suggested by three anthropological spheres: intimate ethnographic relationships, the medium in which they are presented and the knowledge they produce. See the plenary abstracts section for more detail.

Berghahn reception, Publisher space in Terra (University Assembly Hall – T-324), 17:30-18:00

Come, meet the editors and celebrate with a glass of wine the publication of two new collections in anthropology by Berghahn: *Tourism Imaginaries*, edited by Noel Salazar and Nelson Graburn and *Anthropology Now and Next: Essays in Honor of Ulf Hannerz*, edited by Thomas Hylland Eriksen, Christina Garsten and Shalini Randeria.

Network meetings, 18:00-19:30

The networks listed below will hold meetings, and all delegates are welcome to attend - both those already involved and those interested in participating in future activities. The locations are stated in brackets.

Anthropology of Religion (Room A-018)
Applied Anthropology Network (Room S-243)
Disaster and Crisis Anthropology Network (Room T-304)
European Network for Queer Anthropology (ENQA) (Room T-409)
Anthropology of Security (Room M-342)
Mediterraneanist Network (MedNet) (Room A-007)
Visual Anthropology (VANEASA) (Room M-340)

Official conference pub, Kochi Aidad, Lootsi 10, 19:00-21:00

The official conference pub is Kochi Aidad, which is a five-minutes' walk from Tallinn University (see the map). The pub is booked for EASA delegates only from 19:00-21:00 and is offering a 5% discount on all meals and 'three for the price of two' on locally brewed beer.

Sport and public diplomacy: world in e-motion (hosted by the British Embassy in Tallinn), British Ambassador's Residence, Kose tee 57, 19:35-22:15

The Department of Social and Cultural Anthropology of TLU EHI, with the British Embassy in Tallinn, are organising a 'sports and public diplomacy evening' to celebrate collaboration, revolution and intimacy in a different fashion from the goings-on in the conference venue. The event will offer five-a-side football, table tennis, chess and a mini-cycle tour. (N.B. the listed activities are subject to change, so please check the events page of the website for updated details.) For more information and to book a place (booking is necessary), contact Fran Martinez on fran(at)tlu.ee.

Sunday 3rd August

Lunch for representatives of other anthropological associations, A-046, 12:40-13:40, (by invitation only)

The EASA President will meet with presidents/representatives of other anthropological associations, over lunch.

Plenary C, A-002 (video relay in rooms A-222, M-218, M-225), 14:00-15:30

Young Scholars' Forum
Organised by: Alberto Corsín Jiménez (Spanish National Research Council (CSIC), Klavs Sedlenieks (Riga Stradins University)
Participants: Natalia Picaroni Sobrado (University of Vienna), Rodrigo Ferrari Nunes (University of Aberdeen), Camilla Morelli (University of Manchester), Anastasiya Zhvaleuskaya (Belarusian State University), Franz Krause (Tallinn University), Ramona Marinache (University of Bucharest), Mari Korpela (University of Tampere), Georgeta Stoica (University of Perugia)
Plenary C aka YSF looks into the future of anthropology through a debate about experiments with the form and content of anthropological presentation. YSF starts with eight very short presentations, followed by a discussion on the current state of anthropology and novel digital and visual forms of communication. See the plenary abstracts section for more detail.

The American Ethnologist crosses the Atlantic, A-002, 15:30-15:50, (starts immediately after the end of Plenary C, in the same room)

American Ethnologist, published by the American Ethnological Society of the American Anthropological Association, will be edited outside of the United States for the first time in its four-decade history. Incoming editor Niko Besnier (University of Amsterdam) intends to takes this opportunity to increase the international nature and reach of this eminent journal, including the acceptance of manuscripts in languages other than English. This presentation outlines some of these plans.

Conference banquet, Seaplane Harbour, Lennusadam, Vesilennuki 10, 19:30-22:00

The Conference banquet will be held at the Maritime Museum in Seaplane Harbour (Lennusadam), a truly extraordinary, spacious and wonderful venue that combines ancient heritage with technologies of the future and connects the sea with the sky by displaying maritime history in renovated seaplane hangers. In addition to many other prizes, Lennusadam has been awarded the Europa Nostra 2013 Grand Prix for cultural heritage. The EASA2014 banquet will take place in the museum, right in the middle of the exhibits. The banquet meal will comprise 3 courses (starters, main dishes and dessert), served as a buffet, accompanied by wine. The food is of modern Estonian/Nordic cuisine, and all special dietary requirements are considered in the variety offered.

There will be musical entertainment provided at the banquet: the Seto folk choir "Sõsarõ" and the folk dance group "Soveldaja" will perform and invite delegates to join in!

The Setos (Seto: setokõsõq, setoq, Estonian: setud) are an autochthonous ethnic and linguistic minority in south-eastern Estonia and north-western Russia. Setos are mostly Seto-speaking Orthodox Christians; along with Orthodox Christianity, vernacular traditional folk religion is widely practiced and supported by Setos. There are approximately 15,000 Setos around the world. The bulk of Setos, however, are found in the Setomaa region, which is divided between south-eastern Estonia and north-western Russia. The singers of the folk group Sõsarõ are ethnic Setos living in Tallinn. The aim of the singing-choir is to keep the authentic *leelo*, the instrumentality and ethnic roots of Seto. Currently the choir consists of 12 singers and three of them also play musical instruments. Since 1973 the choir has performed in Germany, Finland, Sweden, Russia and the Ukraine.

The Tallinn University folk dance group Soveldaja was founded in the middle of the 1980s, and their first instructor was the late legendary Estonian dancer and choreographer Mait Agu. Currently Helen Reimand leads the group and has also arranged some of their dances. Estonian folk dances have elements of commonality with the folk dances of other North European nations and they are not exactly quick or acrobatic, so everyone is encouraged to try their leg at a bit of line- or circle-dancing…

Please note that the banquet is an optional extra costing €45, which you can book when completing/ amending your online conference registration or buy from the NomadIT office during the conference.

There will be shuttle transfer organised to the banquet at Lennusadam from Tallinn University and back; the buses will pick up banquet guests at 19:15 from the parking lot in front of the Mare building; and will start back for the university at 22:00.

Conference farewell party, Astra foyer, 21:30 onwards

The farewell party of EASA2014 will be held in the Astra building of the University. Estonian folk-fusion band Paabel will be performing; later, anthropologists of the Tallinn social and cultural anthropology department will show their well-honed DJ-ing skills.

Paabel consists of six diverse musicians who combine Estonian traditional music and their own creativity into the context of contemporary music. The band which was formed in the spring of 2007 has managed to create a unique world in their arrangements where time-honoured traditions, contemporary sounds and improvisational freedom meet. Similarly to a collage where the whole is created from fragments, the different musical languages of the members of Paabel form a unique harmony in their music. Paabel's music consists of old instrumental tunes, runic songs and original compositions, which are all get intertwined onstage.

The entrance to the farewell party is free for ALL delegates.

Excursions in Tallinn and Estonia

Daily short excursions

All the excursions listed need to be booked directly in advance, via their respective webpages.

Kayak tour in Tallinn

Every day, 31st July-4th August, 18:00

Kayak tours in Tallinn take place every day at 18:00 starting next to Linnahall. EASA delegate price of €33 per person, with a capacity of 16 persons. Check the excursions page of the website for details. More information: www.360.ee/en

Best of Tallinn walking tour

Friday 1st August, 14:00 and Monday 4th August 14:00

Easy walking tour in not-so-touristic Tallinn starts at Traveller Info kiosk, on the corner of Harju and Niguliste street, Tallinn Old Town. The tour lasts about 3-4 hours, with about 10 km of walking. Price for EASA delegates is €15 (includes entry to the prison museum), with a capacity of 30 persons. Check the EASA2014 website travel & excursions page for details. More information: www.traveller.ee.

Day tours on August 4th

Lahemaa National Park, 10:00

Culture and nature tour around Lahemaa National Park, the oldest and biggest national park in Estonia, starts at Tallinn University Mare building at 10:00. We've put together a tour specifically for the EASA delegates, aimed at capturing some of the diversity of the park.

The tour lasts about 9 hours, with short walks from bus to sights. In case of bad weather or special interests the length and the trip may be changed. Price for EASA delegates is €40 (including lunch and entry to the Ka smu museum), with a capacity of 40 persons. Check the EASA2014 website travel & excursions page for details. More information: www.traveller.ee

Paldiski and the hidden wonders, 10:00

Culture and nature tour around Harjumaa county and in Paldiski starting from Tallinn University Mare building, taking you to see the limestone cliffs on the Northern coast, the Keila waterfall, and the once grand Soviet army town of Paldiski.

The tour lasts about 8 hours, with short walks from bus to sights. In case of bad weather or special interests the length and the trip may be changed. Price for EASA delegates is €40 (including lunch), with a capacity of 40 persons. Check the EASA2014 website travel & excursions page for details. More information: www.traveller.ee

Nature walk and Bog-shoeing in Kakerdaja bog, 10:00

Nature tour in one of the most beautiful bogs in Estonia starting from Tallinn University Mare building. A bog is like a giant sponge made of peat, harbouring bog pools, hollows and raised bog beds which are still in the process of formation. They began to develop at the end of the Ice Age as plants began to invade waterways. Currently they cover 22% of the Estonian landscape, but they are rapidly disappearing elsewhere in the world. Today, a hike through these intriguing ecosystems offers a great way to spend some leisure time while experiencing a unique natural landscape.

The tour lasts about 6 hours. Price for EASA delegates is €55 (including lunch), with a capacity of 16 persons. Check the EASA2014 website travel & excursions page for details.
More information: www.360.ee/en/bogshoeing

For more excursions and events in Tallinn and Estonia, please browse these websites:
http://www.visitestonia.com/en/
http://www.tourism.tallinn.ee/eng
http://www.traveller.ee

Daily timetable

Thursday 31st July

12:00-14:00: Registration

14:00-15:30: Panel and Laboratory session 1:

IP01 **Forced collaborations: collective responsibility and unequal sacrifice in a Europe in crisis**
Convenors: Jaime Palomera (Universitat de Barcelona); Manos Spyridakis (University of the Peloponnese); Theodora Vetta (Universitat de Barcelona)
A-121: **first of two sessions**

IP06 **Collaboration, (in)determinacy and the work of translation in development encounters**
Convenors: Sophie Haines (University of Oxford); Piergiorgio Di Giminiani (Pontificial University of Chile)
S-236: **first of two sessions**

P003 **In search of concealed truth: revealing, unraveling and debunking**
Convenors: Alexander Panchenko (Institute of Russian Literature, Russian Academy of Sciences); Anastasiya Astapova (University of Tartu)
S-116: **first of three sessions**

P010 **Applied anthropology as a source of innovation (EASA Applied Anthropology Network)**
Convenors: Dan Podjed (Scientific Research Centre of the Slovenian Academy of Sciences and Arts); Rachael Gooberman-Hill (University of Bristol)
S-420: **first of two sessions**

P019 **Writing across borders: textual mediation and collaboration in an interconnected world**
Convenors: Helena Wulff (Stockholm University); Pál Nyiri (Vrije Universiteit)
S-232: **first of two sessions**

P025 **Governing by numbers: audit culture, rankings and the New World (Re)order**
Convenors: Cris Shore (University of Auckland); Susan Wright (Århus University)
A-242: **first of two sessions**

P027 **Immateriality, mobility and the network (ANTHROMOB)**
Convenors: Jessika Nilsson (University of Leuven); John McManus (University of Oxford)
T-304: **first of two sessions**

P029 **The post human: what is it good for? Anthropological perspectives**
Convenors: Markus Balkenhol (Meertens Instituut/Utrecht University); Nina Grube (Freie Universität Berlin)
A-303: **first of two sessions**

P047 **Anthropology of art: today and tomorrow**
Convenors: Thomas Fillitz (University of Vienna); Ursula Helg (Zurich University of the Arts)
M-218: **first of two sessions**

P052 **On the margins of history: keeping a step aside of crisis**
Convenors: Aymon Kreil (Universität Zürich); Samuli Schielke (Zentrum Moderner Orient (ZMO))
T-416: **first of two sessions**

P056 **Obsession with change**
Convenors: Francisco Martínez (Tallinn University); Alessandro Testa (University of Pardubice)
T-314: **first of two sessions**

P066 **Bodies out of bounds: anthropological approaches to obesity practices**
Convenors: Bodil Just Christensen (SCIENCE Faculty, University of Copenhagen); Else Vogel (University of Amsterdam)
S-422: **first of two sessions**

P069 **Moving people: anthropologists adopting, interrogating and refuting governmental categorisations (ANTHROMOB)**
Convenor: Siobhan McGuirk (American University)
S-238: **first of two sessions**

P088 **The technologies and techniques of guiding: tour guides as cultural mediators**
Convenors: Jackie Feldman (Ben Gurion University of the Negev); Jonathan Skinner (University of Roehampton)
T-307: **first of two sessions**

P111 **Collaboration in visual work: with whom, how, what for? (VANEASA)**
Convenors: Beate Engelbrecht (Max Planck Institute for the Study of Religious and Ethnic Diversity); Felicia Hughes-Freeland (SOAS)
M-225: **first of two sessions**

P113 **Local entrepreneurial responses to global forces: new and alternative enterprise re-configurations in times of crisis and economic hardship (EASA Network for Economic Anthropology)**
Convenors: Allen Batteau (Wayne State University); Hugo Valenzuela Garcia (Universidad Autónoma de Barcelona); Carmen Bueno (Universidad Iberoamericana)
S-243: **first of two sessions**

P114 **Future temporalities in anthropological practice**
Convenors: Sarah Pink (RMIT University); Carlo Cubero (Estonian Institute of Humanities, Tallinn University); Simone Abram (Durham University)
A-018: **single session**

L115 **Black and white stills: catching and placing light**
Convenors: Christine Moderbacher (University of Aberdeen); Annika Lems (Swinburne University of Technology, Melbourne)
S-235: **single session**

15:30-16:00: Tea and coffee break

16:00-17:30: Panel and Laboratory session 2:

IP01 **Forced collaborations: collective responsibility and unequal sacrifice in a Europe in crisis**
Convenors: Jaime Palomera (Universitat de Barcelona); Manos Spyridakis (University of the Peloponnese); Theodora Vetta (Universitat de Barcelona)
A-121: **second of two sessions**

IP06 **Collaboration, (in)determinacy and the work of translation in development encounters**
Convenors: Sophie Haines (University of Oxford); Piergiorgio Di Giminiani (Pontificial University of Chile)
S-236: **second of two sessions**

P003 **In search of concealed truth: revealing, unraveling and debunking**
Convenors: Alexander Panchenko (Institute of Russian Literature, Russian Academy of Sciences); Anastasiya Astapova (University of Tartu)
S-116: **second of three sessions**

P010 Applied anthropology as a source of innovation (EASA Applied Anthropology Network)
Convenors: Dan Podjed (Scientific Research Centre of the Slovenian Academy of Sciences and Arts); Rachael Gooberman-Hill (University of Bristol)
S-420: **second of two sessions**

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Convenors: Helena Wulff (Stockholm University); Pál Nyiri (Vrije Universiteit)
S-232: **second of two sessions**

P025 Governing by numbers: audit culture, rankings and the New World (Re)order
Convenors: Cris Shore (University of Auckland); Susan Wright (Århus University)
A-242: **second of two sessions**

P027 Immateriality, mobility and the network (ANTHROMOB)
Convenors: Jessika Nilsson (University of Leuven); John McManus (University of Oxford)
T-304: **second of two sessions**

P029 The post human: what is it good for? Anthropological perspectives
Convenors: Markus Balkenhol (Meertens Instituut/Utrecht University); Nina Grube (Freie Universität Berlin)
A-303: **second of two sessions**

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M-225: **second of two sessions**

P113 **Local entrepreneurial responses to global forces: new and alternative enterprise re-configurations in times of crisis and economic hardship (EASA Network for Economic Anthropology)**
Convenors: Allen Batteau (Wayne State University); Hugo Valenzuela Garcia (Universidad Autónoma de Barcelona); Carmen Bueno (Universidad Iberoamericana)
S-243: **second of two sessions**

L102 **An installation matter that matters: stories embedded in things and places**
Convenors: Vitalija Stepušaitytė (Heriot-Watt University); Vaiva Aglinskas (CUNY Graduate Center); Simona Gervickaite (Vilnius University); Aislinn White (University of Ulster)
S-235: **single session**

L108 **Knowledge of space**
Convenor: Matiss Steinerts (Riga Stradins University)
A-046: **single session**

17:30-18:00: Break (no refreshments)

18:00-19:30: Welcome and keynote, Estonia Concert Hall

'Downloading the Dreaming? All of it extinguished but none of it dead?'
Elizabeth Povinelli (Columbia University)

18:00-: Kayak tour in Tallinn (see excursions section - pre-booking required)

19:30-22:00: Welcome drinks reception, Estonia Concert Hall

Friday 1st August

09:00-10:30: Panel and Laboratory session 3:

IP03 **The threadbare margins of revolutions: painful participation and failed mutualities**
Convenors: Aet Annist (Estonian Institute of Humanities, Tallinn University); Daivi Rodima-Taylor (Boston University)
A-242: **first of three sessions**

IP04 **Collaboratively assembling persons**
Convenors: Ina Dietzsch (University of Basel); Gareth Hamilton (University of Latvia)
M-649: **first of three sessions**

IP05 **Ethnography as collaboration/experiment**
Convenors: Adolfo Estalella (University of Manchester); Tomás Sánchez-Criado (Universitat Autònoma de Barcelona)
A-121: **first of three sessions**

IP07 **Radical collaborations: a relational approach to social transformation**
Convenors: Marjorie Murray (Pontificia Universidad Católica de Chile); Stine Krøijer (Copenhagen University); Helene Risør (Universidad Católica de Chile/Copenhagen University)
S-236: **first of two sessions**

P001 **Bodies of evidence, experts, and intimacy in the anthropology of security (EASA Anthropology of Security Network)**
Convenors: Nils Zurawski (University of Hamburg); Catarina Frois (Centre for Research in Anthropology); Mark Maguire (National University of Ireland Maynooth)
A-222: **first of three sessions**

P003 In search of concealed truth: revealing, unraveling and debunking
Convenors: Alexander Panchenko (Institute of Russian Literature, Russian Academy of Sciences); Anastasiya Astapova (University of Tartu)
S-116: **third of three sessions**

P006 Intimacy of social memory and the construction of self-identity linked to the Holocaust and forced migrations in the current interconnected world
Convenors: Carole Lemee (Université Bordeaux & UMR Adess); Vytis Ciubrinskas (Vytautas Magnus University)
T-307: **first of three sessions**

P007 'Grounding': when multiple ontologies meet material facts
Convenors: Coll Hutchison (London School of Hygiene and Tropical Medicine); Laur Kiik (Tallinn University)
M-648: **first of two sessions**

P009 The intimacy of corruption as a conundrum of governance: secrecy vs inflated rhetoric
Convenors: Davide Torsello (University of Bergamo); Italo Pardo (University of Kent)
M-340: **first of three sessions**

P011 Innovation and continuity in times of uncertainty: bridging perspectives on economic life
Convenors: Niko Besnier (Universiteit van Amsterdam); Susana Narotzky (Universitat de Barcelona)
M-134: **first of three sessions**

P018 What to do with 'old' anthropology? Zeitgeist, knowledge and time
Convenors: Edward Simpson (SOAS); Peter Berger (University of Groningen)
S-238: **first of three sessions**

P024 Soldier, security, society: ethnographies of civil-military entanglements
Convenors: Birgitte Refslund Sørensen (University of Copenhagen); Sabine Mannitz (Peace Research Institute, Frankfurt); Mads Daugbjerg (Aarhus University)
A-018: **first of three sessions**

P026 Governing urban commons
Convenors: Goran Janev (Sts Cyril and Methodius University Skopje); Fabio Mattioli (CUNY Graduate Center)
A-402: **first of three sessions**

P030 Innovation and continuity in the anthropology of gender and sexuality (Network for the Anthropology of Gender and Sexuality)
Convenors: Anna Fedele (CRIA - Lisbon University Institute); Kim Knibbe (Rijks Universiteit Groningen)
T-314: **first of three sessions**

P035 Collaborative intimacies in music and dance: anthropologies in/of sound and movement
Convenors: Evangelos Chrysagis (University of Edinburgh); Panagiotis Karampampas (University of St Andrews)
A-303: **first of three sessions**

P036 Participatory visual and digital research in anthropology: engagement and innovation
Convenors: Ana Isabel Afonso (FCSH - Universidade Nova de Lisboa); Francesca Bayre (Universitat de Barcelona); Krista Harper (University of Massachusetts Amherst)
S-420: **first of three sessions**

P040 Technologies of relatedness: different practices of intimacy in Asia
Convenors: Carolyn Heitmeyer (University of Sussex); Roberta Zavoretti (Max Planck Institute for Social Anthropology)
A-007: **single session**

P044 Key figures of mobility (ANTHROMOB)
Convenors: Noel B. Salazar (University of Leuven); James Coates (University of Sheffield)
S-333: **first of two sessions**

P049 Small places, large issues: thinking through anthropological conundrums
Convenors: Vered Amit (Concordia University); Christina Garsten (Stockholm University); Thomas Hylland Eriksen (University of Oslo)
M-218: **first of three sessions**

P054 Kinning the state - state kinning: reconnecting the anthropology of kinship and political anthropology
Convenors: Tatjana Thelen (University of Vienna); Erdmute Alber (University of Bayreuth)
S-116: **first of three sessions**

P059 Topics in the social history of anthropology, in Europe and elsewhere (Europeanist Network)
Convenors: David Shankland (Royal Anthropological Institute); Andrés Barrera-González (Universidad Complutense de Madrid)
S-233: **first of three sessions**

P061 Religious trends toward intimacy and revolution
Convenors: Thomas Reuter (University of Melbourne); Annette Hornbacher (University of Heidelberg)
S-422: **first of three sessions**

P063 Anthropological utopias: debating personal, political and idealist expectations in the intersection of theory and ethnographic practice
Convenors: Maïté Maskens (Université Libre de Bruxelles); Ruy Blanes (University of Bergen); Ramon Sarró (University of Oxford)
T-416: **first of three sessions**

P085 Under suspicious eyes: surveillance states, security zones and ethnographic fieldwork
Convenors: Martin Sökefeld (Munich University); Sabine Strasser (University of Bern)
T-304: **first of two sessions**

P086 Cultural strategies and social conditions of neo-nationalisms in Europe
Convenors: Margit Feischmidt (Hungarian Academy of Sciences); Peter Hervik (Aalborg University, Denmark)
T-409: **first of two sessions**

P099 Changing intimate exchanges and emerging forms of resistance to intensified self-commodification
Convenors: Adi Moreno (University of Manchester); Claudia Liebelt (University of Bayreuth)
S-243: **first of two sessions**

P106 Rethinking assisted conception: dynamics of law, morality and religion
Convenors: Sibylle Lustenberger (University of Bern); Shirin Garmaroudi Naef (University of Zurich)
S-232: **first of two sessions**

P112 Cultural entrepreneurs in Africa: endeavors, constraints and pathways of success (EASA Africanist Network)
Convenors: Tilo Grätz (FU Berlin); Dmitri Bondarenko (Institute for African Studies)
M-342: **single session**

L101 Anthropology at the edge of the future: forward play
Convenors: Sarah Pink (RMIT University); Andrew Irving (Manchester University); Juan Francisco Salazar (University of Western Sydney); Johannes Sjöberg (The University of Manchester)
M-225: **first of three sessions**

L104 Not being there - the collaboration of senses
Convenors: Maria Cifre Sabater; Joonas Plaan (Tallinn University)
A-046: **single session**

10:30-11:00: Tea and coffee break

11:00-12:30: Panel and Laboratory session 4:

IP03 The threadbare margins of revolutions: painful participation and failed mutualities
Convenors: Aet Annist (Estonian Institute of Humanities, Tallinn University); Daivi Rodima-Taylor (Boston University)
A-242: **second of three sessions**

IP04 Collaboratively assembling persons
Convenors: Ina Dietzsch (University of Basel); Gareth Hamilton (University of Latvia)
M-649: **second of three sessions**

IP05 Ethnography as collaboration/experiment
Convenors: Adolfo Estalella (University of Manchester); Tomás Sánchez-Criado (Universitat Autònoma de Barcelona)
A-121: **second of three sessions**

IP07 Radical collaborations: a relational approach to social transformation
Convenors: Marjorie Murray (Pontificia Universidad Católica de Chile); Stine Krøijer (Copenhagen University); Helene Risør (Universidad Católica de Chile/Copenhagen University)
S-236: **second of two sessions**

P001 Bodies of evidence, experts, and intimacy in the anthropology of security (EASA Anthropology of Security Network)
Convenors: Nils Zurawski (University of Hamburg); Catarina Frois (Centre for Research in Anthropology); Mark Maguire (National University of Ireland Maynooth)
A-222: **second of three sessions**

P006 Intimacy of social memory and the construction of self-identity linked to the Holocaust and forced migrations in the current interconnected world
Convenors: Carole Lemee (Université Bordeaux & UMR Adess); Vytis Ciubrinskas (Vytautas Magnus University)
T-307: **second of three sessions**

P007 'Grounding': when multiple ontologies meet material facts
Convenors: Coll Hutchison (London School of Hygiene and Tropical Medicine); Laur Kiik (Tallinn University)
M-648: **second of two sessions**

P009 The intimacy of corruption as a conundrum of governance: secrecy vs inflated rhetoric
Convenors: Davide Torsello (University of Bergamo); Italo Pardo (University of Kent)
M-340: **second of three sessions**

P011 Innovation and continuity in times of uncertainty: bridging perspectives on economic life
Convenors: Niko Besnier (Universiteit van Amsterdam); Susana Narotzky (Universitat de Barcelona)
M-134: **second of three sessions**

P017 Generating value and valuation as collaborative practice
Convenors: Johan Nilsson (Linköping University); Pauline Garvey (National University of Ireland); Lotta Björklund Larsen (Linköping University)
M-342: **first of two sessions**

P018 **What to do with 'old' anthropology? Zeitgeist, knowledge and time**
Convenors: Edward Simpson (SOAS); Peter Berger (University of Groningen)
S-238: **second of three sessions**

P024 **Soldier, security, society: ethnographies of civil-military entanglements**
Convenors: Birgitte Refslund Sørensen (University of Copenhagen); Sabine Mannitz (Peace Research Institute, Frankfurt); Mads Daugbjerg (Aarhus University)
A-018: **second of three sessions**

P026 **Governing urban commons**
Convenors: Goran Janev (Sts Cyril and Methodius University Skopje); Fabio Mattioli (CUNY Graduate Center)
A-402: **second of three sessions**

P030 **Innovation and continuity in the anthropology of gender and sexuality (Network for the Anthropology of Gender and Sexuality)**
Convenors: Anna Fedele (CRIA - Lisbon University Institute); Kim Knibbe (Rijks Universiteit Groningen)
T-314: **second of three sessions**

P035 **Collaborative intimacies in music and dance: anthropologies in/of sound and movement**
Convenors: Evangelos Chrysagis (University of Edinburgh); Panagiotis Karampampas (University of St Andrews)
A-303: **second of three sessions**

P036 **Participatory visual and digital research in anthropology: engagement and innovation**
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Convenors: Noel B. Salazar (University of Leuven); James Coates (University of Sheffield)
S-333: **second of two sessions**

P049 **Small places, large issues: thinking through anthropological conundrums**
Convenors: Vered Amit (Concordia University); Christina Garsten (Stockholm University); Thomas Hylland Eriksen (University of Oslo)
M-218: **second of three sessions**

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Convenors: Tatjana Thelen (University of Vienna); Erdmute Alber (University of Bayreuth)
S-116: **second of three sessions**

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Convenors: David Shankland (Royal Anthropological Institute); Andrés Barrera-González (Universidad Complutense de Madrid)
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P063 Anthropological utopias: debating personal, political and idealist expectations in the intersection of theory and ethnographic practice
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P085 Under suspicious eyes: surveillance states, security zones and ethnographic fieldwork
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Convenors: Adi Moreno (University of Manchester); Claudia Liebelt (University of Bayreuth)
S-243: **second of two sessions**

P106 Rethinking assisted conception: dynamics of law, morality and religion
Convenors: Sibylle Lustenberger (University of Bern); Shirin Garmaroudi Naef (University of Zurich)
S-232: **second of two sessions**

L101 Anthropology at the edge of the future: forward play
Convenors: Sarah Pink (RMIT University); Andrew Irving (Manchester University); Juan Francisco Salazar (University of Western Sydney); Johannes Sjöberg (The University of Manchester)
M-225: **second of three sessions**

L107 Experiments and experience in teaching ethnography: the 'line-up' for example…
Convenors: Iain Edgar (Durham University); Jakob Krause-Jensen (Aarhus University)
A-046: **single session**

12:30-14:00: Lunch

13:00-14:00: Wenner-Gren Foundation Grants workshop, M-134

13:00-14:00: Network convenors' meeting (invite only), M-328

14:00-15:30: Plenary A EASA beyond crises: continuities and innovations in European anthropology

Convenor: Noel B. Salazar (University of Leuven)
A-002 (video relay in rooms A-222, M-218, M-225)

14:00-: Best of Tallinn walking tour (see excursions section - pre-booking required)

15:30-16:00: Tea and coffee break

16:00-17:30: Panel and Laboratory session 5:

IP03 The threadbare margins of revolutions: painful participation and failed mutualities
Convenors: Aet Annist (Estonian Institute of Humanities, Tallinn University); Daivi Rodima-Taylor (Boston University)
A-242: **third of three sessions**

IP04 Collaboratively assembling persons
Convenors: Ina Dietzsch (University of Basel); Gareth Hamilton (University of Latvia)
M-649: **third of three sessions**

IP05 Ethnography as collaboration/experiment
Convenors: Adolfo Estalella (University of Manchester); Tomás Sánchez-Criado (Universitat Autònoma de Barcelona)
A-121: **third of three sessions**

P001 Bodies of evidence, experts, and intimacy in the anthropology of security (EASA Anthropology of Security Network)
Convenors: Nils Zurawski (University of Hamburg); Catarina Frois (Centre for Research in Anthropology); Mark Maguire (National University of Ireland Maynooth)
A-222: **third of three sessions**

P006 Intimacy of social memory and the construction of self-identity linked to the Holocaust and forced migrations in the current interconnected world
Convenors: Carole Lemee (Université Bordeaux & UMR Adess); Vytis Ciubrinskas (Vytautas Magnus University)
T-307: **third of three sessions**

P009 The intimacy of corruption as a conundrum of governance: secrecy vs inflated rhetoric
Convenors: Davide Torsello (University of Bergamo); Italo Pardo (University of Kent)
M-340: **third of three sessions**

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M-134: **third of three sessions**

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Convenors: Johan Nilsson (Linköping University); Pauline Garvey (National University of Ireland); Lotta Björklund Larsen (Linköping University)
M-342: **second of two sessions**

P018 What to do with 'old' anthropology? Zeitgeist, knowledge and time
Convenors: Edward Simpson (SOAS); Peter Berger (University of Groningen)
S-238: **third of three sessions**

P024 Soldier, security, society: ethnographies of civil-military entanglements
Convenors: Birgitte Refslund Sørensen (University of Copenhagen); Sabine Mannitz (Peace Research Institute, Frankfurt); Mads Daugbjerg (Aarhus University)
A-018: **third of three sessions**

P026 Governing urban commons
Convenors: Goran Janev (Sts Cyril and Methodius University Skopje); Fabio Mattioli (CUNY Graduate Center)
A-402: **third of three sessions**

P030 Innovation and continuity in the anthropology of gender and sexuality (Network for the Anthropology of Gender and Sexuality)
Convenors: Anna Fedele (CRIA - Lisbon University Institute); Kim Knibbe (Rijks Universiteit Groningen)
T-314: **third of three sessions**

P035 Collaborative intimacies in music and dance: anthropologies in/of sound and movement
Convenors: Evangelos Chrysagis (University of Edinburgh); Panagiotis Karampampas (University of St Andrews)
A-303: **third of three sessions**

P036 Participatory visual and digital research in anthropology: engagement and innovation
Convenors: Ana Isabel Afonso (FCSH - Universidade Nova de Lisboa); Francesca Bayre (Universitat de Barcelona); Krista Harper (University of Massachusetts Amherst)
S-420: **third of three sessions**

P049 Small places, large issues: thinking through anthropological conundrums
Convenors: Vered Amit (Concordia University); Christina Garsten (Stockholm University); Thomas Hylland Eriksen (University of Oslo)
M-218: **third of three sessions**

P054 Kinning the state - state kinning: reconnecting the anthropology of kinship and political anthropology
Convenors: Tatjana Thelen (University of Vienna); Erdmute Alber (University of Bayreuth)
S-116: **third of three sessions**

P055 Protest and politics of grievance in Europe
Convenors: Neringa Klumbyte (Miami University, USA); Lora Koycheva Franke (University College London)
S-333: **single session**

P059 Topics in the social history of anthropology, in Europe and elsewhere (Europeanist Network)
Convenors: David Shankland (Royal Anthropological Institute); Andrés Barrera-González (Universidad Complutense de Madrid)
S-233: **third of three sessions**

P061 Religious trends toward intimacy and revolution
Convenors: Thomas Reuter (University of Melbourne); Annette Hornbacher (University of Heidelberg)
S-422: **third of three sessions**

P063 Anthropological utopias: debating personal, political and idealist expectations in the intersection of theory and ethnographic practice
Convenors: Maïté Maskens (Université Libre de Bruxelles); Ruy Blanes (University of Bergen); Ramon Sarró (University of Oxford)
T-416: **third of three sessions**

P064 Collaboration in criminal justice: actors, processes and translation
Convenors: Jan Budniok (Johannes Gutenberg-Universität Mainz); Mirco Göpfert (Johannes Gutenberg University Mainz); Johanna Mugler (University of Berne)
S-232: **single session**

P105 Intimate collaborations and gendered spaces in African cities
Convenors: Nadine Sieveking (University of Leipzig); Katja Werthmann (University of Leipzig); Sandrine Gukelberger (University of Bielefeld)
M-648: **single session**

P110 From cracks to breakdown: disruption in cooperation
Convenors: Michal Assa-Inbar (Hebrew University of Jerusalem); Orit Hirsch (Haifa University, Israel); Hagar Hazaz-Berger (Hebrew University, Jerusalem)
S-243: **single session**

L101 Anthropology at the edge of the future: forward play
Convenors: Sarah Pink (RMIT University); Andrew Irving (Manchester University); Juan Francisco Salazar (University of Western Sydney); Johannes Sjöberg (The University of Manchester)
M-225: **third of three sessions**

L105 **Exploring modes of social practice in art and culture**
Convenors: Evelyn Grzinich (MoKS); John Grzinich
A-046: **single session**

L114 **Does the world draw? A collision of approaches**
Convenors: Amanda Ravetz (Manchester Metropolitan University); Anne Douglas (Robert Gordon University)
A-007: **single session**

17:30-18:00: Book launch: Pluto Press reception, Publisher space, Astra foyer

18:00-19:30: EASA Network meetings

18:00-: Kayak tour in Tallinn (see excursions section - pre-booking required)

19:00-: L113 And when the policeman comes, will he dance with us?

Convenor: Adomas Lapinskas (Sodertorn University)
Astra foyer

19:00-21:00: Conference pub, Kochi Aidad, Lootsi 10, booked for delegates

20:00-: Salsa night at Cubanita Live Café, Narva mnt 5

Saturday 2nd August

09:00-10:30: Panel and Laboratory session 6:

IP02 **Intimacies of infrastructure**
Convenors: Penny Harvey (University of Manchester); Atsuro Morita (Osaka University)
M-218: **first of two sessions**

P002 **Economies of growth or ecologies of survival? Fear and hope in an overheated world**
Convenors: Elisabeth Schober (University of Oslo); Chris Hann (Max Planck Institute for Social Anthropology)
A-222: **first of two sessions**

P005 **Networking, collaboration and intimacy in the Mediterranean (Mediterraneanist Network)**
Convenor: Jutta Lauth Bacas
A-007: **first of two sessions**

P016 **Feminist activist ethnography and social change**
Convenors: Iris Lopez (City College); Elisabeth L. Engebretsen (University of Amsterdam)
T-314: **first of two sessions**

P020 **Polar mobilities: resilience and transformations (ANTHROMOB)**
Convenors: Roger Norum (University of Leeds); David Picard (CRIA-FCSH/UNL)
M-225: **first of two sessions**

P021 **Crisis, intimacy, and the European subject**
Convenors: Kristín Loftsdóttir (University of Iceland); Dace Dzenovska (University of Oxford); Brigitte Hipfl (Klagenfurt University)
S-232: **first of two sessions**

P028 **Infrastructure and imagination: Anthropocene landscapes, urban deep-ecology, cybernetic dreams and future-archaeologies**
Convenors: Juan Rojas Meyer (UCL); Roger Sansi (Goldsmiths)
A-242: **first of two sessions**

P034 Rethinking research topics in the Anthropocene: anthropological collaborations in global environmental change
Convenors: Joonas Plaan (Tallinn University); Craig Ritchie (University Of Kent)
S-333: **first of two sessions**

P041 Farmland as investment in post-Soviet Eurasia: practices, coalitions, moralities
Convenors: Oane Visser (International Institute of Social Studies (ISS)); Jana Lindbloom (Slovak Academy of Sciences)
M-649: **single session**

P042 Relational patrons: anthropological perspectives on transnational and intimate art collaborations
Convenors: Alex Flynn (Durham University); Jonas Leonhard Tinius (University of Cambridge and Universität zu Köln)
M-328: **single session**

P043 Re-embedding the market economy: innovation, legacy, and techniques of intimate sociality after socialism
Convenors: Dong Ju Kim (Korea Advanced Institute of Science and Technology); Hyun-Gwi Park (Cambridge University)
M-342: **first of two sessions**

P046 Give and take: gift exchange in South Asia
Convenors: Miriam Benteler; Anthony Cerulli (Hobart & William Smith Colleges)
S-233: **first of two sessions**

P048 Cross-border consumption and collaboration in post-Yugoslav everyday life
Convenors: Zaira Tiziana Lofranco (University of Bergamo); Rozita Dimova (Ghent University/Humboldt University)
A-018: **first of two sessions**

P057 Urban space under (re)construction: affective and economic geographies under rapid social change
Convenors: Ingo Schröder (University of Marburg); Vaiva Aglinskas (CUNY Graduate Center)
S-236: **first of two sessions**

P067 Security and citizenship (Peace and Conflict Studies in Anthropology Network)
Convenors: Erella Grassiani (University of Amsterdam); Tessa Diphoorn (University of Amsterdam); Nerina Weiss (Fafo Institute for Applied International Studies)
M-340: **first of two sessions**

P068 Boredom, intimacy and governance in 'normalized' times of crisis
Convenors: Miia Halme-Tuomisaari (University of Helsinki); Julie Billaud (Max Planck Institute)
S-422: **first of two sessions**

P074 The massacre and its intimacy: violence among neighbors
Convenors: Alexander Horstmann (University of Copenhagen); Lyndsay McLean Hilker (University of Sussex)
T-304: **first of two sessions**

P077 Ethnography of the invisible
Convenors: Susanne Ådahl (University of Turku); Vibeke Steffen (University of Copenhagen); Marja-Liisa Honkasalo (University of Turku. Finland)
S-116: **first of two sessions**

P078 Ubiquitous energy: everyday energy rhythms, practices and experiences
Convenors: Kristiina Korjonen-Kuusipuro (Lappeenranta University of Technology); Louise Rebecca Senior (University of Aberdeen)
M-133: **first of two sessions**

P080 Same-sex sexualities and ethnic minorities in Europe (Network for the Anthropology of Gender and Sexuality and the European Network for Queer Anthropology)
Convenors: Wim Peumans (K.U.Leuven); Luca Bartozzi (Birkbeck College, University of London); Linda Sólveigar Guðmundsdóttir (University of Iceland)
S-420: **first of two sessions**

P082 The changing landscape of the global political economy and foreign aid: has the Cold War ended? (Anthropology of International Governance Network)
Convenors: Ela Drazkiewicz (NUI Maynooth); Patty Gray (National University of Ireland Maynooth); Alessandro Iandolo (London School of Economic and Political Science)
M-648: **first of two sessions**

P087 Collective imaginations and collaborative art practice
Convenors: Fiona Siegenthaler (University of Basel); Till Förster (University of Basel); Ulf Vierke (University Bayreuth)
M-134: **first of two sessions**

P092 Destiny, fate, predestination: ethnographies of changing forms of political and intimate life
Convenors: Alice Elliot (UCL); Laura Menin (University of Milano Bicocca)
M-213: **first of two sessions**

P094 Alliances, networks, and oppositions: the transnational circulation of medical reproductive technologies
Convenors: Venetia Kantsa (University of the Aegean); Aglaia Chatjouli (University of the Aegean); Eugenia Georges (University of the Aegean)
S-238: **first of two sessions**

P096 Child migrants or 'third culture kids'? Approaches to children and privileged mobility (ANTHROMOB)
Convenors: Mari Korpela (University of Tampere); Anne-Meike Fechter (University of Sussex)
A-121: **first of three sessions**

P097 Post-industrial revolution? Changes and continuities within urban landscapes
Convenors: Grazyna Kubica-Heller (Jagiellonian University); Agnieszka Pasieka (Institute of Slavic Studies, Polish Academy of Sciences)
T-307: **first of two sessions**

P098 Living with chronic illness: challenges and perspectives across borders
Convenors: Margret Jaeger (University for Health and Life Sciences UMIT); Lucas Melo (Federal University of Rio Grande do Norte)
A-303: **first of two sessions**

P103 Food parcels: intimate connexions in transnational migration
Convenors: Diana Mata Codesal (University of Deusto); Maria Abranches (University of Sussex)
S-243: **first of two sessions**

P109 Collaborating in the field: participatory forms of anthropological research (re)examined
Convenors: Liza Debevec (International water management institute); Anja Katharina Salzer (Free University of Bolzano)
T-409: **first of two sessions**

L106 **(Re)creating intimacy through food: searching for (post-)Soviet taste**
Convenors: Agnese Bankovska (University of Helsinki); Karina Vasilevska-Das (Riga Stradins University)
A-046: **first of two sessions**

10:30-11:00: Tea and coffee break

11:00-12:30: Panel and Laboratory session 7:

IP02 **Intimacies of infrastructure**
Convenors: Penny Harvey (University of Manchester); Atsuro Morita (Osaka University)
M-218: **second of two sessions**

P002 **Economies of growth or ecologies of survival? Fear and hope in an overheated world**
Convenors: Elisabeth Schober (University of Oslo); Chris Hann (Max Planck Institute for Social Anthropology)
A-222: **second of two sessions**

P005 **Networking, collaboration and intimacy in the Mediterranean (Mediterraneanist Network)**
Convenor: Jutta Lauth Bacas
A-007: **second of two sessions**

P014 **Building promises: how international, state and local actors collaborate on public construction projects in non-democratic environments**
Convenors: Jeanne Féaux de la Croix (University of Tübingen); Katiana Le Mentec (Centre for Modern and Contemporary Chinese Studies, Paris)
M-649: **single session**

P016 **Feminist activist ethnography and social change**
Convenors: Iris Lopez (City College); Elisabeth L. Engebretsen (University of Amsterdam)
T-314: **second of two sessions**

P020 **Polar mobilities: resilience and transformations (ANTHROMOB)**
Convenors: Roger Norum (University of Leeds); David Picard (CRIA-FCSH/UNL)
M-225: **second of two sessions**

P021 **Crisis, intimacy, and the European subject**
Convenors: Kristín Loftsdóttir (University of Iceland); Dace Dzenovska (University of Oxford); Brigitte Hipfl (Klagenfurt University)
S-232: **second of two sessions**

P028 **Infrastructure and imagination: Anthropocene landscapes, urban deep-ecology, cybernetic dreams and future-archaeologies**
Convenors: Juan Rojas Meyer (UCL); Roger Sansi (Goldsmiths)
A-242: **second of two sessions**

P034 **Rethinking research topics in the Anthropocene: anthropological collaborations in global environmental change**
Convenors: Joonas Plaan (Tallinn University); Craig Ritchie (University Of Kent)
S-333: **second of two sessions**

P037 **The provocateur?**
Convenors: Jana Tsoneva (CEU); Deborah Jones (University of Michigan -- Ann Arbor); Georgi Medarov (University of Sofia)
M-224: **single session**

P043 Re-embedding the market economy: innovation, legacy, and techniques of intimate sociality after socialism
Convenors: Dong Ju Kim (Korea Advanced Institute of Science and Technology); Hyun-Gwi Park (Cambridge University)
M-342: **second of two sessions**

P046 Give and take: gift exchange in South Asia
Convenors: Miriam Benteler; Anthony Cerulli (Hobart & William Smith Colleges)
S-233: **second of two sessions**

P048 Cross-border consumption and collaboration in post-Yugoslav everyday life
Convenors: Zaira Tiziana Lofranco (University of Bergamo); Rozita Dimova (Ghent University/Humboldt University)
A-018: **second of two sessions**

P057 Urban space under (re)construction: affective and economic geographies under rapid social change
Convenors: Ingo Schröder (University of Marburg); Vaiva Aglinskas (CUNY Graduate Center)
S-236: **second of two sessions**

P067 Security and citizenship (Peace and Conflict Studies in Anthropology Network)
Convenors: Erella Grassiani (University of Amsterdam); Tessa Diphoorn (University of Amsterdam); Nerina Weiss (Fafo Institute for Applied International Studies)
M-340: **second of two sessions**

P068 Boredom, intimacy and governance in 'normalized' times of crisis
Convenors: Miia Halme-Tuomisaari (University of Helsinki); Julie Billaud (Max Planck Institute)
S-422: **second of two sessions**

P070 Collaborative revolutions: tracing the variety of responses to current art practices, objects and images
Convenors: Weronika Plinska (University of Warsaw); Marcel Reyes-Cortez (Goldsmiths)
M-328: **single session**

P074 The massacre and its intimacy: violence among neighbors
Convenors: Alexander Horstmann (University of Copenhagen); Lyndsay McLean Hilker (University of Sussex)
T-304: **second of two sessions**

P077 Ethnography of the invisible
Convenors: Susanne Ådahl (University of Turku); Vibeke Steffen (University of Copenhagen); Marja-Liisa Honkasalo (University of Turku. Finland)
S-116: **second of two sessions**

P078 Ubiquitous energy: everyday energy rhythms, practices and experiences
Convenors: Kristiina Korjonen-Kuusipuro (Lappeenranta University of Technology); Louise Rebecca Senior (University of Aberdeen)
M-133: **second of two sessions**

P080 Same-sex sexualities and ethnic minorities in Europe (Network for the Anthropology of Gender and Sexuality and the European Network for Queer Anthropology)
Convenors: Wim Peumans (K.U.Leuven); Luca Bartozzi (Birkbeck College, University of London); Linda Sólveigar Guðmundsdóttir (University of Iceland)
S-420: **second of two sessions**

P082 The changing landscape of the global political economy and foreign aid: has the Cold War ended? (Anthropology of International Governance Network)
Convenors: Ela Drazkiewicz (NUI Maynooth); Patty Gray (National University of Ireland Maynooth); Alessandro Iandolo (London School of Economic and Political Science)
M-648: **second of two sessions**

P087 Collective imaginations and collaborative art practice
Convenors: Fiona Siegenthaler (University of Basel); Till Förster (University of Basel); Ulf Vierke (University Bayreuth)
M-134: **second of two sessions**

P092 Destiny, fate, predestination: ethnographies of changing forms of political and intimate life
Convenors: Alice Elliot (UCL); Laura Menin (University of Milano Bicocca)
M-213: **second of two sessions**

P094 Alliances, networks, and oppositions: the transnational circulation of medical reproductive technologies
Convenors: Venetia Kantsa (University of the Aegean); Aglaia Chatjouli (University of the Aegean); Eugenia Georges (University of the Aegean)
S-238: **second of two sessions**

P096 Child migrants or 'third culture kids'? Approaches to children and privileged mobility (ANTHROMOB)
Convenors: Mari Korpela (University of Tampere); Anne-Meike Fechter (University of Sussex)
A-121: **second of three sessions**

P097 Post-industrial revolution? Changes and continuities within urban landscapes
Convenors: Grazyna Kubica-Heller (Jagiellonian University); Agnieszka Pasieka (Institute of Slavic Studies, Polish Academy of Sciences)
T-307: **second of two sessions**

P098 Living with chronic illness: challenges and perspectives across borders
Convenors: Margret Jaeger (University for Health and Life Sciences UMIT); Lucas Melo (Federal University of Rio Grande do Norte)
A-303: **second of two sessions**

P103 Food parcels: intimate connexions in transnational migration
Convenors: Diana Mata Codesal (University of Deusto); Maria Abranches (University of Sussex)
S-243: **second of two sessions**

P109 Collaborating in the field: participatory forms of anthropological research (re)examined
Convenors: Liza Debevec (International water management institute); Anja Katharina Salzer (Free University of Bolzano)
T-409: **second of two sessions**

L106 (Re)creating intimacy through food: searching for (post-)Soviet taste
Convenors: Agnese Bankovska (University of Helsinki); Karina Vasilevska-Das (Riga Stradins University)
A-046: **second of two sessions**

12:30-14:00: Lunch

13:00-14:00: Getting published: meeting the editors of SA/AS and the EASA book series, A-121

13:00-14:00: Sociologus - Journal for Social Anthropology Reception, Publisher space

in Terra (University Assembly Hall – T-324)

14:00-15:30: Members' forum, A-002

15:30-16:00: Tea and coffee break

15:30-16:00: Brill reception, Publisher space, Astra foyer

16:00-17:30: Plenary B Intimacy, immanence and narratives
Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University); Patrick Laviolette (EHI, Tallinn University)
A-002 (video relay in rooms A-222, M-218, M-225)

17:30-18:00: Berghahn reception, Publisher space in Terra (University Assembly Hall – T-324)

18:00-19:30: EASA Network meetings

18:00-: Kayak tour in Tallinn (see excursions section - pre-booking required)

19:00-21:00: Conference pub, Kochi Aidad, Lootsi 10, booked for delegates

19:35-22:15: Sport and public diplomacy: world in e-motion (hosted by the British Embassy in Tallinn), British Ambassador's Residence, Kose tee 57

Sunday 3rd August

09:00-10:30: Panel and Laboratory session 8:

IP08 The institutionalization of revolutionary movements: ethnographic case studies
Convenors: Angela Storey (University of Arizona); Mariya Ivancheva (CAS, Sofia / University College Dublin)
A-222: **first of three sessions**

P004 Tourism in (post)socialist Eastern Europe (Anthromob; IUAES-TOURISM; EASA Europeanist Network)
Convenors: Nelson Graburn (University of California, Berkeley); Magdalena Banaszkiewicz (Jagiellonian University)
M-134: **first of two sessions**

P008 The edgy Northern European imaginaries: cultural identity through the looking glass of fabulous ancestors and ludic realities
Convenors: Iain Edgar (Durham University); Tõnno Jonuks (Estonian Literary Museum)
M-649: **first of three sessions**

P013 Collaboration and intimacy in the politics of care work
Convenors: Kristine Krause (University of Amsterdam); Izabella Main (Adam Mickiewicz University, Poznan)
T-416: **first of three sessions**

P015 Youth and social movements
Convenors: Airi-Alina Allaste (Tallinn University); Mikko Lagerspetz (Åbo Akademi University)
S-236: **first of three sessions**

P022 Anthropology as a vocation and occupation
Convenors: Hana Cervinkova (University of Lower Silesia); Karolina Follis (Lancaster University)
M-218: **first of three sessions**

P023 Contested histories on the move: rethinking memory through mobility and agency
Convenors: Jelena Tosic (University of Konstanz/University of Vienna); Monika Palmberger (Max Planck Institute for the Study of Religious and Ethnic Diversity)
S-232: **first of three sessions**

P032 Exploring the complexity of heritage practices through cooperation
Convenors: Jurij Fikfak (Scientific Research Center); Nevena Skrbic Alempijevic (University of Zagreb)
M-213: **first of three sessions**

P033 Conflicts and social violence in an interconnected and uncertain world
Convenors: Sylvie Ayimpam (Institut des Mondes Africains (IMAf)); Roberto Beneduce (University of Turin); Jacky Bouju (Aix Marseille Université)
S-428: **first of three sessions**

P038 Soils, seeds and capitalism: political agronomy and the intimacies of farming
Convenors: Birgit Müller (CNRS); Daniel Muenster (Heidelberg University)
S-116: **first of three sessions**

P045 Tracing eligibilities: moralities, performances, practices (EASA Network for Anthropology of Law and Rights)
Convenors: Dr. habil. Heike Drotbohm (Albert-Ludwigs Universität, Freiburg); Julia Eckert (University of Bern)
S-238: **first of three sessions**

P050 Anthropologies of collective design experiments
Convenors: Eeva Berglund (Independent Scholar, Helsinki); Hannah Knox (University of Manchester)
A-402: **first of two sessions**

P051 Prison ethnographies, research intimacies and social change
Convenors: Ines Hasselberg (University of Oxford); Carolina Boe (Aarhus University)
M-340: **first of three sessions**

P053 Global appropriation of bio-resources and its impacts on local people in international perspective
Convenors: Karin Marita Naase (University of Marburg); Roberto Araujo (INPE)
S-412: **single session**

P058 Whatever is happening to the critical study of sexual and gender diversity in anthropology? (European Network of Queer Anthropology)
Convenors: Paul Boyce (University of Sussex); Silvia Posocco (Birkbeck, University of London)
S-420: **first of three sessions**

P060 The anthropology of infrastructure: ordering people, places, and imaginaries
Convenors: Bruce O'Neill (Saint Louis University); Liviu Chelcea (University of Bucharest)
T-304: **first of three sessions**

P062 pARTiCI[TY]pate! Collaborative place-making between art, qualitative research and politics
Convenors: Judith Laister (University of Graz); Anna Lipphardt (Universität Freiburg)
S-422: **first of three sessions**

P065 Media futures: media anthropology of, for and through the notion of 'future' (Media Anthropology Network)
Convenors: Elisenda Ardèvol (Universitat Oberta de Catalunya); Philipp Budka (University of Vienna); Debora Lanzeni (UOC)
T-307: **first of two sessions**

P072 Anthropology of cure and recovery: collaboration and chronicity
Convenors: Senior Researcher Sylvie Fainzang (INSERM (Cermes3)); Vinh-kim Nguyen; Judith Hermann-Mesfen (UMR 912 SESSTIM)
T-416: **first of two sessions**

P073 Religious intimacy: collaboration, collusion and collision in ritual communication
Convenors: Laur Vallikivi (University of Tartu); Eva Toulouze (INALCO Paris)
T-314: **first of three sessions**

P075 Working in the between: theoretical scholarship and applied practice
Convenors: Tom O'Dell (Lund University); Vaike Fors (Halmstad university)
M-342: **first of two sessions**

P076 The Future of the Anthropology and Anthropologists of the Contemporary Middle East and Central Eurasia (The Anthropology of the Middle East and Central Eurasia Network)
Convenors: Pedram Khosronejad (St. Andrews University); William Beeman (University of Minnesota)
A-007: **first of two sessions**

P084 The worldwide urban mobilizations: conundrums of 'democracy', 'the middle class' and 'the people'. Supported by Focaal and the IUAES Commission on Global Transformation and Marxian Anthropology
Convenors: Massimiliano Mollona (Goldsmiths College); Don Kalb (Central European University/Utrecht University)
A-242: **first of three sessions**

P090 Himalayan climate change: conflicts and related effects
Convenors: Ben Campbell (Durham University); Marie Lecomte-Tilouine (CNRS)
S-233: **single session**

P091 Living together in changing environments: towards an anthropology of multiple natures in Europe and beyond
Convenors: Saskia Walentowitz (Institut of Social Anthropology); Herta Nöbauer (University of Vienna)
S-243: **first of two sessions**

P093 The meaning of horses: perspectives on intra-species communicative becoming
Convenors: Anita Maurstad (Tromsø University Museum); Dona Davis (University of South Dakota)
T-409: **first of two sessions**

P095 Living with disasters: hazards, continuity and change
Convenors: Hannah Swee (University College London); Zuzana Hrdlickova (Goldsmiths, University of London)
M-648: **first of three sessions**

P096 Child migrants or 'third culture kids'? Approaches to children and privileged mobility (ANTHROMOB)
Convenors: Mari Korpela (University of Tampere); Anne-Meike Fechter (University of Sussex)
A-121: **third of three sessions**

P100 Exploring change and continuity: readjustment, identity and child mobility in an interconnected world
Convenors: Jorge Grau Rebollo (Universitat Autònoma de Barcelona); Julia Vich-Bertran (Maastricht University)
M-133: **single session**

P101 **Collaboration between psychiatry and anthropology: nosological and etiological challenges**
Convenors: William Sax (South Asia Institute, Heidlberg); Helene Basu (Westfälische-Wilhelms-Universität)
A-018: **first of three sessions**

P102 **The anthropology of public services and bureaucracies**
Convenors: Thomas Bierschenk (Johannes Gutenberg-Universität, Mainz); Giorgio Blundo (EHESS); Jean-Pierre Olivier de Sardan (LASDEL)
A-303: **first of three sessions**

P104 **The politics of brokerage: intimate interconnections and spaces of collaboration**
Convenors: Martijn Koster (Utrecht University); Yves Van Leynseele (University of Amsterdam)
S-403: **first of two sessions**

P107 **Forms of government and everyday economic practices: ethnography and comparison**
Convenors: Benoît de L'Estoile (CNRS); Federico Neiburg (National Museum / UFRJ)
S-333: **first of three sessions**

P108 **From bodily sensation to symptoms: consequences for healthcare seeking?**
Convenors: Mette Bech Risør (University of Tromsø); Angel Martinez-Hernaez (Universitat Rovira i Virgili); Rikke Sand Andersen (Research Unit for General Practice)
M-328: **first of two sessions**

L200 **Anthropologies of art**
Convenor: Roger Sansi (Goldsmiths)
M-225: **first of three sessions**

10:30-11:00: Tea and coffee break

11:00-12:30: Panel and Laboratory session 9:

IP08 **The institutionalization of revolutionary movements: ethnographic case studies**
Convenors: Angela Storey (University of Arizona); Mariya Ivancheva (CAS, Sofia / University College Dublin)
A-222: **second of three sessions**

P004 **Tourism in (post)socialist Eastern Europe (Anthromob; IUAES-TOURISM; EASA Europeanist Network)**
Convenors: Nelson Graburn (University of California, Berkeley); Magdalena Banaszkiewicz (Jagiellonian University)
M-134: **second of two sessions**

P008 **The edgy Northern European imaginaries: cultural identity through the looking glass of fabulous ancestors and ludic realities**
Convenors: Iain Edgar (Durham University); Tõnno Jonuks (Estonian Literary Museum)
M-649: **second of three sessions**

P012 **Independent child migration in an interconnected world**
Convenors: Jónína Einarsdóttir (University of Iceland); Petri Hautaniemi (University of Helsinki)
A-121: **first of two sessions**

P013 **Collaboration and intimacy in the politics of care work**
Convenors: Kristine Krause (University of Amsterdam); Izabella Main (Adam Mickiewicz University, Poznan)
T-416: **second of three sessions**

P015 **Youth and social movements**
Convenors: Airi-Alina Allaste (Tallinn University); Mikko Lagerspetz (Åbo Akademi University)
S-236: **second of three sessions**

P022 Anthropology as a vocation and occupation
Convenors: Hana Cervinkova (University of Lower Silesia); Karolina Follis (Lancaster University)
M-218: **second of three sessions**

P023 Contested histories on the move: rethinking memory through mobility and agency
Convenors: Jelena Tosic (University of Konstanz/University of Vienna); Monika Palmberger (Max Planck Institute for the Study of Religious and Ethnic Diversity)
S-232: **second of three sessions**

P031 Mining technology: practices, knowledge and materials across and beyond the mines
Convenors: Lorenzo D'Angelo (Catholic University of Milan); Michael Bürge (University of Konstanz)
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P032 Exploring the complexity of heritage practices through cooperation
Convenors: Jurij Fikfak (Scientific Research Center); Nevena Skrbic Alempijevic (University of Zagreb)
M-213: **second of three sessions**

P033 Conflicts and social violence in an interconnected and uncertain world
Convenors: Sylvie Ayimpam (Institut des Mondes Africains (IMAf)); Roberto Beneduce (University of Turin); Jacky Bouju (Aix Marseille Université)
S-428: **second of three sessions**

P038 Soils, seeds and capitalism: political agronomy and the intimacies of farming
Convenors: Birgit Müller (CNRS); Daniel Muenster (Heidelberg University)
S-116: **second of three sessions**

P045 Tracing eligibilities: moralities, performances, practices (EASA Network for Anthropology of Law and Rights)
Convenors: Dr. habil. Heike Drotbohm (Albert-Ludwigs Universität, Freiburg); Julia Eckert (University of Bern)
S-238: **second of three sessions**

P050 Anthropologies of collective design experiments
Convenors: Eeva Berglund (Independent Scholar, Helsinki); Hannah Knox (University of Manchester)
A-402: **second of two sessions**

P051 Prison ethnographies, research intimacies and social change
Convenors: Ines Hasselberg (University of Oxford); Carolina Boe (Aarhus University)
M-340: **second of three sessions**

P058 Whatever is happening to the critical study of sexual and gender diversity in anthropology? (European Network of Queer Anthropology)
Convenors: Paul Boyce (University of Sussex); Silvia Posocco (Birkbeck, University of London)
S-420: **second of three sessions**

P060 The anthropology of infrastructure: ordering people, places, and imaginaries
Convenors: Bruce O'Neill (Saint Louis University); Liviu Chelcea (University of Bucharest)
T-304: **second of three sessions**

P062 pARTiCI[TY]pate! Collaborative place-making between art, qualitative research and politics
Convenors: Judith Laister (University of Graz); Anna Lipphardt (Universität Freiburg)
S-422: **second of three sessions**

P065 Media futures: media anthropology of, for and through the notion of 'future' (Media Anthropology Network)
Convenors: Elisenda Ardèvol (Universitat Oberta de Catalunya); Philipp Budka (University of Vienna); Debora Lanzeni (UOC)
T-307: **second of two sessions**

P072 Anthropology of cure and recovery: collaboration and chronicity
Convenors: Senior Researcher Sylvie Fainzang (INSERM (Cermes3)); Vinh-kim Nguyen; Judith Hermann-Mesfen (UMR 912 SESSTIM)
T-416: **second of two sessions**

P073 Religious intimacy: collaboration, collusion and collision in ritual communication
Convenors: Laur Vallikivi (University of Tartu); Eva Toulouze (INALCO Paris)
T-314: **second of three sessions**

P075 Working in the between: theoretical scholarship and applied practice
Convenors: Tom O'Dell (Lund University); Vaike Fors (Halmstad university)
M-342: **second of two sessions**

P076 The Future of the Anthropology and Anthropologists of the Contemporary Middle East and Central Eurasia (The Anthropology of the Middle East and Central Eurasia Network)
Convenors: Pedram Khosronejad (St. Andrews University); William Beeman (University of Minnesota)
A-007: **second of two sessions**

P084 The worldwide urban mobilizations: conundrums of 'democracy', 'the middle class' and 'the people'. Supported by Focaal and the IUAES Commission on Global Transformation and Marxian Anthropology
Convenors: Massimiliano Mollona (Goldsmiths College); Don Kalb (Central European University/Utrecht University)
A-242: **second of three sessions**

P089 Roma/Gypsy resilience beyond marginality?
Convenors: Catalina Tesar (Museum of the Romanian Peasant); Martin Fotta (Goethe-Universität)
S-412: **first of two sessions**

P091 Living together in changing environments: towards an anthropology of multiple natures in Europe and beyond
Convenors: Saskia Walentowitz (Institut of Social Anthropology); Herta Nöbauer (University of Vienna)
S-243: **second of two sessions**

P093 The meaning of horses: perspectives on intra-species communicative becoming
Convenors: Anita Maurstad (Tromsø University Museum); Dona Davis (University of South Dakota)
T-409: **second of two sessions**

P095 Living with disasters: hazards, continuity and change
Convenors: Hannah Swee (University College London); Zuzana Hrdlickova (Goldsmiths, University of London)
M-648: **second of three sessions**

P101 Collaboration between psychiatry and anthropology: nosological and etiological challenges
Convenors: William Sax (South Asia Institute, Heidlberg); Helene Basu (Westfälische-Wilhelms-Universität)
A-018: **second of three sessions**

P102 **The anthropology of public services and bureaucracies**
Convenors: Thomas Bierschenk (Johannes Gutenberg-Universität, Mainz); Giorgio Blundo (EHESS); Jean-Pierre Olivier de Sardan (LASDEL)
A-303: **second of three sessions**

P104 **The politics of brokerage: intimate interconnections and spaces of collaboration**
Convenors: Martijn Koster (Utrecht University); Yves Van Leynseele (University of Amsterdam)
S-403: **second of two sessions**

P107 **Forms of government and everyday economic practices: ethnography and comparison**
Convenors: Benoît de L'Estoile (CNRS); Federico Neiburg (National Museum / UFRJ)
S-333: **second of three sessions**

P108 **From bodily sensation to symptoms: consequences for healthcare seeking?**
Convenors: Mette Bech Risør (University of Tromsø); Angel Martinez-Hernaez (Universitat Rovira i Virgili); Rikke Sand Andersen (Research Unit for General Practice)
M-328: **second of two sessions**

L109 **Visual anthropology without a camera**
Convenor: Jacek Wajszczak (Polish Institute of Anthropology)
S-233: **single session**

L200 **Anthropologies of art**
Convenor: Roger Sansi (Goldsmiths)
M-225: **second of three sessions**

12:30-14:00: Lunch

12:40-13:40: Lunch for representatives of other anthropological associations (by invitation only), A-046

14:00-15:30: Plenary C Young scholars forum

Convenors: Alberto Corsín Jiménez (Spanish National Research Council (CSIC)); Klavs Sedlenieks (Riga Stradins University)
A-002 (video relay in rooms A-222, M-218, M-225)

15:30-15:50: The American Ethnologist crosses the Atlantic, A-002

15:30-16:00: Tea and coffee break

16:00-17:30: Panel and Laboratory session 10:

IP08 **The institutionalization of revolutionary movements: ethnographic case studies**
Convenors: Angela Storey (University of Arizona); Mariya Ivancheva (CAS, Sofia / University College Dublin)
A-222: **third of three sessions**

P008 **The edgy Northern European imaginaries: cultural identity through the looking glass of fabulous ancestors and ludic realities**
Convenors: Iain Edgar (Durham University); Tõnno Jonuks (Estonian Literary Museum)
M-649: **third of three sessions**

P012 **Independent child migration in an interconnected world**
Convenors: Jónína Einarsdóttir (University of Iceland); Petri Hautaniemi (University of Helsinki)
A-121: **second of two sessions**

P013 Collaboration and intimacy in the politics of care work
Convenors: Kristine Krause (University of Amsterdam); Izabella Main (Adam Mickiewicz University, Poznan)
T-416: **third of three sessions**

P015 Youth and social movements
Convenors: Airi-Alina Allaste (Tallinn University); Mikko Lagerspetz (Åbo Akademi University)
S-236: **third of three sessions**

P022 Anthropology as a vocation and occupation
Convenors: Hana Cervinkova (University of Lower Silesia); Karolina Follis (Lancaster University)
M-218: **third of three sessions**

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S-333: **third of three sessions**

L112 **Cambia idea - wethio khalatt: seeing/participating**
Convenors: Francesca Rauchi; Irene Beydals (Universitat de Barcelona); Francesca Correr; Débora Pinho Mateus (Barcelona University)
S-403: **single session**

L200 **Anthropologies of art**
Convenor: Roger Sansi (Goldsmiths)
M-225: **third of three sessions**

18:00-: Kayak tour in Tallinn (see excursions section - pre-booking required)

19:30-22:00: Conference banquet, Seaplane Harbour, Lennusadam, Vesilennuki 10 (ticket only)

21:30 onwards: Conference final party, Astra foyer (all invited)

Monday 4th August

10:00-: Lahemaa National Park tour (see excursions section - pre-booking required)

10:00-: Paldiski and the hidden wonders tour (see excursions section - pre-booking required)

10:00-: Nature walk and Bog-shoeing in Kakerdaja bog (see excursions section - pre-booking required)

14:00-: Best of Tallinn walking tour (see excursions section - pre-booking required)

18:00-: Kayak tour in Tallinn (see excursions section - pre-booking required)

Plenary, panel and paper abstracts

Plenary A EASA beyond crises: continuities and innovations in European anthropology

Convenor: Noel B. Salazar (University of Leuven)
A-002 (video relay in rooms A-222, M-218, M-225) : **Fri 1st Aug, 14:00-15:30**

The European Association of Social Anthropologists is celebrating its 25th anniversary. The inaugural General Assembly of EASA was held in 1989, in Italy. That year was also marked by the end of the Cold War and the beginning of the World Wide Web. The fall of the Wall in Berlin stands as a symbol for both epochal crisis and opportunity in late twentieth century Europe, and crisis is one, amongst other, iconic tropes of our time. A quarter-century later, Europe is in the midst of a different kind of crisis and one which informs the theme of the association's biennial conference in Tallinn. This plenary addresses how European anthropology has reacted to and engaged in different revolutions of the 20th century, how it inhabits crisis as an epistemic moment, and how it manages its intimacies and fall-outs. We take our 25th anniversary as an opportunity to locate EASA in the key events of the past century, and to look forward to the role we envision for the future of the association in particular and European anthropology in general in the next 25 years.

EASA at the beginning: the meeting of 1989
Sydel Silverman (CUNY Graduate School)
The meeting that created EASA took place against the backdrop of the realization of the European Union and what would soon be a new relationship between East and West. This anniversary is an apt moment to revisit what led up to that meeting, what happened there, and the course that it set for EASA.

EASA: mission accomplished?
Adam Kuper (LSE)
EASA's founders had various aims: to develop the institutional basis of social anthropology in Europe; to encourage research dealing with modern European concerns; to support the development of a shared theoretical discourse, rooted in the social sciences; and to increase the visibility of our discipline. Have we succeeded?

Portuguese anthropology and EASA from 1990 to 2014: reflections from the southern European countries in times of crisis
Antónia Pedroso de Lima (CRIA / ISCTE-IUL)
In this presentation I will discuss the effects that the present crises situation in Portugal and the southern Europe might have in the future of Anthropology in these countries, addressing the role that EASA can play in this challenge.

EASA and central European ethnology/anthropology
Agnieszka Koscianska (University of Warsaw)
This presentation shows how EASA influenced Central European ethnology/ethnography.

Social anthropology of and for revolutions
Samuli Schielke (Zentrum Moderner Orient (ZMO))
The question about the future of social anthropology in Europe – and with it, the EASA – is a political question: How can social anthropology be relevant without being instrumentalised?

Plenary B Intimacy, immanence and narratives

Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University); Patrick Laviolette (EHI, Tallinn University)
Discussant: Andrew Irving (University of Manchester)
A-002 (video relay in rooms A-222, M-218, M-225): **Sat 2nd Aug, 16:00-17:30**

The panelists of this plenary shall present ethnographic work in different mediums – text, cinema, and sound. They will consider whether any fundamental epistemological commonalities are characteristic of ethnography,

regardless of the medium it is presented in. Or is it the case that mediums and formats are fundamentally unique, each one articulating different realms of experience.

The plenary will situate 'narratives' as central to the anthropological project and regards the synonymic value between knowledge and narrative. In other words, that the imponderables which ethnography seeks come into being as they are narrativised. Narrative strategies, in this sense, are as much ways of knowing as they are knowledge itself. From them are intimated inextricable links between method, medium and anthropological understanding. The plenary speaks to a hermeneutics of ethnography, examining the capabilities and continuities of different ways of narrativising empirical materials.

A common ground to assess the continuities across ethnographic mediums is to acknowledge the intimacies that are created through observant participation. The result of these methodologies is, arguably, the creation of an ethnography that generates its own context – not exclusively the illustration of a pre-existing one. Works which are successfully produced through this frame are participatory works that immerse the reader in the piece's narrative. Concomitantly, the reader is a participant in the creation of ethnographic meaning, 'labouring' and engaging actively with the text. The ethnography is thus rendered as an authored narrativisation of an empirical experience, rather than being an articulation of transcendent principles, which propose external causes to the world and the unfolding of life. A creative tension is then generated between the authoring of compelling narratives, the conditions made possible by direct experience, and an ethical commitment to empiricism.

Storytelling and the evocation of the social

Paul Stoller (West Chester University)

In this presentation I discuss how anthropologists can use ethnographic narratives to evoke the themes—love and hate, fidelity and betrayal, courage and fear—to name a few—that define our humanity. No matter the medium, it is the story that empowers an ethnographic construction to connect writers to readers, filmmakers to viewers and artists to audiences.

Mycological

Ernst Karel (Harvard University)

Mycological is a sound piece which takes as its subject certain aspects of human encounters with fungi. This piece was recorded in biology labs and the herbaria at Harvard University, and during forays with the Boston Mycological Club, and listens in on processes of observation and knowledge production.

Untitled

Stephanie Spray (Harvard University)

Untitled is a 14-minute shot depicting a couple's playful bickering at the foot of a temple in Nepal. Free of obvious ethnographic contextualization or overarching narrative, its minimal editorial choices are the generative core guiding seeing and knowing. The openness of the work is reflective of my own experience of fieldwork, where knowledge is partial and generative and the immensity of the present overwhelms ideas about meaning.

Plenary C Young scholars forum

Convenors: Alberto Corsin Jimenez (Spanish National Research Council (CSIC)); Klāvs Sedlenieks (Rīga Stradiņš University)

A-002 (video relay in rooms A-222, M-218, M-225): **Sun 3rd Aug, 14:00-15:30**

This year Young Scholars Forum proposes to look into the future of anthropology through a debate about experiments with the form and content of anthropological presentation. The event will start with 7 very short video+oral presentations by young scholars illustrating emerging anthropological talent, themes and ideas. The format is purposely designed to provoke some thoughts on the registers of anthropological description. The presentations will be followed by a roundtable discussion on the current state of anthropology, and in particular on the ways in which anthropology can experiment with novel digital and visual forms of communication, at a time where the Internet has opened-up a "long tail" of audiences, but where notions of impact, excellence and evidence-based research are constraining what "knowledge" is understood to be. The organisers hope that the Young Scholars Forums will properly become a venue for pulsating what anthropology is up to today.

A Brazilian in Shetland: a musical trajectory through an eclectic music-scene
Rodrigo Ferrari Nunes (University of Aberdeen)
This audiovisual presentation summarizes my creative trajectory as an ethnographer, performer, and eventually a video producer in the Shetland Isles, northern Scotland, where I have been residing since October 2012. It will showcase range of genres, venues, creative projects and interviews.

"I can't believe we did all that!" Reflections on an experience of collaboration and intimacy with young people in southern Chile
Mag phil, Natalia Picaroni Sobrado (University of Vienna)
The author cofounded Weche Folil, a group of teenagers from a Williche community that is committed to the personal and cultural expression of its members through e.g. storytelling, photography and film. It became a space for growth, identification, collective creation, collaboration and intimacy.

Fishing with empathy: knowing and catching fish on the Kemi River in Finnish Lapland
Franz Krause (Tallinn University)
Based on ethnographic work with people fishing on the Kemi River, this presentation suggests that small-scale fishing can be understood in terms of the fishers' empathetic relating with fish, which makes their fishing a participation in the fish's coming into being, and coming to be caught.

We are the first to see the sunrise, the last to get justice!
Georgeta Stoica (University of Perugia)
This paper presents a critical perspective on the consequences of the ten-year sturgeon-fishing ban (2006-2016) in the village of Hezra (Danube Delta – Romania) and its slow shift from a traditional fishing village into a touristic destination that completely revolutionized the inhabitants' life.

Mobile childhood: lifestyle migrant children in Goa, India
Mari Korpela (University of Tampere)
The presentation presents an ethnographic study among lifestyle migrant children in Goa, India. It describes the children's transnationally mobile lifestyle and some of their social and cultural practices. In addition to ethnographic data, the presentation utilises photos and children's drawings.

Ethnic humour and ethnic collaboration: two different regions, two different approaches
Anastasiya Zhvaleuskaya (Belarusian State University)
While in some multicultural regions ethnic humour is regarded as a playful and inoffensive way of communication, this may not be true in other multicultural regions. This paper examines the role of ethnic humour in ethnic collaboration in two regions of Belarus.

A view from the ground: Amerindian children as agents of change
Camilla Morelli (University of Manchester)
This talk focuses on Matses children of Peruvian Amazonia and investigates their role in social change. I use children's drawings and photographs to explore imaginative and non-verbal realms of knowledge, and to argue that children actively effect change and shape the future of their society.

Sleep, work and globalization: the evening/night shift employees in a call centre in Romania
Ramona Marinache (University of Bucharest)
In this article, I describe the three transformations determined by the deviation from the sleep norm of the society, in the case of those who work during the night, in the outsourced services sector: the de-synchronization, secondary/shifted synchronization and re-synchronization.

IP01 Forced collaborations: collective responsibility and unequal sacrifice in a Europe in crisis

Convenors: Jaime Palomera (Universitat de Barcelona); Manos Spyridakis (University of the Peloponnese); Theodora Vetta (Universitat de Barcelona)
Discussant: Susana Narotzky (Universitat de Barcelona)
A-121: **Thu 31st July, 14:00-15:30, 16:00-17:30**

Since the escalation of the "crisis" in Southern Europe there is a dominant moral discourse that underpins accelerated forms of dispossession. This discourse stresses collective responsibility for the crisis and asks people to "collaborate" by making sacrifices. Taking this as a point of departure, we will focus on the concrete forced collaborations to adjustment policies and declining entitlements that emerge in various spheres and at different scales. We invite theoretically informed ethnographic cases that unpack the power relations within this 'collaborative' frame in order to reveal different forms of domination, the (re)production of inequalities, and the reconfiguring of legitimacy. Possible questions that might be addressed include:

- What kinds of political and economic projects are framed as collaborations?
- How are they linked with wider processes of distribution and political economy logics?
- How is legitimacy produced or enforced by political and economic institutions?
- What forms of inequality are (re)produced by such collaborations and how are they maintained?
- What kind of collaborative projects get promoted and which are silenced or repressed, and by whom?
- What alternative collaborations and solidarities emerge from such contexts of dispossession?

Producing peripheries: the Southern European crisis in historical perspective
Jaime Palomera (Universitat de Barcelona); Theodora Vetta (Universitat de Barcelona)
Current inequalities emerging across class and space in Southern Europe are not only the product of austerity programs but also their productive basis. A historical overview will be provided to highlight how differentiation processes are both renewed and transformed.

Short-term bureaucrats and flexible asylum seekers: forced precarity, affect and responsibility in the Italian asylum system
Daniela Giudici
This paper seeks to explore the multiple and contrasting effects of 'forced precarity', understood as a dominating idiom in the relations between the emerging figures of the 'short-term bureaucrat' and the 'flexible asylum seeker' in contemporary Italy.

Dealing with voids: 'ethnography of decline' in the Sardinian mining districts
Antonio Maria Pusceddu (University of Cagliari)
The paper presents an ethnography of decline of mining industry in Sardinia (Italy) through the analysis of local and popular discourses on dispossession, "collective responsibility" and unequal sacrifice in contexts profoundly marked by mine closure plans.

Kiruna for whom? Citizen participation and contestation through urban planning in the mining-based displacement of the city of Kiruna, Sweden
Elisa Lopez (Uppsala University, Sweden)
This paper explores how citizens of Kiruna, Sweden, "participate" (and express agency and dissent) through the urban planning process of "New Kiruna", a project of forced displacement and relocation caused by ground damage from ongoing mining activity by the state-owned iron mining company, LKAB.

Every-day strategies to get by in times of crises: new forms of collaboration in an uncertain Portugal
Antónia Pedroso de Lima (CRIA / ISCTE-IUL)
In times of Crisis people engage in innovative forms of collaboration to ensure reproduction. From an ethnographic study of every-day strategies to get by in Portugal I argue that overcoming disposition produced by austerity produces new forms of inequality.

The emergent in emergency: economic crisis, dispossession and emergent solidarities in Greece
Ilektra Kyriazidou (University Of Bristol)
The economic crisis in Greece demands emergency measures and sacrifices as a necessary condition of the social. Within a context of political and economic dispossession, solidarities emerge that carry the possibility of actualizing the future through, and out of, a framed reality.

IP02 Intimacies of infrastructure

Convenors: Penny Harvey (University of Manchester); Atsuro Morita (Osaka University)
M-218: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

Across the world, infrastructural projects are undertaken to reconfigure the social and material conditions of life in response to changing and uncertain environmental circumstances. These projects include river and coastal defence systems, energy and water systems, global circulations for the disposal and re-use of waste, and the on-going and unresolved negotiation of the tension between sustaining environmental resources and sustaining economic growth. All such undertakings also involve regulatory, technical and administrative arrangements that attempt to specify and secure the ways in which our infrastructures emerge and develop. Ethnographic research has begun to document in some detail the uneven effects of such projects. Researchers are also attending to the ways in which ambitions to improve specific socio-material conditions often generate unforeseen effects, including threats to the lifeworlds of people whose modes of accommodation to precarious environmental conditions fail to match up to the new infrastructural dreams and schemes. These uncertain effects are not external to infrastructural forms, but are integral to the possibilities that such infrastructures offer in their particular material re-configurations of social worlds.

This panel will focus on the complex social and material relations that infrastructures entail, attending to the specific modes of intimacy and co-presence that emerge in and through particular infrastructural configurations. This ethnographic interrogation proposes a way to explore the emergent ontologies and politics of infrastructural systems.

Spiritual infrastructure/infrastructural spirits: intimacy, danger, and distance in human-nonhuman relations in South India
Miho Ishii (Kyoto University)
The aim of this study is to investigate the intimate yet dangerous relationship between humans and nonhumans. How can we maintain intimate relations while keeping our distance from dangerous nonhuman others? To answer this question, I examine būta worship and the developmental project in India.

Intimacies of ruination and accumulation along the Coruh River
Erdem Evren
A series of dam projects are drastically altering the social and material fabric of the towns and villages in the Eastern Black Sea region, Turkey. This paper studies their twin effects of ruination and accumulation to highlight how infrastructural intimacies are conditioned by different temporalities.

The material and social intimacies of waste infrastructures
Penny Harvey (University of Manchester)
Drawing on an ethnographic study of attempts to bring new waste infrastructures into being in the Cusco region of Peru, this paper considers the material and social articulations that such infrastructures imply, and the difficulties in assuming 'common' responsibility for environmental care.

Fencing off a mountain: environmentalists, farmers and private conservation infrastructures in Chile
Piergiorgio Di Giminiani (Pontificial University of Chile)
This paper sets out to analyse infrastructural changes and collaborative schemes characterizing with private conservation in Chile. These ventures have produced fragmented forms of imagining sustainable futures as the result of infrastructural changes affecting movement in and experiences of the landscape.

The barrage, houses on stilts and the amphibious landscape: infrastructures and cosmograms in the Chao Phraya Delta in Thailand
Atsuro Morita (Osaka University)
Materiality and sociality have been central focuses in the study of infrastructures. This paper examines the huge barrage across the Chao Phraya River and traditional houses on stilts in order to explore contrastive ontologies of the amphibious space of the Chao Phraya Delta.

Paving the way: exploring the entanglement of mortuary rituals and road networks in Ifugao, Philippines
Kathrine Ann Cagat (School of Oriental and African Studies)
This paper aims to illuminate the intersection between ritual and technology, by showing how mortuary rituals and road networks in Ifugao are entangled.

Worlds pre-broken
Alberto Corsin Jimenez (Spanish National Research Council (CSIC))
An ethnographic exploration of the experimental and infra-ontological dimensions of open-source architectural work.

IP03 The threadbare margins of revolutions: painful participation and failed mutualities

Convenors: Aet Annist (Estonian Institute of Humanities, Tallinn University); Daivi Rodima-Taylor (Boston University)
Discussant: Don Kalb (CEU)
A-242: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Anthropologists should, and mostly do, respond to the social realities of their time. The brave new world of social activism and protest movements has precipitated a new kind of anthropological approach that challenges the one-dimensional accounts of selfish and competitive human beings generated by advanced capitalism. The new millennium as well as collapse of the socialist system in Eastern Europe have seen an increased attention to people's ability to collaborate in the name of a revolution, reflecting the new hope brought by the end of the Cold War. Once this revolution grew old, the ability to resist the market and survive through diverse support networks and various forms of social capital became the focus of research. Amidst promises that research on resilience and resourcefulness offers, the margins of revolutions have slipped into oblivion. What has often gone unreported are ethnographically rich examples of not benefitting from collaboration or revolution; examples where collaborative networks have become so dispersed they have no substance (e.g. due to migration); where people have fallen through the cracks of civil society and participatory democracy as their capacity for intimate connections has been undermined due to poverty, marginality, hybridity etc. Our panel argues for a more subtle ethnographic approach to reciprocal support and collaborative networks of civic engagements. We welcome ethnographic cases where mutualities and reciprocities are unachievable or have become newly reconstituted traps generating unwelcome debt and obligations, damaging rather than improving the ability to survive and participate and reinforcing unilateral dependencies.

Days of revolution: local political culture and processual paradigm in the Iranian Revolution
Mary Elaine Hegland (Santa Clara University)
Most Aliabadis applied local political culture to understand and provide action models and expectations for the 1979 Revolution. Only later they turned to the Shia Islamic framework. When the clerical leaders forced their interpretations of Islam on Iranians, most Aliabads have become disillusioned.

Our main capital are people: re-emigration discourse and exploitation in Latvia
Klāvs Sedlenieks (Rīga Stradiņš University)
On the basis of my material from Latvia I argue that the seemingly cooperative care for re-emigration and re-population of the countryside in fact is an attempt of the successful power-holders to draw the escaping underdogs back into subordination and exploitation

The mall, the city, and the people: subtle boundaries of participation in local governance in Germany
Jonathan Roth (Friedrich-Ebert-Stiftung Mainz)
This paper addresses the significance of civic participation in local governance and the power relations it produces. The case study on building plans for a shopping mall in Mainz, Germany reveals divergent notions of the 'right to the city' and strategic boundaries of democracy in local affairs.

Informal authority and contested sovereignties in post-socialist Tanzania
Daivi Rodima-Taylor (Boston University)
The paper focuses on new forms of vigilantism and community policing that have accompanied a recent proliferation of diverse forms of lawlessness affecting Kuria borderlands between Kenya and Tanzania, and examines the effects of these on legitimacy, authority, and the state.

The east-west divide remade: public protest, nationalism and imagined futures in Ukraine
Julia Holdsworth (University of Hull)
This paper explores the experiences of Russophone and Russophile populations in east and south Ukraine and considers the different ways that the ongoing divisions are imagined and the consequences for those who consider themselves as the 'losers' in the 2014 Ukrainian protests.

Sectarianism and revolution: state formation, political subjectivities and violence in Syria
Maria Kastrinou (Durham University)
Through a historical re-examination of 'sectarianism', this paper compares 'sect' and 'nation' as strategies of state formation, and ethnographically captures the ways in which these become tropes of sympathy and violence in the current war in Syria.

Trapped by choice: rural Estonians on the move
Aet Annist (Estonian Institute of Humanities, Tallinn University)
Fragmentation,accompanied by the demand for social resourcefulness to get by,has led rural Estonians to migrate. Search for sociality in such contexts has clear methodological and theoretical reasons,yet provides a questionable focus through which to understand the outcomes of post-soviet changes.

Everyday language policies: embodiment of language-related experiences of Finnish women in Sweden - two generations talk about life at the fringe of society
Lotta Weckstrom (University of California, Berkeley); Hanna Snellman (University of Helsinki)
This paper examines life stories of Finnish immigrant women in Sweden, and their children's generation's narrations about paths and places at the fringes of Swedish society.

IP04 Collaboratively assembling persons

Convenors: Ina Dietzsch (University of Basel); Gareth Hamilton (University of Latvia)
Discussants: Goetz Bachmann (Leuphana University Lüneburg); Bob Simpson (Durham University)
M-649: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Collaboration suggests an act in the plural, with an entity other than oneself. This panel aims to investigate, how this entity, be it human or other, is constructed and collaborated with. Authors such as Rapport ("Anyone"), Fernandez ("Pronominalism"), Carrithers ("Rhetoric of Personhood"), or Dunn ("Person-making") have suggested theoretically how this occurs in both exceptional situations and in more mundane, quotidian events and practices. The many cases in which collaboration amongst strangers occurs reach from Internet communication and forming groups of activists to creating a re-assembled body in the case of organ donation. Life might even force people to collaborate temporarily and unknowingly with those with whom they do not intend, to reach certain common aims. In all cases though, these entities – whether human or other, partial or holistic – are presented, represented and imagined in various ways. This occurs pre-, post- or during such collaboration by a variety of expressive means as well as by individuals or groups. The panel invites papers that either ethnographically enhance knowledge about particular cases or theoretically elaborate on ways in which collaborative actors assemble persons (or fail to do so). Whatever the outcome, they might use, re-write, re-establish, stabilize or undermine categories such as culture, class or other differences. Precisely how are

these differences in vernacularly-ascribed categories dealt with by those who must come and work together? How are collaborators addressed, and how are they assembled for such purposes? What role do third parties, or technologies such as the media, play?

A peculiar collaborative project: the making of the fashionable Muslim woman in Turkey
Elena Magdalena Craciun (University College London)
This paper explores ethnographically the collaborative assemblage of a particular 'entity', namely the fashionable yet pious Muslim woman; this brings together actors who hold different aesthetic, ethical and ideological understandings of what means and who can be a modern person in Turkey.

The making and unmaking of children: collaboration or collusion?
Jennifer Speirs (University of Edinburgh)
Adoption and donor-assisted conception often rely on extensive temporal and geographic collaboration between strangers. Where there is anonymity and exclusion of significant stakeholders, collaborators may be accused of colluding to create children through exploiting their own elite status.

Refashioning expert personhood collaboratively in a Finnish nuclear waste repository safety assessment project
Vincent Ialenti (Cornell University)
This talk examines a scene in which expert personhoods were refashioned in a safety analysis project in Finland's nuclear waste disposal regime that brought many kinds of scientists and engineers into collaborative relations. Through this they forged epistemic sensibilities attuned to wider holisms.

Ontological and epistemic norms, linguistic symbols and public cognition
Luke Barnesmoore (University of British Columbia)
Machine learning software and methodological approach for analysis of socially normative large text corpora.

Assembling people and software through collaborative production in a free software community
Fernando Gonzalez de Requena Redondo (U.N.E.D.)
This paper describes a series of practices of collaborative software production in a free software community. These practices are characterized by the omnipresence of technological devices. The forms of collaboration depend on the specificity of the entities (human and technological) involved.

Proximity and persons: making selves and relations in school
Sarah Winkler Reid (University of Bristol)
Closeness-distance and sameness-difference are key axes through which relations are conceptualised among pupils in a London secondary school. Drawing from this ethnographic data, the implications of these metaphors are explored in terms of the relational constitution of individual persons.

Collaboration versus organisation: the disposable shared ideal
Monica Heintz (University of Paris Ouest Nanterre)
I will show through the ethnography of a theatrical project in France that without an ethics of responsibility a collaborative team (a shared goal) is weaker than an organisation (a shared goal plus the relation with an environment) because a shared ideal is more easily disposable than reputation.

The co-production of VJs, lightning technologies, and imaginations of city nights
M. A. Michel Massmünster (University of Basel)
To discuss how VJs are co-produced I focus on knowledge, social networks, lightning technologies, and aesthetic experiences. The persons assembled by this can be located in a pop-culture discourse, where the celebration of corporal experiences goes together with the eventisation of cities.

Conflict, contact, cooperation: an example from mosque disputes
Prof. Dr. Bernd Juergen Warneken (University of Tuebingen/Germany)
This contribution deals with a specific but no rare pattern of disputes about the construction of representative mosques in Europe: the change from a often hostile conflict to a solution-oriented collaboration, accompanied with a process of decollectivisation and repersonalisation of the respective other.

Between friends and foes: assembling collaborators in medical aid provision in occupied Palestinian territories
Aivita Putnina (University of Latvia)
The paper explores medical aid providers and their clients in Israeli-Palestinian conflict situation revealing the role of the conflict, its consequences and resistance to it in assembling collaborators on both sides.

IP05 Ethnography as collaboration/experiment

Convenors: Adolfo Estalella (University of Manchester); Tomás Sánchez-Criado (Universitat Autònoma de Barcelona)
Discussant: Alban Bensa (EHESS)
A-121: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

In the past decades, anthropology has shifted from its traditional naturalistic mode with the 'been-there-done-that' rhetoric of immersive fieldwork to new modes of ethnographic engagement that have transformed the anthropological project. We would like to focus on a cluster of modes of field engagement that we call 'collaboration/experiment.' The articulation of such a mode could be traced back to para-ethnographies carried out in contemporary expert settings where anthropologists find themselves obliged to reconsider the scope of their epistemic practices, the outcomes and types of representation and the kind of relationships they might establish in the field. In those settings, the subjects involved can no longer be treated as 'informants' but as 'collaborators' in a gesture that surely 'refunctions ethnography' (Holmes and Marcus 2005).

Drawing on these insights, we want to invite ethnographic projects developed in artistic, scientific, urban and experimental sites that could describe their ethnographic mode of engagement in experimental and/or collaborative terms (Marcus 2013). We aim to explore what does it mean for an ethnography to be experimental and collaborative? What might the methodological, epistemic and relational transformations of such collaboration/experiments be? How are relations in the field articulated in these collaborative/experimental ethnographies? And finally, how could collaborative experiments in the field make us think of more experimental forms of fieldwork collaboration? We believe that paying attention to the contemporary contours of ethnography as 'collaboration/experiment' might offer us the possibility of exploring new conditions for the production of anthropological knowledge.

Collaboration as an anthropological endeavour and in vivo practice
Emma Garnett (London School of Hygiene and Tropical Medecine)
My ethnographic research explores the relations of 'collaboration' in an inter-disciplinary scientific team. Using my experience as a co-collaborator I examine the translation of knowledge as both an anthropological endeavour and in vivo practice.

Collaboration and reflexivity in state organisations: the method of 'research traineeship'
Maria Schiller (Max Planck Institute)
This paper analyses the roles and relations developed as an ethnographer in a field, which for long was a no-go area for most anthropologists: that of state organisations. Drawing on my experiences with the method of 'research traineeship', it identifies criteria for collaborating with officials.

Inscribing collaboration in the digital archive of ethnographic field data
Aleksandra Kasatkina (Russian Academy of National Economy and Public Administration)
In my presentation I would like to show how answering experimentally the challenges of making open archive of field interviews collected in a scientific expert environment, the Obninsk project team elaborated digital form reflecting analytically the process of collaborative production of each transcript.

Achieving temporal and local multidimensionality: experiments in cross-generational research collaboration
Alejandra Tijerina García (Universität Hamburg); Gertraud Koch (Universität Hamburg); Teresa Stumpf (University of Hamburg); Samantha Lutz (University of Hamburg)
Given the dilemma of temporality in ethnographic research this article – based on a research project in Berlin-Neukölln – discusses how collaboration across different generations of researchers can enable an inherent acceleration, consolidation and amplification of ethnographic research processes.

Emerging knowledge in a scientific project about Lassa Fever (LAROCS)
Almudena Mari Saez (Charite)
This paper describes novel modes of anthropological engagement into the variable intersections between people, animals and environments that create the conditions for transmission of Lassa Fever in West Africa.

The field station as stage: ethnographic re-enactment, memory and affect in African science
Paul Wenzel Geissler (University of Oslo); Ann Kelly (University of Exeter)
Amani, a once-famous scientific laboratory in Tanzania, dwells today in a state of suspension. Experimenting with ethnographic re-enactment with a group of ageing former scientific workers, we probe entanglements of science memory and affect, and between anthropologists and their historical Object.

Let's get equipped! Objections as ethnographic devices
So Yeon Leem (London School of Economics); Daecheong Ha (Korea National Bioethics Policy Instititue)
The authors have encountered 'objections' from natives while studying up surgeons, professors, and scientists. Based on their fieldwork experiments, this study suggests that objections are useful 'devices' for ethnographers who aim to collaborate with natives and create anthropological knowledge in new ways.

Film-making in the field: 'artistic' research as an open-ended anthropological praxis
Peter Anton Zoettl (CRIA-IUL, Lisbon)
Based on recent ethnographic research on youth violence in Cape Verde non-fictional video is discussed as an "in-between" representational and relational form of experimental scientific and artistic practice.

Finding one's rhythm: a mobile ethnography on the road with a touring band
Anna Lisa Ramella (Universität Bremen)
Drawing from my PhD research on mobility of touring musicians, this paper explores the process and quest of a fieldwork between getting used to a mobile lifestyle myself whilst observing the strategies of the actors in finding stability within movement.

Meetings - performances - ethnographic situations: doing art and acting in the field considered as ethnographic practices
Tomasz Rakowski (University of Warsaw)
In this paper I will focus on ethnographic practice understood as a kind of social-artistic action. I will argue that this perspective can make us possible to step beyond fiction of the 'natural' intimacy of fieldwork and to reveal implicit creative work present on both sides of the project.

Exploring (idiotic) engagements between ethnography and design
Andrea Gaspar (CES - Centre for Social Studies, Associate Laboratory, University of Coimbra)
My paper explores how the encounter between design and ethnography can provide an opportunity for ethnography to revise its own 'cultural' assumptions regarding anthropological practices of creativity.

IP06 Collaboration, (in)determinacy and the work of translation in development encounters

Convenors: Sophie Haines (University of Oxford); Piergiorgio Di Giminiani (Pontificial University of Chile)
S-236: **Thu 31st July, 14:00-15:30, 16:00-17:30**

This panel will explore collaboration discourses and practices in socio-economic development programmes, and their implications for the translation and materialisation of different worlds. In times of crisis

(environmental, economic, moral), collaboration has emerged as an alternative paradigm to the certainties once held by development planners and practitioners. While giving rise to expectations of intimacy between development actors, collaboration also fosters uncertainties about the kinds of worlds it aims to affect among differently-positioned subjects. Processes of translation in development can be problematic and productive, involving relationships and objects that are at once material and imaginative, instrumental and meaningful. In a departure from perspectives that see translation as unilateral, and from those focused on the incommensurability of 'local' and 'scientific' knowledge, this panel examines the potential of collaboration and its frictions for challenging existing assumptions and ultimately generating different worlds. Through the reconfiguration of relations among individuals and groups, humans and non-humans, development encounters emerge as processes of ontogenesis. We aim to also address the political and historical implications of transformative and fragmented ontologies, at work in new technologies of collaboration in development. We invite analyses that consider explicit and implicit translations in development programmes, and explore how key terms, such as community, nature, indigeneity, marginality, poverty, (etc) come to be determined/ underdetermined. We encourage reflections ondevelopment projects as material and moral, political and poetical, effective and affective; and ethnographic insights into the experience of collaborations and conflicts in everyday life, as well as in moments of sudden change or disruption.

The development arena: an ethnography of conflicts and negotiations in a development project in Pakistan

Ilaria Elisea Scerrato (University of Rome La Sapienza)

This paper proposes a reflection on social change in a context of planned development in North-West of Pakistan. From this point of view the development is considered as an object of study that allow to understand social phenomena and practices.

Translations of security sector reform in Guinea-Bissau

Christoph Kohl (Peace Research Institute Frankfurt)

The paper examines the collaboration between international donor institutions and experts on the one hand and "locals" on the other in Guinea-Bissau's reform of the security sector.

"Addicts of Yunnan, unite!" Medical activism, advocacy and cooperation in the context of contemporary China

Giulia Zoccatelli (School of Oriental and African Studies)

Based on 15 months of fieldwork among community-based organizations HIV-positive heroin users in Southwest China, this paper reflects over the deemed universal notion of patients' advocacy and on its actual articulation in the everyday practices of grassroots activism in contemporary China.

Ecotourism for conservation? The 'awkward' collaboration of whale-watching tourism and whale-meat consumption

Myung Ae Choi (University of Oxford)

Through ethnographic fieldwork on whale tourism of Jangsaengpo, South Korea, this paper explores the specific local translation of the global concept of 'whale-watching tourism',which creates an 'awkward' collaboration of whale-watching tourism and whale-meat consumption to supplement each other.

Three villages, four years and a printer cartridge

Anne Fitzgerald (National University of Ireland)

Who are the winners and who are the losers in the rush for land titles in three villages in central Tanzania ? Are title deeds and debt a sure way to capitalist development ?

IP07 Radical collaborations: a relational approach to social transformation

Convenors: Marjorie Murray (Pontificia Universidad Católica de Chile); Stine Krøijer (Copenhagen University); Helene Risør (Universidad Católica de Chile/Copenhagen University)
Discussant: Piergiorgio Di Giminiani (Pontificial University of Chile)
S-236: **Fri 1st Aug, 09:00-10:30, 11:00-12:30**

The panel aims at exploring practices of radical collaboration. The radical can be understood as related to the fundamental nature of something and as a stand for thorough transformation. Radical is thus a concept entailing determinacy and indeterminacy of the future and the world it aims to transform. In either way, we consider the radical to be a relational concept as its definition lies in the relation or opposition to other possible conceptualizations, ideologies, practices and forms of life. Considering this relational characteristic of the radical, the panel sets its focus on what we term "radical collaborations", aiming at exploring the consequences of radical collaborations by focusing on the emergence of notions and practices in people's everyday practices, within alliances among actors in social movements, non-governmental organizations and insurgent political groups and within academic thinking.

We welcome papers that can relate to the following questions: What forms does the radical adopt? How do radical practices relate to other forms of life and engagement? What kinds of collaborations – positive or negative – are in play in these processes? In which ways do these relations (between persons, objects, natures, ideologies, etc.) friction? How are these processes experienced and in which ways do these experiences define social relations? In which ways does radical collaboration impact on intimate relations?

Finally, we also aim to explore the recursivity of the notion of the radical in anthropological analysis: Do we need a radical departure from established social theories in order to understand what radical means?

Radical collaborations in insurgent theatre: the intertwining of actors and activists in Die Asyl-Monologe
Fazila Bhimji (University of Central Lancashire)
This paper traces collaborations between actors, refugee activists and political groups and the consequences and meanings of these collaborations in the context of a two and a half year long running performance about refugee politics in Germany.

Between radicalism and marginality: anarchism in post-communist Romania
Raluca Abăseacă (Free University of Brussels)
Our paper questions the relations between different visions of the world, alternative projects of society and everyday practices within anarchist groups in post-communist Romania, but also between anarchists and other radical or moderate informal groups.

Radical transformation of African local societies: the successful rebellion of the northern Togolese youth against gerontocracy
Bernhard Martin (University Halle-Wittenberg)
During the 1990s young northern Togolese achieved to overcome the social structures of local societies. In a new institutional perspective this radical changes were driven by the distributional effects of institutions. Nevertheless these changes has been realized inside the given institutional set.

State involvement in early mothering as "radical collaboration": a case study of Mapuche women in the south of Chile
Marjorie Murray (Pontificia Universidad Católica de Chile)
The paper reflects upon the consequences of Chilean policy on early mothering and its possibilities as "radical collaboration" with a group of Mapuche women. It discusses the textures of this collaboration and its radicalism in the case of unexpected uses of parenting policies.

A spear-killing in the Amazon and frustrated collaboration across difference
Stine Krøijer (Copenhagen University)
The paper unravels the frustrated attempts at collaborating across difference following from the spear-killing of a Huaorani man in the Yasuní national park in Ecuador, analyzing an interlocutor's headache from "thinking different worlds at the same time."

Radical interculturality in the state of terrorism? Non-mapuche collaboration in the Mapuche movement in Santiago, Chile
Helene Risør (Universidad Católica de Chile/Copenhagen University)
The paper analyses the collaboration of non-mapuche in the reds of solidarity with the Mapuche movement as a form of interculturality. The paper suggests considering interculturality as radical experiences of difference and transformation in the relation ethnicity, class and territory.

'Chronic diseases' and 'secret cures': collaboration, innovation and deviance in the face of incommensurable therapeutic models in Brazil
Márcio Vilar (University of Leipzig)
I present some modes of collaboration among people with autoimmune disorders and medical doctors, in Brazil, who do not employ established pharmaceuticals based on immune-impairment, but rather conduct therapies based on the opposite principle of immune-stimulation.

IP08 The institutionalization of revolutionary movements: ethnographic case studies

Convenors: Angela Storey (University of Arizona); Mariya Ivancheva (CAS, Sofia / University College Dublin)
A-222: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Over the last century revolutionary movements have formed or joined political power across the world. Yet, few movements radicalize when coming to power. Instead, many succumb to processes of rapid institutionalization and, ultimately, may become or support authoritarian and/or neoliberal social orders.

To explore such contradictions, we present ethnographic case-studies of historical and contemporary revolutionary movements from around the world. We scrutinize continuities and ruptures in their trajectories in the context of newly acquired responsibilities and authority. We discuss how revolutionary impetus and charisma can be preserved in the aftermath or continuation of sociopolitical struggle. With Victor Turner we ask to what extent anti-structures harden back to structures, and what space is left for social change. With Partha Chatterjee we inquire how new elites use the institutionalized tools of civil society to obstruct the politics of the governed. With James Holston we ask how the work of new movements stake out a form of "insurgent citizenship" in light of past struggles and current inequalities.

Across diverse examples we examine the long-term implications of revolution on social change. We ask how past revolutionary movements relate to the grassroots: do they curtail interactions, co-opt old supporters, or retains links with larger constituencies? Do they follow up or renege on their pre-revolution promises vis-a-vis structural constraints and demands of "real politics"? Do they draw upon repertoires of engagement from their revolutionary struggles for legitimacy? Do they create "radical distinctions" to defend newly acquired privilege? And, what space remains for dissent or critique?

From revolution to polity: the case of Portuguese Timor
David Hicks (Stony Brook University)
This paper analyzes a revolutionary movement in Portuguese Timor, founded in 1974 by young people. It describes its evolution into a structured post-colonial polity, and explains how these young nationalists, without any knowledge of government, established a viable system of governance.

They always promise toilets: service delivery politics and social movement interventions in post-Apartheid Cape Town
Angela Storey (University of Arizona)
This paper examines radical social movements focused on improving service access to informal areas in Cape Town, South Africa, asking how their work re-frames local political contention in the post-Apartheid era.

'They are not fighting for us anymore; they are only thinking about themselves now': narratives of a revolutionary struggle from the Indo-Burma borderlands
Iliyana Angelova (University of Oxford)
The paper presents the unique political institutionalisation of the Naga revolutionary movement in the Indo-Burma borderlands where the civilian population is governed and taxable by six 'underground' governments while the official state government is viewed as an agent of the Indian nation-state.

Post colonialism and the new Latin America Left: the national-popular framework in Bolivia
Cesar Guzman-Concha (Freie Universität Berlin)
The article analyses the ideological components of Evo Morales' administration in Bolivia (2006-14). His coalition is informed by a novel political framework –the national-popular Left– which combines Marxism and other local traditions. This framework is related to Bolivia's post-colonial condition

Performing revolutionary solidarity in the absence of revolution: international conferences as institutionalized ritual in Vietnam
Oscar Salemink (University of Copenhagen)
In this paper I discuss the ritualization of a series of international conferences in Vietnam, arguing that in the context of market reforms and the absence of revolution ritualization in terms of socialist brotherhood allowed academic leaders to perform revolutionary solidarity.

The insurgent nation in Colombia: tensions on how to be revolutionaries in the aftermath of the peace process
Nicolas Espinosa (University of Arizona)
I explore the changing socio-political environment that "insurgent communities" in Colombia are facing as a result of the ongoing peace process. Especially, how these communities are thinking the future institutional scenarios to address both the post-conflict peace, and the violence.

Dissonance in Zimbabwe's liberation narrative: oppositions from within
David Moore (University of Johannesburg); Norma Kriger (Library of Congress)
Zimbabwe's 'liberation' history contains sources of opposition from 'liberal' to 'authoritarian': there is no teleology. Past and present examples of opposition/resistance to a ZANU-PF 'centre' indicate contingency and contradiction are as important as continuity in Zimbabwe's authoritarian trends.

Institutionalization from a world systems perspective: the 2011 movement cycle in Hungary
Agnes Gagyi (Eszterházy Károly College)
Looking from the perspective of world systems analysis, the paper sketches out an interpretative framework for institutionalization in classical moments of anti-systemic movement cycles, and applies this framework to understand demonstrations in the 2010-2014 political cycle in Hungary.

Has the revolution in Rwanda ever been?
Alexander Panov (Institute for African Studies, Russian Academy of Science)
The paper deals with the case of two of Rwanda's "revolutions in dispute": the Social Revolution of 1959 and the RPF victory in 1994. Both of them opened new chapters in the national history and gained sympathies for their democratic agenda, however their true revolutionary character is still in question.

A radical nobility: intellectuals and university reform in Bolivarian Venezuela
Mariya Ivancheva (CAS, Sofia / University College Dublin)
The study explores the institutionalization of the former student movement during Venezuela's liberal democracy (1958-1998) as part of the state administration and the Bolivarian government.

P001 Bodies of evidence, experts, and intimacy in the anthropology of security (EASA Anthropology of Security Network)

Convenors: Nils Zurawski (University of Hamburg); Catarina Frois (Centre for Research in Anthropology); Mark Maguire (National University of Ireland Maynooth)
A-222: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

The contemporary moment is marked by amplified efforts to make the human body visible, readable and intelligible. Security is an important and troubling nexus of innovation. From biometrics to biosensors and forensics to affective computing, today we see many expert-led 'solutions' to security threats in the near future, all found in the shifting ground between police, counter-terrorism, the military, private corporations; internal and external political security; surveillance, bureaucracy, and new ways of knowing and governing individuals and populations. When studying contemporary security-scapes anthropologists, then, confront bodies of evidence, experts and capacities for compassion and empathy.

• Policing – from community-based policing to force, outsourcing and technological transformations

• Security as surveillance – from 'big data' to CCTVs, and from digital bodies to governmental knowledge of populations

• Experts and evidence – how do security experts recognize, manage and make use of bodies of evidence?

• Military knowledge and evidence – in what ways are transformations in the military also transformations in knowledge and evidence

• Health, Welfare and security – from social security to evidence in humanitarian governance and the coupling of medical and security reasoning

• Forensics – the body constituted as evidence

• Tortured Bodies – the body in asylum; truth and the body

• Empathy and compassion – questions of ethics in security; the implications of distance in security apparatuses; the capacities that experts and other have for empathy and compassion; the unruly bodies that refuse to be 'evidence'

• Intimacy – the body, person and self, its ownership; the mediation of the body

"We are people; we are parents; we have values": law, ethics, and an undercover police surveillance team
Gregory Feldman (Simon Fraser University)
This paper examines how an undercover surveillance team in a southern EU member state makes measured ethical decisions when violating the law to obtain evidence against suspected human traffickers. Agamben's "state of exception" and Arendt's "space of appearance" explain this odd situation.

Human trafficking: the pivotal role played by the victims
Desirée Pangerc (CIELS University Campus)
In the trials against human traffickers, the victim plays a fundamental role. The intervention will focus on the approach to the victim, the process of victimization and the assistance and protection programs offered to them, from the rescue phase until the trial against their exploiters.

Suspicious bodies: camouflaged legality and tactics of security on the Argentina-Paraguay border
Ieva Jusionyte (University of Florida)
This paper examines how the relation between the legal system and the human body becomes recast as a security issue. I focus on the idea of suspicion, which leads to discoveries of falsified identities in cases of illegal adoptions and human trafficking.

Securitized immigration and the laboring body in the United States
Daniel Goldstein (Rutgers University)
This paper examines the effects that E-Verify technology produces in communities of undocumented Latino workers who, having successfully established themselves and their families in the United States, now face new threats to their livelihoods and new path to deportation.

"How serious is it?" Managing heavy diseases in a French immigration detention center
Nicolas Fischer (Centre d'étude du droit et des institutions pénales)
Drawing on fieldwork carried out in a French immigration detention center, this contribution will analyze the management in those places of cases of so-called "serious illnesses", which detection may eventually enable immigrants to avoid deportation and gain a residence permit.

Welcome to the myopticon: uncertain surveillance, removability and care in the Danish asylum system
Zachary Whyte (University of Copenhagen)
In Denmark, asylum seekers navigate obscure bureaucratic systems, tied at once to logics of removability and care. Uncertainty powers these processes and experiences through an apparatus I call the myopticon, a counterpoint to Foucault's panopticon, characterized by blurred surveillance.

Evidence of pain: medico-legal expertise on torture within asylum proceedings
Monika Weissensteiner
This paper analyses how "tortured bodies" of asylum seekers emerge and are constructed as (medico-legal) evidence within textual trajectories and intimate spaces of both compassion and distance. It explores experts' "double alliances" within the contemporary apparatus of security-migration management.

Perpetuating insecurity: coexistence inside a male prison
Catarina Frois (Centre for Research in Anthropology)
In this presentation I debate how the daily aggressions experienced by prisoners within a Portuguese male prison subject them to the kind of fear and insecurity that they themselves recognize as having been responsible for when committing the crimes that got them convicted in the first place.

Doing insecurity: how to link anthropology of security and emotions
Alexandra Schwell (University of Vienna)
The paper makes a novel contribution by linking the anthropology of security to the study of emotions. It specifically focuses on fear and anxieties as emotional practices and directly connects them to securitizing practices, thus scrutinizing their resilience and proliferation.

Scripts of security and safety in transition: 'policing' urban working-class communities in Northern Ireland
Nadja Maurer (Hamburg University)
The highly particularistic social organisation of security /safety during the violent conflict and thereafter has undergone a profound change. Scripts, namely knowledges, clotted narrations and feelings for in/security have subsequently become obsolete, are subject to reconfiguration and conversion.

Policing future crimes
Mark Maguire (National University of Ireland Maynooth)
This paper explores the coming together of evolutionary theory, geographical information, so-called 'big data' and policing to target future crimes.

P002 Economies of growth or ecologies of survival? Fear and hope in an overheated world

Convenors: Elisabeth Schober (University of Oslo); Chris Hann (Max Planck Institute for Social Anthropology)
A-222: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

The double bind between economic growth and environmental durability may well be the most significant conundrum that humans, and indeed the planet as such, face at the onset of the 21st century. Amidst a growing sense of global climate crisis and local environmental deterioration, the dilemma of profit-seeking at all costs (the neoliberal doctrine) versus the sustainability of life on this planet can be felt in different terrains worldwide. This panel will explore ethnographic spaces of hope and fear amidst accelerated change and the intensification of global processes. We will look into the interstices between unhampered growth and environmental sustainability to explore some of the following questions: What kind of local responses emerge

in reaction to environmental crises triggered by outside forces? What structures of blame arise amidst the tensions caused by the progressive "Overheating" of both the economy and the environment? How much ecological destruction are various actors willing to calculate into their equations of economic growth? How are decisions leading to environmental destruction made? What is the relationship between long-term and short-term consequences of planned change, and how do local concerns articulate with global anxieties? What scenarios of hope are painted to counter these developments? This panel will examine the frictions created by the volatility of the global neoliberal system and the concomitant versatile reactions to environmental degradation in local communities across the globe. While the empirical locus will be placed on local life-worlds, we urge participants to interweave their small-scale ethnographic narratives with large-scale processes of global capitalism.

Fear and Hope in a State of Extinction: The Indian Forest Department and the Double Bind between Conservation and Development

Ursula Muenster (Ludwig Maximilians University Munich)

Drawing on ethnographic fieldwork amongst forest bureaucrats at a Wildlife Sanctuary, in Kerala, South India, this paper explores environmental hopes and fears from the inside of India's forest department in times of rapid species extinction.

NIMBY and environmental engagement in an industrial town

Thomas Hylland Eriksen (University of Oslo)

In a city saturated by coal, gas and industry, environmental activists must relate to the economic and social importance of industry. Exploring green activism in Gladstone, Australia, the paper discusses its conditions, forms and implications against the backdrop of both system and life-worlds.

From U.S. sailors to global manufacturers: rapid economic growth and its environmental costs in Subic Bay (Philippines)

Elisabeth Schober (University of Oslo)

This paper will examine the double bind between demands for economic growth and the struggle for environmental restoration in Subic Bay, where recent changes have given rise to tensions between those advocating for more industry, and those who want to protect the bay from environmental destruction.

The culture of bioeconomy and biodiversity in mountain agricultural landscape

Anne-Katrine B. Norbye (University of Oslo)

The new bioeconomy in rural mountain areas competes with environmental and sociocultural sustainability. This paper highlights consequences and some effects of the ambivalent conservation and tourism in mountain agricultural landscape.

Crony capitalism, environmental degradation, and indigenous land rights: the Bugkalot (Ilongot) and the Casecnan Dam in northern Philippines

Shu-Yuan Yang (Academia Sinica)

This paper examines how the Bugkalot draw discourses from global indigenism to articulate their opposition against the Casecnan Dam, a BOT project that was the child of crony capitalism.

Environmental contest at the interface between CSR and social movements: international capital meets environmental activism on the Black Sea coast of Turkey

Ståle Knudsen (University of Bergen)

This paper explores the interaction between environmental activism and the corporate ethics of a trans-national corporation in a study of the way a large power plant on the Black Sea coast of Turkey was established and contested.

"As long as there is our smoke, it's going to be fine": air pollution, fear and hope in an industrial town in Eastern Serbia

Deana Jovanovic (The University of Manchester)

In the paper I explore people's relationship with air pollution in Bor in Eastern Serbia. In particular, I explore relationships with the toxic, locally called, "the smoke" which occasionally "falls down" as a by-product of the copper smelting factory, almost centrally positioned in the town.

Geographies of biocultural hope: the fight for James Price Point, Western Australia (2009-2013)

Carsten Wergin (Martin-Luther-University Halle-Wittenberg)

The paper presents the successful opposition movement against the construction of a $45 billion AUD liquefied natural gas facility as a scenario of biocultural hope in an 'overheating' world.

P003 In search of concealed truth: revealing, unraveling and debunking

Convenors: Alexander Panchenko (Institute of Russian Literature, Russian Academy of Sciences); Anastasiya Astapova (University of Tartu)

S-116: **Thu 31st July, 14:00-15:30, 16:00-17:30; Fri 1st Aug, 09:00-10:30**

This panel focuses on beliefs and narratives about truths concealed from common people by dominant powers. Such beliefs span various realms, touching on supernatural reality, healthcare, science, politics, economics etc. They are often labeled as conspiracy theories, rumors or legends.

This panel encourages inquiries into forms and functions of such beliefs, rhetorics of truth and strategies of uncovering truth, in a variety of settings. It will explore the emergence of communities and networks dedicated to alternative beliefs, their use of media, and calls to action that they issue.

Typologies of beliefs about hidden truth can be useful as analytic constructions, but upon closer examination, this category seems to expand in all directions. The panel will open up a wider conversation about the larger discursive regimes that accommodate and enable discussions of truth and its revelation.

The methodological focus of the panel lies in the challenges of academic practice, especially anthropology and folkloristics, disciplines that have historically developed to study beliefs that are not the researchers' own. A democratic equality of knowledge systems is more easily proclaimed than practiced. The uneasy position of a researcher is that of a mediator between the knowledge practices of academia and those of the communities they research. In this context, how can we theorize what distinguishes "alternative" narratives of hidden truth from the institutionalized discourse of academia, with its commitment to rigor and urgent social critique?

On secrets of the state and politics of paranoia

Karin Ahlberg (School of Oriental and African Studies)

This paper explores how state actors in Egypt make use of the widely spread idea that there are important secrets of the state, belonging to spheres of national 'cultural intimacy' that it is a duty for the citizens to safeguard. This creates a politics of paranoia and affective fields of anxieties.

In search of lost masterpieces: the Belarusian case

Anastasiya Astapova (University of Tartu)

The paper focuses on the link between the search for the lost nationally important masterpieces and building ethnic identity on the example of ongoing political formation of Belarus. It analyzes narratives about stolen artifacts which (if found) could cause consolidation and even revolution.

The collective farm woman's scarf and Trotsky's half face: from the early Soviet conspiracy theories to the "new demonology"

Alexandra Arkhipova (Russian Academy of National Economics and Public Administration); Elena Mikhailik (UNSW)

The paper looks into the roots and mechanisms of meaning production of the "semiotic witch-hunt" of the '30s placing it within the context of the Western European and Russian witch and devil-related hysterias, with the "Worker and a Collective Farm Woman" affair being used as one of the case studies.

Contesting national history and folklore: alternative rhetoric of the Estonian maausulised movement
Ergo-Hart Västrik (University of Tartu)
In this talk some ideological statements of maausulised (the adherents of Estonian native faith) contesting mainstream views on Estonian history and folklore, will be addressed. These ideas were mediated by the Estonian press over the last two decades and have received positive media coverage.

Conspiracy and critique: unmasking climate science
Alfred Moore (University of Cambridge)
In this paper I propose to explore the boundary between conspiracy theories and critical theories through an analysis of the concepts and practices of unmasking, which I will use to address the case of the climate-gate controversy.

"Thanks for your kidney!" Organ theft legends in present-day Russia
Alexander Panchenko (Institute of Russian Literature, Russian Academy of Sciences)
The paper deals with 'conspiratorial' aspects of contemporary legends in Russia focusing on stories of organ theft and bodily mutilation. Proceeding from these texts, I will show how popular conspiratorial thinking deals with and resists modernization, globalization, and the consumer society.

No surrender to jihad romeos: demographic aggression narratives in Northern Ireland and India
Alex O'Connell (NUI Maynooth)
This paper will compare 'demographic aggression' narratives in Northern Ireland and India. This is the belief that minorities are using higher population growth as a means to gain dominance and control, resulting in increased communal tension.

"Podpolniky" (the underground ones) in the Vyatka Region: ritual murder charges, rumors and propaganda
Natalia Komelina (Institute of Russian Literature)
The present report deals with a case of capital prosecution against a religious community of Wanderer Old-Believers in the Kirov region, Russia, in the 1920s-30s. Stories about the "podpolniki" ("the underground ones"), that included a motif of human sacrifice, were collected during expeditions of 2010-13.

Revealing the concealed: mainstreaming the teachings of Source Breathwork community
Katre Koppel (University of Tartu)
The paper concentrates on the unconcealment of basic ideas which are common to a New Age community called Source Breathwork community.

The Soviet people's enemies in the work of epic performers, 1930s-1950s
Irina Kozlova
The paper is focused on the hidden enemies of the Soviet power in the work of epic performers,1930s-1950s. The main topics of work of epic performers in the 1930s glorify a happy Soviet life, however the enemies of the Soviet power are quite often mentioned in such texts.

P004 Tourism in (post)socialist Eastern Europe (Anthromob; IUAES-TOURISM; EASA Europeanist Network)

Convenors: Nelson Graburn (University of California, Berkeley); Magdalena Banaszkiewicz (Jagiellonian University)
Discussant: Svetlana Ryzhakova (Institute of Ethnology and Anthropology, Moscow)
M-134: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30**

The transformation of political systems in Eastern Europe in the 80s and 90s produced significant effects on the tourism industry. First, tourism ceased to be benefit solely of social security programmes. Tourist services became commercialized and state enterprises privatized. The opening of home markets created favourable conditions for a wide range of tourist-related companies, especially micro, small and medium. Open borders enabled free movement between countries. The dominant role of tour operators and workplaces which

organized recreation changed radically, evolving towards individual and self-organized travels. Moreover, a new model of tourism organization was developed at national and local levels. Tourism became an integral part of life for the average Eastern European citizen.

20 years of tourist industry developments and changing travel patterns can be analysed through the prism of anthropology. Papers might address some of the following:

1. Culturalization and individualisation of tourist praxis and new class formations (the development of package tourism and subsequent openings for cultural, 3E tourism)
2. The influence on worldviews (stereotypes, a category of 'the stranger', social distance, emergent ethnicities) and new, global trends (e.g. evolution of gender and family relations)
3. Tourism as re-creation: searching for mental, psychical, spiritual support, active tourism, relationships with nature
4. Revitalization of heritage, including controversial ones like industrial or socialist heritage
5. Regionalization and globalization (e.g. crossborder cooperation, UE & Shengen Zone)
6. Discovering ethno-cultural identity (e.g. ethnic cuisine, festivals, design)
7. Memory and history (e.g. historical narrative in the creation of tourist products)

A taste of communist life: communist heritage as a tourist attraction

Magdalena Banaszkiewicz (Jagiellonian University)

The aim of this presentation is to describe phenomena of 'communist heritage' which attracts attention of tourist in post-soviet region. The basis of these considerations will be a case study of 'crazy tours' led in Cracow (Poland).

Historical blueprints of tourist paths from Poland to the former USSR

Agata Bachórz (University of Gdańsk); Anna Horolets (University of Gdańsk)

The paper is focusing on the role of remembering and forgetting historical past in the narratives of contemporary Polish tourists to the countries of the former USSR. On the basis of ethnographic research we attempt to reconstruct the role of history in constructing contemporary tourist practice.

Pilgrimage and/or tourism in a Bosnian Croat shrine of Kondžilo

Mario Katić (University of Zadar)

The ethnographic case problematizes the relationship and boundary between the concepts of tourism and pilgrimage and illustrates how the context in which we observe them can have a significant influence on how we define the participants as pilgrims, tourist or pilgrims and tourist.

Atheist museum in Shkodra

Phd candidate Ermela Broci (Cultural Anthropology)

Atheism in Albania took a new form after the Constitute of 1976. The religious institutions were closed and most were destroyed and became youth cultural centers. In 9 June 1973 "The atheist museum" was opened.

Tourist narratives about the dissonant heritage of the Borderlands

Sabina Owsianowska (University School of Physical Education in Krakow)

Tourism and its narratives is an important tool for spreading ethnic and national stereotypes by promoting cultural resources and performances that enable cooperation and mutual understanding. However, it can also be a source of potential conflicts by creating controversial tourist attractions.

Performing the good tourism encounter: social healing and moral empowerment in rural Masuria, northeast Poland

Hannah Wadle (University of Manchester)

This paper addresses the social role of the tourism encounter in rural Poland. It argues that in a moment of late post-socialist social stigmatisation and paralysis, the tourism encounter can generate moments of empowerment and reconciliation with contemporary Polish society.

Innovation of traditional practice or the cultural economy of the bath-house (pirts)
Agnese Cimdina (University of Latvia)
This paper introduces bath-house ritual which has become a highly demanded service in the contemporary Latvian countryside and fits within a broader rural development discourse addressing the commodification of experience, tradition and innovation through rural recreation tourism.

Localising experience economy in the post-socialist countryside: guided explorations of body and soul in rural Estonia
Maarja Kaaristo (Tartu University); Ester Bardone (University of Tartu)
This paper discusses contemporary post-socialist post-modern Estonian countryside that is (re)constructed by rural tourism entrepreneurs as a site for diverse leisure activities, where the practices of everyday life are transformed into guided experiences of rurality.

P005 Networking, collaboration and intimacy in the Mediterranean (Mediterraneanist Network)

Convenor: Jutta Lauth Bacas
A-007: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

Social practices of networking as well as intimate collaborations and informal coalitions, important topics examined by anthropologists working in the Mediterranean, have shown to be of particular interest in understanding people's reactions and contributions to ongoing social and political changes today. In this context of reshaped or newly emerging collaborative practices of intimate cooperation and social networking in Mediterranean countries the panel organised by the Mediterraneanist network (MedNet) - open to all members of EASA regardless of whether the paper presenter is a member of MedNet or not – calls for contributions to the ethnography of collaborative intimacies based on anthropological research in the Mediterranean region.

Understood in a very broad sense, social networking, informal coalitions and forms of intimate collaborations can be found not only in social fields and activities related to radical political transformation or rapid social change, but in other forms of social interaction as well, for example, in using virtual communication on the Internet or the new digital media, to which paper givers may address themselves. Thinking of these interactions in terms of intimate collaborations also brings up questions of clashes, conflict and collusions in the research agenda, which contributors to the MedNet panel are invited to consider. Contributions might also discuss how a new understanding of the dynamics of networking in relation to the intimacy of cooperation and collaboration might reshape our anthropological concepts to better understand 'what is going on' at present in various countries of the Mediterranean region.

'Abortion is a right and it is a woman's decision': collaborating towards a common ground in the pro-abortion campaign in Turkey
Patricia Scalco (University of Manchester)
This paper focuses on the efforts of activist women to represent the 'right to abortion' in the media and in the streets during the pro-abortion campaigns in Turkey. It explores a possible dialogue between the politics of intimacy and the 'honour and shame complex' as they converged during the campaigns.

Facciamo rete! Collaborative relationships and network-formation of the Italian feminist movement "Se Non Ora Quando"
Marion Naeser-Lather (University of Marburg)
The paper analyzes the modes of networking and collaboration of the movement "Se Non Ora Quando" (SNOQ). It examines the roles of intimate relationships and face to face encounters vs. communication through social media and the implications for protest practices, coalitions and formation processes.

"Not like the old days": widening networks and the changing quality of social relationships
Patrick Heady (Max Planck Institute for Social Anthropology)
From the 1970s on, ethnographers of southern Europe have noted a decline in the intensity (both intimate and conflictual) of local life. I ask about the structural reasons for this change, and its relation to kinship networks and to underlying ideas about community, self and social interaction.

Performing networks: 'open theatre' as political action in Athens
Vassiliki Lalioti (National and Kapodistrian University of Athens)
As a social practice of networking, the 1st Handmade and Recycled Theatre Festival in Athens allowed participants to transform 'open theatre' into an energetic political action oriented towards changing social relations in the frame of the economic/political crisis in Greece today.

Informal practices and political culture in Greece
Jutta Lauth Bacas
The paper investigates changing informal practices in present day Greece which are connected to intimate cooperation and social networking in the political sphere. The question is how informal practices of clientelism and patronage and their legitimacy have changed in dept-ridden Greece of today.

Competition vis-à-vis cooperation in the aftermath of economical crisis in Greece
Vasiliki Tzanetou (Second Chance School)
Focusing on the aftermath of economical crisis in Greece, this article seeks to unravel anthropos' potential for cooperation in the "self-centered" Greek society. Furthermore it explores how virtual communication may play a role in enhancing this effort of intimate collaborations.

RELAR projects and Mediterranean springs
Francesco La Rocca (ETNOS)
The RELAR project was launched to help the inclusion of migrants and asylum seekers, and to facilitate their social and employment integration.The paper will be a commentary on a field experience.

P006 Intimacy of social memory and the construction of self-identity linked to the Holocaust and forced migrations in the current interconnected world

Convenors: Carole Lemee (Université Bordeaux & UMR Adess); Vytis Ciubrinskas (Vytautas Magnus University)
T-307: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

25 years after the Cold War and 70 years after the liberation of most of Europe from Nazism, this topic deals with the (re)construction of self-historical-identity and heritage communicated and miss communicated among individuals and families having suffering from various violent events. On one hand, these events relate to racial genocide (the Holocaust, and deportation of the Roma), to other mass deportations and waves of refugees during the WWII. On the other hand, they relate to other forms of forced migration during the communist/socialist period in Eurasia. The anthropological focus is on various social memory activities of these different victims and their descendants, and how they deal with intimate remembering while often continuing their lives in niches of displacements. Our aim is to consider the transversal modalities they have to assemble different aspects of their complex and multidimensional histories, between intimacy and public spheres in a current interconnected world. It aims to question the dynamics of new collaborative intimacies and their sociocultural effects inside the family and in the other social spaces. Proliferating internet-communications and the growing transnational mobility modify practices and relationships involved in activities forging heritage and politics of memory. It provokes also debates and conflicts between all that relates to the self-historical-identity and collective identity constructions of the groups. The complexity in these dynamics invites us to multi-sited ethnographic mobility studies. There is also a need to follow genealogical, family (re)union and 'memory network' studies with the internet-practices.

Story and scholarship in intimate ethnography: my father's wars
Alisse Waterston (John Jay College, City University of New York)
My Father's Wars is an intimate ethnography, a transnational, trans-ethnic, multidimensional, diasporic story. This paper reflects on its power to illuminate inter-relationships between violence, embodied subjectivity, self-historical identity, sensate experience, social memory, power, and history.

Grand-daughter, daughter, anthropologist: an auto-ethnography of here and now, there and then
Maya Melzer-Geva (Kinneret College on the Sea of Galilee)
A cross-generational auto-ethnographic study constructs intimacies in contexts of time and space: past and present, Europe and Asia. Going back and forth, it introduces multi-layered identities. Through the dialogue between documentation and memory, World War II reflects on the present and beyond.

Mémoire, histoire, filiation saccagée, construction
Yoram Mouchenik (université Paris 13)
Recherche et compagnonnage avec un groupe d'anciens enfants juifs cachés en France pendant l'occupation dans leur tentative favorisé par le groupe de reconstruire une histoire personnelle et un lignage.

Self-historical identity, social memory and heritages in the post-Holocaust interconnected world
Carole Lemee (Université Bordeaux & UMR Adess)
The concept of "self-historical identity" created in my research with Holocaust survivors and descendants, aims to consider intimate social situations where tensions exist between lived experiences and collective timeless identities linked to the genocide, Jewish worlds, heritages and memories.

Reconstructing cultural identity: a Transylvanian case
Alina Ioana Branda (Faculty of European Studies, Babes-Bolyai University)
This paper aims to analyze specific ways of reconstructing self historical and cultural identities, after repetitive traumas, focusing on the case of a Transylvanian Jewish community.

Post-communist counter-memories
Michael Shafir (Babes-Bolyai University)
The post-communist "competitive martyrdom" (Holocaust vs. Gulag) is the struggle of two different "post-memories," the latter using similar terms of reference as the former, but a different "master commemorative narrative", as is demonstrated by applying concepts borrowed from Holocaust studies.

Travelling stories and the empowerment of alternative, intimate histories in Estonia
Inge Melchior (VU University Amsterdam)
This presentation deals with travelling (hi)stories within Europe and the way in which they encourage young Estonians to defend 'their' (nation's) precious pasts against Europe's hegemonic historiography. These history encounters thus empower them to tell their alternative histories.

The burden of the past: living together with divided memories on mass migrations in post-war Yugoslavia in Istria, Slovenia
Katja Hrobat Virloget (University of Primorska)
The paper investigates how the divided memories on mass migrations of Italians from Istria (Slovenia) after World War II influence the identities and cohabitation between the remained and immigrants in the emptied space.

Ethnography of postsocialist rural change: social memory, modernity, local empowerment and internal displacement
Hana Horáková (Metropolitan University Prague)
The paper will look at the ways social memory derived from the "socialist past" affects ongoing processes and practices of local empowerment and exclusion/displacement in Czech rural areas.

Communist industrialisation in Brașov: exploring the social memory of a "forced" migration
Mihai Burlacu (Transilvania University, Brasov)
The social memory regarding the industrialization of Brașov in the Communist period is correlated with an insidious form of "forced" migration. In this paper I explore the ways its subjects and their descendants managed to assemble the facets of their histories between intimacy and public spheres.

The post-memory and post-migrant society: quest for identity of Warmia-Masuria
Michal Maleszka (Jagiellonian University)
This paper focuses on the role of post-memory in creating historical narratives and individual sense of belonging in the post-migrant society of Warmia-Masuria.

P007 'Grounding': when multiple ontologies meet material facts

Convenors: Coll Hutchison (London School of Hygiene and Tropical Medicine); Laur Kiik (Tallinn University)
M-648: **Fri 1st Aug, 09:00-10:30, 11:00-12:30**

What happens when ontologies and material facts meet? 'The ontological turn' has again brought to focus radical cultural differences – how people with different ontological theories live in all but, totally different universes. However, this literature has tended to reify, romanticise or idealise indigenous ontologies. It often does so to reaffirm an anthropocentric anti-realism in juxtaposition to natural sciences and their assumption of a singular material reality. Few attempts have been made to consider the encounters and disjunctures between different ontologies and a singular material reality, beyond, for example, critiquing science-based interventions into societies for being ignorant or dismissive of alternative ontologies. Similarly, natural sciences have rarely engaged the potential of 'other' ontologies for reconceptualising political, social, economic and ecological relations. This panel proposes that the key to move past these attitudes is to 'ground' ontologies, through emphasising the contexts (historical, geographical, ecological, social) from which they have emerged. All ontologies – indigenous, subaltern, popular, scientific – are necessarily incomplete, dependent on their scale (spatial and temporal), and invested with politics, power and religions. The central problem for this panel is thus: how, as social or natural scientists, to take seriously both the plurality of ontologies as well as singular material facts? This central question may arise from a variety of research topics, such as encounters of indigenous or other popular ontologies with facts/'facts' from biomedicine, conservation biology, climate science, archaeology, or behavioral and evolutionary sciences, and any other situation where material facts and ontologies meet.

Farming technology: an interplay between grounded and engineering ontologies
Dominic Glover (Institute of Development Studies); Jean-Philippe Venot (Institut de Recherche pour le Developpement (IRD))
We use the cases of drip irrigation and the System of Rice Intensification (SRI) to explore the interplay between the abstract ontologies of agricultural scientists and engineers, and the socially, culturally and agro-ecologically embedded, practical and situated ontologies of small-scale farmers.

Amazonian ontology in the Brazilian national political context
Pirjo Kristiina Virtanen (University of Helsinki)
This paper focuses on Amazonian indigenous political actors and interactions with governmental agencies. It brings Amazonian ontology to the Brazilian national political context that is increasingly shared with indigenous populations.

Making histories: the enactment of historical knowledge in the classroom
Josefine Raasch (Ruhr-Universität Bochum)
This paper describes practices through which different types of historical knowledge were enacted in the classroom of a Berlin high school. Different actors not only enact different knowledges, they also need to coordinate the underlying different ontic-epistemic imaginaries.

Knowing reindeer in the taiga and in the laboratory
David Anderson (University of Aberdeen)
This paper reports on two years of collaborative research with laboratory scientists investigating the genetic 'signatures' of wild and domestic Rangifer as well as with taiga 'indigenous' reindeer herders who cultivate their own breeds.

Ontology, reproduction, and what anthropologists didn't know about how babies are made
Mwenza Blell (University of Bristol)
This paper explores how the 'virgin birth debates' can be construed as a conflict between two indigenous ontologies addressing the material facts of conception.

Law and its subjects: creating the world through legal processes
Hans Chr. Korsholm Nielsen (Aarhus University)
Based on descriptions of trials held against animals in Europe until the 19th century, this paper discusses how law and legal procedures define their subjects and create ontologies that define the relationship between those (humans) engaging in the legal trial, and animals and innate objects.

Ontologies within international AIDS vaccine studies: community engagement and 'democratic' medical research in Kenya
Salla Sariola (University of Oxford)
Using a New Materialist framework to analyse ethnographic fieldwork in an AIDS vaccine trial in Kenya, this paper explores the multiple ontologies manifested in the study and its community engagement.

P008 The edgy Northern European imaginaries: cultural identity through the looking glass of fabulous ancestors and ludic realities

Convenors: Iain Edgar (Durham University); Tõnno Jonuks (Estonian Literary Museum)
M-649: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

This panel intends to illuminate the distinctive historical and contemporary experience of the various Northern European imaginaries and the resultant cultural and national identities formed through the experience and study of (in)visible phenomena from antiquity to modern times. Such (in)visible realities are an important part of the cultural imaginary, and personal and collective identities of almost any folk community. The panel aims to study those issues on the basis of Celtic, Norse, Balto-Finnic, Slavic and Scandinavian peoples and will unite the analytical and technological resources of social anthropology, folkloristic and religious studies.

The panel will analyse the warp and the weft of interaction between personal, experiential imaginative creativity and the social and collective imaginary, and the accompanying embodied praxis of a specific set of Northern European identies. Archival and ethnographic studies are equally welcome, as are studies of the making of a communicative personal and social imaginative identity amongst diasporic Northern European communities. How the named mythological 'unconscious' of such communities intersects with immigrant populations, who often have their own visionary traditions and practices, is also an intended theme. The anticipated outcome, indeed the elixir, will be the theorising and demonstration of the creative and specific interaction between personal and cultural imaginative forms and consequent individual and collective identities.

Sami culture and laws in the light of Scandinavian Enlightenment in Lapland
Dawid Bunikowski (University of Eastern Finland)
The paper focuses on how Sami people as indigenous people have been depreciated by Scandinavian states that brought with it Enlightenment ideas to do with the nation state, progress, and Protestantism, and destroyed the traditional way of life of so-called "dark", "dirty" people.

"A despised woman and a worshipped singer": the representation and reception of indigenous Seto women in the film "Taarka"
Kerli Kirch (Florida Atlantic University)
This paper uses a multi-perspectival cultural media studies approach to study how the filmic text, audience reception, and political-economical environment of the Seto film "Taarka" reinforce ethnic, cultural, gender, regional, and lingual hegemonies regarding the indigenous Seto culture in Estonia.

Invisible worlds: haunting between sensations and representations
Kirsten Marie Raahauge (The Royal Danish Academy of Architecture, Design and Conservation, The Design School)
How do people make sense of unexplainable experiences, many of which are invisible sensations? And how does the anthropologist deal with this field of sensations that are not represented in everyday language? These questions arise from my study on Haunted Houses in Denmark today.

Sea
Stuart McLean (University of Minnesota)
An experimental poem and video piece, inspired by research in the Orkney Islands, "Sea" combines original material with collaged fragments of other texts to conjure a metamorphic space in which pasts and presents, history and mythology can co-exist and mutually transform one another.

A tartan imaginary: cultural identity through the looking glass of the 'Scottish' second sight phenomena
Iain Edgar (Durham University)
This paper analyses the distinctive historical and contemporary experience of 'Scottishness(es)' through the study of the tradition of the 'second sight' phenomena. There will be cross-cultural reference to vision, dream and divinatory practices studied within other comparable world cultures.

Religion and nation: are Estonians the most pagan people in Europe?
Tõnno Jonuks (Estonian Literary Museum)
The paper will study how prehistoric religion has been used in creating the national identity of Estonians during the last few decades. There has been substantial effort to show that Estonians have kept alive the echo of pre-Christian religion, which makes the nation unique in European perspective.

Collaborations on borderlands: defining Lithuanian identity
Vida Savoniakaite (Lithuanian Institute of History)
The paper will debate the questions about attention to different historical situations as important research strategies for cultural identity. It will discuss comparative approaches to ethnic and cultural identity of Lithuanian minorities on borderlands areas in Latvia and Poland.

The world sings back: autonomous religiosity, animism and singing in the eastern Baltic
Dace Veinberga (University of Toronto)
This paper will describe and discuss the world of Estonian and Latvian singing traditions both of which are characterized by animistic imaginaries full of helping, empathetic and playful persons, only some of whom are human and visible.

P009 The intimacy of corruption as a conundrum of governance: secrecy vs inflated rhetoric

Convenors: Davide Torsello (University of Bergamo); Italo Pardo (University of Kent)
M-340: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

The contribution of anthropology to the study of corruption is relatively exiguous in number, though rich in pointing to new avenues for research. For example, anthropologists have avoided to investigate corruption since its empirical study could harm their informants. The quality of the observation depends partly of the trust relationship built over time with one's informants, which obviously means to avoid putting them into danger. However, despite such constrains, anthropological work in this field has produced new perspectives, especially

regarding: governance, the morality of corruption and public discourse.

This panel is aimed at raising new questions and providing answers on how corruption, its investigation and punishment, and the widespread public discourse about corruption engender new forms of social interaction that cut across actors, tasks and roles. Corruption has its own degree of intimacy as it often involves transactions marked by secrecy. On the other hand, increased popularization of the phenomenon at political and, increasingly, at business level endangers this intimacy.

We are interested in ethnographically-based papers that deal with the topics listed below:

- corruption and the state, imagined and factual relationships
- the rule of law in corruption mechanisms
- intimacy and secrecy
- cooperative behavior, trust and corrupt deals
- the imaginary of the anti-corruption industry
- the power of discourses inflating corruption.

Governing European Union funding through corruption control

Roxana Bratu (European Studies (SSEES/UCL))

This paper looks at the mechanisms of governing EU funding in Romania. It is based on 16 months of ethnographic material collected in 2008.

"Help me out, pay a bribe": contested interpretations of the instrumental use of personal relations in Ukrainian anti-corruption courts

Taras Fedirko (Durham University)

Building on court records, my paper investigates in how officials incriminated with corruption in Ukrainian land bureaucracies pragmatically embrace legal and moral ambivalence of personal relations in order to negotiate favourable judicial knowledge about their personal involvement into bribery.

The threat of "corruptions": kinship versus friendship in the Czech NGO sector

Hana Synkova (University of Pardubice)

While kinship and friendship links tend to be defined as private networks that threaten to "corrupt" organizations, there is high acceptance of friendship links and frequent condemnation of "family business". The paper describes class and ethnic (Czech/Romani) dynamics of this difference.

Cultural repertoires in a comparative perspective: a cognitive approach to corruption

Drazen Cepic (New Europe College)

The paper explores a possibility of comparative approach in the anthropology of corruption, which is done with help of new cultural sociology and cognitive linguistics.

Corruption discourses and practices as an instrument for dismantling the (social) state in contemporary Greece

Urania Astrinaki (Panteion University)

Corruption has constituted a mode of governance in Greece since late 80's. Yet when the debt-crisis erupted, allegations of state-corruption were strategically instrumentalised, in order to manufacture consent, compliance or indifference towards the dismantling of social state and public goods.

The role of law and ethical values in re-defining corruption mechanisms in Italy

Maria Giulia Pezzi

The paper looks at the relationship between laws and collective behaviours. The "Severino" law, approved in Italy in 2012, has set within new frames the understanding of corruption mechanisms, as well as the definition of core concepts of the anti-corruption discourse, such as "prevention" and "transparency".

Performing transparency and generosity: managing conflicting ideals in Javanese local politics
Heikki Wilenius (U. of Helsinki)
This presentation discusses how the ideal of transparency collides with the ideal of generosity in Javanese local politics. Depending on the context of political practice, the ideals can either remain contradictory or mediated partially. This is an ongoing moral dilemma for most politicians.

The Andaman nude video case: India's newspaper boom, media coverage on corruption and everyday office practice
Markus Schleiter (Goethe University Frankfurt am Main)
In the paper I will (exemplarily) scrutinize how reports on the Andaman video case have impacted on everyday administrative affairs and forms of corruption within Indian governmental offices; and by doing so, hint at unintended results produced by the tremendously increasing news coverage on corruption.

Negotiated moralities behind informal payments: gift or bribe
Bori Fernezelyi (Central European University)
The paper challenges the corruption-gratitude dichotomy that separates the international and local discourse on informal payments in health care, arguing that the multiple moralities operating behind the system can explain not only the individual's but also the state's relationship to the phenomenon.

Elites, corruption and the political intimacy of anti-corruption: a social drama of patrimonialism in Cameroon
Rogers Tabe Egbe Orock
In this paper we suggest that Cameroon's anti-corruption campaign has so far been hemmed in the moral ambiguities of the sort of political intimacy characterizing her particular style of patrimonial politics.

P010 Applied anthropology as a source of innovation (EASA Applied Anthropology Network)

Convenors: Dan Podjed (Scientific Research Centre of the Slovenian Academy of Sciences and Arts); Rachael Gooberman-Hill (University of Bristol)
S-420: **Thu 31st July, 14:00-15:30, 16:00-17:30**

Europe is witnessing a new expansion of applied anthropology, with anthropologists contributing widely outside the academia. Anthropologists work in a variety of areas, including, but not exclusively, business, design, health and medicine, work, education, media, tourism and policy. In all these applied fields anthropology has a capacity to foster innovation at multiple levels. Anthropologists may generate innovations within interdisciplinary research and development teams (in private and public sectors). Applied anthropology may also provide a source of innovation for anthropology as an academic discipline, through identification of new research fields, themes and methodologies, and opening debates around the ethics in research and engagement.

Presenters are invited to talk about:

1. examples of innovative use of anthropological skills and knowledge beyond academia;

2. development and use of new methodologies or methods 'borrowed' from other disciplines;

3. transfer of applied anthropological knowledge into research projects and study programmes, and the so called intertwining of academic and applied anthropology.

Presenters are also encouraged to address the possible futures of applied anthropology and its potential contribution to economic and social crisis. The panel will discuss how the current applied anthropology in Europe compares with applied anthropology elsewhere, and will try to establish the opportunities which are especially relevant and promising. Discussion will also explore whether and how professional links on a global scale would help anthropology to broaden its scope from a descriptive, hermeneutical and interpretative branch of humanities to an applied and normative science, and the desirability for such shift.

'Thick description' in applied contexts: using interpretive qualitative observations to inform quantitative indicators in food security research
Michael Vimont (University of Oxford)
Explanation of theory and methods used in a Community-based Research and Service Learning project combining interpretivist thick description and quantitative analysis to outline food insecurity in a US school, with implications for methods in Europe.

Fieldwork in corporate offices in Mumbai (India): methods, tools and challenges
Frauke Meeuw (Heidelberg University)
This paper is reflecting on 12 months of fieldwork at the offices of a multinational consulting company in Mumbai, India. It has the objective to give an example on how "classic" ethnographic fieldwork methods had to be adapted to fit to the corporate world and which tools proved useful in such a setting.

Looking for community potentials: applied anthropology in the context of long-term unemployment
Pavla Burgos Tejrovská (Faculty of Humanities, Charles University in Prague)
The project Work habits deals with lack of employment opportunities and non-functional strategy for working with long term unemployed. The purpose of the project is to identify the potential of local communities to generate new job opportunities in the region through qualitative social research.

Insights produced in talk-in-interaction: what discursive psychology may offer anthropology
Karen Mogendorff (Wageningen University)
This paper explores how discursive psychology methodology (DP) may enrich anthropological insights and may help to account for and substantiate anthropological knowledge claims that are produced intersubjectively.

Recycling people: a study of a program to help reintegrate ex-offenders in Indianapolis, Indiana
Susan Hyatt (Indiana University)
Mass incarceration in the US is well documented. This paper describes a methodologically innovative project evaluating a program in Indiana that provides an alternative to re-incarceration for ex-offenders who have committed violations in the terms of their probation.

Three innovations from clinical anthropology: fieldwork among young men coming of age as knowledge validation procedure
Dirck van Bekkum (MOIRA CTT)
Three decades of ethnographic fieldwork in guiding clients (young men) and in teaching professionals in Dutch adolescent care settings yielded three epistemological and applied innovations. A transitional model, tested in clinical and educational practices, is presented by three exemplary cases.

Green, how I want you to drive green: co-creation of an ecodriving application
Dan Podjed (Scientific Research Centre of the Slovenian Academy of Sciences and Arts)
This paper presents development of a mobile application that helps reducing CO2 emissions via the adoption of so-called ecodriving. R&D team, which includes anthropologists, takes into account socio-cultural factors, the understanding of which is important for designing a user-friendly application.

The end is where we start from
Jude Robinson (University of Liverpool)
Drawing on new technologies to communicate the findings from applied research with families participating in a community music project in England, I consider the politics and challenges of representing a community to the participants, to others in their community and to national and international audiences.

P011 Innovation and continuity in times of uncertainty: bridging perspectives on economic life

Convenors: Niko Besnier (Universiteit van Amsterdam); Susana Narotzky (Universitat de Barcelona)
M-134: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

The crisis that the world has experienced in the last half-decade calls for new forms of thinking about

ordinary people's economic life and its engagement with social relations, cultural constructs, and political dynamics. People everywhere have had to develop new ways of coping with risk, uncertainty and precarity. Anthropologists have been addressing these issues from differently situated epistemologies and experiences. Our goal is to bring together scholars representing these different approaches and foster a dialogue across epistemologies, nations, and approaches. We are particularly concerned with problems of scale, namely the fact that the decisions of state authorities, corporations, and supra-national bodies are affecting what takes place in people's lives in the intimacy of home and communities. In response to these changes, people may foreground both continuities from the past, whether real or imagined, and innovative forms of social action. We recognize that people's economic worlds involve a great deal more than just economic transactions, and involve a broad range of human activities beyond the purely material which are constituted by different and co-existing regimes of value. We solicit papers that address these issues on the basis of ethnographic data and focus on the particular analytic categories in terms of which anthropologists situated in different epistemological traditions have sought to understand the relevant dynamics. This panel is sponsored by the American Anthropological Association's Committee on World Anthropologies.

Uncertain but cool: the transition from Japanese fashion education to creative work in precarious times
Anneke Beerkens (University of Amsterdam)
This paper analyses how labour precarity and Japan's unique recruitment system affect Japanese fashion designers' school-to-work transition. It illustrates their balancing act between being "cool creatives" and the institutional structures of the fashion school, labour market, and society at large.

Innovation-cum-precarity in Istanbul's garment market: new strategies and settings of uncertainty
Luisa Piart (University of Berne)
The death of Istanbul's clothing industry has been repeatedly predicted in the last decade. Small actors seem to enhance its survival at their own expense, through contingent and noxious innovations. The contribution focuses on their critical subjectivities in order to scrutinize this conundrum.

Crisis, audit cultures and academia
Dimitra Gefou-Madianou (Panteion University)
This paper examines ethnographically the recent reforms and audit processes introduced in the Greek higher education system and analyses theoretically their impact and uncertainty brought to the universities, academics and students.

The decline of the safe railways: risk and the marginalization of labour in the Spanish railroads
Natalia Buier (Central European University)
The paper traces the structural correspondence of seemingly distinct processes affecting the Spanish railways: capital's attack against the protected railway worker and his/her sectorial privileges and the questioning of railway safety as reflected in the problem of infrastructure failure.

Manifestations of global integration and the socio-genealogical positioning of everyone under not-so-late and late modern capitalism
Patrick Neveling (University of Bern)
This paper moves towards a historical materialist ontology that captures the tensions of the definite and the infinite arising within the capitalist system.

Mitigating uncertainty with trust and respect in banana-growing communities on the Dominican-Haitian border
Kimberly Wynne (University of Oslo)
Drawing on ethnographic fieldwork among Dominican and Haitian neighbors and coworkers in the Dominican Republic, I show how a national issue of border insecurity and economic dependency is negotiated at the local level and how moralities are enacted through the everyday mitigation of mistrust.

Emergent forms of social economy: old or new paradigm?
Marta Lobato (Autonomous University of Barcelona)
Capitalism and high finance within an increasing inter-connected world and rapidly changing socio-cultural dynamics provokes and engages with economic diversity, inequality and value-building processes that are in need of explanation; how can the anthropology of economy make sense of such complex reality?

Love, money and care in post-Soviet Havana
Heidi Harkonen (University of Helsinki)
Large-scale economic transformations may change and create complicated consequences to intimate relationships. In post-Soviet Cuba, structural shifts have highlighted uncertainties in individuals' experiences of love and care.

'What if the worst happened?' Life insurance in London as technology of care
Sofia Ugarte (Pontificia Universidad Catolica de Chile)
How do Londoners experience the life insurance market to control uncertainties and limits of mortality and loss? This paper shows how policyholders turn into immortal figures that extend kin relations beyond death, exceeding its actuarial rationale via alternative temporalities and kin assemblages.

Bridging food scarcity: negotiating neoliberalism in Croatia
Nila Hofman (DePaul University)
The reorientation of public funds in the 1990s created many hardships for Croatian workers. Many workers had their salaries withheld for months if not years as they continued to teach high school, deliver the mail and manufacture consumer goods. I examine how Croatian women responded to the challenge.

Mirroring a world in crisis: emerging utopian/dystopian cultures of a student's simulation in Bremen
Oliver Hinkelbein (University of Bremen)
Through the use of an innovative teaching method utopian cultures are elicited from the students. How they experience and react to their uncertain futures is mirrored in the simulations and interactions that they produce. The potential and value of this method is critically assessed.

P012 Independent child migration in an interconnected world

Convenors: Jónína Einarsdóttir (University of Iceland); Petri Hautaniemi (University of Helsinki)
A-121: **Sun 3rd Aug, 11:00-12:30, 16:00-17:30**

Child mobility has been and is used as a survival strategy for economically disadvantaged populations in search of new opportunities, but also to explore the world. International migration and evolving transnational lifestyles and livelihoods have given a new significance to child mobility, bringing forth a diversity of spaces and localities of childhoods and notions of upbringing. In this context, children have gained more attention as independent actors with capability and will to perform and engage in those social and material relations that define, determine or restrict their subsistence. In recent years governmental and intergovernmental institutions, and child right advocacy organisations have paid attention to irregularities of child mobility practices, labelling independent child migration as intrinsically rights violating and alarming phenomena in contemporary process of globalisation. Thus, mobility, in particular between countries of those who lack wealth and power, tends to be associated with exploitation, and in global discourses frequently conflated with human trafficking. The panel aims to shed light on the cultural, social and economic context of child mobility in historical and geographical perspective. Contributors should offer contextualised knowledge and theoretical and conceptual perspectives of child mobility practices. The lives of children on the move without the company of one or both of their parents will be examined with reference to their own point of view, that of their parents or guardians, local community and national state. How do child mobility practices, as well as local understandings and rationalisations of these, harmonise with global policy, international conventions and discourses?

'Those children with rights!': parenting cultures, family expectations and the making of British-Ghanaian children
Emma Abotsi (University of Oxford)
This paper focuses on the experiences of British-Ghanaian children who assert themselves as rights-bearing subjects within the transnational parenting practices of Ghanaians in the UK.

Independent child migration in Ghana
Þóra Björnsdóttir (University of Iceland)
The presentation examines the life of people in Ghana, who migrated before the age of fifteen without the company of a parent or a legal guardian. Their life story, current activities, and their eventual involvement in anti-trafficking activities will be discussed.

Bissau-Guinean Koran school students in Senegal: experiences and identity
Hamadou Boiro (INEP - Instituto Nacional de Estudos e Pesquisa); Jónína Einarsdóttir (University of Iceland)
This presentation explores stories of former and current Bissau-Guinean Koran school boys in Senegal, including repatriated ones. Their experiences and comparisons of conditions in Senegal and their home community is examined, and their thoughts of themselves as Muslims globally and locally.

From indigenous village to transnational community: independent child migrants taking the lead
Fina Carpena-Mendez (Oregon State University)
This paper analyzes the socio-cultural resources Mexican indigenous children drew upon in order to take the initiative in transmigration where there were no previous networks of support to provide knowledge and sustain the process, and how this process is articulated to the emerging migration industry.

'Going home': the reality of imagined connections among young migrants in Belgium
Shannon Damery (University of Liège)
Home is thought of as a place of control, but for young people it is regarded as a place they inhabit rather than create. This paper focuses on young migrants' home-making practices through the use of the imaginary and a focus on the young people's cultural production and sensory environments.

Going beyond the irregularity paradigm and exploration of Roma families and children´s mobilities in Europe
Airi Markkanen (Independent researcher, affiliated with the University of Helsinki); Anca Enache (Helsinki University)
This paper is questioning presenting child and family migration discourses of irregularity in Europe, by examining mobility experiences , practices and agency exercises by the Romanian Roma children in Finland

"Families left behind": independent child migration at the southern European border
Mercedes G Jiménez Álvarez (Universidade do Algarve)
My research focuses on the description of the processes of mobility, autonomy, governmentality and resistance that adolescents, young Moroccans and West Africans live through at the southern border of Europe.

Independent child migration in Iceland during the 20th century
Jónína Einarsdóttir (University of Iceland)
The paper explores the Icelandic custom of sending children from urban areas to farms during the summer months, at times from 4 years of age. The research, which is based on accounts given by individuals who experienced the custom, focuses on the practice from socio-cultural, economic and gendered aspects.

P013 Collaboration and intimacy in the politics of care work

Convenors: Kristine Krause (University of Amsterdam); Izabella Main (Adam Mickiewicz University, Poznan)
Discussant: Robert Pool (University of Amsterdam)
T-416: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

In many countries a silent revolution is going on in regard to the increase of ageing populations and ruptures in care regimes and established politics of entitlements. Responses to the care gap – the growing number of people

requiring care and dwindling numbers and resources to provide it- differ depending on whether there is a weak, reconfigured, or non-existent welfare state. Anthropologist have for long investigated issues of generalized reciprocity and exchange between generations. How useful are these classical concepts in discussing the care gap and quality of care? How can we research the intimacy of care work in intersection with politics of entitlements?

We invite contributions exploring new forms of collaborations and intimacies in care arrangements, as well as ethnographic studies addressing wider issues of changing relationships between individuals and (welfare) states. Papers could focus on old age, dementia, mental and physical disability, frailty, and long term care in informal and formal settings, involving mobility of carers and aging bodies, in local and transnational contexts.

Questions discussed in the panel include, but are not restricted to the following issues:

• Care arrangements and politics of entitlements in contexts without, weakening or reconfiguring welfare state;

• The meaning of intimacy and collaboration in the co-production of care work, including the wider organizational and technical infra structures;

• Unexpected collaborations in care settings that lead to 'good enough' care, including new technologies, but also informal, and formal carers;

• Transnational migration of care workers;

• Migration of ageing bodies to places where care work is cheaper.

Re-enacting families: the boundary between professional care workers and informal care givers defined along with the relative care support system in Finland

Erika Takahashi (Chiba University)

This paper analyzes the border between care work and informal care by introducing the relative care support services in Finland. By describing the interaction between municipal personnel and relative care takers, the ideas of professionalism, intimacy and independence are to be reexamined.

Intimate intricacies of domestic/care work among migrants in Barcelona

Gladis Aguirre Vidal (Stockholm University)

This discussion shows the difficulties presented in the process of professionalising domestic / care work when emotions and metaphorical self identifications ("like a family") become crucial parts of daily routines.

Care for disabled elders in Bingtuan, China

Heila Sha (Max Planck Institute for Social Anthropology)

In this paper I wish to discuss the care provided to disabled elders and elders affected with dementia, based on one year fieldwork in the Xinjiang Production and Construction Corps (Bingtuan), China.

Intimacy in practices of self-care of middle-aged migrants with HIV in Mombasa, Kenya

Josien de Klerk (University of Amsterdam)

This paper focuses on practices of self-care and the navigation of different ideologies of care of older HIV positive parents (50 +) living in an informal settlement in Mombasa, Kenya, who migrated here from other areas in Kenya and have a dispersed kin-network.

We were not friends, we were enemies: strategies, collaboration and mistrust between Croatian caregivers in Italy

Duga Mavrinac (Etnografski Muzej Istre/Museo etnografico dell'Istria)

This paper presents the mostly hidden phenomenon of Croatian caregivers in Italy, the so called badanti. The main goal will be to investigate on forms of alliances, collaboration, strategies of coping as well as mistrust and collision between badanti, and changes in practices and images of care.

Reconciling employment with caring for a husband with an advanced illness

Marjolein Gysels (University of Amsterdam)

This presentation will look at the meaning of work for women caring for a husband at home with an advanced illness and the consequences of combining these two roles. Those cases who hold on to employment or who take up a job while illness progresses shed light on caregiving and the role of work.

Against all odds: quality of care in a national centre for elderly deaf people in The Netherlands
Anja Hiddinga (Unversity of Amsterdam)
This paper reports the first results of ethnographic research on the subjective experience of quality of care by the inhabitants of a unique centre for elderly Deaf people in The Netherlands. Against the national trends, the centre with its special care arrangements is steadily growing.

P014 Building promises: how international, state and local actors collaborate on public construction projects in non-democratic environments

Convenors: Jeanne Féaux de la Croix (University of Tübingen); Katiana Le Mentec (Centre for Modern and Contemporary Chinese Studies, Paris)
M-649: **Sat 2nd Aug, 11:00-12:30**

This panel investigates large public construction projects such as the Olympic infrastructure of Sochi (Russia), the Three Gorges Dam (China) or new cityscapes in the Gulf. These projects are realized by non-democratic governments collaborating with international development organizations and construction companies to heighten government authority and avoid political revolutionary change. Such large projects can garner public support of citizens who are promised a bright future, or fail to do so, and thereby catalyze social movements demanding political change, as in the recent protests on the urban development plan for Istanbul's Gezi Park.

We invite papers that explore the interactions and links between international, state and local actors through concrete case studies ranging from nuclear power plants to highways and capital cities. We particularly encourage submissions of ethnographic cases examining collaborations as 'sticky engagements' (Tsing 2005) between different kinds of actors, scales and leading motives. Papers may discuss current public construction projects or achieved ones, such as Soviet cities, and in this case may consider their memory and legacies.

The comparative framework of the panel intends to explore two theoretical questions:

1 – What can we learn about changes since the end of the Cold War, in governmental, developmental and market dynamics around public building projects and in their interaction with citizens in non-democratic contexts?

2 – How do public building projects in non-democratic context, allow us to rethink ideas and entities called 'development', 'state' and 'the market' as they mesh in new assemblages (Ong and Collier 2005)?

Building the future: public construction projects in post-Soviet Kazakhstan and the European Union
Mateusz Laszczkowski (Warsaw University)
Comparing the construction of Kazakhstan's new capital city and of high-speed railway in an Italian Alpine valley this paper explores how collaborations are established to support or resist large-scale construction. Comparison invites rethinking notions of 'democratic' and 'non-democratic' politics.

Abu Dhabi: the promise of an exclusive city
Laure Assaf (Université Paris Ouest (France)); Clémence Montagne (PARIS IV - PSUAD)
We compare two case-studies (Al-Raha beach and the Corniche) in order to examine the interplay of different scales and actors within the spatial planning of Abu Dhabi, and the way they disregard, reinforce or bypass ethnic segregation in the capital of the United Arab Emirates.

Thirty years of interaction between actors involved in the Three Gorges Dam Project: focus on meaningful ethnographic portraits
Katiana Le Mentec (Centre for Modern and Contemporary Chinese Studies, Paris); Florence Padovani (Paris 1 University)
The non-democratic Chinese context allows a wide range of grievances and opposition to big construction projects such as the Three Gorges Dam. The paper presents portraits of representative actors and analyzes interactions considering the political evolution over the last thirty years.

Building big dams in Kyrgyzstan and Tajikistan: when and how does the political culture of a state impact infrastructure projects?
Jeanne Féaux de la Croix (University of Tübingen)
A comparison of building big dams in Kyrgyzstan and Tajikistan. Similarly poor post-soviet states, the two have developed very different political cultures since independence. Both have taken up huge dam projects resisted by down-river states. How do degrees of citizen participation or freedom of speech matter in planning these infrastructures?

P015 Youth and social movements

Convenors: Airi-Alina Allaste (Tallinn University); Mikko Lagerspetz (Åbo Akademi University)
S-236: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

The economic crisis has restricted the younger generation's opportunities in the labour market and its access to welfare, pushing many to a marginalised position in society. Participation in new social movements and/or different sub-activism (small-scale, often individual, decisions and actions that have either a political or ethical frame of reference) have become one of the young people's answers to the Chrisis. As stated by Ulrich Beck more than a decade ago, social movements are taking the initiative in defining social risks and offering solutions to them. Today, technological developments also enable participation in international communities, movements and ohter activities engaged in lifestyle politics. New (political) worldviews spread quickly to different locations.

The session focuses broadly on social movements and subactivism among young people who are crucial agents of social change. Besides formal organisations, there is a growing body of decentralised activities which aim to change cultural codes, enagge in lifestyle politics, and prtomote new forms of collective identity as means of fostering social change. Papers that explore any form of young people's movements and subactivism will be considered for the session.

Standing up and eating together
Lorenzo D'orsi (Bicocca, University of Milan)
The paper analyses tactics of resistance put in place during protests of Gezi park in Istanbul, like the still man and the breaking of fast of Ramadan organized by protesters. These are innovative practices of resistance that proved a skilful use of cultural codes and disrupted hierarchies of power.

"I'm not trying to cause a b-big s-s-sensation, I'm talkin' about non- g-g-generation", The Who (modified) , My Generation
Hagar Hazaz-Berger (Hebrew University, Jerusalem)
The lecture will focus on the breakdown and blurring of the generation concept as it seen in Israel's 2011 summer protest. I will raise questions about the "Non- Generational" concept that reflects a temporary condition in a wondering space.

Social movements in a crisis context: three case studies from Portugal
David Cairns (ISCTE-University Institute of Lisbon); Nuno Almeida Alves (ISCTE-IUL)
This paper explores social movements in Portugal, with three case studies from the EC-funded MYPLACE project. While different in terms of their modus operandi and socio-political orientation, the three cases share an economic crisis context, the significance of which is discussed via ethnography.

Invisible butterflies: bifurcating self and political militancy in contemporary Germany
Bob Kurik (Charles University)
The paper explores cultivation of "dual self" of young protest militants from Germany which is constituted through an art of switching between two political modi operandi – studying middle class one and rioting "butterfly" one.

The role of social movements in youth political participation
Reelika Pirk (Tallinn University)
The paper focuses on social movements as a mode for contemporary young people to participate in society and political decision-making process.

Masculinity and the revolution: emasculation, Islamaziation and the attack again women in post-revolution Egypt
Mustafa Abdalla (Free University Berlin)
This paper focuses on how men's feelings of emasculation in Egypt led many to support the Islamic camp in post-Mubarak Egypt. The 2011 revolution opened a space for certain men to aspire for imposing new moral codes to boost their position while marginalizing women and depriving them of their rights.

Between the charybdis of homophobia and the scylla of xenophobia: Zenit, football fandom and the language of compromise
Michael Furman (Ohio State)
This paper examines how the administration of Zenit discursively navigates its position as an ostensibly egalitarian organization, while not estranging themselves from fan clubs mobilizing homophobic and xenophobic rhetoric and thereby threaten the image of tolerance that Zenit attempts to foster.

Social movement without formal groups: youth as driver of social change in northern Togo
Bernhard Martin (University Halle-Wittenberg)
In intergenerational conflicts African youth is often acting as a social movement searching for social and economic emancipation. But young people are rarely organized in formal groups. Rather they collaborate effectively by mutual support, sharing experience and exchange of points of view.

P016 Feminist activist ethnography and social change

Convenors: Iris Lopez (City College); Elisabeth L. Engebretsen (University of Amsterdam)
Discussant: Patricia Antonionello (Brooklyn College, CUNY)
T-314: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

There is an intimate connection between feminist ethnography, methods, and activism. Feminist anthropologists have often engaged in intimate collaboration within the communities they study and have developed innovative feminist methodologies that address the needs of these communities. Reconsidering transnational possibilities for the collaborations, intimacies and revolutions advocated in the recent edited collection, Feminist Activist Ethnography: Counterpoints to Neoliberalism in North America (Craven & Davis 2013), panelists argue that feminist ethnographers--positioned and conducting fieldwork throughout the world--are in a key position to reassert the central feminist connections between theory, methods, and activism. Together, we suggest avenues for incorporating methodological innovations, collaborative analysis, and collective activism in our scholarly projects. What are the possibilities (and challenges) that exist for feminist ethnography 25 years after initial debates emerged in this field about reflexivity, objectivity, reductive individualism, transnationalism,and the social relevance of activist scholarship? How can feminist ethnography intensify efforts towards social justice in the current neo-liberal political and economic climate? This panel continues a crucial dialogue about feminist activist ethnography in the 21st century--at the intersection of engaged feminist research and activism in the service of the organizations, people, communities, and feminist issues we study.

Introduction: engaging feminist activist ethnography transnationally
Christa Craven (College of Wooster)
This paper will introduce the panel by reflecting on Dána-Ain Davis & my vision for our recent edited collection Feminist Activist Ethnography: Counterpoints to Neoliberalism in North America and consider possibilities for expanding feminist activist ethnography transnationally.

Negotiating intimate worlds: an integral ethnography of reproductive freedom and social justice
Iris Lopez (City College)
This paper reflects the challenges I faced working within traditional anthropological paradigms to understand the high rate of sterilization among Puerto Rican women. It examines the integral theoretical and methodological framework I developed to contest these anthropological perspectives.

Neoliberalism, microfinance, and inequality: feminist ethnography and social justice
Patricia Antoniello (Brooklyn College, CUNY)
Is feminist ethnography on social justice undermined by a neoliberal focus on market solutions, especially microcredit for women living in poverty? This paper suggests microfinance creates new oppression and fails to alter the entrenched social, economic, and political determinants of inequality.

Sexual/reproductive health, social movements and anthropology in México
PhD Candidate Anastasia Martino
My research deals with the issue of sexual and reproductive health in Yucatán (México). Which is the role that a "feminist-activist" oriented anthropologist can play within the political arena where sexual and reproductive rights are negotiated and defined?

Big sisters acting out: performative protest, feminist identity politics and the solicitation of prostitution in Iceland
Kelly Johnson (University of Durham)
This paper analyses Big Sister's performative activism against the solicitation of prostitution in Iceland – exploring how performance, rhetoric and identity politics mobilised public support – and closes by considering how this research engages with Big Sister's overall pursuit of social justice.

Different women: gender, power, and feminism (or lack of it) in Chechnya and Latvia
Ieva Raubisko (University of Latvia)
This paper explores the variations of feminist discourse in different historical and cultural contexts. Focusing on feminism in Eastern Europe and the lack of public feminist discourse in Chechnya, it discusses the implications of such differences for ethnographic work and feminist activism.

Gendered nuances of engagement: feminist ethnographic reflections toward a critical anthropology of migration in Italy
Sara Bonfanti (University of Bergamo)
Analyzing the predicaments of firsthand ethnographic fieldwork relations from a feminist standpoint, this contribute intends to plea for a reflexive and critical turn in the ever expanding anthropology of migration and multiculturalism, with a focus on the recently established Italian national scholarship.

P017 Generating value and valuation as collaborative practice

Convenors: Johan Nilsson (Linköping University); Pauline Garvey (National University of Ireland); Lotta Björklund Larsen (Linköping University)
M-342: **Fri 1st Aug, 11:00-12:30, 16:00-17:30**

Since the early days of anthropological scholarship, anthropologists have recognised that notions of value are entangled in economic, moral, spiritual and social codes. In this panel we wish to probe the social practices by which people, things and services are accredited, compared, deemed worthy, or judged. Designed commodities, recycled goods, institutional services and artistic performances are not only 'situational entities' (cf. Wengrow 2010, Kopytoff 1986) but are active in generating ongoing notions of individual or collective worth, and mobilising valuation practices.

Rather than maintaining a perspective where values are the cause or explanation of social logics, this panel invites papers exploring how value emerges and accretes through collaborative or challenging action. Relevant topics include consumption rationalities (e.g. domesticity and ideas of citizenship and family; vintage clothing or recycled goods and notions of fashion, social participation and environment); corporations (the co-option or consumer co-authorship of brand, corporate presence in everyday life, concerns regarding fair trade or the

environment); governmental action (delivery of private or public owned welfare services, political opinion-making) or institutional actors (theatre repertoires, museum exhibitions or for that matter academic knowledge for sale).

We welcome papers that explore how everyday interactions evoke, generate or congeal perceptions of 'good things' or worthy practices within specific contexts, ultimately informing an anthropological study of valuation as practice.

Craftspeople and tempters: the making of value
Valerie Hänisch
Tuareg craftspeople, called Inadan, monopolise craft in Tuareg society and make possible most public social activities as agents and musicians. Beyond that, Inadan not only make valuables, but pronounce value by praising or denouncing their counterparts.

Making good respondents: market researchers' practices of valuation and elimination
Johan Nilsson (Linköping University)
The paper explores how market researchers are generating and determining valuable consumer subjectivities, by focusing on the recruitment and study of research subjects. Evaluation of the appropriate respondent is studied as a case of market/knowledge-making and market research as epistemic culture.

Haggling over values: contesting and unintentionally collaborating on price-creation in Manchester
Siobhan Magee (University of Edinburgh); Chris Speed (Plymouth University); Eric Laurier (University of Edinburgh); Mark Hartswood (Edinburgh University); Andrew Hudson-Smith (UCL); Martin de Jode
This paper uses ethnographic data collected in shops in Manchester UK to explore ideas about and practices surrounding haggling, discussing how it fits with local ideas about 'fairness' (cf. Smith 2012) and often constitutes unwitting collaboration between shopper and shop staff.

"That was cheap anyway": textile evaluation from favourite thing to waste
Heike Derwanz (HafenCity University Hamburg)
The talk explores the evaluation, calculation and saving practices that are carried out in everyday decisions about consuming, caring or disposing clothes in the household.

Mobilizing through spatial values: an example in Lisbon
Maria Assunção Gato (Dinamia-CET /ISCTE-IUL)
Based on an example located in Lisbon, Portugal, this presentation proposes a reflection around the concept of value applied to urban space and how such value can contribute to mobilize collective strategies of identitary reinforcement.

The best of the best: positing, measuring, and sensing value in the UNESCO World Heritage arena
Christoph Brumann (Max Planck Institute for Social Anthropology, Halle)
This paper analyses how "Outstanding Universal Value" – the indispensable quality of a World Heritage site – is constructed by the UNESCO agencies. The myth persists that "OUV", however resistant to definition, it is a tangible quality that can be felt on site.

"Sensible" borrowers: constructing "peers" in peer-to-peer lending
John McKNight (Lancaster University); Adam Fish (Lancaster University)
Combining ethnographic work with critical analysis of web design and content, this paper examines the rhetorical construction of "peers" within an emergent financial system of peer-to-peer lending.

The politics of evaluation: jurying a ceramic art exhibition in Japan
Brian Moeran (Copenhagen Business School)
This paper gives an ethnographic account of the jurying of a major ceramics exhibition in Japan. It examines the role of judges and prizes in creating and sustaining artistic reputations as they engage in a politics of evaluation that embraces aesthetic, social, institutional, and economic values.

P018 What to do with 'old' anthropology? Zeitgeist, knowledge and time

Convenors: Edward Simpson (SOAS); Peter Berger (University of Groningen)
S-238: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

This panel will ask how we should conceptualise and dwell amidst the anthropology of our ancestors. How can we collaborate with previous generations of anthropologists – living or dead – and relate to the work they produced?

Anthropology has matured as a discipline to have written histories, ancestors and identifiable phases of particular theoretical fashion. But what kind of knowledge is the 'old' anthropology of the twentieth century? What should we do with it? How are we to understand and relate to it?

Within the discipline, some scholars stress a paradigm of innovation, newness and excitement, believing that the discipline should endlessly regenerate itself. Others rather stress continuity and the seemingly inescapable heritage of colonial forms of knowledge production and practices. Either way, the 'old' anthropology of the twentieth century has become little more than footnotes and a set of background references to things that happened before the present. Is that all it can be?

We invite papers on any intimate collaboration between contemporary researchers and 'old' anthropology. Themes may include 'restudying' the same locations, revisiting ideas and theories, using old field notes or diaries, as well as more general conceptualisations of the production of knowledge across time.

Ethnographies as field sites: the ways of dealing with the Soviet time ethnography of Lithuania
Auksuole Cepaitiene (Lithuanian Institute of History)
The paper discusses the ways of dealing with the Soviet time ethnography of Lithuania. It suggests treating and 'reading' the ethnographies as field sites, and keeping the aspects of cultural imagination, and culture that is public next to political intentionality, knowledge production, and time.

Tour diaries, monographs and object collections: working with colonial knowledge about the Naga of northeast India
Vibha Joshi (Tuebingen University/University of Oxford)
Taking the example of the Naga of northeastrn India this paper considers the modern day impact of 'old' anthropology on the indigenous peoples who were written about and part of whose material cultural history is to be found in Western museum collections.

On collaboration with an eminent, yet unknown "old" anthropologist: revisiting field notes, field sites and ideas of Józef Obrębski
Anna Engelking (Institute of Slavic Studies, Polish Academy of Sciences)
The paper describes my collaboration with J. Obrębski, Polish anthropologist, whose achievements, innovative for his time, remained mostly unpublished. Different ethnographic revisits of his work are a testament to an inspiring dialogue between a contemporary researcher and the "old" anthropology.

Everything I need to know about (political) anthropology I learned from FG Bailey
Felix Girke (Martin Luther University Halle-Wittenberg)
FG Bailey's work is often condensed to his 1969 "Stratagems and Spoils". But beyond this staple reference in political anthropology, he offers a large and coherent opus, with succinct lessons in theory and method that can arguably stand the test of time – if we care to read them.

The present in the past: an exercise in turning time upside down
Tommaso Sbriccoli (SOAS)
Drawing on the restudy of an Indian village previously studied by the British anthropologist A. C. Mayer, this paper interrogates past and present anthropological knowledge by engaging in the methodological exercise of inverting the causal relation usually established between the two.

Communal violence and the civility of indifference
Tina Otten (SOAS)
F.G. Bailey's work analysed through a year-long re-study conducted between 2012 and 2014

Searching for 'Pollok': anthropology in the footsteps of an ancestor
Alice Tilche (School Of Oriental And African Studies)
This paper reflects on the fortunes and challenges of working in the footsteps of an ancestor. It raises questions on anthropologists' role in shaping the imagination, history and self-representation of a village or people, and on different styles and approaches to the discipline.

Christoph von Fürer-Haimendorf and the anthropology of India
Peter Berger (University of Groningen)
What to do with 'old' anthropology? Study it! This paper is a plea for an intensive and balanced involvement with the lives and work of our academic ancestors. This paper discusses the case of Christoph von Fürer-Haimendorf, why he is largely forgotten, and why this is not a fortunate situation.

'Old' German vs. 'old' English anthropology in Odisha/India: what to do with it?
Georg Pfeffer (Freie Universität Berlin)
'Old' German ethnology meant conjectural history, 'old' English anthropology was conceived as functionalism. My paper reviews and evaluates the work of Hermann Niggemeyer (Frankfurt) and F. G. Bailey (Manchester) conducted almost simultanuously during the mid-1950s among the Kond of highland Odisha/India.

Which way round? Some thoughts on second lives of ethnographic writings
Almut Schneider (Department of Anthropology, University of Münster)
This paper pleads for a multifaceted collaborative relationship with 'old' ethnographies. Avoiding the beaten tracks of contemporary views and terminologies, they seem to hold a particular potential for generating novel perspectives on contemporary issues.

Hierarchy redux
Anastasia Piliavsky (Cambridge)
In the anthropology of South Asia Dumont—and hierarchy—is but a horse not worth flogging. I argue that while Dumont's total social edifice was rightly abandoned, the removal of hierarchy from our arsenal of analytical tools obscures the relational principle of mutual dependence across differences of rank, which has not lost its force.

P019 Writing across borders: textual mediation and collaboration in an interconnected world

Convenors: Helena Wulff (Stockholm University); Pál Nyiri (Vrije Universiteit)
Discussant: Thomas Hylland Eriksen (University of Oslo)
S-232: **Thu 31st July, 14:00-15:30, 16:00-17:30**

Writing and reading across borders are expanding and increasingly diverse activities influencing cultural, political and academic debate. Reportage as well as fiction by diaspora writers are now a major source of understanding of a mobile world. Yet diasporic writing is becoming harder to distinguish from writing by other authors who are globally mobile and often write in more than one language. Many writers contribute to the transformation of the global order of writing, publishing, reading and critique. The scrutiny of relationships between texts and shifting contexts raises key issues of literacies and diasporas, and more generally of the influence of migration and media. This circumstance accentuates the importance of exploring in detail the structures and processes of writing, publishing and reading across borders, and across genres and languages. Home audiences, diaspora audiences and global audiences are different, and may be reached through different writing and publishing strategies. What are the characteristics of diaspora writers? What are the topics that reach across borders? How do publishing markets operate? What are the processes of collaboration between literary actors? The role of translations is important – at present these channel transnational cultural flow only very unevenly. Yet, a far broader range of "bridgeblogs" and other online media ensure that these flows are

faster and wider-reaching than before. The panel welcomes papers on writers and writing in the diaspora, and related anthropologies of border-crossing literature and journalism, translation, literacy, and transnationally oriented genres such as crime novels, memoirs, and travel writing.

Writing from an imagined diaspora
Oscar Hemer (Malmö University)
Rather than blurring the boundaries, cross-border writing makes them more transparent. The presentation discusses two interrelated projects: a dissertation in a literary form, and a novel trilogy written from an imagined diaspora, as if the author were an Argentinean exile in Sweden.

Transnational creativity in Irish: a case of "vernacular cosmopolitanism"?
Máiréad Nic Craith (Heriot-Watt University)
Focusing on the Dutch-born writer Alex Hijmans and the Finnish-born writer Panu Petteri Höglund, this presentation explores the emerging phenomenon of immigrant creativity in the Irish language from the perspective of literary anthropology.

The role of travel literature in the production of Paradise
Anette Nyqvist (Stockholm University)
The cosmopolitan literary genre of travel writing translates, mediates and circulates accounts from and of the world. This paper explores travel writers who with continuity produce a notion of the South Seas as 'Paradise on Earth'.

Speaking truth to power: the role of public intellectuals in Ireland and beyond
Helena Wulff (Stockholm University)
Taking Edward Said´s idea of writers as public intellectuals who speak the truth to power as a point of departure, this paper explores the social world and work of Irish writer-public intellectuals in Ireland, Britain and the United States.

How an oral language becomes a literary one (the case of "Grecia Salentina")
Evgeniya Litvin (Russian State University for the Humanities)
The paper examines the way of literary language ща epy Greek minority in Salento (Italy) formation, its interference with the official languages (Italian and Greek) by means of texts translations and literary genres adoption and the meaning of this process for the local society representatives.

Indigeneity, identity and representation in north Australia's Gulf Country
David Trigger (University of Queensland); Richard Martin (University of Queensland); Philip Mead (University of Western Australia)
The paper explores fiction, autobiographic and scholarly writing focused on overlapping and contested social identities in north Australia. Analysis of this literature is complemented with ethnographic studies of the significance of indigeneity, ancestry and sense of place.

Writing across margins: upscaling and crossing trajectories of a slum-based autobiography
Karel Arnaut (KULeuven)
This paper envisages a descriptive and methodological contribution to the panel's theme by presenting a case of collaboration between an anthropologist (myself) and an author cum slum-dweller in view of the editing, partial translation, and publishing of the latter's 500-page autobiography.

A medieval oral legend from India: its new global reach via graphic novels and animated TV broadcasts
Brenda Beck (University of Toronto)
A Canadian Anthropologist has recently re-told a medieval oral legend from India, employing modern animation and graphic novel formats. The paper compares audience reaction to this work in India and in Canada, places where this 13 hour story was broadcast, versus sharing the books in Poland via six University lectures.

P020 Polar mobilities: resilience and transformations (ANTHROMOB)

Convenors: Roger Norum (University of Leeds); David Picard (CRIA-FCSH/UNL)
Discussant: Simone Abram (University of Durham)
M-225: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

The earth's polar regions attract particular kinds of mobility, from everyday livelihoods to metropolitan exploration, commercial adventures or particular kinds of tourist venture. We ask how these mobilities are driven by and are affected by growing global imaginaries of the polar regions in the context of:

- a proliferation of transport, hunting, information and communication technologies;
- hypermediatisation of the polar regions as metaphors for (or indicators of) environmental change in general;
- the emergence of new forms of (legal) advocacy defining the Poles as quasi-sacred 'wilderness';
- melting ice easing access for extractive industries, ensuing land and resource tenure conflicts and a steady growth of eco-tourism.

The panel addresses questions such as: Do the polar regions afford particular instances of indigenous tourism? What is the significance of highlighting environmental questions through exploratory travel or politically motivated journeys? What is the legacy of richly imagined (and often heavily mythologised) Arctic and Antarctic natures? What kinds of mobilities do different actors adopt? And how are everyday mobilities of polar inhabitants affected by circulating global imaginaries? The papers in this panel also consider how different mobilities are entangled, for example the ways in which science and tourist mobilities are facilitators of (and facilitated by) mobilities in military and geopolitical spheres.

We particularly welcome papers that explore collaborative engagements between a wide range of actors (e.g. whalers, hunters, indigenous activists, scientists, polar bears, penguins, fjords and icebergs) and that engage with an anthropology of/in the Anthropocene.

The Antarctic tourist plot
Denis Zuev
The paper explores contemporary Antarctic tourism practices through the lens of the dramaturgic concept of 'plot'. Plot refers to a socially construed narrative structure that allows social actors to frame their participation in social life through socially held scenarios, stories and cosmologies.

Choreographies of darkness and light: encountering Aurora Borealis
Katrín Anna Lund (University of Iceland)
This paper examines the the image of darkness and its, sometimes, magical effects and how they are staged, narrated and choreographed in relation to Northern Light tourism in Iceland.

Aspects of Sami representations at Jokkmokk Winter Market in the north of Sweden
Anna Varfolomeeva (Uppsala University)
The paper analyzes indigenous representations at Jokkmokk Winter Market 2014. The festival is developing in two dimensions: as a tourist event with a clichéd image of Sami culture and as an opportunity for indigenous activists to gain attention for the environmental problems of the North.

Change and continuity in the Russian Northeast: the reconstruction of the Kolyma Road
Norman Prell (University of Aberdeen)
This paper explores contemporary changes in the understanding of northern mobility following the example of the Kolyma Road in the Russian Northeast.

An Anthropocene ethics for Arctic tourism?
Roger Norum (University of Leeds); Berit Kristoffersen (UiT- Norway's Arctic University)
This paper looks at experiences of whalewatching tourism in Northern Norway to consider the contrasting ways in which Arctic spaces stand as at once emblematic of the Anthropocene and a threat to Anthropocene versions of human-nature planetary relationships.

Mobile working in the cold: conditions of labour in the Russian Arctic petroleum sector
Gertrude Eilmsteiner-Saxinger (University of Vienna)
Resource exploitation in the Arctic demands increasing mobility and consequently a multi-local lifestyle due to fly-in/fly/out operations in the Petroleum sector

An ethnographic account of everyday mobilities in King George Island, Antarctica
Juan Francisco Salazar (University of Western Sydney)
An ethnographic account of the relational, mobile, networked, and actor-centred geographies of place-making in King George Island, Antarctic Peninsula.

P021 Crisis, intimacy, and the European subject

Convenors: Kristín Loftsdóttir (University of Iceland); Dace Dzenovska (University of Oxford); Brigitte Hipfl (Klagenfurt University)
Discussants: Michal Buchowski (Adam Mickiewicz University); Daniel Knight (University of Durham)
S-232: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

The recent financial crisis has brought into focus the multiple differentiations that constitute contemporary Europe. The contours of the crisis in specific national contexts, as well as the public and political responses to the crisis, have become important criteria for locating national subjects in relation to the normative European subject. In this panel, we explore how the historical association of Europe with whiteness and civilization is re-envisioned or contested in the context of contemporary economic crisis. The panel invites critical examination of the effects of the economic crisis on both the historically formed figure of the European subject and on multiple and emerging European subjectivities. We take Europe to be a contested space with plural histories. We therefore counter the ideal-typical image of Europe as homogenous and fixed in time and space that permeates hegemonic and counter-hegemonic discourses alike. We invite contributions that focus on how intimacy—cultural or otherwise—is constituted and contested within contemporary discourses of crisis. What kinds of intimacies are encouraged and what kind are discouraged in attempts to approximate the European subject? How are spaces of distance and intimacy created in the context of intensified human mobility? How does memory work to facilitate the handling of the crisis, and how are racialized conceptions of difference reconstituted in the process? How do neoliberal forms of government fare in relation to the crisis, and how do they work to mobilize or silence particular sensibilities and subject positions?

Spain's residential tourists and the half life of European cosmopolitanism
Max Holleran (New York University)
This project analyzes the fading sense of European cosmopolitanism amongst residential tourists in two Spanish provinces as well as the ways in which the Spanish real estate crisis is often discussed by UK homeowners as a pathology of the 'Mediterranean mentality.'

Crisis, transition temporality, and the subject of endurance
Dace Dzenovska (University of Oxford)
Drawing on long-term fieldwork on postsocialist transformations in Latvia, this paper considers whether and how the 2008 financial crisis and its aftermath interrupted the transition temporality that has prevailed in public and political life of the formerly socialist Eastern Europe.

"Not crying because of the money": creating an Icelandic subject in boom and crisis
Kristín Loftsdóttir (University of Iceland)
My paper focuses on the construction of Icelandic subjectivity during the boom period and the first years after the economic crash in 2008, emphasizing how these periods involve engagement with Iceland's historical past to create a sense of intimacy.

Social dynamics and transformations of subjectivities in a post-industrial urban context: an ethnography of Mirafiori, Turin
Paola Sacchi (University of Turin); Carlo Capello (University of Turin); Javier Gonzalez Diez (University of Turin)
The paper provides an ethnographic outline of post-Fordist predicament and of the recent economic crisis, based on fieldwork conducted in a working-class neighbourhood in Turin, strongly affected by these economic and social processes.

Aberrant subjects? Roma migrants as EU citizens and racialised others
Jan Grill (University of Manchester)
Drawing on research among Slovak Roma migrants from Slovakia to Great britain, this paper examines the category of Roma migrant in relation to the re-configuration of political space of Europe from historical and ethnographic perspectives.

Intimacy and European social imaginary in Austrian TV police series
Brigitte Hipfl (Klagenfurt University)
This presentation will explore the representation of crisis in Austrian TV police series and discuss this as examples of cultural intimacies that support a European social imaginary fuelled by old ways of coping with crisis.

Caring and nurturing in the diaspora: suffering, death and help among African migrants in Portugal
Clara Saraiva (IICT Tropical Research Institute)
Using the case study of African migrants in the Lisbon area, I will address the question of how migrants respond to crisis situations (such as sickness and death, the major life-crisis situations) in order to create sustainable existence for themselves, their significant ones and the world they live in.

P022 Anthropology as a vocation and occupation

Convenors: Hana Cervinkova (University of Lower Silesia); Karolina Follis (Lancaster University)
M-218: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

This panel is designed to bring together early career anthropologists who seek to build their professional lives around the skills and knowledge they have developed in the course of their formal training in sociocultural anthropology. Our purpose is threefold. 1. On behalf of EASA, we seek to understand how our members who fall in the early career category view their current career prospects; 2. Drawing on current debates on the future of research and higher education under conditions of austerity, digitalization and casualization of academic labor, we seek to stimulate an exchange that would examine those international concerns from a perspective specific to European anthropology; 3. We hope to learn whether EASA itself has a role to play assisting early career anthropologists as they navigate both the available and the yet-to-be-created (or discovered) opportunities for anthropologists in Europe today.

Our definition of "early career" is expansive and it includes advanced PhD students, new PhDs and scholars with a few years of postdoctoral experience. We are also interested in hearing from anthropologists who completed Masters degrees and are pondering their next steps. For this panel we welcome contributions in the form of traditional 15-20 minute presentations, as well as shorter 5-10 minutes reflection pieces. Depending on interest and the submissions we receive, we will configure the sessions as roundtables or panels, with an emphasis on maximizing participation and discussion.

Anthropology and public debates
Agnieszka Pasieka (Institute of Slavic Studies, Polish Academy of Sciences)
My contribution addresses the issue of anthropologists' public presence. I ask to what extent is anthropologists' growing presence in the mass media related to their decreasing chances of finding an academic position how "anthropological" is the view they offer on the public fora?

Between a rock and a hard place: being an anthropologist in the neoliberal transition
Marek Pawlak (Jagiellonian University)
The proposed intervention is a short personal account of being caught in the middle of neoliberal transition that takes place in the higher education in Poland and of its incoherence with anthropological foundations.

Studying old age in anthropology: reflections on creating an interdisciplinary career path
Jessica Robbins-Ruszkowski (University of Michigan)
As a recent anthropology Ph.D., my jobs thus far have largely been in interdisciplinary fields that share some of anthropology's topical concerns, if not theoretical orientations. This paper offers reflections on forging an interdisciplinary career path while practicing a critical anthropology.

Occupational hazards of (un)timely knowledge
Dace Dzenovska (University of Oxford)
In my contribution to the forum, I would like to reflect on the various demands for knowledge that early career anthropologists may have to navigate as they practise anthropology as a vocation and an occupation.

Academic careers and the politics of employment at Polish universities
Agnieszka Koscianska (University of Warsaw)
In my contribution to the panel, I plan to reflect on systemic issues related to career opportunities for young anthropologists at Polish universities.

Career prospects of early career anthropologists in Austria and Denmark
Christian Rogler (University of Vienna)
I am not only a PhD student in Austria myself pursuing an academic career, but one who is studying fellow early career anthropologists in Austria and Denmark, the conditions of their academic training and work as well as their career perspectives.

Tragedy, farce and the comparative method
Alex O'Connell (NUI Maynooth)
In this paper I want to explore anthropology's role in countering repetitive and damaging narratives that involve 'ethnicity'. Examining how these narratives play out across different field-sites can hopefully help counter new emergences elsewhere.

The politics of career progression
Caitríona Coen (NUI,Maynooth, Ireland)
I will discuss my work as a public ethnographer, and how my research is community based while connected to contemporary global concerns. My question is: can the existing politics of career progression help me to develop as an ethnographer or academic?

The early anthropologist and the emancipation of anthropology
Jefferson Virgilio (UFSC)
This paper seeks to reflect on the method, based on ethnographic practice. I seek, as unique student who completed her studies in an anthropology course at UFSC, to be able to provoke a reflection on the definition of what should be the final thesis in anthropology.

How long, how far? 'University drifters' and 'entrepreneurial academics' during Europe's economic downturn.
Roberta Zavoretti (Max Planck Institute for Social Anthropology)
This intervention aims at discussing the role of EASA in the context of the current crisis-stricken European job market. Funding opportunities increasingly respond to the ideal of 'entrepreneurial academic' – but do they offer an alternative to constant underemployment and continuous displacement?

P023 Contested histories on the move: rethinking memory through mobility and agency

Convenors: Jelena Tosic (University of Konstanz/University of Vienna); Monika Palmberger (Max Planck Institute for the Study of Religious and Ethnic Diversity)
Discussants: David Berliner (Universite Libre de Bruxelles); Tilmann Heil (University of Konstanz)
S-232: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

As a challenging field of interdisciplinary synergies, memory studies involve a broad range of anthropological contributions. However, a great bulk of this research has focused on memory related to processes of socio-cultural transmission and continuity. Thereby memory has been framed first and foremost in collective and sedentary terms and within a national frame. In this panel we thus want to explore questions of mnemonic practices and history production through the notions of mobility and agency. This approach allows us to both take into account and transcend the national frame in which memory has been traditionally studied and to reveal mnemonic practices contesting hegemonic historiographies. We are particularly interested in mobile actors – individuals (e.g. migrants, refugees) as well as transnational networks (e.g. civic activist groups) - whose mobility and transnational ties/memories empower them to contest hegemonic historiographies and to introduce alternative histories.

We welcome ethnographic and theoretical papers dealing with memory and its epistemologies, which address the following (or related) questions:

• When does mobility figure as a potential resource of contesting national hegemonic narratives and/or commemorative practices?

• How do increased and diversified mobility patterns affect mnemonic practices?

• What forms of mnemonic agency "travel" and develop through transnational (e.g. activist, artist's etc.) networks and how do they challenge national histories?

• What is the mutual relationship between personal and public counter-memories?

Nomadism and nostalgia: new tribalism and the memory industry in Hungary
László Kürti (University of Miskolc)
I analyze reconceptualization of history and nostalgia about aspects of the past and memory as the two most important driving-forces of current heritage industry in Hungary.

Remembering "New Sion": the (un)realistic dream of Jewish autonomy in post-war Communist Poland
Kamila Dąbrowska (University of Warsaw)
In my paper I will present the different narratives referring to the idea of rebuilding a Jewish community in post-war Communist Poland. Past and present official narratives of the Polish state will be confronted with the counter-memories of Jewish inhabitants of Poland.

Remembering Oslo—debating statelessness: young Palestinian migrants and their memories of the Oslo Accords
MMag.a Eva Kössner (University of Vienna)
Across multiple borders, young Palestinian migrants are challenging and revising the conflicting narratives related to the Oslo Accords. Taking into account their transnational ties and practices, I propose to bypass the oppositions of homeland/diaspora and mobile/sedentary in Memory Studies.

"We have been written out of history": memory work of former British child migrants to colonial Rhodesia
Katja Uusihakala (University of Helsinki)
This paper focuses on memory narratives of British child migrants resettled in colonial Rhodesia. Set against the absence of family memory and lack of public recognition of postwar child migration, the former migrants' memory work brings to the fore an alternative version of white colonial past.

Refugee camp as a mediated locality: memory and place in the context of extended exile
Dorota Woroniecka-Krzyzanowska (Institute of Philosophy and Sociology, Polish Academy of Sciences)
The paper discusses the inter-relations between memory and place in the condition of extended exile, which is characteristic of seemingly unavoidable tensions between processes of displacement and emplacement. The analysis draws on the case study of a Palestinian refugee camp in the West Bank.

"Putting them in their small place?" Brazilian migrants in Portugal and the challenges of the imperial discourses
Simone Frangella (Institute of Social Sciences - University of Lisbon)
Based the ethnographic investigation on Brazilian migrants living in Portugal, I intend to explore how the immigrant daily experiences in a former coloniser`s land are not just immersed set of mnemonic representations in tension, but they also challenge and transform them.

A past that hurts: trauma, emotions and the politics of memory between Lisbon and Dhaka
José Mapril (New University of Lisbon and Center for Research in Anthropology (CRIA)-New University of Lisbon)
Based on an ethnography of the debates between secular and islamist Bangladeshis in Lisbon, Portugal, this paper will argue that transnational migration contexts are spaces of contention of hegemonic and counter-hegemonic (national) memories.

Struggling to remember, fighting for memories: photographs in irregular migration
Natalia Alonso Rey (Universitat Rovira i Virgili (Tarragona))
The objects that accompany migrants' journeys are selected in a process that often implies choosing what and how to remember. This can be specially difficult for irregular migrants. In this context I want to discuss the importance of selection and materiality to mantain, dispute and produce memory.

Sketching the contours of a phenomenology of migrant nostalgia
Annika Lems (Swinburne University of Technology, Melbourne)
In this presentation I will attempt to tackle nostalgia's multi-facetted character by building a bridge between nostalgia as an immediate, lived phenomenon and as a discursive construct embedded within a very particular history of knowledge.

P024 Soldier, security, society: ethnographies of civil-military entanglements

Convenors: Birgitte Refslund Sørensen (University of Copenhagen); Sabine Mannitz (Peace Research Institute, Frankfurt); Mads Daugbjerg (Aarhus University)
A-018: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

This panel explores how boundaries and relations between military and civilian worlds are redrawn today. This implies attending to entanglements and collaborations between spheres that have usually been perceived as distinct and self-contained. We invite contributors to consider, instead, the very meeting grounds between civil society and security forces as contested zones of key cultural importance.

This meshing is especially pertinent given recent transformations, at the frontline and on the homefront, induced by the 'war on terror' and other conflicts. The complex setup of (co-)operations have arguably collapsed ideas of the soldier as a defender of national territories. Defending vaguer political and moral values and embodying new measures of security, the contemporary soldier is a locus of complex and confusing identifications and expectations. Moreover, we witness an increasing military engagement in security contexts other than war, contributing to an expansion of civil-military encounters. The London Olympics, the hurricane Katrina aftermath, and the anti-government demonstrations in Turkey exemplify such new meeting grounds. Often, 'pure' soldiers operate amidst related actors and forces, including police, private security companies, vigilante groups and traditional authorities. All the while, civilian support 'at home' remains a crucial concern.

We invite papers that engage in ethnographic documentation and theoretical conceptualization of the borderlands between military and civilian spheres, and of the ways in which the consideration of these not as

distinct, but as interconnected, might further our understanding of the complex roles of soldiers and other actors in today's security arenas.

Civil-military relations: a challenge at home and abroad - an Austrian point of view
Nadja Rossmanith (University of Vienna)
This paper deals with the roles and identities of military personnel in the collaboration between Austrian armed forces and civil society on a national as well as international governmental and non-governmental level, both at home and abroad, as it is understood within today's Austrian military.

Outside at the door: the civil-military crisis of the Bundeswehr mission in Afghanistan and its reputation in the old and new media
Dinah Schardt (Institute for Sociology)
Based on a discourse about civil-military incompatibilities since Germany's involvement in missions out of area, the paper focuses on media narratives (literature, movies, SNS) about soldiers' experiences in Afghanistan as an attempt to take action against a "friendly indifference" in public.

M*E*S*H: civil-military entanglements among Danish ISAF troops
PhD Fellow Thomas Randrup Pedersen (University of Copenhagen)
How do Danish soldiers interweave civil and military worlds through the use of 'strategies' and 'tactics'? Based on ethnographic fieldwork inside Danish ISAF units, this paper explores (re)configurations of civil-military interfaces and their effects on experiences of military life and death.

'Streamlined for efficiency': narratives of change and the lives of 'military wives' in an Irish military camp
Caitriona Delaney (Trinity College Dublin)
This paper focuses on changes in the Curragh Military Camp in Ireland and the cessation of providing married quarters. The defence forces' 'streamlined for efficiency' has gendered consequences for the lives of 'military wives' and in terms of shifting boundaries between military/civilian worlds.

From military bases to military logics: policing the citizen's revolution in Ecuador
Erin Fitz-Henry (University of Melbourne)
This paper demonstrates how, following the departure of a U.S. Air Force base from Ecuador in 2009, U.S. security logics were re-purposed to managed dissent around civilian development projects in the extractive sector.

Reforming security or securitizing public policy? Civilian-military and police entanglements in West African security sector reforms
Christoph Kohl (Peace Research Institute Frankfurt); Nina Müller (Peace Research Institute Frankfurt); Alena Mehlau (Peace Research Institute Frankfurt)
Our paper intends to analyze in how Western security sector experts experience and assess the challenge of implementing SSR in Guinea, Guinea-Bissau, and Nigeria. Light will be shed on how international police and military experts interact with civilians, civilian practices and civil society members.

A break with society? A break with the past? Civil-military collaborations and the reintegration of ex-combatants in central Mozambique
Nikkie Wiegink (Utrecht University)
This paper addresses the blurring of categorizations of civilians and combatants during RENAMO's occupation of a district in central Mozambique and its consequences for common conceptualizations of ex-combatants' reintegration processes.

Dressed to deceive: militar(ies) and civilian duplicitous identities during Nepal's civil war (1996-2006)
Judith Pettigrew (University of Limerick); Sharon Hepburn (Trent University)
In Nepal's civil war (1996-2006) both sides concealed/manipulated their appearance, in order to misrepresent their identities. This paper explores the resulting entanglements which ensured that the politics of opposition (civilian-military) were more intricate than they might initially appear.

Negotiating roles: the case of 'Gurkha' soldiers
Avash Piya (Aarhus University)
The boundaries of military and civilian worlds are very different for a 'Gurkha' soldier at service and at home in the roles they perform. The social value that families and communities put on a 'Gurkha' soldier makes them negotiate these roles, allowing them to traverse between these worlds.

The creation of a military diaspora: the Gurkhas in the UK
Jens Seeberg (Aarhus University)
This paper explores how Human Rights-based court cases and a public campaign fighting for the rights of Nepalese soldiers (Gurkhas) in the British army has redrawn the civilian citiscapes of Southern London and Western Nepal.

P025 Governing by numbers: audit culture, rankings and the New World (Re)order

Convenors: Cris Shore (University of Auckland); Susan Wright (Århus University)
A-242: **Thu 31st July, 14:00-15:30, 16:00-17:30**

Statistics and performance indicators have long served as instruments of state power. However, a key development over the past three decades has been the extraordinary rise of indicators and rankings and their involvement in new forms of governance. These issues relate to the conference theme for whereas many contemporary developments enhance collaboration and intimacy, audit culture emphasises competition, individualisation, governing-at-a-distance and de-professionalisation that undermines collaboration.

Audit regimes increasingly operate beyond the nation-state. Reducing and governing complex processes to numbers and rankings is a defining feature of our times. Everything from schools, corruption, Quality of Life Years, Gross National Happiness, and the performance of doctors is now measured and ranked in competitive league tables. An entire industry of measuring and ranking organisations has arisen geared to producing calculating, responsibilized, self-managed subjects. Audit and ranking as instruments for promoting quality and efficiency are also linked to a new ethics of accountability 'where the financial and the moral meet' (Strathern 2000:1). This panel invites anthropologists to examine enumeration and ranking technologies and their societal effects. We ask:

1. How should we theorize the effects of measuring, ranking and auditing?
2. Who are the 'rankers'? How have they spread their practices? How do they operate?
3. When measurements and rankings are introduced into ever-more areas of professional and everyday life, what impacts does this have?
4. What rationales drive governments and managers to employ audit technologies?
5. Where are these developments leading and how might they be contested?

Audit culture revisited: indicators, rankings and the New World Order
Cris Shore (University of Auckland); Susan Wright (Århus University)
Quantification and statistics have long served as key instruments of governance and modern state power yet the rise of audit culture is now a truly global phenomenon. We explore how new systems of measurement and international rankings are increasingly producing a form of global governmentality.

Measuring corruption: the rise and continued hegemony of the corruption perceptions index
Steven Sampson (Lund University)
This paper compares Transparency International's ranking of corrupt countries, the Corruption Perceptions Index, with lesser-known corruption indices of 'state capture'. Our focus on the high impact 'success stories' has led us to overlook asking: why do so many other indices and rankings fail?

Swings of the pendulum: research ethics and the poles of audit and professionalism
Rachel Douglas-Jones (IT University Copenhagen)
Tracing ethics: professionalism to audit to professionalism again? I use my fieldwork with ethics committee auditors to explore the dissonance between an ethics configured as paperworked bureaucracy, and an ethics designed to appeal to duty and the professional self.

Undermining sovereignty: ranking risk and seeking opportunity at the resource frontier
Paul Gilbert (University of Sussex)
Based on an ethnography of the mineral exploration economy, this paper identifies continuities between colonial cartography, military mapping practices, and political risk rankings in the contemporary mining industry. These rankings undermine efforts to carve out spaces of resource sovereignty.

'Character matters': how do measures of non-cognitive skills shape understandings of social mobility in the global North and South?
Laura Camfield (University of East Anglia)
The paper highlights growing interest in measures of non-cognitive skill and the way these are shaping debate on poverty and social mobility in the global North and South, drawing on examples from an entrepreneurship programme in South Africa and the 'Character and Resilience manifesto' in the UK.

Managing preschool the Lean way: turning work process improvements into numbers
Renita Thedvall (Stockholm University)
The paper examines how staff in the public welfare sector in a municipality in Sweden are working with the management model Lean in their daily work practices with a specific focus on the handling and struggling with setting measurable targets for the areas identified in need of improvements.

The normativity of numbers in aid conditionality
Gerhard Anders (University of Edinburgh)
Aid conditionality relies on a characteristic normativity of numbers fusing legal and economic technologies. My analysis traces attempts to govern at a distance by inserting data collection and processing technologies into the legal and political order of countries receiving development assistance.

P026 Governing urban commons

Convenors: Goran Janev (Sts Cyril and Methodius University Skopje); Fabio Mattioli (CUNY Graduate Center)
A-402: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

The latest wave of protests around the globe has one thing in common – they are urban phenomenon first and foremost. Lefebvre's urban society theory gains traction with each new Tahrir or Puerta del Sol square occupation, with each new Zuccoti or Gezi Park protest. Disappearance of the city and the rise of the urban society are evident with each new urban revolution and the question arises as to what these will lead? Each new protest challenges our economic and political system and questions its capacity to create sustainable communities. The redefinition of our entitlements to urban commons is key for this change. Bringing together, within thus framed analytical scope, the notions of public space and public sphere points towards imminent redefinition of the basic categories of citizenship, democracy and political governance. We also must remain open for noting the spatial practices that reveal the emerging pockets of resistance.

It becomes apparent that neoliberal logic of privatized or state appropriated public space is the main obstacle for successful culmination of citizens' occupations. While our main focus will be on the public space and the sites of resistance we would embrace papers that look at infrastructural, housing and otherwise related demands and alternative practices that challenge the existing regulation of urban commons.

This panel seeks for both theoretical and ethnographic papers that engage with the notions of right to the city and similar politically articulated demands for change of the regulation of urban commons and related democratic citizenship entitlements and to alternative practices that points the way.

Contested commons
Maja Hojer Bruun (Aalborg University)
This paper focuses on the multiplicity and coexistence of different types of political, moral and legal claims to urban space, including the enactment of commons. The paper discusses two ethnographic cases of contemporary controversies over public space in Danish cities.

Diversity, inter-ethnic relations, trust and 'social cohesion' in urban spaces
Tina Jensen (Danish National Centre for Social Research)
This presentation draws on an ethnographic fieldwork in a mixed social housing estate in Copenhagen, focusing on the interplay between physical places and social relations. It illustrates the complex meaning of diversity, contact and trust that challenge common politicized notions of social cohesion.

The gifts of the city: an ethnography of networks, politics and redistribution amongst squatters in London
Giovanna Capponi (University of Roehampton)
I will investigate the creative ways in which squatters reclaim the right to the urban space in London. By occupying abandoned buildings, dumpster diving and organising protest actions, radical groups challenge the notion of what is clean, edible, valuable or necessary for the mainstream society.

Right angles, vicious circles: state regulation of the urban informality in contemporary South Africa
Daria Zelenova (Institute for African Studies); Vladislav Kruchinsky (Institute for African Studies of the Russian Academy of Sciences)
The paper investigates the phenomenon of "Temporary Relocation Areas" in Cape Town, the resident's resistance towards forced removals and argues that even successful campaigns for housing are likely to collapse in the situation where 'the city' is being substituted with 'the ghetto'.

"The figures are flourishing while the people are dying": currency, commons and aspirations in Volos, Greece
Andreas Streinzer (University of Vienna)
The TEM network in Volos, Greece, operates a complementary currency to cope with the effects of crisis and austerity. The paper engages with the constant struggles to navigate towards their heterotopia of a currency as commons. The paper is based on exploratory fieldwork for a PhD thesis.

Defending the commons and acting for the 'public good' in a Chinese urbanized village
Anne-Christine Trémon (Université de Lausanne)
This paper examines how the public good is defined in a former village that has recently become part of Shenzhen city. It focuses more particularly on mobilizations initiated by the community to defend commons that were threatened by government plans in the process of urbanization.

A Candomblé politics of visibility: marching for religious tolerance and state recognition
Elina Hartikainen (University of Chicago)
In this paper I examine public protest marches organized by practitioners of the African diasporic religion Candomblé in Salvador, Brazil in 2008-2010. I explore how these marches were informed by a religious politics of visibility that sought to bring state recognition for Candomblé practitioners.

Çapulcu ("looter"): an ungovernable figure of the urban commons in Istanbul
Jeremy Walton (Georg August University of Göttingen)
This paper analyzes the çapulcu ('looter')—the carnivalesque identity that united the Istanbul Gezi Park protestors—as a figure of the urban commons in Turkey. It argues that the çapulcu constitutes a dilemma of governance in relation to both state sovereignty and neoliberal governmentality.

Acting-out subjectivities: two scenes of the history of politicization in Madrid
Romina Magdalena Colombo (Universidad Nacional de Educación a Distancia (U.N.E.D.))
The paper aims to analyze two cases of emergence of neighborhood assemblies in Madrid, inscribing them in a certain social history of politicization, so to resignify them as commoning struggle episodes and interpret their praxis loci as a result of the topological dimension of the right to the city.

The maidan stand: reclaiming the rights and governing the commons
Svitlana Shlipchenko (National University of Kyiv-Mohyla Academy); Igor Tyshchenko (National university of "Kyiv-Mohyla academy")
The paper analyzes maidan in Kyiv as a self-managed civic body living a life of its own in the very center of the city. Through several situated group-identities we look at the ways the city inhabitants have organized themselves to reclaim their basic rights and to govern the urban commons.

P027 Immateriality, mobility and the network (ANTHROMOB)

Convenors: Jessika Nilsson (University of Leuven); John McManus (University of Oxford)
T-304: **Thu 31st July, 14:00-15:30, 16:00-17:30**

This panel aims to problematize the static metaphors found within
much of network theory. The language of social network theory often casts projects in terms of their connectivity, neglecting material and immaterial mobilities. The increasing proliferation of technologies such as cellular data systems or infrastructure projects which enable new forms of mobility, are just some of the many recent developments that force us to question the conceptual lens through which we view networks.

We welcome papers that study the (intimate) relationships and collaborations enabled through technologies and the ways in which they function as a major tool for the re-assembling of networks throughout the world, both "traditional" and otherwise. Panelists are encouraged to critically engage with concepts such as "actor-network theory", "social network analysis" or "assemblages" and papers may expand the framework of network theory or dismiss it altogether.

The (potential for) innovations stemming from re-defining, re-configuring and re-purposing of mobile technologies are of particular interest. The panel seeks to challenge notions of modern-day affiliation and association by taking into account societies labelled both "developed" and "backward". Panellists are encouraged to probe possibilities for bringing about new orders of communication and collaboration, ones that break boundaries of tradition, drive innovation, perhaps even spur "revolution" - be it through social media, mobile phones, mobile banking or other technologies. The panel has no geographic focus and papers can either be entirely conceptual, or draw upon particular ethnographic case studies.

When narratives travel: the Occupy movement in Latvia and Sweden
Anne Kaun (Institute for Media and Communication Studies)
The Occupy Wall Street movement has been considered as a global protest network consisting of nodes linked by a communicative infrastructure, but rather than a network the movement should be understood as a travelling narrative characterized by very specific reshapings in different localities.

Networks of insha'allah: affective densities of spontaneous leisure practices
Lauren Wagner (Wageningen University)
Through ethnographic narrative, this paper traces one family's summer vacation at 'home' in Morocco, to explore how nodes of networked actors contributed to spontaneous, unpredictable travel – characterized by the expression 'insha'allah' as a metaphor of serendipity in leisure.

Ethics and culture in tracing social media networks
Veronika Nagy (ELTE)
Doing ethnographic studies on mobility raises several ethical issues about doing research in the context of the participatory culture of social media. Based on an ethical relativist theory, this paper will discuss those considerations that are challenging the moral decision-making researchers.

Relationship between social media and social movements: reading the mutualism with caution
Erhan Ozcan (Hacettepe University)
The relationship between social movements and communication media appears to become prominent as there supposedly lies the potentiality of a societal transformation and in this connection, in the paper to be presented, the scope of social media's impact on social movements will be argued.

Situating ethnography in the interstice
Theodoros Kyriakides (University of Manchester)
The paper describes fieldwork I conducted with thalassaemia patients in Cyprus. Using the concepts of "the interstice" and of "affect" I propose an ethnographic modality which, through movement and stasis, strives to locate the creatively and affirmatively connective in the everyday lives of patients.

P028 Infrastructure and imagination: Anthropocene landscapes, urban deep-ecology, cybernetic dreams and future-archaeologies

Convenors: Juan Rojas Meyer (UCL); Roger Sansi (Goldsmiths)
A-242: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

Electricity networks, bridges, dams, roads, sewer systems, oil pipelines, and ever-increasingly, the multiple-platform computerization of space and the body (Dourish & Bell 2007), are being recognized as materialized articulations of human imagination, ideology and social life. This panel is an opportunity to explore infrastructures as zones of material, practical and conceptual convergence (Anand 2012) and, to consider what kinds of ethnographic inquiry they make possible. The panel aims to table several options based on the production and, maintenance, of political authority; how people imagine and ascribe meanings in their world; how infrastructures both construct and illustrate possible futures (Jameson 2005); create utopian frames for both the city with its promises of ordered urban life-styles and the hypothetical catastrophes that will result when they fail (Clark 2006).

We wish to explore a variety of themes, including: how large and small scale infrastructures become embodied through everyday practices, stretching and compressing, processes of self-mapping, creativity in over-coming deficiencies and, negotiated surrenders. Second, 'reversals' when infrastructures are intentionally destroyed in war, industrial subterfuge or social revolutions; 'obsolescence' caused by refitting and adoption of new measures or standards -from oil refineries, frequency spectrums and packaging. Third, the psychoanalytic terms and topographies of disabused and abject (Kristeva 1982, Agamben 1998) infrastructures existing alongside those embodying functional efficacy (Lacan's 'symbolic'). Finally, to take science fiction literature and film seriously, to more fully understand the underlying materiality of architectures, hinges, handles and pins that form the infrastructural bridges into fantasy worlds and 'coherently' free the imagination.

Infrastructure ideals and reality in African cities
Wolfgang Scholz (TU Dortmund University)
The paper contributes to infrastructure theory and social studies by conceptualising urban infrastructure regimes in Africa, to planning theory by exploring the translation of Western planning models and ideals to Africa and to water supply concepts with their social and urban dimension in Africa.

Infrastructural dynamics of waste: the politics of knowledge in waste treatment in Greater Athens (Attiki)
Yannis Kallianos (CRESC)
The paper will examine waste treatment processes in Greater Athens (Attica), Greece with the objective to explore how knowledge about waste treatment is produced, contested and codified at different scales and contexts

Spectres of water pipes: Kathmandu's imagination of a future without water scarcity
Matthäus Rest (Nepa School of Social Sciences and Humanities Kathmandu)
Kathmandu's Melamchi Water Supply Project is a spectral infrastructure. 40 years in the making, it is unclear whether this river diversion scheme will ever be completed. Still, it is exacerbating the city's water scarcity in a state that at times seems as spectral as its infrastructure projects.

May the gas cometh: pipeline development, fossil fuels and the everyday of Albanian energy politics
Ajkuna Hoppe (CUNY Grad Center)
The Transadriatic Pipeline is turning Albania into a key site for EU energy security. This paper challenges the notion that oil and gas flow easily from place to place, unaffected by the frictions engendered by radically different legal, fiscal and regulatory regimes that shape them.

The pneumatic underground: memos from the retrofuture
Anna Harris (Maastricht University)
Pneumatic tubes, which transport matter in capsules by vacuum, tunnel their way through science fiction as well as networked institutions of the past, present and future. This paper examines the materials and practices of this infrastructure, especially the creative adjustments which make them work.

Imagining the Swedish cloud
Asta Vonderau (Stockholm University)
This paper analyzes technological imaginations related to IT infrastructures, and it asks how the immaterial cloud materializes.

Intensive time: media, intuition, extinction
Maria Jose de Abreu (Humboldt University, Berlin)
This paper makes the relation between media infrastructures of relaying and intensive time. Supported by ethnographic evidence, it argues that the efficacy of intensified time, enhanced by multiple forms of interconnected media, relies on an idea of extinction that alters our relation to the future.

P029 The post human: what is it good for? Anthropological perspectives

Convenors: Markus Balkenhol (Meertens Instituut/Utrecht University); Nina Grube (Freie Universität Berlin)
Discussant: Martijn Oosterbaan (Utrecht University)
A-303: **Thu 31st July, 14:00-15:30, 16:00-17:30**

Revolutions in technology – whether medical, military, virtual, or biotechnical – have created a new presence: the posthuman. New bodies of work are emerging in philosophy or sociology, and new fields are taking shape around the posthuman, such as science and technology studies. Anthropologists, too, increasingly extend their investigations to include (interactions with) non-human actors. The science of 'man' thus broadens the focus on humanity or humankind as its traditional object of inquiry.

This trend raises new epistemological and methodological questions. In this panel, we therefore want to examine the uses the emerging field of the posthuman can be put to for anthropological inquiry. We invite presentations from various sub-fields of anthropology (e.g. medical anthropology, the anthropology of the body, environmental anthropology, or material culture studies), aiming to explore issues like humans and medicines, race and the posthuman, or the environment and the human. We welcome both ethnographic explorations of these issues, as well as more conceptual work on the posthuman.

Researching human-animal relations: from classic to multi-species ethnography
Orit Hirsch (Haifa University, Israel)
This paper deals with the 'posthuman turn' and its methodological outcome, the multi-species ethnography. Focusing on ethnographic fieldwork on human-dog interactions in a Greek island, the paper will reflect on different anthropological methodologies used in the research.

"They can sense the soul": stray dog euthanasia debates and the use of canine cosmologies in representations of social differentiation in Romania
Lavrentia Karamaniola (University of Michigan)
This paper addresses how human attitudes towards dogs, as well as canine behaviors towards humans, have become a way for understanding the inner qualities of fellow-citizens in Bucharest, Romania.

Production is exchange: a Maussian perspective on post-human economies
Guido Sprenger (Heidelberg University)
Looking at economies from a post-human perspective reveals that production in many economies is not the exploitation of passive resources, but exchange with non-human persons.

The sky is the limit: post-human dimensions in André Rieu popular culture
Irene Stengs (Meertens Institute)
How do contemporary imaginations about the posthuman impact everyday practices of popular culture? This analysis takes André Rieu's ambition to be the first to give a concert on the moon seriously, to present an ethnographic investigation of the significance of the posthuman in popular culture.

Unsettling experience: insights from the case of tasting for a posthuman anthropology
Anna Mann (University of Amsterdam)
Anthropologists of the senses have investigated tasting as an experience people have. Building on a material semiotic/STS approach, the paper analyses how tasting is done in practices of eating in catered events. Through the case of tasting it spells out what a move beyond the human implies.

Technological devices and autistic spectrum disorder: an anthropological investigation about virtual sociality, autistic subjectivity and post-human debate
Maria C. Lo Bosco (Institute of Social Sciences - University of Lisbon)
Technology is changing the life of autists: while computer applications and devises are thought to improve their ability to communicate and to develop social skills, Internet and social networks are at the basis of Autistic Web Activism. Is the post-human a good concept to reflect about these topics?

The dataistic self: unpacking personal analytics
Mika Pantzar (Helsinki School of Economics); Minna Ruckenstein (National Consumer Research Centre)
The paper explores personal analytics, specifically focusing on the Quantified Self -movement, as it is presented in the Wired-magazine. Four interrelated themes (transparency, self-optimization, feedback loop, and biohacking) are identified as formative for the epistemological claims made.

The posthuman anthropologist: integrating ethnography with artificial intelligence
Eduardo Albrecht (Pukyong National University)
This paper looks at how anthropologists can interact with automated data analytics technologies; and, more specifically, how to deal with the issues of scale that arise in dealing with millions of informants simultaneously. The paper puts forth a posthuman solution which envisions integrating and co-calibrating algorithmic analysis with ethnographic experience.

P030 Innovation and continuity in the anthropology of gender and sexuality (Network for the Anthropology of Gender and Sexuality)

Convenors: Anna Fedele (CRIA - Lisbon University Institute); Kim Knibbe (Rijks Universiteit Groningen)
T-314: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Many developments within Europe and the wider world make it necessary to bring together scholarship on gender and sexuality to facilitate intellectual exchange and comparative work. These developments include long-lasting processes such as the multitude of institutionalized forms of male domination, as well as daily practices of hegemonic masculinity and the use of stereotyped concepts of masculinity, femininity and heteronormativity to legitimize sexist and homophobic practices.

There are also more recent phenomena such as the perceived threat to liberal values concerning gender and sexuality from migrant groups in Europe, the broad discussions on gay marriage in many countries, but also the ways in which feminist agendas are (ab)used to legitimize neo-colonial and military interventions, and the rise of 'sexual nationalism' in Africa and Europe.

We therefore invite ethnographically grounded papers that develop the anthropology of gender and sexuality as it has evolved over the past decades or explore new ways of addressing gender and sexuality. We particularly welcome papers that situate themselves explicitly within the history of the anthropological study of gender and sexuality. We look forward to a stimulating first session that will be the foundation for many more sessions to come, to develop and expand an international sharing of research on gender and sexuality.

'Be graceful, patient, ever prayerful': negotiating femininity, respect and the religious self in a Nigerian beauty pageant

Juliet Gilbert (University of Oxford)

This paper examines how a Nigerian pageant, grounded in Pentecostal fervour, moulds emic conceptions of beauty and is used by young women as a 'platform' for success. Focusing on the emergence of new feminine subjectivities, the discussion highlights agency, resistance and the religious self.

Women's hidden economies of exchange in two patriarchal cultures

Laura Stark (University of Jyväskylä)

Economic systems which seem to subordinate women can actually involve secret economic transactions which may go against public morality but allow women to fulfill contradictory social expectations. Cases discussed are: low-income areas of Dar es Salaam, Tanzania, and 19th-century rural Finland.

Feminine aspirations: initiation rites in contemporary Malawi

Jessica Johnson (University of Cambridge, Peterhouse College)

This paper focuses on contemporary female initiation rites in rural Malawi. I examine the novel ways in which messages about HIV and human rights are incorporated into the rites, reflecting shifting aspirations for femininity and women's sexuality and confirming the rites' enduring importance.

Becoming a real man: evangelical discourses on masculinity

Kim Knibbe (Rijks Universiteit Groningen)

This paper maps discourses on masculinity in Dutch evangelicalism, the ways these problematize masculinity in present day society, and the strategies to remedy this situation. Co-authored with Marten van der Meulen, Miranda Klaver, Johan Roeland, Hijme Stoffels and Peter Versteeg.

Female empowerment through spiritual motherhood? Exploring the intersections of contemporary spirituality and alternative mothering movements

Anna Fedele (CRIA - Lisbon University Institute)

This paper focuses on the intersections between contemporary spirituality and alternative mothering movements. Particular attention will be paid to the way in which spiritual feminist conceptualizations of motherhood as empowering are opposed to those of other feminist authors and groups.

Erotic practices: using BDSM ritual to (re)inscribe gender

Misty Luminais (Case Western Reserve University)

Using erotic rituals to disrupt binary attributes usually ascribed as masculine or feminine, BDSM practitioners both resist and reify gender norms. Corporeal experiences (re)inscribe gendered ways of being onto postmodern bodies but practitioners cannot escape from preexisting social locations.

Young Muslim women in kickboxing in The Netherlands: choosing ladies-only

Jasmijn Rana (Freie Universitaet Berlin)

This paper on female kickboxing practices in the Netherlands explores how ideas of masculinity and femininity are contested and reproduced in sports and how the choices of participating in sports are conditioned and situated on personal and political levels.

Packaging a glamorous femininity and enacting classed desire: an account of women dating again in their fifties in the UK
Sarah Milton (London School of Hygiene & Tropical Medicine)
This paper explores the intersections of ageing, femininities and heterosexualities in a UK salsa scene. I discuss the packaging and selling of a classed, glamorous and age appropriate femininity, that within a gendered, youth-orientated hierarchy acts as disruptive capital.

The daughters of democracy reclaiming motherhood
Karin Ekstrom (University of Gothenburg)
This paper dicusses how women in contemporary, urban Spain engage in cultural negotiations to make sense of and cope with an identity as working mothers, without either role models (their mothers were the rebelling housewives), nor state or partners´ support.

Gender, sexuality and "post socialism": a critical analysis of the projects
Monika Baer (University of Wroclaw)
The paper dwells critically on gender and sexuality research I ran in the late 1990s and the early 2000s in "postsocialist" Poland, while located at the intersections of anthropology and feminist/queer studies, and offers a rethought approach toward issues under consideration.

Gender hysteria: the dangers of the emigration of the family and the immigration of homosexuality in post-Soviet Armenia
Tamar Shirinian (Duke University)
This paper will examine the conflation of the term "gender" with homosexuality in the aftermath of the National-Assembly's passing of the Gender Equality Law.

P031 Mining technology: practices, knowledge and materials across and beyond the mines

Convenors: Lorenzo D'Angelo (Catholic University of Milan); Michael Bürge (University of Konstanz)
Chair: Tilo Grätz (FU Berlin)
Discussant: Sam Spiegel (University of Edinburgh)
M-133: **Sun 3rd Aug, 11:00-12:30, 16:00-17:30**

Mining technology is an assemblage of knowledge, tools, and skills elaborated in and taken from different contexts. Locally, it is innovatively translated and adapted to and by specific social, economic and political circumstances. Consequently, it is the contingent outcome of multifarious collaborations between social actors with variegated working experiences who operate in a continual dialectical tension in and with the demanding local environments.

This panel aims at analysing and comparing strategies, techniques, and materials employed by miners in various localities of large scale, small-scale and artisanal scale mining. It encourages therefore contributors for synchronic and/or diachronic comparison of, but not limited to, the uses and materiality of specific tools; the employment of work skills and mineral knowledge accumulated and shared in different places and times; the historical transformations of particular techniques and modes of organizing the work in different mining regions or in different extractive contexts (e.g. gold, coltan, diamond mining).This panel promotes, however, approaches that go beyond the mere description and classification of tools, materials or mining techniques. It invites scholars to zoom in into technology as the interweaving of social and material activities that produce 'communities of practice'. Therefore the panel welcomes studies that shed light on the intimate connection between the bodily movements of the workers and their tools; between their sophisticated extractive techniques and larger historical and political processes; the ritual and the magical-religious dimension of mining as a way of acting on objects and subjects.

Going for gold, going for ore: mining concessions and techniques of appropriation in Ghana
Robert Pijpers (University of Oslo); Sabine Luning (Leiden University)
This paper proposes a three-dimensional approach to the study of mining operations. Whereas mining articulations have foremost been framed in a two-dimensional view, our 3D approach allows to see how different techniques of gold mining create room for manoeuvre to work out forms of co-habitation.

Technologies of gold mining in Morales' Bolivia: cooperatives, process organization, and the protection of the Amazon
Ton Salman (VU University Amsterdam)
The aim is to tell the story about how various factors in Bolivia came together to result in a technological and organizational constellation that is peculiar and at the same time illustrative for the complexity and multilayeredness of small scale gold mining in the Amazon region.

Technologies of mobility in small-scale gold mining
Marjo de Theije (VU University Amsterdam); Sabine Luning (Leiden University)
This paper discusses the small-scale gold mining practice in the Guyanas by focusing on mobility of gold. This sheds light on the complexity and interaction of scales of authority, economic opportunity, and how miners go about in the gold fields. The miners need to control the technology of mobility.

Labor mobility of itinerant gold diggers in West Africa: a network perspective on constraints and opportunities
Matthieu Bolay (University of neuchâtel)
Labor mobility support networks of 60 itinerant gold diggers are compared to understand the dynamics of engagement and spatial mobility in the artisanal gold mining sector in West Africa. Three types of carriers are identified according to the bridging/bonding composition of the mobilized ties.

The gold miner's "white cane": technology and luck in gold mines in Upper Guinea (Guinea)
Anna Dessertine
After more than a year's fieldwork in Upper Guinea, I wish to question how the introduction of metal detectors, and the new possibilities they offer, has impacted gold miners' representations of their own work and how it is related to the local conceptions of luck and uncertainty.

The religious-magical dimension of mining technology among small-scale miners in the Tanzanite mines in northern Tanzania
Liv Haram (Norwegian University of Science and Technology)
The paper explores the effect of neoliberal economy in the Tanzanian mining industry. Small-scale miners use religious-magical techniques as a means to secure their hazardous working conditions, and to make sense as to why some are blessed with fortune while others are not.

Chasing tailings: organisational structures and knowledge transfer practices amongst emerging actors in Tanzania's artisanal gold sector
Hannelore Verbrugge (IARA); Stina Møldrup Wolff (COWI Tanzania Ltd.)
This paper explores the organisational structures and knowledge transfer practices amongst actors in the booming gold cyanidation industry in southwest Tanzania, showing how plant operators must constantly balance issues of risk, trust and speculation to stay successful in the industry.

Hopes for prosperity are high, they are 'golden': small-scale gold mining amongst Ngaju Dayak in Indonesian Borneo
Viola Bizard (University of Kent)
The presentation provides an ethnographic account on the emergence of small-scale gold mining amongst Ngaju Dayak villagers in Indonesian Borneo. It is argued that although mining allows people to experience 'states of prosperity', it remains a transitory moment of local livelihoods.

P032 Exploring the complexity of heritage practices through cooperation

Convenors: Jurij Fikfak (Scientific Research Center); Nevena Skrbic Alempijevic (University of Zagreb)
M-213: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

This panel will explore the extent to which the concepts of collaboration and cooperation can aid to explore the nuances and complexities of everyday life linked to heritage sites and protected areas. Researchers have in the last decades made significant strides in researching heritage as social process, shedding light on the existing diversity not only of heritage actors or stakeholders but of understandings of heritage itself. However, this diversity has often been employed as a counterpoint to normative understandings of heritage that anthropologists often address from the perspective of those written out of it. The fact of divsersity or difference – compounded with the reality of hegemony and the exercise of power – has been often equated with or invoked in a bipolar frame of conflict. The aim of this panel is to point to the limits of such a frame and to ask whether the concepts of collaboration and cooperation can open up new analytical and methodological spaces for researching multiplicity in heritage practice. Focusing on collaboration and/or cooperation does not imply idealizing diversity nor turning a blind eye to inequality, hierarchies, structurally conditioned sites of tension, ambiguity or power. We are interested in discussing how a nuanced approach to cooperation can aid us in studying the introduction of new forms of management at heritage sites (such as community inclusion projects), tracing shifts in configurations of power in heritage landscapes and their implications for existing stakeholders, and the potential and limits of voice for heritage actors in diverse contexts.

Heritage practices in the region of Polish Spisz
Janusz Baranski (Jagiellonian University)
The subject of the presentation is multiplicity of heritage practices in the region of Polish Spisz. The findings contribute to the development of new forms of collaboration and cooperation between various heritage actors which also means new forms of heritage management.

Authenticating traditionality as a part of the social process
Mateja Habinc (University of Ljubljana; Faculty of Arts)
Since 1950s the Tourist association of Bohinj has organized three events, presented as traditional. What the association has conceptualised with that expression and how this was influenced by social processes will be presented through strategies of authenticating traditionality of the events.

Producing a heritage site through collaboration between archaeology, heritage management, and tourism in the case of Patara, southern Turkey
Eisuke Tanaka (Fukuoka Jo Gakuin University)
Focusing on the case of Patara, south Turkey, this paper explores how a 'heritage' site is produced through collaborations of diverse commitments of stakeholders (archaeology, heritage administration, tourism and the local community etc.) to the idea of protection.

Memovoice: participative approaches to community-based conceptions of heritage in the Dolomites
Emanuel Valentin (Free University of Bozen-Bolzano)
In 2009, UNESCO inscribes the Dolomites on its World Natural Heritage List without mentioning the Ladin minority living in these mountain landscapes. As anthropologist of Ladin descent I am currently facing these shortcomings in a project which combines "indigenous" and "collaborative" anthropology.

Back to grass-roots: performance and resistance in the heritage site
Felicia Hughes-Freeland (SOAS)
This paper explores how collaboration and cooperation are being used to challenge a top-down approach to intangible cultural heritage (ICH) in a festival in Indonesia, and revisits the theoretical chacterization of ICH.

Heritage as collaboration
Katarzyna Puzon (Polish Academy of Sciences)
This paper examines the impact of the ideas of collaboration and cooperation on heritage practices in the Lebanese context. By investigating the activities of the Modern Heritage Observatory it attempts to move beyond their understanding as mere acts of resistance.

Negotiating conflicts, mediating solutions in a national park
Jurij Fikfak (Scientific Research Center)
The paper analyzes the strategies of negotiating the conflicts as well as intensive collaboration between different stakeholders that arise in the daily practices of heritage production, representation, and commercialization in Triglav national park.

All about my village: cooperation and conflict in Toraja heritage politics
Karin Klenke (University of Goettingen)
The paper explores the dimensions of cooperation and conflict in the World Heritage nomination of Toraja (Indonesia), where local noble families cooperated with state actors and institutions in order to secure World Heritage status for their village. But what is 'cooperation' in local understanding?

"Heimat & Herrschaft" revisited: heritage futures and the case of Scottish independence
Ullrich Kockel (Heriot Watt University)
Taking an interactive model of contrary cultural change as its starting point, the paper explores the heritage implications of a "yes" vote in the Scottish referendum from the perspective of a co-created independent nation state in a post-nationalist Europe.

e-paper: The International Wildflower Festival and the construction of natural heritage in Triglav National Park
Tatiana Bajuk Sencar (Scientific Research Centre of the Slovenian Academy of Sciences and Arts)
This paper will explore diverse processes of heritagization involved in the creation and yearly production of the International Wild Flower Festival held in Bohinj, one of the municipalities in Triglav National Park – Slovenia's only national park.

P033 Conflicts and social violence in an interconnected and uncertain world

Convenors: Sylvie Ayimpam (Institut des Mondes Africains (IMAf)); Roberto Beneduce (University of Turin); Jacky Bouju (Aix Marseille Université)
S-428: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

This panel is concerned with the role of ordinary social violence in the emergence of what one could characterize as a "culture of uncertainty" that deeply sways social bonds and the individual conception of future, wealth or work of people. It is fashionable to say that new forms of intimacy are generated through intensified interconnected modes of cooperation. But, should it be assumed that these interconnections favour quiet and informed interrelations? In contemporary societies — characterized by sharp economic inequalities, social fragmentation and cultural heterogeneity — uncertainty also arise from the interconnection with the rest of the world. One of the main issues about the "intimacy of interconnected worlds" concerns consent: is it wanted by both sides and chosen with free consent ? If not really consented, intimacy can generate tensions and conflicts revealing power inequalities and interests discrepancies giving way to ordinary violence. The objective is to understand the role of ordinary violence and its dynamics in the reordering of social relationships in interconnected and uncertain societies. One of the issues concerns its potentiality: does ordinary violence open opportunities for the re-ordering of social relationships and world visions? Or, does it have disruptive and uncontrollable effects on social order? The contributions expected in this panel should be grounded on fieldwork records of uncertainty conceptions, conflicts and related ordinary violence expressions in different social settings in different parts of the world: life histories, case studies of witchcraft accusation, land tenure and inheritance conflicts, conflicts between neighbours, parents, friends or colleagues, etc.

Coming to terms with the present: land disputes as social spaces for redefining the rules of living together in the aftermath of the Sierra Leonean war

Anais Ménard

This paper shows how local disputes, particularly those related to land on the Peninsula of Freetown (Sierra Leone), open up new social spaces for people to talk about the Sierra Leonean war and redefine the rules of living together with reference to past violence.

Intersectional violence, Pentecostal discourse and the everyday experiences of being a Romanian Roma in neoliberal Torino

Cecilia Rubiolo (Università di Torino)

An ethnography of everyday life of Romanian Roma born-again migrants in Torino. Radical uncertainty is the figure of their spatio-temporal horizons and is related to experiences of ordinary violence. Pentecostalism re-signifies uncertainty and mediates social conflicts which are internalized.

Violence of witchcraft and inter-religious violence in the Central African Republic (2005-2014)

Andrea Ceriana Mayneri (EHESS Paris)

Starting from some fieldwork carried out in the Central African Republic from 2005 to the present day, this contribution seeks to analyse the inter-religious violence that has been affecting the country from 2012 as an extension of the violence normally exercised against those accused of witchcraft

Conflicts inside NGOs for prevention of domestic violence in Tajikistan

Lucia Direnberger (Université Paris Diderot)

This paper analyses conflicts between NGO members (female secular employees and religious leaders) who act for the prevention of domestic violence in Tajikistan.

How to subjugate women? Interconnected Sahelian ways

Daniele Kintz (Université de Paris Ouest)

This paper will analyses social violence against women and couples in interconnected West African families. Firstly, between husband migrants and their wives left in the country and secondly by confiscating wives' administrative and legal documents.

Violence, witchcraft and justice in Central Africa: the uncertainty of proof of guilty and innocence in witchcraft accusations (R.D. Congo, Central African Republic)

Sylvie Ayimpam (Institut des Mondes Africains (IMAf)); Jacky Bouju (Aix Marseille Université)

This paper concentrates on the issues of witchcraft and spiritual beliefs. They contribute to produce imaginaries of "mystical" ways of enrichment and many kinds of violence.

Ritual crimes and political violence in Gabon

Maixant Mebiame Zomo

This paper focuses on ritual crimes and polical power in Gabon. It will relate how this violence is connected with fear and uncertainties of city dwellers when ritual crimes occurs

Ontologies of violence: fighting with harmful traditions in Gurunsi widowhood rites

Marko Veisson (University of Helsinki)

Widowhood rituals that are a part of traditional funerals in North-Eastern Ghana are accused of violence against widows. I will discuss how much this critique may be a result of differences between modern (Christian) and traditional understanding of body, personhood and ontology of violence.

Des savoirs au pouvoir. Réalisation quotidienne de la violence de l'Etat - au départ des cas de conflits fonciers entre les paysans et les élites politiques

Aymar Nyenyezi Bisoka (Université catholique de Louvain)

Nous étudions la réalisation quotidienne de la violence dans le domaine foncier. Si les intérêts des élites constituent la raison principale des violations qui en résultent, les savoirs produits par l'Etat et les logiques qui les sous-tendent en facilitent la réalisation.

An interconnected dimension of daily violence: how is experience of violence influenced by ICT?
Catherina Wilson (Leiden University); Mirjam de Bruijn (Institute of History); Inge Butter (African Studies Center/Universiteit Leiden)
In the border zones of Middle Africa Violence does not allow people to move, or they get stuck in refugee camps. In this situation accessibility of mobile telephony has been an interesting but ambiguous alternative to cope with life and identity in a constraint situation of forced immobility.

P034 Rethinking research topics in the Anthropocene: anthropological collaborations in global environmental change

Convenors: Joonas Plaan (Tallinn University); Craig Ritchie (University Of Kent)
S-333: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

This panel calls for papers about collaborative works on human-environmental interactions. There is a growing recognition that within the environmental context, the human imprint is playing a more significant role than ever before – the environment is the result of human 'environing' activities (Sörlin and Warde 2009), which has moved the humankind into a new human-made epoch, the Anthropocene.

The 'environmental turn' in the humanities and social sciences, emphasize the environment as an important part of their academic knowledge (Cronon 1996; Descola and Pálsson 1996; Biersack and Greenberg 2008). Despite the fact that, in many disciplines, the notion of the dualism between nature and society remains central in their thoughts. Furthermore, academic hierarchies and inequalities and the internal limits and intellectual tipping points of Western thought tend to scrutinize collaborations between different disciplines. Thus, a new dynamic of integrated approaches may be the answer to the challenges the humanities faces in the Anthropocene epoch.

Pálsson et al. (2012) are calling for the humanities and social sciences to fundamentally rethink human-environment relations in the Anthropocene age. This will necessitate significant cross-disciplinary collaborations escaping the nature/society dualism. "It is of the utmost importance that we identify the ideas and practices that nurture both our species, our societies, and the planet" (Pálsson et al. 2012). Thus, this panel explores efforts made to integrate anthropology and other social sciences into trans-disciplinary environmental change studies and calls for innovative papers on collaborative studies on the Anthropocene.

Working with coastal naturecultures in Aotearoa/New Zealand
Friederike Gesing (University of Bremen)
The paper analyses emerging coastal protection approaches that "work with nature – and not against it", drawing on ethnographic material from Aotearoa/New Zealand and natureculture theory

Building a hybrid landscape: collective properties, collaboration and conflict in rural Emilia
Lorenzo Mantovani (University of Bologna)
Presenting an account of the history and ethnography of an Italian collective property system, the paper shows how the topic can become a fruitful field for a trans-disciplinary collaboration and open up new perspectives for discussing the relationship between humans, non-humans, and environment.

Bridging the nature-culture divide: climate perceptions, global encounters and anthropogenic dilemmas in the Peruvian Andes
Karsten Paerregaard (University of Gothenburg)
The paper examines climate perceptions in an Andean community. It argues that even though the environmental impact of climate change is of great concern to the villagers they refute the idea of an anthropogenic world, which they find affirms rather than overcomes the nature-culture divide.

Welcome to the Anthropocene: a Pyrenean multispecies critique
Tony Knight (University of Kent)
Predicated on the nature-culture divide, neoliberal human activities are radically impacting the Earth. People seeking a rapprochement with nature contest this process. My multispecies study of pastoralists confronting Pyrenean large-predator rewilding exposes the flaws of Anthropocene mentalities.

Vis maior: rethinking the anthropocene through the anthropology of law
Tomas Ledvinka (Charles University in Prague)
The relation between law and anthropocene is reconsidered in terms of comparison between social control of vis maior through the mystical agents and legal agents of the modern nad non-modern legalities, and other concepts relating to the vis maior realities, discussed within the anthropology of law.

Rethinking time in the Anthropocene: case studies from East Anglia, UK
Richard Irvine (University of Cambridge)
A reflection on the human activity that has shaped the present day East Anglian landscape, asking how ethnography might engage with the realities of the transformed landforms under our feet, and what kind of understanding of time is required in order to grasp the role of humans as geologic agents.

P035 Collaborative intimacies in music and dance: anthropologies in/of sound and movement

Convenors: Evangelos Chrysagis (University of Edinburgh); Panagiotis Karampampas (University of St Andrews)
Discussants: Georgina Born (Oxford University); Helena Wulff (Stockholm University)
A-303: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

This panel aims to explore music and dance as social practices and processes. In attending ethnographically to their distinctive importance in everyday life we seek to examine the collaborative intimacies that music and dance enact across spatial, bodily and ethical registers. Moreover, we intend to address methodological questions that stem from fieldwork collaborations between researcher and participants, and to problematise the ontological relation between movement, sound and the fieldworker's body.

Rather than perceiving activities under the music/dance rubric as peripheral and haphazard we argue that their collective nature allows us to consider issues of relationality in how individuals produce meaning and participate in mutual self-becoming. The researcher's immersion in dance and music events induces affective responses that render fieldwork an intensely physical experience. By employing their bodies as tools of research, fieldworkers in music and dance find themselves in spaces of sonic and kinetic intimacy and reflexivity that articulate what Jean Rouch called 'shared anthropology'. This plurosensory emplacement reflects the nexus between space, ethics and the body.

Essentially an agglomeration of everyday technologies of self-fashioning, music and dance open up pathways and conjure up life trajectories that are neither predetermined nor teleological, but generative. As people adapt such pathways and trajectories, and in turn become attuned to them, anthropology should continually adjust itself to fleeting circumstances and to the imagining of alternative futures. We invite ethnographic accounts of music and dance practices and innovative contributions that challenge normative understandings of ethics, space and the body.

Through intimate dizziness to ecstatic intimacy: participating in the sonic and kinetic spaces of the Sufi whirling and music practices
Polina Tšerkassova
By focusing on the collaborative intimacy evoked during a Sufi whirling practice, this paper questions the common understandings of body and movement, and focuses on the intimate relationbetween musicians, dancers, observers, movement, sound, and breath.

Exploring meanings of self, body and performance through the case of Japanese western classical musicians

Yuki Imoto (Keio University)

After discussing the identities of Japanese western classical musicians, I autoethnographically reflect on the interaction between my socialization as an anthropologist and as a musician. I explore ways for reconceptualising the self, body and performance in western classical music.

Music, affect and the sensuous embodiment of ethics

Evangelos Chrysagis (University of Edinburgh)

By exploring musical sensation and action as a bodily modus operandi this paper argues for an approach to ethical practice that shifts the focus from an exclusively cognitive-ideological understanding of music to sensually-induced and pre-reflexive visceral faculties, dispositions and potentials.

Bending the bodies of others: Africa-Europe choreographic collaborations as intimate politics

Hélène Neveu Kringelbach (Oxford University)

In West Africa, choreographic collaborations with European artists are increasingly sought-after by contemporary choreographers. This paper suggests that collaborations across former colonial boundaries are not simply intimate and creative encounters, but also powerful political gestures.

Salsa dancers and their transnational moves

Joanna Menet (University of Neuchâtel)

In this paper I provide an ethnographic account of the world of salsa dancers and my journey into it. I draw on ethnographic material gathered during several short fieldwork stays at salsa festivals and in dance schools in Europe and in Cuba as part of my PhD project.

Digital and cosmopolitan collaborations in the invention of the 'industrial dance' style: doing digital dance anthropology

Panagiotis Karampampas (University of St Andrews)

This ethnographically based paper illuminates the collaborations in, and the multi-directional appropriation and localisation of, goth practices in the European goth network and the significance of social media. The focus is on the digital and physical goth dance events.

Being in sound: reflections on recording while practicing aikido and shakuhachi

Tamara Kohn (University of Melbourne); Richard Chenhall (University of Melbourne)

This presentation examines both a methodological conundrum and an ethnographic analysis of how one's position within and beyond the production of sound and movement affects one's experience.

Playing video-camera as a musical instrument: audio-visual tools and collaborative ethnography in music

Dario Ranocchiari (Universidad de Granada)

In this paper I'll address the idea of collaborative intimacies in ethnographic research by describing my own experience as ethnographer/film-maker working on music and dance topics, and analysing ethical and methodological implications of audio-visual tools in a collaborative ethnographic process.

Cinematic dance as a local commentary on the economic crisis: Exploring dance in the Korydallos area in Greece.

Mimina Pateraki (National & Kapodistrian University of Athens)

The present study deals with the ways people in a Greek city criticize economic crisis in Greece. Cinematic dance facilitates as an explanatory tool inside informal political commentaries at the local level revealing a dialogue with economic crisis, challenging identity.

The contemporary politics of Cuban rumba
Ruxandra Ana (Institute of Ethnology and Cultural Anthropology, University of Warsaw)
The paper discusses the situation of the rumba in contemporary Cuba, examining its ambivalent and shifting position from symbol of Cubanness to marginalized practice, in relationship to the national discourse around race and the touristic modes of visualization and representation.

P036 Participatory visual and digital research in anthropology: engagement and innovation

Convenors: Ana Isabel Afonso (FCSH - Universidade Nova de Lisboa); Francesca Bayre (Universitat de Barcelona); Krista Harper (University of Massachusetts Amherst)
Discussant: Dorle Dracklé (University of Bremen)
S-420: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Participatory visual methods are changing the way anthropologists forge new knowledge and interact with informants in the field, creating possibilities for intimate and public-engaged inquiry. This approach brings the visual and digital production process into a participatory action research (PAR) framework. Participatory visual methodologies include digital storytelling, PhotoVoice, participatory video, and visual archival research, among others. These methodologies produce rich visual and narrative data, but also open other paths to a 'shared anthropology', guided by participant interests and priorities, putting the methods literally in the hands of the participants themselves. This approach appeals to wide and diverse audiences, deploying knowledge beyond the academy. It also allows to produce knowledge in more sensitive or sensory domains where verbalization might be more difficult (ethnicity, human rights, risk, climate change, etc.). This panel asks, "How can participants use images to render invisible issues visible?" and "What do we gain from taking a participatory approach?" It showcases researchers who are using these methods on the ground in diverse applications and projects. At the same time, the greater intimacy that these methods allow and the possibilities for communicating to a wider range of interlocutors raises new ethical and methodological questions. Each research project proposes innovative strategies for dealing with this complex quest. Topics for discussion include research ethics and community partnerships; the study of visual and sensory experience; the use of images in advocacy and policy making; indigenous media; and integrating participation throughout the research process.

Interstices of the city: a photovoice study of urban gardens in a Lisbon neighbourhood
Krista Harper (University of Massachusetts Amherst); Ana Isabel Afonso (FCSH - Universidade Nova de Lisboa)
We present Photovoice research with an urban gardeners' association in Lisbon transforming "clandestine" urban garden spaces into an "agricultural park." Photovoice allowed us to see how gardeners conceive of urban space as they make political claims to the right to the city.

Perspectives from the periphery: young Europeans between memories of a multicultural past and aspirations for a cosmopolitan future
Anne F Delouis (University of Orléans)
This paper analyses a visual ethnographic project carried out in collaboration with secondary school students in Transylvania/Romania. Participants explore their multiple experiences of European citizenship, the social memories, and economic aspirations associated with German-Romanian bilingualism.

Pictures of change: local photographers from rural communities of Kenya and Guinea-Bissau reflect on environmental changes and question livelihood options
Joana Roque de Pinho (Instituto Superior de Ciencias Sociais e Politicas); Lindsay Simpson (Wyoming Game and Fish Department); Rodrigo Penna Firme (Pontifical Catholic University of Rio de Janeiro)
Comparing processes underlying participatory visual research by Kenyan pastoralists and Bissau-Guinean farmers, we discuss the power of these methods to promote a local reflection on socio-environmental changes in the context of development/conservation interventions that have silenced local knowledge

Layered in meaning: non-logocentric forms of producing knowledge in participatory-media practice
Shireen Shortt (Dublin Institute of Technology)
This paper explores and celebrates possibilities for diverse ways of knowing and sharing knowledge through participatory practice and the relationships it fosters. Focusing on one participant's project, Tattooed Humans, the paper examines the distinct richness of non-logocentric forms of knowledge.

Returning and Sharing Memories (RSM) Project
Silvana Palma (Università di Napoli "l'Orientale")
The project "Returning and Sharing Memories" has as its goal the return and the sharing of the historical memory of the colonial past between Italy and its former colonized through the use of the web and the creation of a digital visual archive.

Decolonizing Images? A methodological approach for researching visual colonial archives
Francesca Bayre (Universitat de Barcelona)
Can we attempt to decolonize images through participatory visual and digital methods in Anthropology? A methodological journey among photo elicitation, PhotoVoice, and participatory digital archives to approach the Spanish colonial photographs of Hermic Films in Equatorial Guinea (1944-46).

Okupafricando Barcelona audiovisual maps as a creative tool for developing more participative and engaged methodologies
Ixia Mendoza; Gabriel Hernández Solano (University of Calgary)
This paper analysis the extent in which audiovisual maps can be deployed as a participatory and engaged methodology within ethnographic research. Specifically if it allows a more wider and comprehensive access to the research results and at same time fulfill with an engaged anthropology.

Framing the frame: visible issues and the issue of visibility in a virtual research exhibition
Shireen Walton (University of Oxford)
This paper discusses the potentials and challenges of using a participatory exhibition as a method of research. It discusses relevant issues of visibility and framing in relation to a virtual research exhibition of Iranian photo – blogs.

Participatory ethnographic filmmaking as visual ethnography
Martin Gruber (University of Bremen)
Participatory Ethnographic Filmmaking is an approach in which local research participants conceive and shoot films making use of observational and ethnofictional filmmaking. The filmmaking offers alternative ways of anthropological enquiry and constitutes a shift in representational power.

Generational filming: video diary as experimental and participatory research
visual artist Pekka Kantonen (Helsinki university); visual artist Lea Kantonen
We have used our home as a laboratory to develop a participatory method of video filming called Generational Filming. It is based on repeated viewing, commenting and reflecting on what has been filmed. Besides home videos we have applied the method in ethnographic research too.

Participatory audiovisuals methods in the border zone of Europe
Francesco Bruno Bondanini (Universität zu Köln)
Audiovisuals technics used as a Participatory methodology allow me to establish a newer relation with the informants on one side, and are a tool to promote changes for and with the participants, on the other

P037 The provocateur?

Convenors: Jana Tsoneva (CEU); Deborah Jones (University of Michigan -- Ann Arbor); Georgi Medarov (University of Sofia)
M-224: **Sat 2nd Aug, 11:00-12:30**

During the early December protests in Ukraine, a band of masked men drove a bulldozer down a demonstrator-filled street, throwing flares and Molotov cocktails at the riot police, who, two nights before, had beaten bloody

dozens of activists. Confusion reigned: whose side were these anonymous troublemakers on? Were they a fringe unit of the pro-European movement, or thugs hired by the ruling party? Both protest organizers and the ruling party quickly disassociated themselves from the masked men, labeling them 'provocateurs,' illegitimate actors whose sole mission was to incite trouble.

The idea of the 'provocateur' has a long history in discourse regarding political action; its applications in the current waves in anti-governmental protests in Eastern Europe are rampant. However, the provocateur, whether as archetype or as actuality, pops up in other environments, stirring up controversy in popular culture, academia, late night comedy sketches, even religious movements. This panel investigates the idea of the provocateur as a narrative figure, in both historical and contemporary contexts. Who counts as a provocateur, and what role do they play in the identity constitution of the movement they allegedly disrupt? What counts as a provocation, and what is the role of media in its narrativization? How is provocation a rhetorical instrument deployed in struggles in political (or other) fields? Does provocation necessarily involve some level of deception or misrecognition? Finally, is provocation...necessary? Keeping with the conference theme, we pay particular attention to the idea of provocation in 'revolutionary' movements, political, artistic, scientific, or otherwise.

Framing the provocateur
Deborah Jones (University of Michigan -- Ann Arbor)
This paper analyses three figures of the provocateur lamented in Ukrainian discourse about the Euromaidan movement: the interactional frame infiltrating agent provocateur; the provocateur who openly incites unrest; and what I call the absurd provocateur, who manages to combine the first two.

Speaking seriously by laughing: anecdotes as a mean of "resistance" in the Greek community of Czechoslovakia
Georgia Sarikoudi (Aristotle University of Thessaloniki)
Humor has been a case of study since the antiquity and that is because it helps us to realize what interests society and to understand better culturally formed ways of thinking. Humor however is also regarded as a powerful political "gun" where it can jeopardize someone's authority.

Collettivo FX: Italian street artist between provocation, instigation and cultural heritage protection
Dottore Magistrale Alice Lugli (Perugia University)
Collettivo FX is a street artist that aims to pollute the concrete through painting, stickers and posters billposting. His artistic raids, realized personally by FX or in a collective way, represent a cultural provocation and they are set and regulated on the Article 9 of Italian Constitution.

The riots that never happened: the hidden perceptions of the August 2011 riots in London
Povilas Junas (Institut Seni Indonesia)
Severe outbreaks of urban violence shaken several English cities in 2011. An extensive and lethal police violence triggered the biggest riots in England since 1981. An ethnographic study provides the detailed picture of distressing cultural and social settings of the August 2011 riots in London.

Is provocation necessary?
Jana Tsoneva (CEU); Georgi Medarov (University of Sofia)
The figure of the Provocateur gained wide prominence during the last year of anti-governmental protests in Bulgaria. However, the very popularity of the notion renders it unfit for any positive definition. Instead of essentializing it we interpret it as a rhetorical instrument used for identity creation.

P038 Soils, seeds and capitalism: political agronomy and the intimacies of farming

Convenors: Birgit Müller (CNRS); Daniel Muenster (Heidelberg University)
S-116: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Agricultural practices focus the attention of policy makers nationally and internationally, mobilize environmentalists and fuel ideological battles on websites of chemical corporations and international

organisations. The cultivation of GMOs, bio-fuels, and processes of standardization are the object of protracted 'science wars' within agronomy and the social sciences. In debates about possible human futures we observe a shift from questions of agricultural expansion and land rights, to what and how to cultivate, manage soil fertility and retain autonomy over seeds. Agronomy becomes political: At a historical conjuncture in which small-scale farmers across the world face multiple vectors of dispossession, strategies of coping and contestation include experimentation with alternative practices of farming, fertilization and exchange.

In this panel we look at the intimacies of farming practices and analyse them in the wider economic and political context of international trade and investment treaties, UN sponsored guidelines and recommendations, and imperatives of environmental governance. Discourses and practices of farmers confront different eco-systems, government policies and corporate market penetrations, as they attempt to make their crops grow and sell it. We are interested in mechanisms of governance and appropriation, in government and corporate regulations as well as in farming skills and in attempts at maintaining autonomy, defending land use and seed saving. How do farmers navigate contested agronomies, incorporate and translate competing knowledge claims about agriculture into their practices of cultivation.? We invite contributions that can draw on solid work in the field.

Granules of consent: owning and controlling the fertility of the land in Saskatchewan
Birgit Müller (CNRS)
This paper explores the attraction of agrochemicals and synthetic fertilizers, their promotion by State and corporations and the intense relationship of passion and frustration that Saskatchewan farmers experience when they strive for maximum yield.

Landscapes and seedscapes: struggles for organic sovereignty in Latvia and Costa Rica
Guntra Aistara (Central European University)
Organic farmers' movements on the margins of global powers are torn between contradictory pressures to simultaneously diversify and "conventionalize" their farms and landscapes. In response, they engage in struggles for "organic sovereignty," complementing a range of global movements for food sovereignty.

Capitalist efforts and shifting cultivators' intimate practices in vanilla cultivation in Northeast Madagascar
Jenni Mölkänen (University of Helsinki)
The paper explores demands in the vanilla industry and shifting cultivators' intensive engagement in their environment and cultivation practices. What is cultivated and how is a multilayered and constantly negotiated topic and understanding power structures does not explain it thoroughly.

Microbes against the market: alternative agronomy, intimate human-soil relationships and the cultivation of food sovereignty among Kerala's zero budget natural farmers
Daniel Muenster (Heidelberg University)
Drawing on Polanyi and Marx, I critically analyze an emerging food sovereignty movement that, in the context of agro-ecological crisis, promises hope to small-scale farmers by minimizing market dependence, challenging state agronomy, and new methods of building soil fertility with microbial ferments.

Acting under contract: reassembling north Indian organic basmati smallholders' autonomy in global commodity networks
Saurabh Arora
An appreciation of north Indian smallholders' autonomy in translating 'global' standards and legal contracts into their cultivation practices, with an emphasis on differences and asymmetries. Autonomy we argue is not independence but rather stems out of good dependence on other humans and nonhumans.

Farming in high mountains for high-end markets: certified organic agriculture and agrarian change in Baltistan, Pakistan
Julia Poerting
This paper explores the implications of the recent introduction of certified organic agriculture in the high mountain valleys of Baltistan. Based on ethnographic field work in two districts, I illustrate how farmers translate disciplinary organic standards and evaluate changes in agrarian relations.

Soft worms going wild, sericulture in interconnected socio-technical Asian worlds
Annabel Vallard
Drawing on ethnographic data collected in the Thai silk industry, this paper aims to highlight how farmers and also researchers, governmental officers or policy makers seize various species of 'domesticated' and 'wild' silkworms in relation with biotechnological skills, regulations and appropriation

Shifting riverbanks and islands on the hill: intimate landscapes in the Indonesian Borneo
Timo Kaartinen (University of Helsinki)
The paper introduces the notion of intimate landscapes to describe the interaction between vegetation and human settlement mediated by the flow of water. It situates indigenous, temporal views of plant growth, diversity and landscape within the context of intensive farming and estate agriculture.

Food as a political practice: alternative farming in Spain
Cristina de Benito Moran (Autónoma University of Madrid)
Alternative farming initiatives are growing in Madrid. These farmers are trying to build an autonomous food system, contesting the hegemonic farming practices and the social relationships that support them. We will approach their practices, motivations, strategies and the problems that they face

Activists and producers: between market, morality and politics
Valeria Siniscalchi (Ecole des Hautes Etudes en Sciences Sociales, Marseille)
Over the last years Slow Food has invested in the field of production extending its action from consumers to producers. This integration of small farmers and breeders interacts with the interests of producers. The paper reflects on economic models that emerge from these interactions and negotiations.

Food quality standards and struggles over the control of the labour process on mushroom farms in Ireland
Francisco Arqueros (National University of Ireland, Maynooth)
Quality standards represent the way in which retail capital controls the labour process on labour-intensive mushroom farms in Ireland without directly entering production. James C. Scott's theory of domination and resistance will be used to assess growers' resistance to quality standards.

P040 Technologies of relatedness: different practices of intimacy in Asia

Convenors: Carolyn Heitmeyer (University of Sussex); Roberta Zavoretti (Max Planck Institute for Social Anthropology)
Discussant: Paul Boyce (University of Sussex)
A-007: **Fri 1st Aug, 09:00-10:30**

This panel explores the connections between technologies of the self and the emergence of particular modes of relatedness in the context of Asia's increasingly liberalised economies and societies.

'Technologies of the self' can be interpreted broadly, ranging from material ways in which individuals modify or treat the physical body to more Foucauldian notions of self-discipline and regulation. 'Relatedness' indicates those modes of sociality that provide social actors with a horizon of development, as well as with a sense of identity. We conceptualise self-regulatory efforts as practices that require constant, everyday commitment from the part of social actors, and are therefore pivotal to the fostering of relatedness: the building of a shared past, present and future.

We are specifically interested in examining new ways in which social actors practice intimacy in the context of Asian countries' wider neoliberal economic and political changes. On the one hand, states and markets increasingly reward those particular forms of collaboration and connection which validate entrepreneurialism and transactional relations; on the other, these institutions need to rhetorically reconcile market logics with other, often contradictory, discourses of morality and intimacy. The panel interrogates the ways in which different social actors deal with these discursive tensions and the reasons behind their different trajectories. In some cases, social practices aim at mediating between different, apparently divergent, discourses of intimacy and relatedness. In other instances, the presence of competing discourses provides social actors with a space for re-negotiating the boundaries of hegemonic models of intimacy.

Between ethics and politics: an ethnographic study of philanthropy in China today
Jiazhi Fengjiang (University of Oxford)
This paper provides an ethnography of how people interpret and practice out their differential interpretation of philanthropy in Wenzhou, Southeast China. In particular, it examines how philanthropic projects create new forms of social relatedness through the categories of worthy recipients.

Too glam to marry" performing class and defying normative relatedness in urban China
Roberta Zavoretti (Max Planck Institute for Social Anthropology)
Drawing on ethnographic data collected in the city of Nanjing, China, in 2011-2012 and 2014, this paper looks at unmarried couples' living arrangements and at how they relate to the institution of marriage and to politics at large.

"The ghosts in your genes": reshaping Chinese relatedness epigenetically
Janelle Lamoreaux (University of Cambridge)
Reproductive toxicologists in China that investigate "the ghosts in your genes" through epigenetic research of birth defects are reshaping relatedness between past, present and future, as well as between physician and patient understandings of socio-biological intimacy between generations.

P041 Farmland as investment in post-Soviet Eurasia: practices, coalitions, moralities

Convenors: Oane Visser (International Institute of Social Studies (ISS)); Jana Lindbloom (Slovak Academy of Sciences)
M-649: **Sat 2nd Aug, 09:00-10:30**

Global acquisitions of farmland, which go by names such as the 'land rush', 'land investment' or 'land grabbing' have been on the rise since the food crisis of 2007 and the financial crisis. While the 'land rush' has been the topic of active debate and research in e.g. Asia and Africa, the issue has been under the radar in post-socialist Europe. Nevertheless, a wide variety of investors ranging from West- European farmers, large national/international financial groups, and Gulf state investors have entered the Eastern European countryside. This panel studies investment in farmland in this region by outsiders (whether foreigners or other outsiders such as from outside the locality or outside agriculture). It will look at the coalitions those outsiders build (who they ally with) and what actors act in opposition when it comes to the practicalities of the investment endeavor, as well as at how these relations (coalitions, asymmetries) dynamically change over time. In addition we seek to analyse how 'investors' and other actors (such as brokers, local villagers) creatively make use of the law and state resources in enabling, mitigating, reshaping or resisting land acquisitions. An important topic constitutes morality and the justifications of investment behavior (and different forms of morality within & across boundaries of kinship, generation, community, nationality).

Land takeovers, perceived security and rural community resilience in Russia
Tatiana Intigrinova (New Economic School)
Analysing rural response to land claims by outsiders in Russia, this paper focuses on factors contributing to low capacity of rural communities to cooperate against takeovers and factors encouraging individual land titling. It also examines how the perceived security of land is constructed.

Domestic and foreign farmers: (unclear) lines of differentiation
Jana Lindbloom (Slovak Academy of Sciences)
The inflow of foreign investors in Slovak agriculture triggered new ways of categorization among farmers. The paper will analyse strategies employed by the participants to make distinctions and maintain similarities between domestic and foreign actors in order to make sense of the new situation.

Contested meanings: laying the grounds for forest commons grabbing in the Romanian Carpathians
Monica Vasile (Humboldt University)
The paper brings in-depth data from the densely forested area of Romanian Carpathians to shed light on processes of changing forestland tenure, and to draw attention to a set of practical and legal mechanisms set up for laying the grounds for forest grabbing by foreign enterprises.

Farmland investment in the post-socialist countryside: investment practices and discourses in the Black Sea region
Oane Visser (International Institute of Social Studies (ISS))
This paper analyses land investment discourses, relating them to investment practices in Europe's emerging 'global agricultural powerhouse'; Russia, Ukraine, and Romania. It discusses problems in 'resource making', export of 'best practices' and subsequent shifts in investor strategies.

P042 Relational patrons: anthropological perspectives on transnational and intimate art collaborations

Convenors: Alex Flynn (Durham University); Jonas Leonhard Tinius (University of Cambridge and Universität zu Köln)
M-328: **Sat 2nd Aug, 09:00-10:30**

Since 1945 the global art market has grown from 500,000 collectors to 450 million 'art consumers'. Web 2.0 platforms have been central to an exponential growth of anonymous commodity-centric transactions. And yet, intimate collaboration and privileged relations remain intrinsic to art market phenomena. In 2013, Munich police confiscated 1,406 artworks, many of which had been thought destroyed or lost. The 'Gurlitt case' throws light on complex scenarios; how did Gurlitt and the intervention of a fascist state subvert or recreate the relations inherent to the art works that he hoarded?

The anthropology of art, through Bishop, Bourdieu, and Becker, has a long tradition in addressing the moral economic complexities of art markets. As Arthur Danto put it provocatively, 'to see something as art requires... an artworld'. Following Boltanski and Chiapello, recent scholarship has investigated how new management logics have appropriated a vision of the artist as a self-cultivating entrepreneur. These perspectives provide compelling understandings of how we imagine the art world today, and continue to structure the way we theorise collaboration between artists, art consumers, galleries, and the media.

This panel however investigates how collaboration, intimacy and technology make visible, reproduce or even sever relations within the social life of art networks today. Therefore this panel explores how we can conceptualise art works and patronage at the intersection of the intimate and the transnational, the technologically commoditised and the personal, collaboration and disengagement.

The unethical aesthetic? Reflections on patronage, collaboration, and the Gurlitt case
Jonas Leonhard Tinius (University of Cambridge and Universität zu Köln)
This paper explores the intersection of moral, legal, and aesthetic dilemmas in the Gurlitt case. It proposes 'ethico-aesthetic patronage' as a helpful analytical and ethnographic entry point for an analysis of art works as relational prism.

'All in One Rhythm': Brazil's Museu de Arte do Rio
Alex Flynn (Durham University)
This paper questions the notion of 'All in One Rhythm', the official slogan of World Cup 2014. It argues such discourse masks the competing interests of state and corporate patrons as to how ideas of Brazilian identity are to be reflected and produced through cultural politics.

Peripheral filmmakers and transnational collaborations: Chilean 'festival' films between art and commerce
Maria Paz Peirano (University of Kent)
Chilean filmmakers construct a complex set of transnational, intimate, collaborations at the international film festival circuit. They constantly negotiate their creative practices, evidencing the overlapping narratives on art, commerce and cultural identity entwined in recent peripheral filmmaking.

Collaborative co-creation in performing art
Julianna Faludi (Corvinus University Budapest)
The world is interconnected through art. Collaboration patterns in artistic production broaden the scope of constant search and experimenting as survival strategy. Co-creation involves interdisciplinary work, audience participation and reformulation of the field toward horizontal arrangements.

P043 Re-embedding the market economy: innovation, legacy, and techniques of intimate sociality after socialism

Convenors: Dong Ju Kim (Korea Advanced Institute of Science and Technology); Hyun-Gwi Park (Cambridge University)
Discussant: Liviu Chelcea (University of Bucharest)
M-342: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

After two decades of post-socialist transformations, the shape and meaning of intimate sociality and its role in everyday economic practices has changed. This panel tries to address the following two questions: How has neoliberalism changed the shape of sociality in our present world? If neoliberalism has changed the meaning and role of intimate sociality in post-socialist everyday economy, what remains or re-emerges from the socialist past? By posing these two questions together, this panel seeks to explore multifarious efforts on the ground to deal with the neoliberal market in post-socialist countries.

We would suggest that participants of this panel view economic practices as broadly as possible – as bodily technique, performance, or interaction with material things – to highlight the formation of social networks and the production and circulation of meaning in the everyday life. From this perspective, changes, disruptions and continuities in post-socialist contexts can be examined with a view on the present neoliberal globalizing world. Any kind of economic practice ranging from farming to peddling, from small shops to chain-markets, from farmers' markets to financial markets, is significant for the imagining and interpreting the present world through the lens of the market and the economy. By approaching the market economy and economic practices from the everyday and below, we hope to shed light to various ways the neoliberal economy is challenged and resisted against, while simultaneously lived upon, conceptualized, circulated and reproduced.

Trust and sociality in post-socialist bazaars: from migrant contract worker to street vendor to entrepreneur
Gertrud Hüwelmeier (Humboldt University)
After the breakdown of Communism, Vietnamese contract workers found themselves in a desperate situation. Drawing on intimate social and economic ties formed during the socialist past, a number of migrants became transnational entrepreneurs in various countries in Central and Eastern Europe.

From subsistence economy to gambling: dealing with risk in nature and market in the Russian Far East
Hyun-Gwi Park (Cambridge University)
This paper explores how subsistence economy of domestic agricultural production has changed to risky business in the expanded market economy in the Russian Far East.

Experiencing and digesting neoliberalism: the role of affect and food in "experiential gastronomy" in the Czech Republic
Iveta Hajdakova (Charles University in Prague)
This paper explores the broader role of affect in the context of Czech gastronomy, where enjoyment and positive experience are vehicles of individual and social transformation. How do consumers learn to eat and experience food? What is the role of affect in creating new inequalities?

Gone with the smoke: workers' everyday neoliberalism in a cigarette factory in central Poland
Hanna Gospodarczyk (University of Warsaw)
The paper presents how the privatization of state monopoly and introduction of market logic in industrial management influenced social relations in a workplace as well as meanings ascribed by workers to production and consumption of cigarettes.

Dealing with neoliberal discourse: Slovak au pairs and their creation of life projects
Zuzana Sekeráková Búriková (Masaryk University)
This paper contextualises the motivations of Slovak women for au pair migration by relating them to neo-liberal discourse. Arguing that traditional modes of creating biographies in the area have been challenged I will show how au pairs see their migration as necessary for their life projects.

How to become a better version of yourself: (re)construction of self-developed individuals in Bucharest
Elena Trifan (SNSPA Bucharest)
In this paper, I will explain the relation between the inhabitants of Bucharest and the market economy observing the practices of personal development and how the influence the everyday life.

Derivatives in the vernacular: hedging identities in the peripheries of finance
Narcis Tulbure (University of Pittsburgh/Bucharest University of Economic Studies)
The paper is an ethnography of hedging practices with the help of financial derivatives. It looks at the ways financial derivatives are understood, created, and used in practice by Romanian small businesses and financial institutions aiming to shed new light on the workings of uncoordinated financial systems emerging globally over the last decades.

Handling the unwanted: waste as a vehicle for value creation
Lenka Brunclíková (University of West Bohemia); Daniel Sosna (University of West Bohemia)
This paper examines the effects of neoliberalism on manipulation with things. Based on ethnography and analysis of waste we reveal the construction of value via the relationship to materiality, action, and semiosis.

P044 Key figures of mobility (ANTHROMOB)

Convenors: Noel B. Salazar (University of Leuven); James Coates (University of Sheffield)
Discussant: Ulf Hannerz (Stockholm University)
S-333: **Fri 1st Aug, 09:00-10:30, 11:00-12:30**

Concept-metaphors of mobility, from fluids to nomads, function as buzzwords in contemporary social theory. While metaphors of fluidity have been critiqued recently, the image of various types of mobile people has attracted less attention. And yet, metaphors of mobile people have been used to describe both self and other in the social sciences and humanities for a long time. This repeated usage highlights how these metaphors have become 'keywords', in the sense of Raymond Williams (1976), which through careful analysis allow us to access ideological formations and their contestations. Following Barker and Lindquist's (2009) extension of Williams' approach to 'key figures', we scrutinize both the concepts and 'figures' that make human mobility thinkable. This includes figures such as Walter Benjamin's 'flâneur', Michel de Certeau's 'pedestrian', Gilles Deleuze and Félix Guattari's 'nomad', Edward Said's '(forced) migrant', Zygmunt Bauman's 'pilgrim', Dean MacCannell's 'tourist' and the literary figure of the 'gypsy'. In a double analytical move, each paper discusses how the use of a particular key figure has contributed to anthropological (and social) theory and how the theorization of these social types (epistemology) compares to the contemporary ethnographic study of mobile people (ontology). Drawing on the methodology of 'key figures' we explore ways of grasping both

the generality and the specificity of mobilities around the globe, and interrogate the mobile ontologies created through ethnographic research and theorization.

Key figure of mobility: the nomad
Ada Ingrid Engebrigtsen (NOVA)
This paper takes the concept of the Nomad and Nomadology as a point of departure for the critical assessment of the figure of the nomad in the social sciences.The discussion is centered on the Nomadology of thought and science and its relevance for the analysis of mobile processes termed migration.

Key figure of mobility: the Gypsy
Judith Okely (Oxford University/University of Hull)
The nomadic Gypsy offers space for artistic fantasy. Celebrated for difference or demonised as disruptive, the invented Gypsy is made real in a sedentarist hegemony. 'True' Gypsies as aesthetic representations are tolerated in nostalgia. Different oppositions occur within non-fiction disciplines.

Key figure of mobility: the pedestrian
Jo Vergunst (University of Aberdeen)
De Certeau's figure of the pedestrian underpins work on everyday experience in urban life. Yet for him, the action of being is more important than the identification of a type of actor. I present memories of journeys and absenses, in contrast to the supposed here-and-now presence of the pedestrian.

Key figure of mobility: the flâneur
James Coates (University of Sheffield)
The 'flaneur' has been increasingly used by ethnographers to show how ethnographic and mobile practices complicate how we view power relations in the city. It also potentially obscures certain mobilities and power relations however, due to its focus on celebrating urban mobility.

Key figure of mobility: the migrant
Andreas Hackl (Tel Aviv University (currently transferring to Univ. of Edinburgh))
The concept of the migrant is inflated with notions of territory and non-belonging. In order to rescue its analytical potential from its own metaphors, I will retrace 'the migrant' from Edward Said into contemporary thought, exploring it anew within current critical research on (im)mobility.

Key figure of mobility: the pilgrim
Jackie Feldman (Ben Gurion University of the Negev)
For Bauman, the modern subject was a pilgrim, a builder of identity through progress towards a destination. Postmodernity is marked by the tourist, who seeks novelty and avoids commitment. But the pilgrim's challenge to the naturalness of dwelling may make him a paradigm of postmodernity.

Key figure of mobility: the tourist
Nelson Graburn (University of California, Berkeley)
MacCannell theorized the Tourist in relation to his earlier construct "Staged Authenticity,"as "Modern-man-in-general," an alienated figure who sought authenticity "elsewhere." Later corrections posited a variety of tourists of which MacCannell's was one, fitting Urry's "Romantic Gaze."

P045 Tracing eligibilities: moralities, performances, practices (EASA Network for Anthropology of Law and Rights)

Convenors: Dr. habil. Heike Drotbohm (Albert-Ludwigs Universität, Freiburg); Julia Eckert (University of Bern)
Discussant: Heath Cabot (College of the Atlantic)
S-238: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

The politics of 'eligibility' refer to imaginations of deservingness and vulnerability. In this panel we will bring together papers, which trace moralities, performances and practices of eligibility in different institutional contexts and from different actors' perspectives. The creation (and disolution) of eligibility can

be understood as a dialogical moment of collaboration between state bureaucrats, lawyers, medical assessors, aid organizations, witnesses, and the applicants/potential claimants/candidates themselves, in which the credibility of certain stories, the authenticity of persons, and 'truth' is judged. We enquire into the criteria mobilized by different actors for creating eligibility and into the determination of evidence for justifying decisions on eligibility. We are interested in understanding the ways in which different actors come to imagine 'the vulnerable other', in how ideas of eligibility respond to historical shifts, are adapted, and how their relation to ideas of a body politic is assessed from different perspectives. We would also like to understand how apparent non- or misunderstandings as well as failures or refusals are interpreted from different points of view. Last but not least, we ask what kind of dilemmas and methodological challenges do ethnographers face when researching eligibility from different angles? This panel seeks papers drawing from anthropological fieldwork, which trace eligibilities refering to individual (e.g. access to territory/residence/citizenship, access to health/medical care, protection from violence, financial support) or collective bodies (e.g. collective rights, humanitarian aid).

Eligibility: some introductory remarks
Julia Eckert (University of Bern); Dr. habil. Heike Drotbohm (Albert-Ludwigs Universität, Freiburg)
The definition of "Eligibility" is central for establishing access to rights and goods. We explore its uses and transformations in the practices of actors claiming or deciding upon such chances of access.

Iterations of eligibility: on access and competences on the threshold of the Rwandan justice system
Stefanie Bognitz (Max Planck Institute for Social Anthropology, Halle/Germany)
The paper traces actors on the threshold of the Rwandan justice system. Navigating gain and loss, resources are mobilised and competences develop. Eligibility criteria are iterated and negotiated in public mediation forums where actors seize competences by submitting arguments to reality tests.

Crossing categorical boundaries and anticipatory knowledge
Andrea Behrends (Martin-Luther University, Halle)
On the Chadian border to Darfur, people use and frequently cross international categories like "refugee", "internally displaced", "local", "rebel". This paper argues that by using such labels, people display their anticipatory knowledge about what is behind categories and what each category affords.

Constructing asylum narratives in the Swiss procedure: practices and perspectives of asylum seekers
Raphaël Rey (University of Neuchâtel)
This paper explores how asylum seekers, throughout their procedures and in relation with other actors, construct asylum narratives that could make them eligible for protection. It explores the perceptions they have of the asylum system and the effects of those perceptions on their actions.

The governance of voluntariness: assisted voluntary return migration as law enforcement through self-responsibility
David Loher (University of Bern)
In recent years, programs for assisted voluntary return (AVR) have gained importance in the context of European states' migration policies. The paper examines how the image of "the good, yet illegal, migrant" is mobilized to create eligibility and subordinate migrants' autonomy to the migration regime.

South African land restitution and the contested eligibility of white claimants
Olaf Zenker (University of Bern)
Focussing on the contested eligibility of white land claims, this paper analyses the South African land restitution process as a fateful zone of contestation, in which the terms of a new South African moral community are negotiated.

Everyday life, debt and death: an ethnographic account of vulnerability in north Dublin
Caitríona Coen (NUI,Maynooth, Ireland)
My fieldwork considers the culturally encouraged collaboration between the citizen, the property market and the state and the dissolution of that relationship when poor building regulation and inept local government turned consumers into victims.

Territorializing asylum in bureaucratic practices of 'eligibility'
Ephraim Poertner (University of Zurich)
To establish what constitutes a human 'eligible' for protection, asylum bureaucrats regularly invoke 'territories of persecution' as delimited spaces of eligibility. In turn, these territories are mapped on and enforced through the body of asylum subjects – entailing a momentous territorialization of asylum.

"Deserving to be believed in": credibility determination in Swiss asylum bureaucracies
Laura Affolter (University of Bern)
This paper examines how state officials in Swiss asylum bureaucracies assess the credibility of asylum claims. It looks at criteria used by officials to take and justify such decisions and what evidence they deem eligible for basing their decisions on.

Credibility assessment and construction of 'credible' asylum cases by legal advisors: the role of medical arguments
Johanna Fuchs (University of Bern)
This paper explores how legal advisors decide to take on an asylum case in order to defend it against the Swiss authorities. It examines how legal advisors, in interaction with asylum seekers and medical doctors, assess the credibility of an asylum case.

The language of truth against fraud: DNA analysis for family reunification in Finland
Anna-Maria Tapaninen (U of Eastern Finland)
The proposed paper discusses the use of DNA testing for family reunification in Finland. In the absence of acceptable documents, the 'DNA truth' and narrative proof are weighed together in order to include only true families and exclude others.

Of forged documents and lack of written evidence: tracing eligibility in Rohingya asylum cases
Judith Beyer (Martin Luther University Halle-Wittenberg)
The paper discusses the difficulties of tracing eligibility in Rohingya asylum cases in the UK. It pays attention to the collaborative role of country of origin expertise and explores the possibility of moral decision-making by anthropologists who are engaged in this legal arena.

P046 Give and take: gift exchange in South Asia

Convenors: Miriam Benteler; Anthony Cerulli (Hobart & William Smith Colleges)
S-233: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

From wife-givers to wife-takers, pupils to teachers, landowners to labourers, devotees to gods, goddesses and saints, and vice versa — gift exchange is omnipresent in South Asia. This panel explores the theory, types, and functions of gift exchange in South Asia as a form of intimate practice, focusing on its cooperative and transformational (if not revolutionary) potential. Using both social scientific and humanities-based methodologies, presenters on this panel investigate the ways in which individual and social, political and economic interests come together and form networks of collaboration.

For centuries, gift exchange has been a fundamental component of South Asian cultures, and in many different spheres of contemporary South Asia it remains an important facet of social life. New types of gift giving are constantly emerging, and with them new forms of cooperation and intimacy shape the contours of contemporary life in South Asia. Examples of gift exchange in religious, economic, medical, social, and familial contexts in South Asia are explored on this panel to examine different types and meanings of "the gift" and theoretical issues connected with it: How can we define the difference between gifts and commodities, and to what extent are gift exchange and market exchange entangled? Can we speak of a common theory of gift exchange in South Asia that may be deployed usefully across different regions and cultural contexts? How can we describe the networks initiated and strengthened by gift exchange and the intimate, though often hierarchical, relationships between those involved in gift economies?

Money, money, money: debts, credits and gift exchange in coastal Kerala
Miriam Benteler
The paper takes a closer look at credits given among relatives and friends in the Latin Catholic community of coastal Kerala/South India. Against the background of theories on gift exchange, it argues that the giving and taking of these credits can be understood as a kind of gift exchange.

Gift exchanges between the living and the dead: notes from fieldwork in Tribal Middle India
Eva Reichel (Free University, Berlin)
Fieldwork based instances of gift giving in the course of the Ho's first and secondary burials will illustrate the social character of death and "the collective making of meaning" in a holistic society.

Gift as devotion, gift as commodity: transaction among temple drummers in Kerala, India
Rolf Groesbeck (University of Arkansas/Little Rock)
This paper juxtaposes a notion of "gift", among drumming students and teachers in Kerala, India, as construction of submission and devotion, with one of gift as routinized fee. I contrast prevalence of the former in private pedagogy with an uneasy coexistence of the two in a modern institution.

Gifts of love and friendship in the Garhwal Himalayas
Karin Polit (University of Heidelberg)
Next to obligatory practices of gift-exchange, gifts of love and friendship have become important for young Garhwali people. I will analyze these practices as subversive acts that point towards changing attitudes of what it means to lead a good life in contemporary Garhwal.

The gift, who gifts, and who's been gifted: querying the give-and-take among classically trained physicians and their patients in south India
Anthony Cerulli (Hobart & William Smith Colleges)
Drawing on my fieldwork at traditional ayurvedic clinical settings in Kerala, south India, this paper considers the interface, communicative acts, and offerings of treatment among classically trained physicians of Ayurveda and their patients in view of theories of gift exchange in India.

Panapayattu as money gift: understanding a complex gift practice in South Asia
Sasi Kumar (Jawahar Lal Nehru University)
Panapayattu is a system of cooperative network in which each one of them engaged in indebted to others through the gift of money. What is it? Its ethnographical exploration of what seems to be having thought of as pure money exchange.

P047 Anthropology of art: today and tomorrow

Convenors: Thomas Fillitz (University of Vienna); Ursula Helg (Zurich University of the Arts)
M-218: **Thu 31st July, 14:00-15:30, 16:00-17:30**

Since the 1990s, the anthropology of art received several new impetuses. Predominantly, its scope is any art, making the grand divide between Western art and "ethnic art" superfluous, thereafter embracing a truly contemporary horizon. Much attention is given to collaboration which takes, broadly speaking, three major directions: (a) anthropologists are engaging in discourses with colleagues from other disciplines (art theory and art history), (b) collaborations between art practitioners and anthropologists, (c) while focusing on local researches on art and art institutions, wider trajectories and interconnections are nowadays self-evident.

Today, multiple approaches characterise its researches. Some are connected to a re-fashioned concept of world art studies, others participate in discourses about global art. In this regard, art worlds, art markets, their social actors and institutions as well as their strategies of appropriation, exclusion, and circulation are some major topics. Others follow the line of the power of images, either according to the concept of art's agency, or with the intention to unravel underlying conventions, which guide the beholder's gaze. Other approaches focus on practices and creativity, in particular on the collaboration between contemporary artists and anthropologists.

Such contemporary anthropological approaches in the visual arts have much to contribute to the dismantling of the hegemony of the Western modernity in this field and to shedding better insights on transcultural artistic

trajectories. Finally new artistic practices call for a closer collaboration with anthropologists in many respects. This panel welcomes contributions, which address challenges and research foci for the future in the field of (visual) arts.

The Taonga's role in the Maori economy: make art or make business?
Chiara Carbone (University La Sapienza Rome)
During my thesis in NZ back in 2005,I focused on the textile field and on the weavers'job, paying a special attention to the fact that women attribute a symbolic rather than tradable value to the goods they produced. Weavers and theirs taonga gained value in Maori world and I tried to understand how.

Speculating the contemporary art market: gambles, trends and compositions of future
Dayana Zdebsky de Cordova (Universidade Federal de São Carlos)
Starting from an ethnography of the Brazilian contemporary art market, I place under scrutiny the speculation within this market as being an effort of calculation and construction of the future which, mobilizing different knowledge areas, directs the wagers of its actors and weaves future trends.

Anthropology, art and art history
Ursula Helg (Zurich University of the Arts)
In my paper I will focus on transdisciplinary approaches to ethnographic objects, showing the dialogue of anthropology, art, and art history.

Art and gift
Roger Sansi (Goldsmiths)
In the last decades, participation, collaboration, exchange relations have become a key form of practice and a polemical object of debate in contemporary art,. This paper proposes to address participative art practices from the perspective of anthropological discussions of the "gift."

Engaging with global art discourses
Thomas Fillitz (University of Vienna)
I shall explore some lines of the debates about global art, as little attention has been given to the concept in anthropological studies of art. Global art refers exclusively to contemporary art. It is postcolonial, in as far as it is multiple and does not follow anymore any grand narrative.

"Look away from me!": what images mean and want in the age of digital media practices
Paolo Favero (University of Antwerp)
Centering on the world of contemporary art and documentary film this paper discusses the extent to which the meaning of images is today to be found extensively beyond the frame, hence requiring us to shift attention to context, social relations and materiality.

Hybridisa(c)tions: art practices as an inspiration to investigate some anthropological research issues
Cristina Balma-Tivola
My paper explores the border between art and anthropology as a fruitful place of encounter and hybridisation from the point of view of my experience as an anthropologist practising in different arts (theatre, video, photography) while leading ethnographic researches.

P048 Cross-border consumption and collaboration in post-Yugoslav everyday life

Convenors: Zaira Tiziana Lofranco (University of Bergamo); Rozita Dimova (Ghent University/Humboldt University)
A-018: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

The panel focuses on different forms of cross-border collaboration through practices of consumption in post-Yugoslav everyday life. Central to Socialist Yugoslavia, consumption offered an alternative economic model to Eastern bloc planned economy. It played a crucial role in the establishment of a Yugoslav extended middle-class that constituted its identity through consumption practices performed at home and across the borders and

challenged top-down imposed socialist egalianitarism. Smuggling or money lending at home, were underpinned by diasporic networks and collaboration with neighbours, colleagues and in many cases by interethnic solidarity. The last gasps of socialist Yugoslavia were marked by changes fostering downward socio-economic mobility, social conflict and mistrust institutionally channelled along ethnic lines. These changes however allowed different forms of solidarity to emerge. The post-Yugoslav everyday life should therefore be examined as a dynamic space marked by the dissolution of socialist system as well as by the presence of ethno national and neoliberal political and economic powers. In this conjuncture, the panel looks at collaborative consumption practices, not only in their material aspect, but in relation to social differentiation and repositioning in space and time. We will explore how ethnic, religious or political conflict or collaboration, kin ties, and workers solidarity are reshaped or substituted by new forms of domestic or cross-border collaboration.

In this framework we will look at collaborative consumption practices such as gifts, donations, smuggling, remittances, money lending and bank guarantee as well as negative reciprocity that marked war time and on-going realities stamped by deep financial crisis.

"The right to beauty is the right to life": gender, agency and the crisis in the Macedonia/Greece border region

Rozita Dimova (Ghent University/Humboldt University)

By following the monthly "escapades" of several female "border-crossers," this paper explores their quest for budget-luxury in food, cosmetics and gambling from Greece to Macedonia.

Cross-border cooperation and active employment policies

Jonuz Abdullai (SEE University); Afrim Tresi

The paper will present opportunities for cross-border cooperation for reducing poverty and finding solutions by using ICT technology and lifelong learning methods. The research will be focused in the multiethnic border region between Kosovo and Macedonia.

When patriarchy challanges nationalism: tales from albanski zetovi (Serbian grooms married to Albanian wives) in Southern Serbia

Armanda Hysa (University College London)

The border zone between Northern Albania and Southern Serbia has not been crossed for many decades. Here we will try to explore how the recent Albanian Serbian mixed marriages overcome ideological and real borders and boundaries, precisely when these borders are presented as untouchable.

The subversive meaning of "living beyond one's means"? Demand for consumer credits in socialist and neoliberal Sarajevo

Zaira Tiziana Lofranco (University of Bergamo)

The paper explores demand for consumer credits and proclivity to "live beyond one's means" that since socialism enabled Sarajevans to bypass top-down imposed model and spaces of consumption and convey socio-economic repositioning. How the last financial crisis challenged this consumption strategy?

New comsumerist spirit, global crisis and ethnical distance in Macedonia

Ali Pajaziti (SEE University)

This paper deals with the consumption practices in a multicultural society, Macedonia, in a lifespace that is coping with the economic crisis, massive poverty, extreme state consumerism (Skopje 2014), individual globalization of lifestyle and ethnicization of consumption practices that is in contradiction with the spirit of economy itself.

The Socialist Yugoslav 'pact' and the rise of the Yugosphere: the endurance of Yugoslavia's consumer culture as an alternative to state authority

Pieter Troch (Ghent University)

In the economic and political crisis of the 1980s, Socialist Yugoslavia's consumer culture perpetuated in numerous alternative means of survival that ignored not only the Yugoslav state but also the new ethno-national state borders and can thus explain the endurance of the 'Yugosphere'.

P049 Small places, large issues: thinking through anthropological conundrums

Convenors: Vered Amit (Concordia University); Christina Garsten (Stockholm University); Thomas Hylland Eriksen (University of Oslo)
Discussant: Jon Mitchell (Sussex University)
M-218: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

In his introduction to anthropology, Thomas Hylland Eriksen (2010:2) characterizes anthropology as a discipline that asks large questions while drawing its most important insights from small places. Eriksen goes on to illustrate the complex entailments of this seemingly simple depiction, in terms of the debates that have, over time, challenged and transformed anthropological concepts and practices. What does 'place' mean within the context of the enormous range of settings in which anthropologists currently conduct research? Is attention to 'small places' always a worthwhile research strategy, or may some 'large issues' require alternative approaches? Is the tension between the universal and particular still a productive stimulus for contemporary anthropological interrogations? Is anthropology still fundamentally comparative? What are the epistemological challenges entailed in comparison? In an age of para, multi-sited and mediated forms of ethnography or ontological turns, is anthropology still a discipline grounded in long term empirical fieldwork? From what other sources of data might or should anthropologists draw? If 'our job' 'must be to make the world more complex rather than simplifying it' (Eriksen, 2010: 329), how do we make anthropology accessible to a larger public? In short, the mandate of 'small places, large issues', through which many students are first introduced to anthropology, raises a complex set of epistemological and methodological problems that remain at the heart of the history of anthropology as a discipline and mode of inquiry. In this session, we invite contributors to address aspects of these conundrums in relationship to their own research.

Willing and able? Small places and large issues in anthropology
James G Carrier (Max Planck Institute)
This paper considers changes over the past few decades in anthropological orientations and the institutional nature of the discipline and its knowledge. It considers whether these make it more or less likely that we will continue to address those large issues in the study of small places.

Spatial and temporal transformations of fieldwork practices
Birgit Bräuchler (Goethe University Frankfurt)
Drawing on ethnographic research in diverse localities the paper addresses transitions in the conceptualization of space and time as well as the conduct of ethnographic fieldwork and thus aims to think through one of anthropology's main conundrums.

Reflections from the polling booth: the temporality of research in small places
Steffen Dalsgaard (IT University of Copenhagen); Christopher Gad
With a starting point in a very small place (a polling booth) as a site for ethnographic research, this paper will debate the problematisation of spatial but also temporal scales in the making of one's 'field'.

'Why don't you interview him?' Reflections on why seemingly highly relevant life-stories are only significant to a degree in research on the East German past
Anselma Gallinat (Newcastle University)
This paper will explore more or less 'relevant' life-stories in research on the East German past. A narrative exploration will consider differences between the narratives of informants who saw themselves highly relevant to the project and those who were less certain about their significance.

Principles of global ethnography: a Malagasy feedback on capitalist globalization
Laurent Berger (Ecole des Hautes Etudes en Sciences Sociales)
This paper presents the ins and outs of the establishment of an aquaculture farm promoted by the Gujarati diaspora and the World Bank at the heart of a Malagasy kingship. It puts forward theoretical and methodological tools to describe and analyze capitalist globalization on the ground level.

Drug war zones in Mexico: small places, large issues in a complex social field
Sylvia Karl (Philipps-University of Marburg)
Which insights can anthropology provide to a broader understanding of "Drug Wars"? Drawing on the concept of "Drug War Zones" I will argue that these fields are small places that raise large issues about power, violence, il/legality, transnationality and cultural production.

What can two small places say about large issues concerning the working class?
Eeva Keskula (Max Planck Institute for Social Anthropology)
Based on fieldwork among miners in Estonia and Kazakhstan, this paper aims to understand the benefits and problems of comparative anthropology, understood as doing fieldwork in two small places while addressing larger issues of the working class.

Disjunction: caravans and the complexities of connections
Hege Leivestad (Stockholm University)
Ethnographically exploring the caravan through issues of mobility, home and consumption, this paper examines the term disjunction and discusses the role of (dis)connection-making as part of anthropology's comparative ambition.

Dream zones: anticipating capitalism in India
Jamie Cross (University of Edinburgh)
This paper responds to the questions raised by Thomas Eriksen's mandate for anthropology by asking how we can engage ethnographically with the dreamed-of futures that sustain and disrupt contemporary capitalism.

Sport and the claiming of individuality: finding oneself in the crowd
Noel Dyck (Simon Fraser University)
This paper considers sport as a paradoxical means for claiming individuality. The 'large issues' this opens up can, I argue, best be illuminated by studies of the 'small places'—individual lives, particular activities, specific arenas, and networks of activities—which anthropologists explore.

Globalization's sole
Caroline Knowles (Goldsmiths, University of London)
Following the micro-scenes constituted along the trail forged by a pair of flip-flop sandals from Kuwaiti oil fields to a rubbish dump in Addis Ababa, this paper ponders alternative versions of globalization from those with which we are familiar.

Legal mobilisation, legal scepticism and the politics of public sector unions in Botswana
Pnina Werbner (Keele University)
My paper addresses the debate about the effectiveness of the law and of court judgements in the face of brute politics. I argue that sceptical legal anthropologists have failed to recognise that court trials are part of a wider social mobilisation and campaigns for social justice

P050 Anthropologies of collective design experiments

Convenors: Eeva Berglund (Independent Scholar, Helsinki); Hannah Knox (University of Manchester)
Discussant: Adam Drazin (University College London)
A-402: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30**

Cities are important sites of new political mobilizations, which have recently attracted anthropological interest (Susser and Tonnelat 2013). Based around types of 'commons', these activities offer 'a glimpse of a city built on the social needs of a population'. They are often about designing futures based not on centralized control, but rather on collaboration, experimentation, probing and responsiveness. In many cities, self-organization and co-creation are seen as preferable to the elitism of more modernist practices, challenging the organization and validation of expertise. Many governments and corporations also support experimentation, particularly in relation to global issues like climate change.

As state, citizen and corporation all increasingly champion experimental co-creation, it can become hard to see where low-budget self-help seeps into anarchist-inspired DIY-cultures and in turn into corporate-sponsored

product or service design. Indeed, are these ways of coping with an uncertain future related to each other? Are they really glimpses of 'common' rather than 'private' or 'public' control?

In their potential for radical social transformation, collective design experiments undoubtedly push against modern political theory and established knowledge practices. How might anthropology navigate this domain? What theoretical tools would grasp its unfoldings? How do design experiments seek to configure people and things, how do they affect expertise? We invite ethnographic descriptions and analyses of collective experiments that carry promises, however implicit, of making the world a better place. Aware that these practices are susceptible to hype, we are particularly interested in careful description as well as in explorations of potentially useful theories.

Shared imaginings of a Greater World: forty years of collective architectural design experiments in the New Mexican Desert

Rachel Harkness (University of Aberdeen)

The builder-dwellers of a self-build eco-settlement in NM live to Lefebvre's famous maxim that to change space is to change life. The trials and tribulations of their off-grid experimentations suggest that successful collective designs must remain attentive to both social process and spatial form.

Cocreation or coercion? Tensions between individual freedom and social order in a self-organised intentional community

Anna Kovasna (Lund University)

This paper explores the tensions between individual freedom and social order in a self-organised community. Examining how local social institutions are designed in attempts to safeguard freedom and cocreation, it sheds light on some of the complexities of collaborative social experiments.

Let's try to save the Ruhrgebiet: exploring design and its products

Alexander Schwinghammer (Bauhaus University Weimar)

This paper examines the new routes product design is taking recently as it is apparently deserting its foundation as a material and or object oriented profession.

Self-care(d) prototypes?

Tomás Sánchez-Criado (Universitat Autònoma de Barcelona)

A materio-semiotic analysis of several commons-based experiments in Spain that are seeking to produce DIY prototypes for the self-care of disabled people in the current context of harsh spending cuts, focusing not only on their empowering and promising effects, but also on their many compromises.

Collective future of Istanbul: bridging solidarities with design practices

Pekka Tuominen (University of Helsinki)

Approaches emphasizing that unexpected affiliations formed through practical action can be catalysts of social change have been used to theorize recent political activism in Istanbul. I will discuss how the design of collective futures and prototyping creates new forms of sociality and solidarity.

Participatory planning and the complexity of a peripheral neighbourhood: the case of Repensar Bonpastor in Barcelona

Stefano Portelli (University of Rome)

During the years 2009-2012 I have been working on an experiment of participatory planning for a neighbourhood of Barcelona, Bon Pastor – a low-income social housing complex built by the City Council in 1929, and sentenced for demolition in 2002.

Hand made urbanism: urbanizing the experiment

Adolfo Estalella (University of Manchester)

Hand made urbanism is a collaborative practice for the construction of mundane infrastructures in the public space. It establishes the conditions for redistributing the capabilities for designing the city and intervening in the epistemic culture of experimentation urbanizing the experiment.

Common ground: the struggle by the Manor Garden Allotment Society to hold the London (Olympic) Legacy Development Corporation to its planning promises
Gillian Evans (University of Manchester)
This paper explores what it means when gardeners down tools and try to resist what it means for the London Legacy Development Corporation to 'grow a new piece of city' in the East End of London?

P051 Prison ethnographies, research intimacies and social change

Convenors: Ines Hasselberg (University of Oxford); Carolina Boe (Aarhus University)
M-340: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

This panel reflects on the particular challenges of conducting anthropological studies in and of prison establishments. Paying particular attention to matters of positionality, access and personal engagement it explores the dynamics of intimacy and collaboration in prison ethnographies. Prisons are not just spaces of confinement, they are spaces where legitimacy, punishment, justice and deprivation take expression in daily life – where such concepts are lived, experienced and contested, not just by prisoners themselves but also by others involved in their life as officers, staff and family members. Research in and of spaces of punishment is thus likely to be intense regarding sensorial and embodied experiences. Furthermore, conducting research in prison will demand not just the collaboration of the research participants themselves, but also of other entities as prison services or civil society groups. The kind of access that the researcher is granted in prison will in effect influence the engagement she will have with people within and the collaborations that are possible, necessary or even inevitable to the research process – what impact do these bear in the production of knowledge? What happens when the different actors (prisoners, staff, policymakers, civil society) work together or against one another to bring about sociopolitical change? In what ways do emotions and senses affect how prison life is perceived and embodied? How to make sense of the emotional connections and collaborations established in such contexts? We invite empirical contributions and critical discussions that address these issues from diverse standpoints and geographical contexts.

Reflections on ethnography from within Brazilian prisons
Laura Ordóñez (Universidad del Rosario)
Based on fieldwork conducted between 2004 and 2009, this paper explores the challenges, limits and possibilities about ethnographic fieldwork in Brazilian prisons and their implications in the production of contemporary knowledge within anthropology.

Gaining access to and within the prison
Irene Marti; Ueli Hostettler (University of Fribourg)
Based on ethnographic fieldwork on end-of-life in Swiss prisons, this paper will present experiences in conducting ethnographic research in the prison by adopting or being ascribed different roles. A special focus will be on the institutional influence regarding the production of knowledge.

Researching the "cemetery of the living": on the limits of immersion and collaboration in a Nicaraguan prison
Julienne Weegels (Amsterdam Institute for Social Science Research)
When inmates deal with the effects of their social disposability on a daily basis, how does one cope with one's own position as an inside-outsider or outside-insider vis-à-vis both guards and inmates? When denial of access is an ever-lingering threat, how does one deal with issues of representation?

See you in prison, then
Silvia Vignato (Università Milano-Bicocca)
This paper concerns a work in progress where the anthropologist's former research-assistant resumes her role after being sentenced to 20 years imprisonment for drug trafficking. It shows how the proess of accessing prison can throw new light on a larger research.

The challenges of conducting research in Swedish detention centers
Sofia Rönnqvist (Malmö institute for studies of migration, diversity and welfare); Karin Magnusson (Malmö University)
This will explore the methodological challenges we encountered doing participant observations and interviews in detention centers in Sweden. The fieldwork was conducted as part of a study financed by the European Return Fund on migrants' experience of forced return.

Between care and punishment: ethnographies of secure units for compulsory care in Sweden
Kim Kallenberg (History and contemporary studies)
This paper discusses the paradox of secure units as being institutions of both care and punishment. The paper also addresses issues of conducting research in closed environments: ethical questions, self-reflexivity and positionality.

The prison house: domesticity under arrest
Michał Murawski (University of Cambridge)
What happens to the everyday aesthetics and materiality of domestic life when the state turns a subject's home into a prison? Or when an outlaw fearing custody turns an extraterritorial space such as an embassy into a home?

Doing research about the prison system as a prisoner's relative: participant observation and academic legitimacy
Gwenola Ricordeau
My paper assesses my experience as a prisoner's relative and a scholar involved in prison studies in France for more than ten years. I address the questions raised by my position as an insider when conceptualizing my research, conducting fieldwork and disseminating the results of my research.

Studying Islam in French prisons: reflections on a challenging fieldwork
Jules Hervault (IEP Rennes)
Based on an ongoing study about Islam in French penitentiaries, this paper proposes a reflection on the methodological difficulties added to an inevitably challenging fieldwork in prison, due to the specific nature of the subject studied.

Confounding borders and walls: documents, letters and the governance of relationships in São Paulo and Barcelona prisons
Natália Corazza Padovani (Universidade Estadual de Campinas - UNICAMP)
Letters and documents tell of events in the lives of Spanish women arrested in São Paulo, and Brazilian women arrested in Barcelona. In this paper, I analyze letters and documents as products of family and transnational relationships maintained with people and places in and outside prison.

P052 On the margins of history: keeping a step aside of crisis

Convenors: Aymon Kreil (Universität Zürich); Samuli Schielke (Zentrum Moderner Orient (ZMO))
Discussant: Daniele Cantini (University of Halle - Wittenberg)
T-416: **Thu 31st July, 14:00-15:30, 16:00-17:30**

One of the striking features of a conflict situation is that often only a few blocks away from dramatic events, life appears to continue its normal course. In dramatic historical events, media coverage tends to focus on key places and actors of events, while anthropology can better account for the more discreet procedures of trying to maintain an imperfect continuity with ordinary reality, sometimes overshadowing for individuals what is unfolding on the main stage of History.

The concept of "total event" (F. Pieke) has been developed to describe the Chinese situation during the Tien An Men demonstration of 1989. A total event encompasses the whole of a society, leading to a complete reinterpretation of its tenets, and a perceived widening of possibilities. This panel suggests a contrary perspective on the impact of major crises, like revolutions, catastrophes, and war, by focusing on the ways they are kept at distance by people affected by them in an effort to preserve the stability of daily life or to safeguard

a sphere of intimacy to seek refuge in. Sometimes, it is in fact difficult to take an active part in a dramatic event even if one wanted to. This panel reflects on the multiple ways of creating and experiencing distance to events. Rather than assuming a theoretical a priori, we invite the participants to develop ethnographically grounded interpretations of what it means to maintain the ordinariness of life in moments of crisis.

Introduction: crisis and the ordinary
Aymon Kreil (Universität Zürich)
This introductory presentation reflects on the themes of the panel on the comparative level, while also relating to fieldwork in Egypt during the revolutionary period since 2011.

'Let's just play like we used to play!' Exploring football's (in)ability to create normality in the midst of turmoil in post-Mubarak Cairo
Carl Rommel (School of Oriental and African Studies)
The paper explores football's (in)ability to create normality parallel to Egypt's political turmoil. Comparing professional football's failure to foster stability to the recreational, played game's ability to stay ordinary, I ask if this can be understood in terms of diverging 'affective registers'?

Greeks' aspirations to normalcy in the midst of the 'crisis'
Eleni Papagaroufali (Panteion University of Social and Political Sciences)
Greeks, though afflicted by the austerity measures imposed by the EU and other supra-national bodies, seek refuge in a plethora of transnational projects that promise daily normalcy through the acquisition of new skills in ICTs, in entrepreneurship, and in consensus building.

The moral economy of subsistence: an ethnography of every-day life in the post-soviet Russian countryside
Glenn Mainguy (Université Bordeaux Segalen)
From an ethnographic study of every-day life in post-soviet rural Russia, I argue that the moral sentiments structure the household production and explain, following the concept of moral economy of subsistence, how individuals experience and negotiate the economic changes that happened in Russia.

Ici on fait semblance: on routinizing the 'normal state of exception' in Goma, DR Congo
Silke Oldenburg (University of Basel)
This paper reflects on the use of language and humor as means of routinizing the 'normal state of exception' in Goma, Eastern Congo. By tracing different modes of 'faire semblant' (to pretend), I demonstrate how war and armed conflict are getting integrated into everyday life.

Memories of everyday life during a long-lasting conflict: from a case of Belfast, Northern Ireland
Tomoko Sakai (Tohoku Gakuin University)
This paper discusses overturns of the norm regarding ordinary and extraordinary experiences, or the usual and unusual, that arise in memories of daily life under a long-term political conflict, through examining testimonies of people in Belfast working class estates.

Revisiting sumoud: thoughts on endurance and the ordinary in occupied Palestine
Lotte Buch Segal (University of Copenhagen)
In light of current work on endurance and crisis in anthropology this paper revisits the notion of ṣumūd (steadfastness, perseverance) that has been running through scholarship on Palestinians since the 1980es. The paper questions whether ṣumūd contain the potentiality of an otherwise.

P053 Global appropriation of bio-resources and its impacts on local people in international perspective

Convenors: Karin Marita Naase (University of Marburg); Roberto Araujo (INPE)
S-412: **Sun 3rd Aug, 09:00-10:30**

During the last two decades humanity has witnessed an increasing privatization of bio-resources (land, forests, water resources, minerals, etc.) around the globe, accompanied by overt international competition

to commoditize and globalize natural resources. The planet's last bio-sphere sanctuaries have become commodities and currently, relatively remote local peoples are suffering from drastic alterations of their natural and socio-cultural habitats. At the same time, the state, in different national settings, has greatly extended its visibility, facilitating the transformation of bio-resources into commodities. These developments shred local people's physical and symbolic maps of belonging, weakening social bonds and impacting social organizations as the imposed changes convert local peoples' livelihood systems. In this context, different social actors and organizations and their different cosmologies of the involved actors compete with each other for the resources. Against this background, we propose a panel that will be guided by the following research questions: What are the mechanisms of the (international) appropriation of bio-resources in remote areas? How does the state communicate these processes to the local people and how does it implement them? To what extent and in what ways do local people have room to manoeuver in these settings? Our panel encourages anthropologists, who study processes of transformation focussed on the encounter of people and the state, on the transformation of commons and bio-resources into commodities and on local peoples' responses and strategies, to submit their abstract. Our own regional focus is the Amazon, but we strongly encourage contributions situated in other regions.

Consulting "the local community": mediation, inequalities and exclusion in the context of large-scale land deals. A case study from Madagascar
Mathilde Gingembre (Institute of Development Studies,University of Sussex)
Drawing on a case-study from Madagascar, this paper explores how large-scale land deals are enforced locally. It analyses how opportunities offered by local consultation processes are unequally neutralised by misconceptions and exclusionary mechanisms as mediated by local state agents.

Naturalised infrastructures: Amazonian rainforest, smart cities and the global biopolitics of aluminium
Aníbal Arregui
The Amazonian extraction of aluminium and its commodification for "smart" urban contexts exemplify two ways in which the "power over life" is exerted world over (Foucault 2008). The paper suggests that the naturalisation of human infrastructures enables and connects both biopolitical regimes.

Environmental policy and territorial identities in Eastern Amazonia
Roberto Araujo (INPE); Véronique Boyer (CNRS)
In this paper we aim to discuss the emergence of new forms of territorial claims under the label of cultural identities in Brazilian Amazon, also as an indicator of a crisis of the territorial management policy that stands as the backbone of the environmental Brazilian model.

Tropical rainforests, soybean fields and local population: a case study from the lower Amazon
Karin Marita Naase (University of Marburg)
Subject is the drastic changes of a nature conservation unit and its buffer zone at the Lower Amazon due to mega-infrastructure projects. Of concern is to show how the Brazilian state takes part in this endeavour, what processes are under way and what smallholders' options and responses are.

P054 Kinning the state - state kinning: reconnecting the anthropology of kinship and political anthropology

Convenors: Tatjana Thelen (University of Vienna); Erdmute Alber (University of Bayreuth)
Discussants: Frances Pine (Goldsmiths College, University of London); Julia Eckert (University of Bern)
S-116: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Starting from the assumption that it is high time to reconnect the anthropology of kinship and political anthropology, this panel explores collaboration and intimacy in state-citizen relations. The social construction of political collaboration and intimate kinship as distinct or even opposed realms has flawed the analysis of their co-production. Taking up the notion of kinning as developed by Signe Howell, we expand it to conceptualize the intersection between kinship and state.

Political anthropologists have long drawn attention to the modeling of patron-client relations on kinship (Wolf

1966). Later studies focused on the parallel imaginations of kin-based belonging and the community of the state or nation (Anderson 1981, Borneman 1992, Herzfeld 1992). This emphasis on images was added to by studies on the strategic employment of kinship idioms by marginalized actors to better their position in relation to state authorities (Yang 2005). Apart from the focus on representation and utility, kinship as practice or the intimacy of political relations were largely ignored. On the other hand, new kinship studies have confined their purview to considering the state insofar as it enables or limits familial processes of kinning. In this panel we aim at overcoming these limitations by re-thinking the intertwining of kinship and the state on a theoretical as well as on an empirical basis. We especially encourage papers that track how representations of kinship and state function as mirror images of one another, and how kinning practices of and with the state contribute to their reproduction and transformation.

Kinning the state - state kinning: an introduction
Tatjana Thelen (University of Vienna); Erdmute Alber (University of Bayreuth)
This introduction explores the bifurcation of political anthropology and the study of kinship suggesting that it is high time to reconnect the two distinct fields of inquiry. As a first step we expand the notion of kinning to conceptualize the intersection between kinship and state.

Missing persons in Bosnia-Herzegovina: absent citizens and broken family lines
Laura Huttunen (University of Tampere)
Based on ethnographic research on missing persons in Bosnia, this paper explores the missing as simultaneously absent citizens and absent family members; practices of identification and commemoration are explored as translating knowledge from kinship idiom to bureaucratic and political domains.

Restitution or revolution? Kinship and the state in the politics of human rights in Argentina
Victoria Goddard (Goldsmiths College, University of London)
Focusing on the disappeared of Argentina's dirty war this paper explores contrasting claims made to the state that simultaneously reproduce and contest hegemonic notions of the family, responsibility and value. Different notions of kinship inform contrasting visions of politics, revolution and the state.

Spy versus spy: observation, kinship, and the state in pre-war Syria
Kathleen Reedy
Based on fieldwork in Syria, this paper will examine how the processes of doing kinship via spying and conspiracy theorizing mirrored everyday engagements with and understandings of the state intelligence apparatus. Rather than dividing people and state, these forms of interaction were kinning them.

Precarious kinship and the stability of dependency: welfare beneficiaries in rural Nicaragua
David Cooper (UCL)
This paper will explore Nicaraguan efforts to become beneficiaries of state welfare programs. Challenging the premise that kinship is a paradigmatic realm of solidarity, the ways in which 'handouts' serve to negotiate a precariousness emergent from the dependencies of domesticity will be stressed.

Notions of relatedness and processes of kinning in Danish childcare institutions: exploring the interface between the state and the family
Karen Fog Olwig (University of Copenhagen); Helle Bundgaard (University of Copenhagen)
This paper explores children's varying experiences of kinning in the intersection between parents' and public childcare institutions' notions and practices of childcare and the implications of the children's experiences for their development of a place of belonging in society.

Teachers as kin? State formation, kinship ties and the role of deception in Uganda
Claire Elisabeth Dungey (Aarhus University)
This paper is concerned with the relationship between kinship and state formation in Uganda. I focus on how children are taken away from their parents to go to school and the role of secrecy and deception. In particular, the paper analyses the transformation of kin-relations in relation to this.

"You become kin with these people": state kinning and kinning the state in Serbian elder care programs
Tatjana Thelen (University of Vienna)
This paper places the boundary work within the evolving relations in two elder care projects in Serbia at the center of the analysis. State actors in these cases surpass expectations of citizens, but kinning allows reproducing dominant images of an absent state as well as a loving family.

Kinning and dekinning the national past: moral dimensions of aging and memory in Poland
Jessica Robbins-Ruszkowski (University of Michigan)
This paper analyzes contemporary and remembered kinship among older adults in Poland in order to show how intimate everyday practices of relatedness are inextricable from broader political formations. Kinning and dekinning thus emerge as moral practices, traversing temporal and geographic scales.

Recursive corporality: the fractality of political bodies among Kenyan Luo
Mario Schmidt
Kinship and politics among Kenyan Luo are in a relation of identity. I will show that both are governed by processes of "feating", i.e. simultaneous eating and feeding inside gastro-moral bodies composed of what Western ontology would conceptualize as "individuals".

Cunhas to make the system work: situative and imaginary kinship as vernacular critique of, and 'user manual' for, power relations in post-war Angola
Jon Schubert (University of Edinburgh)
This paper analyses practices of 'situative kinship' and 'cunhas' (personalised connections) in everyday interactions in Luanda, Angola. Ideas of power and hierarchy expressed and acted out in these practices allow us to investigate the co-production of 'the political' in post-war Angola.

After citizenship: the process of kinship in a setting of civic inequality
Apostolos Andrikopoulos (University of Amsterdam)
This paper examines how legally unauthorised African migrants mobilise and produce kinship to access scarce civic resources and argues that features of modernity like state borders, market regulation and the welfare state do not vanish or diminish kinship but reconfigure and sometimes strengthen it.

P055 Protest and politics of grievance in Europe

Convenors: Neringa Klumbyte (Miami University, USA); Lora Koycheva Franke (University College London)
Discussant: László Kürti (University of Miskolc, Hungary)
S-333: **Fri 1st Aug, 16:00-17:30**

The recent EU politics have been marked by global and euro crisis, new austerity policies, and challenges to European integration. From self-immolations in Bulgaria, the victory of "clowns" in Lithuania, Ireland, and Italy, to rising protest movements, the Europe faces new forms of political activism, which variously embrace ideas of democracy, nation, and community. This panel interrogates how the new Europe is imagined and shaped by various political activists; how various forms of dispossession are communicated and expressed in popular movements; how socialist, liberal, and national ideologies are integrated into protest movements; and what constitutes European political cultures of grievance and discontent. By exploring multiple forms of political activism, this panel aims to contribute to scholarship on resistance, protest movements, nationalism, and European integration.

From political to ethnical community in Hungarian political discourse: the FIDESZ Government in transnational perspective
Zsuzsa Gille (University of Illinois)
I will demonstrate a homology between the political discourses of the Hungarian New Right, on the one hand, and those of post-9/11 U.S. and the European Union, on the other, thus rejecting analyses that limit such developments their respective national frames.

Anti-statism, symbolic violence and insurgent potential within the "Ultras" movement
Dinu Guțu (National school of political and administrative studies Bucharest)
The grand epistemic dilemma this study seeks to reveal remains explaining if football fans are just valves "deporting" social violence or if they can become "armies" of contestation with strong revolutionary / insurgent potential.

Of power and laughter: political participation, opposition, and moral alternatives in Lithuania
Neringa Klumbyte (Miami University, USA)
This paper explores the 2008 carnivalesque electoral campaign in Lithuania, which appealed to communities of despair and engaged moral citizenship through laughter. Humor mediated serious efforts to constitute a different politics and promoted a new ontology of post-socialism.

Letter writing as a form of protest
Andris Saulitis (The New School for Social Research)
It is important to assess and explore the forms of communication which existed and supported protest movements before internet and mobile technologies were available. My paper will look at the letters and letter writing as a communication platform of protests during the period 1988-1991 in Latvia.

P056 Obsession with change

Convenors: Francisco Martínez (Tallinn University); Alessandro Testa (University of Pardubice)
T-314: **Thu 31st July, 14:00-15:30, 16:00-17:30**

Traditional anthropological accounts have focused on resistances to change, as well as on momentum. However, the late-modern world is all about embracing change. Individuals as well as societies are expected to change ad infinitum, compelled to be in motion and overcome histories, trajectories and horizons. Therefore, we set out to map and problematise ideas of change, articulations and assemblages of resistance and momentum, as well as to pay studied attention to the possible social adaptations to such demanding processes, including unfinished and elusive transformations. Changing is never a neutral process. It is always for someone and some purpose, it connects in complex social transactions those who design changes and those who oppose them. We therefore query the articulations between change, societies and utopia and put forward that change might also work as dystopia.

Among the questions to be discussed we suggest:

- Is change the new late-modern utopia or merely Enlightenment's core?
- Change is an ambiguous category; it has also been the source of disaster throughout History. How do we deal today with the dystopic possibilities of change?
- Which social strategies and games are developed to produce and counter change(s)?
- Can we divide the world into those who design change(s) and those who oppose or suffer change(s)?
- Can current European society and politics be approached from the point of view of the radicalization of change?
- How does anthropology deal with change as an academic discipline and field of practice?

Is evroremont kitairemont? Dungan building and furniture taste vis-à-vis post-Soviet Kazakhstan's changes in taste
Soledad Jiménez Tovar (MPI for Social Anthropology)
Changes in house-building and furniture are a good example of Kazakhstani Dungan attitudes towards their inclusion into the category of 'living fossils' of culture as it was in Qing China

Crisis, change and chronicity: anthropological challenges in understanding insecurity and life trajectories in the context of the Ethiopian developmental state
Harald Aspen (Norwegian University of Science and Technology)
The relationship between the ethnographic present and anthropological analysis of change poses a methodological and theoretical paradox which is addressed with reference to key concepts (crisis, development, change, chronicity), based on 25 years of ethnographic research in Ethiopia.

Obsession with (sexual) change in Uganda: sexuality as an instrument of power
Julia Vorhölter (University of Göttingen)
This paper analyzes recent measures adopted by the Museveni government to discipline and regulate the sexuality of Ugandan citizens. Based on ethnographic research, I show how these measures shape local practices and discourses and how they relate to broader socio-cultural changes and power struggles.

Continuity and change in the articulation of belonging in post-war Liberia
Maarten Bedert (Max Planck Institute for Social Anthropology)
Based on the study of funerary rites, this paper advocates for the analysis of post-war social processes in a Liberian border zone that favours continuity in the tropes used to articulate belonging. This to temper the focus on change and crisis that dominates analyses of modernity and conflict.

Change the world or change myself? Reflections from an international school in China
Michal Assa-Inbar (Hebrew University of Jerusalem)
This paper will introduce the call for change as an ideal value in the global arena. The talk will examine the role of the call-for-change discourse, its characteristics and the modes of its implementation in order to create a unified and collective identity in an educational global site.

The tempos of change: limits of syncretism in a multi-religious Macedonian community
Marcin Lubaś (Jagiellonian University)
The paper addresses the problem of various tempos marking the processes of cultural transformations. The argument is illustrated with the analysis of factors constraining syncretism in a multi-religious community in western part of the Republic of Macedonia.

Old-school photobooths as retro-resistance to late-modern excesses
Francisco Martínez (Tallinn University)
This paper takes issue with the manner in which digital technologies have impinged upon society and its values. It does so through analysis and ethnographic accounts of usage of old-fashioned photobooths.

Obsession with immutability. traditions, cultural heritages and other things that are not supposed to change
Alessandro Testa (University of Pardubice)
This paper is about how the theoretical notion and the social practice of "tradition" can constitute an opposition (or a different declination) of the "obsession with chance" evoked in the panel's title and presentation.

P057 Urban space under (re)construction: affective and economic geographies under rapid social change

Convenors: Ingo Schröder (University of Marburg); Vaiva Aglinskas (CUNY Graduate Center)
S-236: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

Eastern Europe has been cited as a poster case for the establishment of neoliberal regimes of economy and politics which can be observed all across the globe. Especially cities are seen as laboratories of rapid transformations of various kinds. The neoliberalizing cities of Eastern Europe provide a fertile ground for anthropological approaches to change, in terms of state pullback/ intervention, austerity politics vis-à-vis the takeover of people's living space by market liberalism, but also the emergence of various forms of resistance centered on claims to space. Theoretical and practical anthropological engagements with the formation of new spatial regimes highlight processes of civic engagement between the political and the intimate, as well as the reconfiguration of a sense of place as part of a politics of space.

The panel aims to explore the urban as a contested space between hegemonic strategies of political and economic elites, on the one side, and local actors' ideas and practices, on the other. It wants to question the simplistic dichotomy of neoliberalism/resistance by diagramming concrete projects and political configurations that may reveal a more nuanced understanding of the processes and actors involved. Contributions are invited on topics that address practices and logics of spatialization; cultural intimacy and sense of place; urban space as key arena of a state's "public life" (Navaro-Yashin); fragmentation, inequality, and gentrification; the right to

the city/housing activism; emerging alternative spatial practices (squatting, guerrilla gardening, etc.); forms of anthropological collaboration, in Eastern Europe and elsewhere.

In the shadow of skyscrapers: social constructions of space in Snipiskes, Vilnius
Vaiva Aglinskas (CUNY Graduate Center)
This paper looks at the intersection of urban development, heritage preservation, and housing issues regarding the emergence of the new city center of Vilnius, Lithuania.

The secret life of street facades: an exploration of shifting public-private boundaries in post-socialist Ostrava
Kristina Alda (University of Toronto)
This paper examines how street facades mediate meanings of public and private in the Czech city of Ostrava. By attending to how shop owners and local activists co-produce window displays and store fronts, I explore emerging public discourses on the changing identity of this post-industrial city.

Diverging concerns about the transformation of the city center: the Taksim renewal project in Istanbul
Vivienne Marquart (Max Planck Institute for Social Anthropology)
The paper examines the dichotomy of neoliberal politics and civic engagement by discussing the urban renewal project of Taksim area in Istanbul. Neoliberal projects are not always opposed by local interests and the stigmatization of residents as "victims" of neoliberal politics is often misleading.

Urban regenerations as the profit gaining mechanisms of neoliberal urbanism: an ethnographic case study into the Karapınar Valley Regeneration Project in Eskişehir, Turkey
Cansu Civelek (University of Vienna)
Urban regenerations have appeared as the significant profit tools of neoliberal urbanism in Turkey. My case study in Karapınar reveals the profit making mechanisms of a regeneration project under the name of "social housing" while the locals face financial woes and eviction threats.

Who is invited: super-diversity and ethnic citizenship in South Tel Aviv
Daiva Repeckaite (Vytautas Magnus University // VU University Amsterdam)
This paper, based on ten months of fieldwork, looks into practical and symbolic enactments of citizenship and belonging in urban spaces of 'super-diversity' in South Tel Aviv. The are became a contested space for anti-refugee demonstrations, struggles and competition for scarce housing and jobs.

P058 Whatever is happening to the critical study of sexual and gender diversity in anthropology? (European Network of Queer Anthropology)

Convenors: Paul Boyce (University of Sussex); Silvia Posocco (Birkbeck, University of London)
Discussant: Elisabeth L. Engebretsen (International Institute for Asian Studies)
S-420: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Whereas a growing critical body of ethnographically-informed research on sexual and gender diversity is taking place in dispersed locations of the European academy, it remains close-to absent in the discipline of anthropology today. Given this, how might a critical ethnographic focus on sexual/gender diversity contribute to rethinking anthropological analysis and its dominant orthodox normativities, contributing to anthropology's relevance into the future? Why and how is sexual and gender difference central to our understanding of broader constellations of intimacy, belonging, and revolution? In what ways does the marginalization of 'queer' anthropology index broader exclusions and hierarchies in the discipline, and how do we challenge and change them? Arguing for the importance of a 'queer' perspective to anthropological inquiry 'proper', we invite papers on themes such as, but not limited to: ongoing struggles to define the proper and divergent constellations of marriage, kinship and relatedness globally; the tensions between religion, state and secularity; im/migrations, racism, nationalism, and citizenship; hierarchies and geopolitics of love and intimacy; governmentality and its democratic deficit; globalization, 'Fortress Europe' and the economic crisis; sexual and gender transitions

and the politics of (mis)recognition; the ethics and politics of disciplinary practice at university institutions, in academic publishing, and in non-textual practice.

We welcome submissions that engage these questions and connections – and more – in our ambition to put the anthropology of gender/sexual diversity back into the centre of anthropological and interdisciplinary collaborative projects, within and beyond academia. Student papers, polemic think pieces, work-in-progress, and alternative submission formats very welcome.

Belonging elsewhere: queer and anthropological failures
Paul Boyce (University of Sussex)
This paper explores anthropological and queer sexual subjectivities as modes of 'outside belonging.' Synergies and ruptures in aspiring to achieve a sense of 'belonging elsewhere' are explored as mutual attributes of anthropological subjectivity and queer subjectification.

Thinking transition at the margins of anthropological theory: reflections on methods and practice
EJ Gonzalez-Polledo
This paper reflects on my process of researching and writing about (ftm) transition as an anthropologist to explore relations between anthropology and gender, queer and trans studies as critical and political methods, practices and epistemologies.

Starting from the bottom: queering anthropological theory and practice
Mark Graham (Stockholm University)
This paper briefly outlines the scope of a queer anthropology and then goes on to consider the sexual subtexts and political and ethical implications of two examples in greater detail: Fieldwork and the study of Failure. It invites anthropologists to explore worlds immanent to those we study.

The politics of sameness and difference in the anthropology of gender and sexual diversity
Adnan Hossain (The University of amsterdam)
Highlighting sameness and difference in the way gender and sexuality are both studied and understood in anthropology, I contend that the unique critical capacities of queer anthropology needs to be foregrounded to counter the extant marginalization of this subfield.

Scandalous belonging: space, time, and heteronational panic in postsocialist Hungary
Hadley Renkin (Central European University)
This paper compares two past scandals over LGBT public presence in postsocialist Hungary in order to trace their effects on the current tensions shaping Hungarian sexual politics, and especially the country's recent surge in public homophobia.

Queer necropolitics and strategic ethnography in Uganda
NA Heather Tucker (Central European University)
Those within the sexual rights movement in Kampala, Uganda are enfolded into a queer necropolitics of U.S. exceptionalism in Uganda. I offer queer intersectional ethnography as a means of which to challenge this necropolitical process.

Sexuality rediscovered? Anthropology, heteronormativity, and the Western categorical imperative
Taylor Riley (Sussex University)
This paper is an analysis of the norms that govern both the lack and misrecognition of sexuality in anthropology, with a particular focus on heternormativity and Western norms of categorization, illustrating the significance of this absence and the issues with analysing sexuality within a Western vernacular.

Capturing the gay network(s): a queer ontography of connection in urban Congo
Thomas Hendriks (KU Leuven)
A queer ontography of connection among self-identified "gay" or fioto men and boys in urban Congo, highlighting the material and metaphorical production of sexual networks through mobile phone and internet technologies, raises fundamental questions about erotic "difference" and "similarity".

"Dangerous Black sexualities": African asylum-seekers and the Israeli ethnosexual hysteria
Petra Andits
My paper aims to unearth the way in which sexualized representations of African asylum seekers in Israel inform discrimination and marginalisation. I demonstrate that the "menace of Black sexuality" is differently interpreted and utilized at the national and the local level.

Re-thinking (in)visibility and queerness: LGBT parents and their families of choice at the Polish crossroads
Sylwia Urbanska (Polish Academy of Sciences); Aleksander Wasiak-Radoszewski (Institute of Psychology, Polish Academy of Sciences)
What is the subversive impediment of public in/visibility of LGBT relationships with children in the context of Poland? We would like to discuss the impending willfulness of such struggles in (re)doing family belonging, forming alliances, and (re)defining discursive fields of anthropology.

P059 Topics in the social history of anthropology, in Europe and elsewhere (Europeanist Network)

Convenors: David Shankland (Royal Anthropological Institute); Andrés Barrera-González (Universidad Complutense de Madrid)
S-233: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Although there are a number of authors, like Henrika Kuklick and Thomas Patterson, who have contributed significantly to a history of anthropology which is situated within the framework of the sociology and history of science, there is still a long way to go in this regard. Besides, a more comprehensive account of the discipline's development is called for; which would reach beyond the more prominent figures in the field, associated with the central and hegemonic schools. Moreover, means and tools for doing anthropology other than the textual should be taken into account. Thus contributions to the advancement of anthropological knowledge made by the use of unconventional means such as ethnographic film or photography are worth considering.

This panel makes an invitation to present and discuss studies on topics in all relevant dimensions of a comprehensive history of anthropology. Papers are welcome which deal with authors, institutions and national traditions in theory and practice the importance of which may have been neglected or downplayed, because of its peripheral character or due to its belonging outside the academic boundaries of the profession; studies about a wider range of practitioners of ethnography and anthropology, which incorporate a sociological or philosophical point of view by situating theory and practice in their particular spatial, social and political contexts.

Conquest and conversion of the Indians: colonial regimes and missionary practice in 16th century New Spain
Andrés Barrera-González (Universidad Complutense de Madrid)
The paper will examine the principles and methodologies Spanish missionaries put to work in pursuing the conversion of the Indians in New Spain. In parallel, it will consider the theological debates triggered by the discovery of such a diversity of peoples and mores.

From colonial times to the present: understanding the Criollo identity of the bullfighting aficionado of Lima, Peru
Regina Andreassen (James Cook University)
This paper analyses the history of the Spanish style of bullfighting in Lima, Peru, especially bullfights performed in the plaza de Acho of Lima. This paper also examines bullfighting's role as a valuable tradition, as social unifier, and also as one of the greatest symbols of Peruvian Criollismo.

Stories of the anthropology in Portugal: the case of the Portuguese Society of Anthropology and Ethnology (SPAE [1918])
Patrícia Ferraz de Matos (Universidade de Lisboa)
This presentation focuses on the creation of SPAE (1918) and the way it sought to deal with the study of Man in different dimensions. SPAE promoted partnerships, and also the exchange of works with schools and institutions, having developed efforts towards the internationalization of knowledge.

Monsanto, pride of Portugal
Stanley Brandes (University of California, Berkeley)
This paper concerns a contest, initiated in 1938, to select 'the most Portuguese village in Portugal.' More than the search for a single winner, the contest—in which ethnologists collaborated closely with the Salazar regime--was essentially a Portuguese response to the threat of Spanish invasion.

Life courses of Israeli anthropologies: motives, anthropological knowledge and nation building
Orit Abuhav (Beit berl College)
Life courses of contemporary Israeli anthropologists yield a dynamic portrait of production of anthropological knowledge and its involvement in nation building. Of their voices we learn of diverse metaphors to present their professional careers: "Nomads", "curious" and "Committed".

The roots of international co-operation in anthropology; Myres, the RAI and the founding of the IUAES
David Shankland (Royal Anthropological Institute)
This paper outlines for the first time the founding of the Congress which led to the creation of the IUAES. Drawing on archival material, it illustrates the conflicts, tensions and approaches of the various European and North American actors.

Continuities and ruptures in the history of anthropology in western Germany (1945-1990): a path-dependency perspective
Bernhard Martin (University Halle-Wittenberg)
In a path-dependency perspective the long continuity and stagnation until the late 1960s of western German anthropology can be interpretated as path-continuity and lock-in situation. Strategic action of reformers (path creation) provoked the reform of the discipline.

Post-war Polish ethnology and anthropology: from non-Marxist orthodoxy to post-socialist pluralism
Michal Buchowski (Adam Mickiewicz University)
Under communist regime Polish ethnology was definitely non-Marxist, In the period of 'late socialism', various theoretical orientations developed, and pluralism intensified after 1989. All these changes are discussed in relation to socio-political determinants and intra-disciplinary dynamics.

Towards a sociological history of recent anthropology: Gerd Baumann, EASA and Catalan nationalism
Damian-Omar Martinez (Max Planck Institute for the Study of Religious and Ethnic Diversity)
Following a case study on the emergence of Baumann's 'Grammars of Identity/Alterity', this paper aims to shed light on the role of institutions and academic networks in the development of intellectual productions. It also envisages debating the suitability of researching contemporary anthropology

Changing ideas and meanings of 'property' in 'cultural property' theory and practice
Cristina Golomoz (University of Oxford)
This paper aims to study how the understanding of what 'property' is/can be in the context of cultural property has changed over time in the field of museum anthropology (both academic and practice).

P060 The anthropology of infrastructure: ordering people, places, and imaginaries

Convenors: Bruce O'Neill (Saint Louis University); Liviu Chelcea (University of Bucharest)
T-304: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Anthropologists, in recent years, have shown increasing interest in infrastructure as an ethnographic object.

From the extraction and circulation of geological substances to the mundane construction of roads, pipes, and cables, anthropologists are turning to infrastructure as a critical site for making sense of the connections, disconnections, and impasses that frame people's unequal experience of modernity. How, and to what effect, does infrastructure bridge far reaching points in the world while simultaneously leaving adjacent spaces worlds apart? How does infrastructure organize not just physical spaces but also senses of belonging to a wider global community? What kinds of affective states and cultural imaginaries does infrastructure bring about through its (in)ability to facilitate the movement of people, images, and ideas? What kinds of unplanned and "illicit" orders does infrastructure make possible? And how might we imagine effective "structures of responsibility" capable of regulating infrastructural grids that crisscross not just cities and states but continents and oceans? Inspired by a thickening literature in anthropology, geography, ecology, and science and technology studies, this panel approaches infrastructure as a dynamic social, material, and affective form that offers clear insight into the politics of inclusion and exclusion within a world too easily framed as "interconnected." This panel's aim, ultimately, is to tack between the concrete and the abstract in order to make productive insights into a modern world marked by increasing levels of inequality.

Thickening borders: an anthropological understanding of the policing of internal borders
Paul Mutsaers (Tilburg University)
This paper discusses an ethnography of the policing of internal borders that has become a major feature of statecraft that involves multi-agency networks which detect, detain and deport non-citizens. It deals with the consequences of the infrastructural violence that flows from these networks.

Disconnecting connections: implementation of basic engineering networks in a Roma settlement
Tomáš Kobes (University of West Bohemia)
By focusing on basic engineering network implementation in an East Slovak Roma settlement, the paper examines the infrastructural change as a system of disconnecting connections creating a complex of heterogeneous practices and knowledge, which empowers the existing local trap of social exclusion.

Children's environmental experiences of travel, places and times: a case of Latvians in Europe
Aija Lulle (University of Latvia)
Based on phenomenological geography I study migrant children experiences of temporary emplacements and travel, conceptualising infrastructure both as material and symbolic meshwork.

The 'naked city': a shimmering mirage of nomadic state infrastructure in the Sahara Desert
Konstantina Isidoros (University of Oxford)
In refugee camps as non-lieux of incomplete development and states of exception, Saharan nomads have been re-ordering their 'naked city'. Overlooked as flimsy structures, nomadic tents instead have architectural rationale, creating a novel sociospatial form of nation-state infrastructure.

Plumbing, housing repairs, and infrastructures in Bucharest, Romania
Liviu Chelcea (University of Bucharest)
The anthropology of houses and the anthropology of infrastructure may be hybridized through an ethnographic focus on plumbing and housing repairs.

(Post)industrial heritage as the content and the context of Warsaw museums
Lukasz Bukowiecki (University of Warsaw)
The capital city of Poland is full of paradoxes. One of them is that the industrial content is still present in some museums' exhibitions there, nevertheless Warsaw at first glance is not an industrial city any more.

The imaginary infrastructure of the chronotope: the virtual ordering of people and places through visions and visits in the veneration of Muslims saints in Hatay, Turkey
Jens Kreinath (Wichita State University)
This paper presents an ethnographic account of the chronotope as the imaginary infrastructure in the veneration of a Muslim saint as practiced at sacred sites in Hatay, Turkey. In particular, it addresses how the worship of Muslim saints orders people and places through visits and their appearance in visions.

Infrastructures and their absences: intimacy and distance in the borderlands of southern Belize
Sophie Haines (University of Oxford)
This paper examines how formal, informal, incomplete and/or absent infrastructures (of boundary marking, communication and transportation) influence and are influenced by the political, social, economic and environmental realities of living near the contested Belize-Guatemala border.

Contesting the public good in an age of nation-branding: debates over infrastructure in Skopje, Macedonia
Andrew Graan (University of Chicago)
Through ethnographic accounts of the controversy over Skopje 2014, a major urban development project ongoing in Macedonia, this paper analyzes how the political logics of nation branding and claims to national brand value predicate re-evaluations of the public good in the neoliberal nation-state.

Agents in the (infra)structure: boundaries and limits of imaginary and virtual worlds
Marie Hermanova (Charles University Prague)
Based on a fieldwork in the south of Mexico, the paper explores how young indigenous people incorporate images from electronic media in their collective imageries of „modern" and conceptualizes the relation between the infrastructure of digital media and the immagined communities that emerge from it.

The impact of cultural values and infrastructure (spatial structure) on women's travel in urban areas
Waheed Ahmed (Massey University)
The paper argues that infrastructure or spatial structure of a city influences people's social values around travel in general and women's travel in particular. Women in a patriarchal society not only have to deal with misogynistic attitude of men but also to brave the spatial structure of a city.

Between the concrete and the imaginary
Maria Nielsen (Aarhus University)
Brazil is currently experiencing rapid infrastructural changes in order to accommodate the World Cup. I explore the uneven effects of such a project and question the idea of interconnectedness, by focusing on how the new roads crisscross an urban area, and how people relate (or not) to the changes.

Subsidized housing comfort: hopefulness and anxieties shaped by thermal rehabilitation of buildings
Bogdan Iancu (The Romanian Peasant Museum / National School of Political Science and Public Administration Bucharest)
The goal of this paper is to illustrate the setup of the subsidized thermal rehabilitation as a pedagogical tool and discrepant cultural object, as it embodies a desirable housing modernity but also the way in which it becomes a source of disquiet in Romanian homes.

Home is where the sledgehammer swings
John Collins (CUNY)
This paper explores the affective basis of belonging as enacted in the demolition of private homes by undocumented immigrant workers in Queens, New York. It focuses on conceptions of home and the unhomely put forth by workers who demolish domestic spaces while working far from their own homes.

P061 Religious trends toward intimacy and revolution

Convenors: Thomas Reuter (University of Melbourne); Annette Hornbacher (University of Heidelberg)
S-422: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Religious innovations today are adjustments the new and changing social experiences characteristic of the 21st century, but also reflect struggles to maintain a sense of identity and continuity in the face of social and economic and political disruption. Retaining a sense of continuity under rapidly changing circumstances does not allow for passivity, but also requires active innovation. In some cases, both agendas can overlap. The panel explores transformative and continuity-seeking innovations across a variety of cultures to identify underlying commonalities and trends.

There are two important dynamic tensions we hope to explore to better understand these trends.

One is the tension between private, self-development spiritualities and community-based religious practices. Local ritual traditions and cosmologies nowadays are often re-interpreted in terms of personal 'spiritual' experience, in line with a global self-spirituality or esoteric discourse. At the same time,, we see growth in global spiritual tourism to seek out allegedly authentic teachers and sacred places. In either case, 'religion' becomes a matter of intimate personal experience rather than traditional belief or practice.

The other major tension to be explored is between social initiatives that seek to stabilise societies in response to rapid change (e.g. interfaith dialogue, conservative revitalisation, cosmopolitanism), and other, more radical movements that politicize religion in an attempt to revolutionize and replace a current social order that is seen as irredeemable (e.g. revolutionary revitalisation, fundamentalism, new religious movements).

Conservative innovation in Balinese religion: a case study of highland Bali
Thomas Reuter (University of Melbourne)
A great ritual of world renewal was held at Bali's most ancient spiritual sanctuary by an indigenous minority. Through this high-level ritual, the former state temple regained the patronage of a regent after a 600-year lapse. Revitalization thus may use innovation to advance conservative agendas.

Jesus as a revolutionary: religious symbolism inside a left-wing Protestant Church
Tiago Duarte Dias (UFF)
This ethnographical work was conducted in a self-identified left-wing Protestant church in Niterói. While Protestantism is growing steadily in Brazil, they're, for the most part, seen as a conservative force. This paper discusses how this community sees itself inside that perspective.

The "religion" of comic books' superheroes: a modern religious trend or political propaganda?
Georgios Gaitanos
The paper focuses on the myth/religion of the superheroes of the comic books and their comparison with the heroes of ancient mythologies, since many people compare them either as modern gods or as a way of protest of young people against the social and political development in USA.

Religious innovation in contemporary Cuba: the local encounter between New Age practices and Afro-Cuban religions
Emma Gobin (Labex CAP)
Based on a pragmatic approach, this paper focuses on ethnographical cases which highlight creative interactions between (local) Afro-Cuban religions and (exogenous) New Age rituals and cosmology. It attempts to "typologize" three modalities of the process of religious innovation at work here.

In search of spirituality: aspects of individual experience in Balinese Hinduism
Annette Hornbacher (University of Heidelberg)
The paper investigates the desire for spiritual experience as a new and dynamic aspect of Balinese Hinduism, which was often described as a standardized ritual orthopraxy for which spiritual or philosophical immersion and other forms of intimate and individual experience were meaningless.

Challenges to religious identity: Catholicism vis-a-vis non-confessional practices in Lithuania
Jolanta Kuznecoviene (University of Vytautas Magnus)
The presentation has a twofold aim – to explore the development of religious identities via identifying main dimensions of their transformation and anchors of retention and to show the ways were traditionalism and religious innovations intersects.

Traditional institutions in motion: a feminine Benedictine monastery facing transformations
Anna Clot Garrell (Universitat Autònoma de Barcelona)
This paper examines transformations of a traditional institution: a Benedictine monastery. Drawing on the fieldwork in a feminine community, it discusses the modification and accommodation of monastic practices in relation and tension to the religious tradition and the late-modern societal dynamics.

Genealogies of spiritual empowerment: Roma communities facing the neo-liberal ghettoization of poverty
Sorin Gog (Babes-Bolyai University)
My paper focuses on the massive conversion of Roma to Pentecostalism in present-day Romania and on the religious songs, prophecies and new technologies of the self that are employed in order to deal with the neo-liberal disempowerment and marginalization of Roma in Central and Eastern Europe.

Continuity and innovation in Old Believers' religious practices
Cristina Clopot (Heriot Watt University)
This paper proposes an analysis of themes of continuity and innovation related to the religious practices of Old Believers in Romania and beyond. It particularly focuses on the establishment of a new religious hierarchy outside Russia through the appointment of Bishop Ambrose.

The spiritual search and 'places of power' in Russian New Age movement 'Anastasia'
Julia Andreeva (Museum of Anthropology and Ethnography RAS)
My paper is concerned with Russian New Age spiritual movement, which is an example of a New Age culture, with different readers finding different meanings in the same books. Despite the tendency to gain life outside institutional structures, they have a wish of being part of the community.

Intimacy and diversity within alternative spiritualities: the informal religious field in Lithuania
Rasa Pranskevičiūtė (Vytautas Magnus University)
This presentation discusses alternative religious movements, concerning search and maintain of intimacy within and outside particular religious subculture and expressions of informal religious activities in cultural underground and in this way forming a common field of spiritual alternatives.

P062 pARTiCI[TY]pate! Collaborative place-making between art, qualitative research and politics

Convenors: Judith Laister (University of Graz); Anna Lipphardt (Universität Freiburg)
S-422: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Since its emergence in the late 1960s, "participation" has become a key concept in various fields of social action and cultural production. Our panel focuses on urban development as a field of action, where participatory strategies have gained popularity, employed today on a regular basis – often through collaborations of stakeholders as diverse as public administrations, urban activists, artists, scientists, and local inhabitants. Critical reflections on the following issues of these prominent, yet ambivalent collaborations between art, qualitative research and politics are invited:

- What distinct methods of participation have been developed within and between the fields of politics/activism, art and qualitative research in order to involve local residents to participate in urban development processes?

- How do diverging interests and power-relations – with respect to the unequally distributed political, economic, social and cultural capital – play out between the different actors? What kind of relations are produced for whom and why?

- Who moderates the heterogeneous communication process and who decides, finally, what to do? How is representation negotiated and enacted in the final form of participatory projects?

- What visual, emotional, symbolic expressions do the different actors create or adopt to produce a feeling of belonging to a place, a group or even movement? What role does art, visual and media culture play as social glue between the often multi-located actors?

- How do anthropologists define their multiple encoded roles as "participant observers", civic participants or even activists within these contexts of both, collaboration and conflict?

Participate: for or against?
Ivana Rumanová (Charles University in Prague)
Participation is now becoming a key word of the artistic and social sciences discourse as well as of the grant applicatons' language. Which connotations does it take in a post-socialist country ? In which ways can it be mis/used ? Isn't the « lure of the real » at the origin of the participatory turn ?

The way art works: re-imagining the urban
Julie Crawshaw (Newcastle University)
I trace human and non-human associations in the making of art and design features in a city centre development. In interviews practitioners talk about art as tool for delivering policy objectives. Through description I reveal how art is rather a catalyst for reflecting on professional remits anew.

Understanding urban social movements: between participatory research and reflexive ethnography
Dr. des Marion Hamm (University of Graz)
With the rise of a neoliberalism, the concept of participation is often used to draw subjects into the process of economic production. This has implications for participatory research methods. This paper argues that reflexive ethnography provides the tools to retain its emancipatory character.

Topographies of the possible: creating situations and spaces of a city's counter narrative
Laila Huber (University Salzburg)
Looking at the city as a collage and bricolage of situations and spaces, I am researching its topography of the possible between the poles and at the margins of the artsfield and the political field. At the margins is where according to Pierre Bourdieu the transformative potentials are located.

Finnish visual artists in Berlin: (unwanted) walking gentrificators or (wanted) creative participants in shaping the city?
Laura Hirvi (University of Helsinki)
In this presentation, I examine the daily and artistic practices of contemporary Finnish visual artists in Berlin to highlight the dynamics that inform the complex interplay and power relations between the various local actors who participate in the process of producing and shaping Berlin's urban space.

Rhythms of global urbanization: an actor and an anthropologist explore cosmopolitan citizenships
Cassis Kilian (Johannes Gutenberg-Universität)
The paper presents a project that will link performing art and anthropology to explore various bodily aspects of cosmopolitan citizenship. Emil Abossolo-Mbo is an actor who was born in Yaoundé and now lives in Paris. I work as an anthropologist in Mainz. Rhythm is in the centre of this experiment in sensuous scholarship.

Stop and go: nodes of transformation and transition
Michael Zinganel (Academy of Fine Arts Vienna)
Nodes and hubs alongside major traffic corridors – where traffic comes to halt and exchange between actors happens -represent new forms of urbanity and public space where both individual's routes, routines and rituals, political transitions and urban transformations can be explored.

The 1980s and today in Maribor: creativity and déjà vu
Meta Kordiš (Faculty of Arts, Ljubljana University)
Focusing on the art museum exhibition, I show how heritage can be compiled in collaboration with the artist and museums audience in the context of today's social dissent and urban development in Maribor, Slovenia.

P063 Anthropological utopias: debating personal, political and idealist expectations in the intersection of theory and ethnographic practice

Convenors: Maïté Maskens (Université Libre de Bruxelles); Ruy Blanes (University of Bergen); Ramon Sarró (University of Oxford)

T-416: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Since its inception, anthropology has configured the "ideal savage", the exploration of otherness was tied with strong idealist expectations (hopes, promises or fantasies) of finding a perfect society, a concrete realization of utopia. Nowadays, the study of utopia has been recently described as an "ethnography of nowhere" (Shukaitis 2010), as indeed there seems to be no specific utopian place the we can approach. However, empirically speaking, we can also agree that utopia can be detected both in political and economic associations, as well as in ideologies, expectations and idealisms that affect and determine our being in the world. From this perspective, anthropology's longstanding concern with the exotic, the marginal/minoritary and the oppressed can be understood in terms of conveying, both at an individual and collective level, particular quixotic idealisms. Likewise, the critical and interventionist stances that have punctuated the discipline throughout its history can be seen as expressions of political unrest and moving beyond mere observation into action, collaboration and (ex-)change. From this perspective, "utopia" can be located in both the anthropologist's ideals and those of his interlocutors, as an emergence of the mutuality that is inherent to ethnography.

In this panel we invite our colleagues to discuss experiences and histories of 'collaboration, intimacy and revolution' in the framework of anthropological reflection on utopia as a concept or reality. We point to several key terms – ideals, expectations, wills, interventions – and question the consequences of 'mutualizing utopias' that may originate both from the anthropologists' personal positioning and his or her interlocutors' ideologies practices.

Utopia and time: rethinking temporality through utopian thought and practice

Ruy Blanes (University of Bergen)

In this paper I propose to debate the temporal dimensions of utopian thinking and practice, and question its ethnographic interest.

Was Fourier's "joy in work" so utopic? Researching work and pleasure in the 21st century

Marie-Pierre Gibert (Université Lumière Lyon 2-CREA)

While discourses today underline negative aspects of work, ethnography of work settings permits to nuance this view. This paper tries to go beyond the opposition work VS pleasure by focusing on the articulation constraints/satisfactions in work. Fourier's utopian perspective on work might help us.

A utopian configuration of culture: indigenous Otomí idealism in Mexico and its exotic expectations

Sergio Gonzalez Varela (Universidad Autónoma de San Luis Potosí)

In this paper I discuss the idealism found among Otomí indigenous intellectuals in Mexico concerning their cultural traditions. It focuses on the concept of cultural utopia as a means to create a deliberate and exotic expectation of the other.

African mediums in the Netherlands: negotiating heterotopias

Amber Gemmeke (University of Bayreuth)

This paper explores how, in the Netherlands, African mediums and their clients create and negotiate an heterotopic space. Taking the intimate setting of 'spiritual' practices as a starting point, it investigates how daily struggles are both transcended and mirrored on a supernatural level.

On the teleology of accession: the rise and fall of liberal-humanitarian utopia in Croatian accession to the European Union
Orlanda Obad (Institute of Ethnology and Folklore Research)
This paper examines the role of "liberal-humanitarian utopia" in the process of Croatian accession to the European Union. It exhibits how critical anthropology of European integration may complicate but also deepen the discussion of this and related concepts in Central and Eastern Europe.

Community-supported agriculture in Croatia: communities of alternative economic practice
Olga Orlic (Institute for Anthropological Research)
Community-supported agriculture recently started to spread in Croatia. The emerging economic practice represents a rather utopian alternative to the neoliberal mode of production and consumption, that was so enthusiastically welcomed in the post-socialist years.

Tourism expectations and anthropological analogies: a view from touristic intimacies in Cuba
Valerio Simoni (The Graduate Institute, Geneva)
Drawing on ethnography of intimate encounters in touristic Cuba, the presentation reflects on relations between tourism and anthropology in terms of sensitivities, expectations, and involvement in the life-worlds of the visited 'Others', assessing epistemological, moral and political implications.

'Imagine a world without tobacco': utopian visions and collaborative research in public health
Andrew Russell (Durham University)
This paper looks at 'end game scenarios' in tobacco control and asks what if anything social anthropological approaches to utopianism have to offer the collaborative fulfillment of smoke-free goals.

The imagined anthropologist: interviewees' expectations and data gathering in the field
Emilie Roy (Al Akhawayn University)
Interviewees are constantly constructing an image of the anthropologist which affects the process of data gathering during ethnographic fieldwork. In Mali's Islamic schools, a Canadian anthropologist needs to account for specific expectations and imagined persona imposed on her by interviewees.

Mutualizing of utopias? On filmmaking and fieldwork with Others
Karen Waltorp (Aarhus University)
I draw on fieldwork, filming, and a collaborative exhibition in a multi-ethnic, social housing area in Copenhagen. I discuss this collaborative approach, which also engages audiences as an integral part of knowledge making, as both opening up to – and as driven by – utopian ideals.

Toward the "eternal peace" of cultural differences: a pragmatic distinction between multiculturalism and cultural relativism
Gheorghiţă Geană (University of Bucharest, Institute of Anthropology)
A key towards the "eternal peace" (in Kantian words) within the world of values might be the adequate understanding of the distinction between multiculturalism (as a diffuse ideology of a cultural conglomerate) and cultural relativism (as a viable working principle of a coherent social system).

P064 Collaboration in criminal justice: actors, processes and translation

Convenors: Jan Budniok (Johannes Gutenberg-Universität Mainz); Mirco Göpfert (Johannes Gutenberg University Mainz); Johanna Mugler (University of Berne)
S-232: **Fri 1st Aug, 16:00-17:30**

Interest has grown into research on policing, courts, and legal systems. This research mainly focuses separately on groups of actors or the (mal)functioning of institutions as parts of the criminal justice chain: the suspects' and defendants' perspectives and strategies; the policemen's techniques of handling complaints and investigating cases; public prosecutors' and lawyers' pleas and paperwork; the judges' predicaments as adjudicators; and correctional institutions and the custody of offenders. This chain is often described as a legal

funnel, which, from the civilians' perspective, functions on the basis of obscure mechanisms and threatens to suck them up in a vortex leading to unpredictable convictions and sanctions.

In this panel, we conceive this funnel as a chain of translations and want to focus on the links between the various levels of the criminal justice chain. Translations from one level to the other are neither necessary nor automatic – between them lies a gap of indeterminacy – but are the result of the collaborative practices of translation. Intentional and collaborating actors try to make sense of events, cases, documents, translate them into new events, cases, documents, thus make meaning and set the whole chain in motion. The main questions we will ask are: What is it that is being translated from one link to the other? How is it transformed? And what is the reference indispensable for any translation?

We invite papers based on ethnographic fieldwork on criminal justice around the world paying close attention to the connection of two or more parts of this chain.

Defining intentionality: translation and interprétation in criminal cases (Sudan and Algeria)
Yazid Ben Hounet (CNRS)
This communication focuses on criminal cases in Algeria and Sudan. Sometimes homicide considered a priori as intentional leads to reconciliation. This leads us to a question: How acts are translated and interpreted as intentional (or not) in the judicial and legal process?

The production and role of forensic evidence in transitional scenarios: a preliminary assessment
Dr. des Shakira Bedoya Sanchez (Rechtskulturen / Humboldt University of Berlin - Wissenchaftkolleg zu Berlin); Yuriditzi Pascacio-Montijo (Max Planck Institute for the History of Science)
Through the study of different exhumation initiatives executed by forensic anthropologists in Peru and Guatemala, this paper analyses the production of scientific 'facts' and 'truths' used in legal settings thus enquiring into the role of law in legitimating practices of scientific knowledge.

"Testimonies of violence in post-war Guatemala": assessing the role of the social anthropologist as an actor in the production of victims' archives
Jorge Isaac Rodriguez Herrera (Guatemalan Forensic Anthropology foundation)
This paper investigates the epistemology that lies behind the construction of victims' testimonies and its incorporation as "forensic evidence" from the role given to social anthropologists, as such, it addresses the dynamics by which testimonies are collected and re-interpreted for a justice setting as well as their significance in the particular context of post-war Guatemala.

P065 Media futures: media anthropology of, for and through the notion of 'future' (Media Anthropology Network)

Convenors: Elisenda Ardèvol (Universitat Oberta de Catalunya); Philipp Budka (University of Vienna); Debora Lanzeni (UOC)
Discussant: Juan Salazar (University of Western Sydney)
T-307: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30**

A new wave of critical future-focused scholarship has recently emerged across the social sciences and humanities. This field of research, which encompasses anthropology (Collins 2007), has developed in design anthropology (Gunn and Donovan 2012), in the sociology of expectations (Brown and Michael 2003) and through anticipatory practices in geography (Anderson 2010). Media anthropology has intensively explored social change and cultural transformations (Postill, Ardevol and Tenhunen forthcoming), but little attention has been paid to how media are implicated in the ways futures are imagined, projected, predicted or contested.

Media, especially in its relationship with digital technologies, are nowadays at the core of most meaningful social transformations, creative and innovation processes. Digital media encompasses new models of social intervention, citizenship, public engagement and knowledge production based on collaboration and sharing, as well as new models of social control and surveillance (Coleman 2010). Which media futures are in dispute? Which futures are embedded in digital media content, design and practices? How are images of the future interwoven with media regarding space, materiality, the sensory, sociality and intimacy? How do media futures change over time and cross-culturally?

This panel proposes to examine the implications of a 'futures turn' in media anthropology. How might anthropology of media help us understand how futures are imagined, made, hoped for, and lived in present and recent past.

This Media Anthropology Network panel works in collaboration with the Anthropology at the edge of the future EASA Lab, proposed by Sarah Pink, Juan Salazar, Andrew Irving and Johannes Sjoberg.

The 'future' in media technology innovation processes

Debora Lanzeni (UOC); Elisenda Ardèvol (Universitat Oberta de Catalunya)

In this paper we propose embrace 'future' as an analytical vector to unveil the complexity of the social forms surrounding processes of creating digital technologies in which media are involved in order to create new relations and connections from an anthropological perspective.

Making a dent in the universe: the (un)intended futures of Internet business

Zane Kripe (Leiden University)

An exploration of the making of Internet businesses in Singapore and the types of futures that are materialized un/intentionally in the product making process.

Making digital futures: everyday designers and mediated homes

Sarah Pink (RMIT University)

I explore how ordinary people, as everyday designers, improvise media(ted) futures. Drawing on research into energy and digital media in UK homes, I suggest how a design-ethnography approach understands the environment, temporality and experience of media through a future orientation.

Digitally supernatural: the notion of future in social media and the online/offline synchronization in Java

Ario Seto (Goethe-University Frankfurt.)

In Java, the notion of time and the future define the usage of digital space and gadget. My paper explores the digital practice of an Indonesian online community dwellers who through online chatting and digital neighborhood watch reflect that the past is an ideal future.

Future as aspiration: new media politics of aspiring 'New India'

Sahana Udupa (Max Planck Institute for the Study of Religous and Ethnic Diversity)

This paper explores 'aspiration' as an important mediated modality of future, and an essential sign of a media-fed modern subject in liberalizing India. It examines how aspiration has paradoxically fuelled its presumed polar opposite – right-wing Hindu nationalism drawing on digital resources.

Production criteria for images of the futures in alternative photojournalism

Maya Van Leemput (Vrije Universiteit Brussel)

In alternative professional photojournalism approaches the negotiation between industrial, socio-political and creative criteria is determining but the balance between these criteria is not the same as in traditional photojournalism, resulting in divergent futures content.

Exploring algorithmic futures: mixing fieldwork, fragmented narratives, and critical code studies

Annette Markham (Aarhus University)

Ethnographic methods for exploring digital culture can be combined creatively to embrace complexity. This paper examines the everyday experience, enactment, and framing of 'control' by juxtaposing narrative accounts from human and nonhuman actors, such as code, algorithms, and information flow.

Indigenous futures and digital infrastructures: how First Nation communities connect themselves in Northwestern Ontario

Philipp Budka (University of Vienna)

By introducing the case of KO-KNET, one of the world's leading indigenous internet initiatives, this paper analyses how social relationships have been established and maintained through digital infrastructures and how First Nations connect their futures to digital developments.

P066 Bodies out of bounds: anthropological approaches to obesity practices

Convenors: Bodil Just Christensen (SCIENCE Faculty, University of Copenhagen); Else Vogel (University of Amsterdam)

S-422: **Thu 31st July, 14:00-15:30, 16:00-17:30**

Obesity, as it is predominantly framed, is a rapidly growing societal challenge that not only causes individual suffering but also burdens national health care costs and work productivity. This framing weighs heavily on scientific models and health policies in which obesity is linked to a set of assumptions that coalesce around the concept of energy balance and individual responsibility and lifestyle. In line with recent ethnographic studies that stress social, cultural, moral, practical and political dimensions of obesity, this panel interrogates and aims to rethink such common understandings of obesity's aetiology, causes, consequences and solutions. The panel thus invites papers on a broad range of topics: Bio-medicalization and health; science definitions and conceptions; bodies and selves; dieting, weight loss practices and surgery; stigmatization and class/gender issues. Crucially, it wants to investigate the moral and normative issues related to obesity as these emerge in people's embodied experiences, discursive framings and socio-material practices. Analyses that move beyond an individualized health perspective are thus encouraged, especially studies of identity processes and care practices. Furthermore, this panel invites papers on interdisciplinary approaches to the study of obesity and experiences with collaborative obesity research projects.

Another main aim of the panel is to provide a platform for identifying future networks across European academic institutions and to discuss potentials of anthropological research on obesity and food/health related practices.

Cultural understandings of roles and responsibilities in addressing obesity

Emily Henderson (Durham University)

Drawing from empirical and theoretical sources, this paper will consider how patient, practitioner and policy maker understandings of obesity, stress and responsibility can be used to inform culturally appropriate public health policy and practice.

"I've never been fat, how can I have bloody diabetes": overweight and obesity as cultural signifiers for type 2 diabetes mellitus (T2DM) and its iatrogenic consequences

Darlene McNaughton (Flinders University)

In recent decades, weight has come to act as a cultural signifier for type 2 diabetes. Drawing on ethnographic fieldwork in diabetes care in south Australia we unpack the contours of this framing its sitgmatising and iatrogenic consequences and entanglement in moralizing discourses surrounding obesity.

"More-or-less body": social perception of normativity of the body in Poland

Anna Klonkowska (University of Gdansk); Agnieszka Maj (Warsaw University of Life Sciences)

The article presents results of a qualitative, interview-based research study carried out in Poland, which aimed at exploring the main social concepts associated with bodily 'normativity' and 'passability': the notion of a 'normal' body weight and attitude towards over- and underweight individuals.

Ambivalent effects of modernity on the body size conceptions in Senegal

Emmanuel Cohen (CNRS)

In the context of acculturation in Senegal caused by urbanization, while youth assimilate the modern body norms resulting in a stigmatization of fatness, most of aged women want to gain a massive overweight indicating a good integration to the urban sociocultural model of "Progress".

A praxiography on the multiple ontology of obesity and the admission pragmatics to bariatric surgery

Kàtia Lurbe i Puerto (Public hospital Network of the Parisian Region)

This ethnography on bariatric surgery multidisciplinary staff meetings will deconstruct the admission pragmatics, revealing the ontologies on obesity and how evidence-based medicine jointly with social and moral criteria enters into play in the triage of the out-bonds bodies to be operated

Weight loss surgery: a way to manage fat bodies?
Bodil Just Christensen (SCIENCE Faculty, University of Copenhagen)
This presentation addresses the relationship between obesity patients and bariatric surgery as a medical technology. In contrast to common critiques of surgery as coercive and objectifying the paper explores how surgical treatment also enables new configurations of agency for patients

The self of self-care: the case of obesity surgery
Else Vogel (University of Amsterdam)
This presentation lays out techniques of the self that patients having undergone weight loss surgery in the Netherlands employ despite of, or afforded by, the changes the surgery brought about and discusses some implications of moving beyond technologies of the self that involve liberal agents.

Big women: images of her radical and intimate nature
Cathy Greenhalgh (University of the Arts, London)
The lives of 'obese' people are portrayed inaccurately in popular accounts and media images. This paper explores the lived experiences of big women as a radical force with reference to alternative images to the norm.

P067 Security and citizenship (Peace and Conflict Studies in Anthropology Network)

Convenors: Erella Grassiani (University of Amsterdam); Tessa Diphoorn (University of Amsterdam); Nerina Weiss (Fafo Institute for Applied International Studies)
M-340: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

Security has become one of the most important concepts that organize modern lives. It seems to be a national obsession in many societies and, increasingly, contemporary debates centre on the price we are willing to pay for feeling secure. This panel explores the physical, social and political boundaries and separations that this drive for security creates, and how this impacts citizenship. We invite papers that investigate how the security practices of both private and public actors can be analysed as claims to sovereign power through the construction and securing of social boundaries and physical borders. In what ways do security companies, police forces, vigilante organisations, neighbourhood watches and other security agents differentiate between who is a threat and who is not? What mechanisms of racial, religious or political profiling are applied and how? Who is allowed to enter specific urban areas, such as gated communities, and who is not? How do such borders, both physical and symbolic, construct particular moral communities? We seek to uncover how boundaries are drawn within nation-states, cities and/or neighbourhoods in the quest for more security, how processes of 'othering' are legitimized and contested, and how this influences negotiations of citizenship. What do citizens expect from both public and private actors in terms of their security, how do these expectations construct the landscape of security governance, how does this shape political subjectivities? We invite both ethnographic and theoretical contributions that explore these various approaches to security and the creation of boundaries.

Relational policing: patrolling public spaces in Ghana
Jan Beek (Goethe University Frankfurt)
The paper explores police patrol work in Ghana and the social orders it creates. Patrol work is relational, and its meaning depends on the police officers' counterparts. The stateness of the police is perpetually lost and gained in these various relations.

The police reform in Georgia: creation of boundaries in a post-revolutionary country
Lili Di Puppo (National Research University - Higher School of Economics, Moscow/Russia)
The paper examines how the revamped police apparatus in post-revolutionary Georgia has played a central role in creating new social boundaries, categories and types. It analyses how the state defines itself as a "legal-rational domain" through the war that is waged against criminals.

The multi-cultural city as a challenge for the police in Bremen (Germany)
Frank Müller (Universität Bremen)
What are the points of view of police officers when they are confronted with cultural others? How do they decide who is controlled and searched and who can pass? In my paper I present first results of my research project on transcultural competence within the police in Bremen.

Collective identification, security and statehood: Northeast African examples
Günther Schlee (Max Planck Institute for Social Anthropology)
In Northeast Africa state boundaries and forms of collective identification and entitlement have undergone recent change. This paper examines with which population groups states identify and which groups are discriminated against, the criteria by which this is done, and the security issues emerging from this.

Citizenship and security in the Israel-Palestine seam zone
Yarden Enav (Open University of Israel)
The intention of this paper is to shed more light on the role of citizenship and security in the era of globalization, through the experiences of Israeli citizens and 'non-citizens' crossing checkpoints in the Israeli-Palestine seam zone.

Urban - Panotpticon: enacting security strategies against fears in cities
Ana Maria Forero Angel (Bogota, Colombia); Andres Salcedo (Universidad Nacional de Colombia)
This paper addresses the ways in which upper and middle class groups of residents as well as private security agencies create discourses and meanings on security issues based on a militaristic and defensive premise that have a strong effect on the use of public space and on exclusionary social practices

Sovereignty, violence and governmentality in Rio de Janeiro
Martijn Oosterbaan (Utrecht University)
This paper analyzes the discursive boundaries between citizen-subjects in Rio de Janeiro in order to understand how security measures are evaluated differently according to the urban areas where actors operate.

Security and survival: Naxal insurgents and custodial violence in a high-security correctional facility in 1970s Calcutta, India
Atreyee Sen (University of Manchester)
This paper will explore the politics of torture, unauthorised surveillance, and informal security measures developed to contain inmate populations within a prison system in 1970s Calcutta, India.

P068 Boredom, intimacy and governance in 'normalized' times of crisis

Convenors: Miia Halme-Tuomisaari (University of Helsinki); Julie Billaud (Max Planck Institute)
Discussant: Ghassan Hage (University of Melbourne)
S-422: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

What is boredom and how does it relate to intimacy and governance? This panel explores these questions by conceptualizing boredom as an alarmingly prevalent feature of modernity, produced by professional endeavours, routinized private lives and even popular entertainment. We depart from Ghassan Hage's notion of 'stuckedness' as something effectively negating what Tim Ingold describes as 'being alive', namely 'staying in motion'.

This panel invites ethnographic considerations to investigate how boredom elevates self-control into a type of 'spiritual nobility'. Through Lauren Berlant's notion of 'cruel optimism' we trace the polarities of boredom: discontentment, rebellion and resignation, versus compliance, docility and security. How does boredom contribute to a sense of alienation, a lost intimacy to oneself? What happens when optimism-sustaining versions of intimacy meet normative practices, fantasies and ideologies organising everyday worlds? How does boredom encourage social cohesion among those sharing the wait – real or imagined. What kind of collective identities are generated as corollary?

Finally, we ask: why – when the choice to depart exists – do people rather choose boredom than abandon institutions on which they have lost confidence, located as well within the global financial sector, international (aid) organizations or the academia? How does our collective 'cruel optimism' shape our shared subjectivities, transforming us into more docile 'subjects'? What kind of political, ideological and economic ends are served, and who benefits from the tacit acceptance of boredom?

Introducing boredom
Julie Billaud (Max Planck Institute)
This introduction provides an overview of the literature on boredom and explores the added value and potentialities of an anthropology of boredom.

Boredom as the inverted field
Miia Halme-Tuomisaari (University of Helsinki)
Boredom is an intense sensation greeting us at foreseen and unforeseen contexts – the UN, the law firm, the activist campaign. This paper explores its multiple significances. Is it a break-through in empathic understanding, or the ultimate test distinguishing the anthropologist from 'the native'?

Occupying one's time: on the medieval counterparts of boredom
Sylvain Piron (EHESS)
Enquiring into the medieval counterparts of boredom, the most obvious case that appears is the monastic sin of "acedia", conceived as a failure to engage actively into the performance of religious duties. The transfer of monastic values in the secular realm presents us with other interesting cases, especially among aristocratic women.

Idea sun bursting: problem-solving boredom in desensitized times
Amanullah Mojadidi
This performance will use a variety of materials to create a large-scale Mind Map in an attempt to solve the problem of Boredom at a personal and societal level.

Office, field, and guest house: notes on romanticism, boredom, and habits in the humanitarian realm
Antonio De Lauri
This paper critically focuses on "the office", "the field" and "the guest house" as key locations/dimensions of humanitarian work.

Stuck in a perennial crisis: youth, boredom and endurance in Amman
Daniele Cantini (University of Halle - Wittenberg)
The paper examines how Jordanian students 'wait out' their university years, navigating their way in a challenging political context. It discusses political resignation and the general sense of stuckedness, as well as students´ ways of coping with the situation and of building a loose sense of community

The intimacies of waiting: boredom and asylum seeking in Greece
Heath Cabot (College of the Atlantic)
This paper explores the boredom and intimacy of asylum seeking in Greece.

In search of release: boredom, precarity, and the sex trade
Bruce O'Neill (Saint Louis University)
This paper enters into the sexual lives of Bucharest's homeless men in order to reflect ethnographically upon the politics of precarity amidst a global economy in crisis.

P069 Moving people: anthropologists adopting, interrogating and refuting governmental categorisations (ANTHROMOB)

Convenor: Siobhan McGuirk (American University)
S-238: **Thu 31st July, 14:00-15:30, 16:00-17:30**

Anthropologists studying the movement of people between and within nation states invariably use legalistic

and governmental frameworks to categorise populations. When conceptualising and presenting our work, we differentiate between populations through official terminologies: Internally displaced peoples; refugees; asylum seekers; economic migrants; foreign students; skilled workers; undocumented peoples; international businessmen; third country nationals; naturalized citizens. Only some labels are stamped on official papers. All imbue particular status.

Populations' right and ability to traverse intra-national spaces and international borders are central to our understanding of mobility at both a governmental and personal level. These categorisations mark the central site where wider regimes of mobility connect with the embodied experience of moving. Holding, or not holding certain papers--passports, visas, titles, finical documents--can profoundly shape subjective experiences of moving; as well as affecting the right to remain. Moreover, being known and named as a particular type of migrant alters perceptions and presentation of selves.

Anthropologists are in a position to cement, contest and complicate official categories of migration. Yet we often adopt legally prescribed definitions without questioning adequately their foundation. This panel is designed to explore the consequences of that choice, and will interrogate the methodological, theoretical and political uses and/or limitations of categorizing moving people.

Beyond the category of refugees: mobility and prospects for Karen post-refugee futures in the Thailand-Myanmar borderlands

Prasert Rangkla (Thammasat University)

This paper explores limitations of categorizing Burma-origin displaced persons as refugees in a northwestern Thai borderland. It argues that the legally prescribed category of refugees should integrate mobile strategies into the discussion of refugees' future prospects and the homeland reconstruction.

Rethinking the category of "indigenous migrant": mobility of Yucatec Maya speakers in Mexico

Eriko Yamasaki (University of Bonn)

The urbanisation and the mobility of the indigenous population have posed challenges for ethnographic fieldwork, manifested in the problem of categorising the mobile population. Drawing from the example of Maya speakers, this paper critically examines the categorisation of "indigenous migrant".

Bordering desire: 'modern' subjectivity, 'normal' mobility and classification tools

Francesco Vacchiano (ICS-UL Lisbon)

This paper aims at discussing how migrant's expectations come up against the bureaucratic taxonomic system in the receiving countries. I will discuss how categories are part of a wider "bordering" process, aimed at channelling the migration drive into productive profiles.

Anthropologist or migrant? Positioning and cultural intimacy in the field

Marek Pawlak (Jagiellonian University)

The paper aims to explore the relations between particular categorization of Polish migrants in Norway and the dynamics of researcher's (self-)positioning in the field. Drawing on Herzfeld's concept of 'cultural intimacy' I will attempt to present the complexity of doing fieldwork among co-ethnics.

Resisting transit and renegotiating im/mobility in Morocco: transit migrants or adventurers?

Sebastien Bachelet (University of Edinburgh)

The category of "transit migrant" has been criticized for its theoretical ambiguity and ties with hostile migration policies. This paper problematizes it and engages with the terminology used by sub-Saharan migrants entrapped in Morocco: "adventurers" on a quest for their "objective".

Challenging labels: corporeal forms of resistance in three acts

Anitta Kynsilehto (University of Tampere)

This paper digs into the phenomenon labelled as undocumented migration and analyses different forms of resisting administrative and scholarly labels.

Those who do not move: immobility as a category of analysis
Diana Mata Codesal (University of Deusto)
By incorporating those who stay put in the study of human mobility anthropologists can complicate established ideas of the role of the left behind and show how in fact mobility and immobility are two mutually constituent states.

P070 Collaborative revolutions: tracing the variety of responses to current art practices, objects and images

Convenors: Weronika Plinska (University of Warsaw); Marcel Reyes-Cortez (Goldsmiths)
M-328: **Sat 2nd Aug, 11:00-12:30**

In this panel we would like to trace the possible range and variety of emotional responses to art works and practices: from empathy to iconoclasm, from crying to iconophilia. By doing so, we would like to discuss some of the issues related to the idea of agency of material objects. The process of making an art object has always been related to the intention of causing an effect on the viewer: from the Santa Muerte statuettes, to ready mades, from abstract paintings to holly icons. Following the decapitation of the monument of Lenin in Ukraine, we would like to ask if the nature of spectatorship itself is more collaborative or revolutionary. This panel would be to trace the possible forms of efficacy of art works and icons.

This panel wishes to explore further how and why material objects can still empower such emotions and feelings of love and hate in times of collaboration and revolution. Even, as Benjamin suggests, in the era of mass technological reproduction, it has been found that it is the multiple layers of meanings given to each body of objects and images that provide each object or image with its uniqueness and its aura. This panel wishes to explore further why in a digital era people are still emotionally motivated to revere or decapitate the icon.

Discussing the efficacy of the Polish/British community artworks
Weronika Plinska (University of Warsaw)
In this paper I would like to discuss the ephemeral collection of assemblages and photographs called ‘4 x Pieróg’, exhibited in the Regional Museum of Siedlce in Poland in 1993.

Magic and material culture: the Santa Muerte
Marcel Reyes-Cortez (Goldsmiths)
This paper will look at how practitioners of magic and followers of the Santa Muerte form different types of social meanings and will explore further how objects and photographs facilitate the communion between the living, the dead and the ánima.

Chapayeka masks: intention, agency, and power in the Yaqui Easter ritual
Marianna Keisalo (University of Helsinki)
This paper looks at how intention, agency, and power are mediated in the masked performance of the Chapayekas, ritual clowns that represent Judas and the Roman soldiers in the Yaqui Easter ritual.

The design as a ideology: social network site as structure users’ self and community
Piotr Cichocki (University of Warsaw)
Producers of polish network site “grono” supplied within it the set of ideological, economical and political notions, some of them on structural, invisible level, other negotiable. Everyday virtual practices of users were critical interpretation of them, however determined by the aestethics and technology.

P072 Anthropology of cure and recovery: collaboration and chronicity

Convenors: Senior Researcher Sylvie Fainzang (INSERM (Cermes3)); Vinh-kim Nguyen; Judith Hermann-Mesfen (UMR 912 SESSTIM)
T-416: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30**

Relatively little work has examined how cure/recovery as well as chronic bio/social forms of affliction generate

collaborations at multiple levels: between caregivers, patients and social groups and in between each socially and culturally located entity.

The panel examines two aspects of conceptions of cure or recovery: (1) what is at stake when these notions are used to enable collaboration and (2) how these collaborations produce/construct notions of cure and/or recovery. Cure and/or recovery are considered here as processes which vanquish disease (or affliction), by achieving a "normal", "healthy", or "well" state understood in biological, spiritual and/or social terms. We are interested in how the notion of cure/recovery is used to mobilise a variety of actors, whether from the biomedical profession or social and spiritual domains, and how these forms of collaboration across potentially incommensurable domains, are stabilized and made to work.

Moreover, each of these diverse actors has representations, conceptions of cure and/or remission. Those conceptions produce and exchange knowledge on cure/recovery, we question how mobilization and collaboration – within and between groups of actors – participate in defining notions of cure/recovery.

Notions of cure/recovery are most potent in the setting chronic and seemingly intractable biological and social conditions. We will also examine how notions of chronicity and "quality of life" circulate across biological, psychological and social domains, and inform both the discourse and practice related to cure and recovery, for example in relation to cancer, HIV, psychiatric illness, addiction and social marginalisation.

In the search for cure, the failure of a collaboration

Senior Researcher Sylvie Fainzang (INSERM (Cermes3))

The disruption in collaboration between doctors and patients, under the possible influence of other social actors, enables the elaboration of a different conception of cure, which may manifest as 'self-medicalisation', where the stakes are sometimes not only therapeutical but also political.

How to build oneself while interacting with family and / or with medical team: the knowledge on "being recovered" or "being still at risk" for venous thromboembolic events (VTE)

Claudie Haxaire (Medical School)

We try to document how VTE patients and their families make sense of 'being still at risk', i.e. non-recovery, despite the absence of symptoms, and how and to what extent families and/or caregivers actors' interactions can influence patient's awareness for the risk of recurrence of a VTE event.

"Living with cancer": oncological rehabilitation in Austria

Margret Jaeger (University for Health and Life Sciences UMIT)

Medical advancements have considerably improved people's quality of life when no cure of cancer is possible. The concept of rehabilitation is re-framed but discourses and practice vary greatly. Results of research carried out in Austria's first rehabilitation center using a mixed methods approach are shown.

Plurivocality and inter-professional collaboration: analysis of the articulation of a plurality of voices in a Canadian integrative health care clinic

Mathieu Bujold

This paper presents a case study of a Canadian integrative health care clinic and the therapeutic experiences of chronically ill patients to analyze the factors that either foster or impede the inter-professional collaboration in this intercultural context.

How can you mend a broken heart? Buddhist psycho-spiritual care for the victims of the 2011 East Japan triple disaster

Maja Veselič (Sophia University)

This paper analyses Buddhist priests' ongoing adaptation and critique of dominant concepts of trauma and illness as well as counseling practices through their efforts to provide psycho-spiritual care to the survivors of the 2011 triple disaster in Northeastern Japan.

Ownership of illness and the politics of healing: treating nodding syndrome in northern Uganda
Karin van Bemmel (Ghent University)
Nodding syndrome is an unknown affliction that has affected thousands of children in northern Uganda, South Sudan and Tanzania. The limited knowledge on its etiology, mode of transmission, pathogenesis and clinical course leaves room for collective constructions of illness, misfortune and healing.

Is a socio-anthropology of "recovery", "remission" or "cure" possible?
Judith Hermann-Mesfen (UMR 912 SESSTIM)
Medical anthropology has rarely systematically investigated the way patients become "normal" again, regain their health. I would like to show that process from illness (/sickness) to the end of it, deserve to be described precisely and analyse. And they finally can become an object of social science

P073 Religious intimacy: collaboration, collusion and collision in ritual communication

Convenors: Laur Vallikivi (University of Tartu); Eva Toulouze (INALCO Paris)
Chair: Art Leete (University of Tartu)
Discussant: Toomas Gross (University of Helsinki)
T-314: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Michael Herzfeld has called the collective space that unites the members of a nation-state into a fellowship 'cultural intimacy'. This space is hard to grasp for outsiders, being dynamic, heterogeneous and often tacit. Partly inspired by Herzfeld's concept, the panel will focus on the expressions of religious intimacy in contemporary religious movements. Intimacy among humans as well as between humans and non-humans is the key value and the main rhetorical device in various ritual settings. For instance, Christianity, like most other 'world religions', is known for its model of transcendence according to which humans have only limited options for using the resources of the distant divine realm in this world. This model is a source of considerable tension. Next to ascetic movements in Christianity, there have always been movements that value the material presence and immediacy of the divine. We would like to discuss how in religious communities and individual lives the verbal and non-verbal ritual acts create the presence of the divine and demonic. We ask how religious intimacy inside a group is achieved and sustained with or against the claims of transcendence. What kind of religious intimacy exists in the religions that do not make a radical distinction between the transcendental and the mundane? How do bearers of animistic, shamanistic and other local traditions create intimacy with the non-human agents in ritual communication? How is social intimacy achieved in mission encounter in which moments of collaboration, collusion and collision are frequent?

Was it God that brought us here? Intimacy between lay members of evangelical churches in Austin, Texas
Aleksi Knuutila (University College London)
Intimacy defines American evangelicals' experience of god, and intimacy between believers has become the main product of evangelical churches. Based on fieldwork in Austin, Texas, the paper describes the creation and experience of intimacy between lay members, and its religious function.

'You call out "grandfather" and it is just like you call to God': intimate collaborations between God and the ancestors in ritual healing among Anglican Christians in the Central Solomon Islands
Johanna Whiteley (London School of Economics and Political Science.)
For Anglicans from the Central Solomon Islands one-to-one healing provides a ritual space in which their ancestors and the Christian God 'collaborate'. Through the mediation offered by diverse semiotic forms, both these sources of efficacy are brought into intimate relation with human existence.

Speaking, sincerity and spiritual authority among Nuba Christians in Sudan
Siri Lamoureaux (Max Planck Institute for Social Anthropology)
This paper will show how Nuba Christian women in the Sudan establish new forms of authority through their expression of sincerity in public praying and preaching, but how notions of sincerity of faith are debated, gendered and subject to situational intimate confirmation.

Distant words and religious intimacy: mission encounter in Nenets reindeer herders' camps in Arctic Russia
Laur Vallikivi (University of Tartu)
The paper will explore the role of language in an encounter between Russian Protestant missionaries and Nenets reindeer herders in Arctic Russia. The bulk of religious conversion goes through the introduction of new speech practices and a new language ideology based on an ideal of truthful speakers.

The intimacy and sharing of food: animist ceremonies by the Bashkortostan Udmurts
Eva Toulouze (INALCO Paris)
The paper looks at the role of food as a symbol of the spiritual communion of the people involved and of communication with the divine.

Jimilta: shame as the guardian of respect
Stephan Dudeck (Arctic Centre, University of Lapland)
The paper describes practices of hiding and avoiding called jimilta among the Khanty of Western Siberia that regulate the relationship between different patrilineages linked by marriage and how they form nested spheres of intimacy.

Beyond spirits? The new "materiality" of ritual intimacy in Tuvan Shamanism
Ksenia Pimenova (EPHE)
We explore the transformation of the notion of spirits as agents of ritual intimacy in the contemporary shamanic therapies among Tuvas of South Siberia, and study the new gestural and material means that make up for the weakening of this notion, long regarded as central for Shamanism.

The agency of the divine: Maya intimacy with mountains and crosses
Jan Kapusta (Charles University in Prague)
The paper considers the intimacy between humans and non-humans in contemporary Maya religious movements. It is argued that their mutual ritual communication is a practice of cosmos where the divine agents are perceived as being-in-this-world, and operating in a religious field and network of actors.

The dynamics between spirituality and politics in a newly reformed indigenous religion: a case study of Rangfraism amongst the Tangsa in north-east India
Meenaxi Barkataki-Ruscheweyh (University of Goettingen)
I take a closer look at the Tangsa people iving in north-east India with respect to their newly reformed religious practices to understand the subtle link between religious reform and ethnic identity politics on the one hand, and individual spirituality and community based religious practices on the other.

Oracular speech and the efficacy of the body: towards a semiotics of intimacy in the Japanese possession rituals of Ontake
Tatsuma Padoan (SOAS, University of London)
My paper will try to discuss the semiotic dimensions of intimacy in spirit possession, both as a process of subjectivation and of group-making, through an ethnographic analysis of ritual interactions in the Japanese pilgrimage of Ontake.

The agency of ritual objects in Afro-Brazilian Umbanda
Eleonora Riviello (University of Helsinki)
The paper examines materiality as part of knowledge production and learning in Afro-Brazilian Umbanda. Agency, subjectivity and the ontological status of ritual objects owned by the spirits are discussed within ethnographic material collected among three Umbanda temples in São Paulo.

Searching the form of God: the intimacy of sound and music among Krishna devotees in Mayapur
Marje Ermel (Estonian Institute of Humanities, Tallinn University)
The paper will explore the sonic expressions of religious intimacy in international Hare Krishna community in Mayapur. The paper will argue that through sound and attentive listening devotees create an intimate relationship not only between themselves but also with Krishna.

P074 The massacre and its intimacy: violence among neighbors

Convenors: Alexander Horstmann (University of Copenhagen); Lyndsay McLean Hilker (University of Sussex)
T-304: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

This panel builds on a European scholarly network that is concerned with emphatic violence and emotions, violence and intimacy and enmeshed with PACSA and the PACSA journal, Conflict and Society. Intimacy here stands for social knowledge, memory and informal law among neighbors who know each other intimately. Intimacy is located at the intersections of private lives and public institutions and the power relations between them. The crucial aspect of intimacy is the embodiment of the violence and processes in which private lives such as inter-marriage are politicized and become the object of hate mobilization in spectacular forms. The panel invites contributions about the responses of neighbors to the violence and how local actors talk about it. The theoretical concept of situationalism is used to see how people believe that they are caught in situations and have to react to it. It is hoped that this concept helps us to avoid essentialist explanations of violence as a result of unavoidable or long-lasting resentments.

The panel is taking into account how the situations of the massacre are politically instigated, mobilized and the political interests driving the violence and how the violence is mediated to make a symbolic impact on the audience. Using the concept of mediation, attention is given to the media transporting the violence and advertizing for it, such as rumor and in particular the use of social media, like yutube and facebook etc.as well as fake letters.

Frontstage ethics: preventing violence through modification of perception
Petar Bagarić (Institute of Ethnology and Folklore Research)
By avoiding the objectifying perception of the Other, the phenomenological ethics are trying to evade the possibility of violence, and are therefore introducing the concept of caring for the Other as a foundation of morality.

Hate mobilisations and anti-Muslim violence in Southern Thailand and Burma
Alexander Horstmann (University of Copenhagen)
The paper examines the role of hate propaganda, racism and intimate violence in Southern Thailand and in Myanmar and offers some generalisations on rumour, proaganda and hate crimes.

How “ethnicity” mattered during the Rwandan genocide: understanding the participation in and intimacy of the violence
Lyndsay McLean Hilker (University of Sussex)
This paper re-considers how “ethnicity” mattered during the Rwandan genocide. It argues that the specific way the categories “Hutu” and “Tutsi” were constructed in Rwanda can help to explain the significant civilian participation in the violence, as well as its intimate and sometimes brutal nature.

How to study a massacre? A methodological discussion
Philipp Naucke (Philipps-Universität Marburg)
Based on a study of a massacre in a Mayan village perpetrated by the Guatemalan Army in 1982, this paper discuss methodological problems of investigating mass violence that took place in the past. What are the limitations of methods like testimonies etc. and what could be an additional approach?

working through memories of post-2008 political violence in Southern Zimbabwe
Edmore Chitukutuku (University of the Witwatersrand, Johannesburg)
Political violence suffered by people in Southern Zimbabwe has affected their intimate relationships and how these intimate relationships such as kinship ties have been the target and cause for targeted violence by individuals. People used the media technology such as DVDs,CDs and WhatsApp and Facebook.

'We are born in their struggle and they live in ours' (H.I.J.O.S.): trans-generational memory and political identity in post-genocide Argentina
Katja Seidel (National University of Ireland Maynooth)
This paper discusses how, with a representation of the past as genocide, H.I.J.O.S.' trans-generational practices of justice intimately produce their collective belonging in Argentina's contested space of memory.

Intimate encounters with military officials on trial: understanding military subjectivities and the ethics of fieldwork in post transitional justice Argentina
Eva van Roekel (Utrecht University)
The paper on intimate encounters in post transitional Argentina has a twofold aim: to explore hazards of researching the feeling lives of alleged perpetrators and give insights in their local moral worlds that shape alternative interpretations of accountability and experiences of justice.

P075 Working in the between: theoretical scholarship and applied practice

Convenors: Tom O'Dell (Lund University); Vaike Fors (Halmstad university)
Discussant: Sarah Pink (RMIT University)
M-342: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30**

Applied, public and activist scholarship is becoming an increasingly significant part of mainstream social science and humanities practice. In a contemporary context academics across the globe are being urged by universities and research councils to do research that has impact in the world beyond academia. Yet to date there has been very little reflection amongst scholars and practitioners in these fields concerning the relationship between applied practice and theoretical scholarship. This means that the relationships and the potential cross-fertilisations between theoretical and applied research often go with out being acknowledged and a theory/applied dichotomy tends to persist across fields of disciplinary and interdisciplinary research practice. In a context where new researchers are increasingly aware of the need for and drive towards applications of social and humanities research, there is little to build on. This session offers a new way forward for scholars and researchers seeking to develop their own research agendas that are at once theoretical and create impact and interventions in the world.

The central aim of this session is to fill this gap by advancing our understanding of and ability to effectively and ethically engage relationships between theoretical and applied research in the making of interventions. It will provide a vital investigation into and commentary on the ways in which theoretical scholarship is becoming interwoven in recent applied and intervention practice in the social sciences and humanities.

In search of good participatory practices: design workshops for ageing citizens as negotiations of agency, knowledge and power
Tiina Suopajärvi (University of Oulu)
The presentation discusses how participatory design practices, ethnographic analysis and the theoretical perspectives of agency, knowledge and power meet in anthropological study. The entanglement is scrutinized through the workshops that confronted the problems between ageing citizens and the city.

Ethics, education and potential future(s)
Stephanie Bustamante (Oregon State University)
This paper reflects on "responsibility" and explores the possibility of responsible methodological and theoretical practices in relation to imagined futures.

Moving over to participatory-engagement
Raminder Kaur (University of Sussex)
With a focus on digital media, and (audio)visual reproductions, this paper examines the scope for collaborating in movements for a people-orientated and safe, nuclear-free planet.

Auto-magically there: how co-production workshops are constructed
Vaike Fors (Halmstad university); Martin Berg (Halmstad University)
This paper examines the theoretical underpinnings of workshops that are assumed to bridge academia and industry and in so doing advance and nuance discussions about new modes of knowledge co-production. We will use a specific workshop model called "Innovation Camp" as an empirical example.

An ethical engagement? Practising between 'truth' and utility
Sarah Buckler (Robert Gordon University)
Based on fieldwork in West Africa – a research project funded by an INGO and an international bank – I examine the production and uses of a theoretical approach geared towards maintaining and building productive relationships and the ways this drives a search for personal, ethical coherence.

Rendering culture and multi-targeted ethnography
Robert Willim (Ethnology); Tom O'Dell (Lund University)
This paper discusses how our engagement with applied and public forms of research inspired us to new theoretical developments in relation to three themes: Collaboration, Composing Ethnography and Rendering Culture. The paper concludes by arguing for a rethinking of ethnography as multi-targeted.

The best of two worlds or worlds apart?
Esther Peperkamp (International University of Applied Sciences Breda)
This paper presents case studies where effort were made to combine applied and theoretical scholarship. Although hitherto the question may have been how to 'translate' fundamental research into practice, the paper will examine how data collected in applied contexts can be used for academic purposes.

Extended access to information: how the digital changes learning experiences
Christian Ritter (University of Ulster)
My paper addresses digital strategies to facilitate adult learning in the workplace. Drawing on ethnographic data, I suggest that the use of digital technologies enables greater access to information at the cost of impersonal communication.

P076 The Future of the Anthropology and Anthropologists of the Contemporary Middle East and Central Eurasia (The Anthropology of the Middle East and Central Eurasia Network)

Convenors: Pedram Khosronejad (St. Andrews University); William Beeman (University of Minnesota)
A-007: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30**

In spite of the difficulties of the terrain, it seems that students of the social sciences, especially anthropologists and ethnographers, are increasingly developing research projects and carrying out fieldwork on different aspects of modern and contemporary societies in the Middle East and Central Eurasia. The recent long wars in Iraq, Afghanistan, Syria and the rest of MENA countries, and increasing political, religious, and ethnic clashes in the different regions of the Middle East and Central Eurasia, signal that more geopolitical changes in these regions are forthcoming. Under such present conditions of conflict and transformation, anthropologists have plenty of work to do, and may yet contribute to a better understanding of complex problems and their resolution. Given these considerations, we call for papers which discuss the role and future of anthropology and anthropologists of the contemporary Middle East and Central Eurasia(Russia, the Caucasus, Central Asia, China).

This proposal is a special panel for EASA Network of the Anthropology of the Middle East and Central Eurasia(Russia, the Caucasus, Central Asia, China) (AMCE)

On the Eastern Periphery of the Muslim World: fieldwork in Xinjiang, Northwest China
Ildiko Beller-Hann (University of Copenhagen)
The paper explores the achievements, possibilities and limitations of empirical research among the Uyghur, Turkic speaking Muslims in Xinjiang, one of the largest and most conflict-ridden regions of China.

Iranian merchants' business strategies between Iran and Hamburg: a historical ethnography
Sonja Moghaddari (Graduate Institute of International and Development Studies)
Hamburg hosts one of the oldest Iranian migrant communities dating back to the late 19th century. In a diachronic perspective, this paper examines how Iranian merchants manage transnational capital resources to strive for success through changing political and economic conditions.

On the outskirts of Dubai: Bedouin villagers in a rapidly changing world
Anne Kathrine Larsen (Norwegian University of Science and Technology)
This paper addresses the methodological challenges anthropologists face when trying to understand people's conduct in relation to a contingent future. The focus is on Dubai nationals of Bedouin background and how multi-temporal fieldwork may reveal the interplay between people's outlook and choices.

Recovering a search for truth: revolution, moral delusion, and anthropologist as constructive critic
Aaron Eldridge (University of Oxford)
An investigation into the ways a recovery of truth as a central concept in the anthropological discipline may result in a better understanding of societal upheaval in the Middle East, while at the same time implicating the anthropologist's role as a moral agent.

Woman in modern Georgia: family breadwinner or housewife? How has the place of woman in Georgian society changed after the collapse of the USSR?
Natallia Paulovich (Polish Academy of Sciences)
Under the influence of socio-economic situation in Georgia the role which women play in the family undergo changes: many women actually are breadwinners but also cary for members of the family at home so put their career and taking care for other members of the family at the center of identity.

The anthropology of the Middle East and its refugees
Leonardo Schiocchet (Austrian Academy of Sciences)
As its subject shifts to "the suffering", refugeeness becomes a point of inflection for contemporary anthropology, especially in the Middle East, given both its blaring empirical reality and its liminality – between the whims of particular nation states and the universal claims of Humanitarianism.

P077 Ethnography of the invisible

Convenors: Susanne Ådahl (University of Turku); Vibeke Steffen (University of Copenhagen); Marja-Liisa Honkasalo (University of Turku. Finland)
Discussant: Vieda Skultans (University of Bristol)
S-116: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

The aim of the panel is to discuss the theoretical and methodological possibilities of studying human experience that is at the limit of our understanding or perhaps beyond it. In European countries people report frequently having had experiences of the "supranatural", "paranormal", "extraordinary", or "otherworldly"; that which in the classical anthropological conception would be termed magic. Anthropological research shows that adult belief in magic is still high in contemporary societies. Due to rapid social change and a consequent increased secularisation institutions of modern society, such as the church, are presently lacking or searching for an interpretative space in which to deal with boundary experience. In anthropological research, there is a lack of unambiguous concepts to describe or understand these phenomena. The notions when applied are problematic, skewed, and largely stigmatizing, which consequently affects the everyday life situation of people reporting having had these kinds of experiences. This subjugated knowledge is often written off as madness and is highly stigmatising. In this panel we ask: how to study the invisible; presence (visual, auditory, tactile) that is experienced convincingly as being true, but that is weird? How to study experience that is elusive, dream-like,

subtle or simply impossible to define with words; experience of something that does not exist? We welcome submissions for papers on topics that include, but are not limited to:

• Boundary experience/ sensory experiences and expressions
• Contemporary experiences of magic
• Methodological and epistemological challenges of researching boundary experiences

Saintly visions in Malta: ontology, alterity and contestation
Jon Mitchell (Sussex University)
This paper looks at debate surrounding visions of the Virgin Mary in contemporary Malta. It argues that attention to these debates might afford us multiple 'ways in' to understanding such 'extraordinary' religious phenomena, in contrast to the singularity of approaches that focus on ontology and alterity.

The dilemma of reporting of extraordinary experiences in the field: researching John of God's spiritual surgeries in Brazil
Cristina Rocha (University of Western Sydney)
There has been a growing body of anthropological literature which endeavours to take seriously other peoples' beliefs. Here I discuss my research with John of God, a Brazilian healer. I argue that we must engage with extraordinary experiences in the field to decolonise anthropology.

Experiences of the invisible in a Moroccan field (God, jnun, evil eye)
Isabelle Jabiot (Université Nanterre Paris Ouest la Défense)
In this communication, I will demonstrate how an ethnography of the invisible (god, jnun, evil eye) is possible from an investigation in a Moroccan field based on the methods of existential anthropology, anthropology of believe and ordinary religion.

Invisible boundaries and narratives of encounter
Maurice Said (Durham University)
This paper explores how narratives of prētheya (spirits of the dead) in post-tsunami Sri Lanka, are utilised as a way of defining the boundaries of village space. I utilise local narratives of encounters to illustrate how these represent a discourse of continuity between villagers, land, and the dead.

Strategies of psychic self-sufficiency in times of upheaval: the case of Serbia
Maja Petrović-Šteger (Research Associate at the University of Cambridge and the Research Centre of the Slovenian Academy of Sciences and Arts)
The paper examines some of the practices and narratives of psychological and spiritual defence and of psychic self-sufficiency in contemporary Serbia. It focuses on particular forms of mental discipline, intended to spiritually fortify the national psyche in the times of upheaval.

Psychosis and spirituality: views from a self-help group for psychosis
Margreet Peutz (CNWL NHS FT, UK)
This paper explores the relationship between psychotic and spiritual experiences, based on a study of a Dutch self-help group for psychosis. It discusses relevant perspectives from the research literature and addresses the methodological difficulties of researching boundary experiences.

P078 Ubiquitous energy: everyday energy rhythms, practices and experiences

Convenors: Kristiina Korjonen-Kuusipuro (Lappeenranta University of Technology); Louise Rebecca Senior (University of Aberdeen)
Discussant:Mikko Jalas (Aalto University, Finland)
M-133: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

Global, sustainable energy transition is one of the greatest contemporary challenges in our world. Its effects are visible at national and local levels as well as in our everyday lives. The concept of energy transition has helped researchers to understand the evolution of human material culture, economic development and growth,

utilisation of resources, and social organisation. Transitions are rarely unilineal, revolutionary events; rather, such changes are often seen as uneven, erratic, contextually dependant and, to some extent, globally connected. Anthropology is in an excellent position to explore the complexity of everyday human encounters with the apparatus of sustainable energy transitions.

From micro-renewables, to community-led projects to commercial developments, energy production has become ubiquitous. It is no longer obscured from the majority of human experience in an inaccessible North Sea oil rig or an isolated power station; it is the hydro-dam in the river, the solar panels on our roof, or the wind turbines dotting the farmers' fields. This panel invites papers that explore, through a focus on empirical, theoretical or methodological issues, how sustainable energy transitions are influencing the rhythms, practices and experiences of everyday life.

Topics may include (but are not limited to) the meaning of scale in energy production; inequality in access to or control over sustainable energy resources; energy ownership; empowerment of local people; acceptability of renewable energy sources; the re-distribution of organisational relationships; the production of energy-related knowledge; ways of experiencing energy; or changes in social relationships as a result of changing energy production techniques.

Acceptability of wind power landscape

Sari Janhunen (Lappeenranta University of Technology)

The acceptability of wind power is studied empirically by testing the landscape preferences and attitudes of wind power siting. The data is collected among Finnish university students whose emotional bonds to Finnish landscapes including wind power constructions is studied.

Household relations and domestic demand side response

Sandra Bell (Durham University); Ellis Judson (Durham University)

Domestic electricity consumption resides in the 'household':a taken for granted formula that masks complex formations of household composition and energy practices. But how do relations between household members contribute to shaping the energy practices that determine consumption?

(Re) Constructing landscape: the impacts of wind farms in local communities

Maria João Nunes (ICS Institute of Social Sciences); Elisabete Figueiredo (University of Aveiro); Ana Delicado (Lisbon University)

In Portugal, there are nearly two hundred fifty wind farms spread in national territory mostly located in rural areas. The proliferation of wind farms has impacts on local communities especially concerning the perceptions about their own heritage and landscape

Wind power: how debates about wind farms can enhance anthropological understandings of power and influence

Louise Rebecca Senior (University of Aberdeen)

This paper focuses on the dialogue that occurs within and between groups who are talking about wind energy in Highland Scotland. I argue that the mutually constitutive character of both pro- and anti-wind farm positions can inform our understanding of how power functions on an everyday basis.

Stacking wood and staying warm: time, temporality and housework around domestic heating systems

Mikko Jalas (Aalto University School of Business); Jenny Rinkinen (Aalto University School of Economics)

This paper addresses the socio-technical ordering of time around wood-fuelled heating systems of detached houses. It analyses the sequences and rhythms that organise the work, the synchronization of this activity with other activities, and the tempo as the subjective experience of time.

P080 Same-sex sexualities and ethnic minorities in Europe (Network for the Anthropology of Gender and Sexuality and the European Network for Queer Anthropology)

Convenors: Wim Peumans (K.U.Leuven); Luca Bartozzi (Birkbeck College, University of London); Linda Sólveigar Guðmundsdóttir (University of Iceland)
Chair: Mark Graham (Stockholm University)
S-420: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

Within several European countries the acceptance of same-sex sexuality has become a litmustest for newcomers, especially where it concerns the opinions of Muslims on the topic. In political, public and media debates the so-called homophobic and conservative Muslim is frequently played out against the enlightened, homotolerant European. Within LGBT and Queer Studies, sexual non-normativity has often been represented in delimiting and restrictive ways as white, middle-class, male, secular and belonging to a particular nation-state. Increasingly scholars have focused same-sex sexualities, migration and ethnicity in a European context, although an anthropological approach is often missing from this body of scholarship.

This panel looks at the multiple modalities in which same-sex sexualities exist within ethnic, migrant and diasporic minorities in Europe. It seeks to bring together scholars whose research projects focus on the lives and lived experiences of lesbians, gays, bisexuals, transgender and queer persons with ethnic minority or diasporic backgrounds. The panel welcomes academics who interrogate the performance and embodiment of sexual subjectivities in a context of (cultural) racism, discrimination, homo – and heteronormativity and is interested in diasporic queers' participation in homonormative queer spaces, and particularly in forms of activism, resistance and collaboration (such as gay pride parades for example). The panel questions how such research theoretically and epistemologically challenges concepts from LGBT and Queer Studies (for example, coming out).

The panel is affiliated with the Network for the Anthropology of Gender and Sexuality (NAGS) and the European Network for Queer Anthropology (ENQA).

Nationalism, equality and neoliberal hegemony in France: from materialist anthropology's perspective
Gianfranco Rebucini (EHESS/CNRS)
From a materialist perspective, I will stress the fact that in nationalist and homonationalist rhetoric about sexual rights, equality far from being a mere abstract ideal, is in fact a hegemonic apparatus of the neoliberal capitalist society.

Understanding LGBTQ inter-ethnic sociality in London
Luca Bartozzi (Birkbeck College, University of London)
This paper aims to ethnographically explore inter-ethnic sociality in London LGBTQ 'targeted' sites via the lens of sexual health outreach, while focussing on the instances and dynamics in which encounters exceed outreach communication, opening up to spaces of potentiality.

Constesting racism, claiming for inclusion: post-migrants' same-sex intimacies in northern Italy
Dany Carnassale (University of Padova (Italy))
The research deals with the everyday life of post-migrant individuals having same-sex intimacies and their relationships with homonormative spaces in northern Italy.

Queer migrants in Iceland: outness, identity and belonging
Linda Sólveigar Guðmundsdóttir (University of Iceland)
This paper is based on a research which examines queer migrants' experiences of living in Iceland, and places them in a global and historical perspective. The study also examines participants' degree of outness, identity construction and sense of belonging.

"I have a normal life in Temeswar and a gay life in Zurich!" Some notes on the multi local lifestyle of traveling gay escorts

Peter Hoerz (Hochschule Esslingen)

While queer mobility has been subject of the discourses in queer studies occasionally in recent years, the figure of the gay escort, who travels the world, is widely unknown. The paper aims to shed light on this multi local lifestyle.

Queer Muslim migrants in Belgium: the transformation of sexual subjectivity through transnational migration

Wim Peumans (K.U.Leuven)

Based on an ethnographic research project on transnationalism, same-sex sexualities and religion in Belgium, the paper looks at the multiple transformations the sexual subjectivities of queer Muslim migrants undergo throughout the process of transnational migration.

The Vienna mix: the future of LGBT newcomers in Vienna

Valentina Grillo (Universität Wien)

The purpose of this paper is to examine the situation of LGBT among ethnic minorities in Vienna. The paper puts into question the principles of equality and tolerance through the case of lesbians, gays, bisexuals, transgender and queer with diasporic background.

P082 The changing landscape of the global political economy and foreign aid: has the Cold War ended? (Anthropology of International Governance Network)

Convenors: Ela Drazkiewicz (NUI Maynooth); Patty Gray (National University of Ireland Maynooth); Alessandro Iandolo (London School of Economic and Political Science)

M-648: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

This panel deals with the contemporary changing landscape of the global political economy and foreign aid, and explores the fuzzy boundaries between national and international governance and the tension in the ethical and practical motivations of global, national and local actors.

The existence and wide usage of categories such as 'traditional' vs. 'new' donors – coinciding not only with the distribution of power in the colonial era and Cold War divisions, but also with the existing world division – reveals the dominant position of Western actors and the ongoing naturalisation of their activities. By the persuasive naturalisation of their own 'traditional' presence in development, and by questioning the practices of 'emerging donors', these 'established' actors have set the tone for the existing debates about development. Even though the history of development is rooted in the rivalry between the First and the Second World, this past has largely been neglected. The dismissal of the past has strong political implications facilitating reformulation of mainstream development discourses and changes in the modes of global governance.

For that reasons, this panel has a twofold aim. First, we invite papers aiming to counter the existing debates ignoring the 50-year Cold War history of development, and investigating the past involvement of non-Western donors in international development. Secondly we are looking for presentations which though historically motivated, are asking the question about the contemporary possibilities for 'non-traditional' donors (including private agencies/foundations) for including their national and other perspectives in the current mainstream debates about development.

The Soviet Union vs. Cadbury's: socialist trade with Ghana in theory and practice

Alessandro Iandolo (London School of Economic and Political Science)

This paper will analyse Soviet policy towards Ghana between 1957 and 1964, showing how the USSR competed with the Western private sector for the country's cocoa. Both socialist and capitalist trade proved to be detrimental to Ghana's ambitious of autonomous development.

Colony, model, colony: Soviet Central Asia and Cold War development
Artemy Kalinovsky (University of Amsterdam)
This paper is an attempt to trace the idea of Central Asia as a model for the decolonizing world from its revival in the 1950s, when it became a crucial part of Moscow's Third World strategy, to the dissolution of the Soviet Union in 1991.

Making the news: images of Africa and Africans in East German newsreels
Katrin Bahr (University of Massachusetts Amherst)
Newsreels in the GDR were used to promote political activities in other socialist countries and to inform East German citizens about national and international activities. The paper will show how a monumental ignorance about African culture allowed racially superior attitudes to grow.

Polish aid to the decolonizing world during the Cold War: political machinery, or an avant-garde lifestyle for Polish intellectual elites?
Ela Drazkiewicz (NUI Maynooth)
This paper aims discuss the motivations and the world view of Polish development professionals who at the time of the Cold War were working at the sites of development projects funded by Polish government.

The song of the non-aligned world - remix 2014: rebuilding of the International Center for Public Enterprises in Developing Countries
Sara Arko (Faculty of Arts, University of Ljubljana)
The paper follows the rise, decline and recent rebuilding of one of the few formal development institutions of the Non-Aligned Movement, the International Center for Public Enterprises in Developing Countries (Slovenia), as a non-traditional alternative to international development cooperation.

Lusophone exceptionalism and Brazil as an emerging donor
Ana Ribeiro (Universitat Leipzig)
Through Bourdieuian lenses, this paper explores how Brazil's Africa-related development discourse involving lusophone exceptionalism has been shaped over time (i.e. by sociologist Freyre), given "symbolic capital" by governments, channeled into action and changed for different eras and priorities.

Celebrating diversity and promoting tolerance in Russia: foreign aid, racial harmony, and efforts to build a new international postsocialism
Melissa Caldwell (University of California, Santa Cruz)
Whereas Soviet projects promoted pan-socialist multiculturalism and tolerance, Russia now receives foreign aid to teach Russians about tolerance/diversity. This paper examines these shifting foreign aid relations and how Russia's socialist alliances continue and are reworked in the post-Soviet era.

Past animosities and present skepticisms in Russia's current international development assistance program
Patty Gray (National University of Ireland Maynooth)
This paper seeks to link Russia's Soviet-era aid with its current donor persona across the artificial gulf of the immediate post-Soviet era, exploring ways that Russia's Cold War-era experience with foreign aid influences its post-Soviet international development assistance program.

P084 The worldwide urban mobilizations: conundrums of 'democracy', 'the middle class' and 'the people'. Supported by Focaal and the IUAES Commission on Global Transformation and Marxian Anthropology

Convenors: Massimiliano Mollona (Goldsmiths College); Don Kalb (Central European University/Utrecht University)
A-242: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

On June 17th, 2013, two million people across Brazil protested against the increase in transport fares planned by the government in preparation to the 2016 Olympic Games, forcing the president of Brazil to proclaim a national plebiscite for political reform. In opposing housing speculation and displacement of low-income families, the demonstrators made the specific claim that equal access to the city is a fundamental civic right. Similar mobilizations were happening in Bulgaria, Romania, Slovenia, and the Czech Republic, all resulting in a change of government. Urban Turkey, too, was shaken by massive urban uprisings; Southern European countries meanwhile continued to witness occasional mass gatherings in the recent Indignado mode or within older left wing traditions. Social scientists and political activists have often looked at these urban protests with optimism – as forms of subaltern uprisings (Castells 2012; for Latin America see Sugraynes and Mathivet 2010); as organised commoning against the rentier economy of late capitalism (Harvey 2012; Susser 2013) or as the praxes of new constituent subjectivities (Douzinas 2013; Graeber 2012). But with their hybrid forms – between riot, direct action, peaceful demonstration, and public occupation – and generally middle-class self-identifications, these movements defeat easy interpretations. Moreover, their hopeful starts as 'spontaneous rebellions' are often bitterly contradicted by their subsequent co-optation into conservative and rightwing coalitions. What role does the 'certified language' of corruption play in this regard? Which factors, general or contingent, help to explain their articulating towards right or left?

The rebellion in the shadow of a Maoist revolution: urban activist practices of the Kamaiya Movement in the western lowland of Nepal

Michael Hoffmann (Max Planck Institut)

This paper discusses history and activist practices of the freed Kamaiya movement, a large landless-movement in the western lowlands of Nepal.

How do you know if a protest is 'middle class' and why does it matter? The Argentine cacerolazos of 2012-13

Sian Lazar (Cambridge University)

The paper examines the visual language of mass anti-government demonstrations in Buenos Aires in late 2012. I will show how the claim to be 'the people' was performed in physical space but also contested in later readings of the protests as 'middle class'.

Urban movements and the forces of labour in Rio de Janeiro, Brazil

Massimiliano Mollona (Goldsmiths College); Marco Santana (Federal University of Rio de Janeiro)

Our talk addresses the waves of urban demonstrations taking place in Rio de Janeiro in 2013-2014 by looking at the economic underpinnings of the protest, it spatial dynamics and organizational structure.

Identities of Portuguese urban social movements: class heterogeneity and modalities of action

Cédric Masse (ICS - University of Lisbon)

What are the identities of contemporary Portuguese urban social movements? We shall answer this question and provide etic interpretations by exploring their composition, actions (forms and contents of public sphere) and interactions (with outer social actors, allies and adversaries) from emic data.

Urban struggles, frontiers of capital, and migration in the current global crisis: a perspective from Berlin

Manuela Bojadzijev (Humboldt University in Berlin)

Different kinds of urban struggles supply important coordinates to read the spatial economy of the global crisis. Can we think of them as interconnected or as resonating and repercussive? What lessons for the conundrums of democracy are there? How does a migrant population figure in this global configuration?

Commoning the common man

Luisa Steur (University of Copenhagen)

The Aam Aadmi party in India is experiencing a spectacular success that however increasingly exposes the powerlessness of the party's middle-class moralizing vis-à-vis capital. Could the urban politics of "commoning" (Harvey 2012) be the more realistic path of emancipating the common man?

'Neither Left nor Right' crisis, wane of politics, and the struggles for sovereignty
Giacomo Loperfido (University of Fort Hare)
This paper shows how a progressive disintegration of 'class' as the social-organizational paradigm through which sovereignty was practiced, has been a crucial factor in the structural re-organization of the Italian political universe, and of the diverse ideological forms that animate it.

Silences and absences from the Bulgarian protests: an ethnographic approach of non-participating
Dimitra Kofti (Max Planck Institute for Social Anthropology)
This paper discusses new forms of political action in Bulgaria and processes of inclusion to and exclusion from political participation. It focusses on workers' communities who had low participation in the 2013 protest waves.

"Old people are not revolutionaries!" Labour struggles and the politics of ʾistiqrār ('stability') in post-Mubarak Egypt
Dina Makram-Ebeid (Max Planck Institute for Social Anthropology)
The paper explores how class conflict between permanent and precarious steel workers in Egypt was expressed in generational discourses during an occupation. It argues that an anthropology of value helps us understand class as relational and the imaginative appropriation of state projects.

Crowds without a master (transnational approach between past and present)
Yves Cohen (Ecole des Hautes Etudes en Sciences Sociales)
Worldwide, crowds without a master formulate rational and insisting demands. They are not anymore these of the 20th Century, which were told they needed leaders. We will compare and follow circulations between countries, mobilize history as the crowds are doing in order to criticize it in practice.

Building an urban commons: displacement and resistance in New York City
Ida Susser (CUNY)
This paper based on ethnographic fieldwork in New York City, explores the history of collective movements around housing and public space since the neoliberal turn of the 1975 fiscal crisis.

Bangkok protests in the name of democracy
Karin Dean (Tallinn University)
The casting of mass protests in Bangkok as a struggle between social classes is based on the Western political history and its definitions. The paper argues for reading local struggles within the local contexts and for creating conditions to see multiplicity and the remaking of socio-spatial orders.

P085 Under suspicious eyes: surveillance states, security zones and ethnographic fieldwork

Convenors: Martin Sökefeld (Munich University); Sabine Strasser (University of Bern)
T-304: **Fri 1st Aug, 09:00-10:30, 11:00-12:30**

Time and again, ethnographic fieldwork has taken place in contexts of suspicion and surveillance. Yet anthropological interest in security zones and areas of heightened control has increased, raising once more questions of control, collaboration and moral practices in precarious research sites. Governments are often suspicious of investigation and try to monitor research through their bureaucratic institutions or secret police. In addition, studies of large companies, power plants, asylum camps, fertility clinics or illicit trafficking are frequently guarded by security agencies. Anthropologists thus have to come to terms with the fact that not only researchers observe and ask questions but also are simultaneously under quite obvious observation and surveillance. This has a number of significant ethical, political as well as methodological consequences, since control and suspicion affect our relations with our partners and interlocutors in the field. They may be pressurized not to interact with or to report on researchers. Participation in fieldwork may incur significant "costs" on our research partners, and mutual trust – possibly the most important "resource" for fieldwork – is often affected or destroyed. In addition, these circumstances may influence options of what can be published. If we do not want to completely abandon fieldwork in such surveillance states and security zones, we have to

seriously deal with the ethical, political and methodological issues arising from suspicion and surveillance. The panel invites papers that share such fieldwork experiences and discuss their implications.

Foucault in China
Agnieszka Joniak-Lüthi
This paper discusses the challenges of research in surveillance regime countries with the help of the concept of self-discipline. It focuses on silences, omissions, and the politics of speech. It also explores the agency of informants and the researcher, and discusses the question of methodology.

Fieldwork under surveillance in Northern Pakistan
Anna Grieser (LMU Munich)
Dissecting my fieldwork in Northern Pakistan, that took place under the not-so-secret surveillance and interference by secret agencies, I want to discern implications of their engagement, which is locally understood as the corrupted authority of the state, striking foreigners and locals alike.

Learning to not ask: methodological implications in a fieldwork among Eritrean refugees in Ethiopia
Aurora Massa (University Of Bergamo)
In a context where suspicion and surveillance obstructs the ethnographic research, my assuming the double position of being object of observation as well as the subject of investigation allows me to understand the multiple meanings of mistrust

When suspiciousness is part of culture
Márton Bisztrai (Eötvös Loránd University)
Israeli officers, Islamist activists and censoring local intellectuals. All are actors who have been following my research since 2006 in a religiously mixed town in Palestine. Their suspiciousness is an ethical and methodological question, but especially a context and driving force of the reality.

Undercover ethnography: studying refugees and returnees in the Angola and Zambia borderlands
Pedro Neto (EHESS-IMAF/CEI-ISCTE-IUL)
This paper will address the methodological, ethical and political challenges found during fieldwork research on Angolan refugees and returnees along both sides of the shared border of Zambia and Angola.

What is it you are_really_ looking for? Doing ethnography under the (feeling of being under) surveillance
Anna Irmina Zadrozna(Yeditepe University)
In this paper I ask how (the feeling of) being under the surveillance influences the ethnographer, her research process and the knowledge she produces as a writer. I reflect on how to find a balance between the representativeness of research, ethics and safety.

P086 Cultural strategies and social conditions of neo-nationalisms in Europe

Convenors: Margit Feischmidt (Hungarian Academy of Sciences); Peter Hervik (Aalborg University, Denmark)
T-409: **Fri 1st Aug, 09:00-10:30, 11:00-12:30**

New and revised "old" forms of nationalisms, discourses on the "endangered" cultural and moral community of the nation, along with discursive reification of "annoying" or "dangerous" aliens became accepted in the last two decades all over Europe. According to Gingrich and Banks who introduced the term, neo-nationalism is a consequence of three contemporary processes: the reaction of certain political actors to transnational projects of identity politics; the successful establishment of the far right parties in most European countries; and the success of the rhetorical and symbolic strategies manipulating various notions of culture. Others emphasize the global and structural processes standing behind new forms nationalism or think that the disadvantaged situation of blue collar workers explains their receptiveness of radical ideas and political formations.

Some anthropologists argue that new nationalist thinking derives from the perception and practice, which Douglas Holmes coined "integralism". This covers both conceptual and organisatoric efforts to circumvent the

alienating force of modernity, in order to revitalize "traditional" communities. Besides political and everyday visions of primordial and cultural based solidarities, visual and discursive processes of 'othering" are also in the focus of new nationalist discourses both in the media and in everyday life. This is how racism gets new legitimacy not only in relation to political extremism but also in relation to everyday life. Though new racism utilizes images of different minorities (ex. Muslims and immigrant groups in Western Europe, the Roma in Eastern Europe), racism in many respects shows common characteristics in different parts of Europe.

The racism that dares not speak its name: rethinking neo-nationalism and neo-racism in Norway
Sindre Bangstad (University of Oslo)
This paper contextualizes Norwegian neo-racism with reference to persistent fears about lack of social and national cohesion arising from modern mass immigration and an increasingly multicultural Norwegian society.

The nexus of exclusionary thinking and the naturalization of difference in neo-nationalist Scandinavia
Peter Hervik (Aalborg University, Denmark)
The aim of this paper is to discuss how negativity against migrants in neo-nationalist Scandinavia is related to negative beliefs towards "multiculturalism", "feminism", and "liberals" (left-wingers) in popular reasoning about difference

The welfare state, an obstacle to a diverse society?
Ditte Strunge Sass (Mahidol University International College)
If an articulated focus on sameness or 'equality of worth' holds the possibility of undermining diversity and emphasising the very differences it set out to eradicate, then to what extent does the welfare state represent a vehicle for the development of neo-nationalism in a Danish context?

The secret of HEMA: everyday neo-nationalism in the Netherlands and its intertwinement with economy
Sophie Elpers (Meertens Institute)
The paper focusses on cultural and economic strategies of the Dutch department store HEMA in order to construct and sell Dutchness, and on the interplay with the consumers' everyday life. It reveals the highly commercialized dimensions of everyday neo-nationalism with its exclusionary implications.

Cultural intimacy and racism in local context: lessons on neonationalism from a Hungarian village
Margit Feischmidt (Hungarian Academy of Sciences)
As part of a broader research aim to understand new nationalism in the context of local social relations this paper analyses the struggles of a Hungarian village to compensate social deprivation and to redefine politics using discourses on national culture, tradition and the racialized Other.

Cultural communities of intimate nationhood: post-socialist turn to folk music in Serbia
Marija Grujic (Institute for Literature and Art, Belgrade)
The paper explores the nationalist sentiments of building intimate cultural membership through the consumption of folk music in Serbia after the fall of Yugoslavia.

New fascism in Eastern Europe: the side effect of Europeanization?
Juraj Buzalka (FSES Comenius University)
This paper attempts to discuss that processes of European integration do not only foster 'integralism', however, some 'European' themes such as human rights discourses, private property claims, and market rationalism have been appropriated by some neo-nationalists and their supporters.

Predatory pederasts? Ideas of sexuality, otherness, and conspiracy among contemporary Russian grassroots nationalists
Tova Höjdestrand (Lund University)
An escalating focus on family and sexuality in contemporary Russian nationalism has resulted in a gradual shift in criteria for us-and-them boundaries, as formerly dominating notions of race and religion are partially being superseded by sexual "otherness" such as homosexuality.

P087 Collective imaginations and collaborative art practice

Convenors: Fiona Siegenthaler (University of Basel); Till Förster (University of Basel); Ulf Vierke (University Bayreuth)

M-134: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

In cities all over the world and particularly in what is called the Global South, we can observe an increase of socially and politically interested art practices that address audiences beyond the art world while adopting media and methods widely accepted in international art discourse. They mostly are labeled collaborative art, dialogical art, or participative art and often are event-like, performative, and processual rather than object-based. They are mostly directed towards social change and exchange, often in protest against political authorities and social realities.

Artists working in this genre mostly seek interaction with socially and economically marginalized 'communities' or 'groups', and they emphasize the integrative purpose and function of such art practices. Sometimes, they also involve political engagement such as public protest against social injustice, against failure in service delivery, police arbitrariness, unemployment, etc. Often, the artists also collaborate with, or at least are funded by, NGOs, social organizations or other networked groups that also speak to a broader, trans- and international public.

The presenters reflect the notions of social empowerment, collaboration, and community critically on the basis of case examples of engaged art projects in cities all over the world. What does collaboration mean? How is it related to notions of power? What social and aesthetic benefit do artists and their collaborators draw from these art practices? How are individual and collective imaginations of political realities and futures articulated in such practices? And what role does the ethnographer play when s/he is involved in these artistic initiatives?

Collective imaginations and collaborative art practice: introduction

Fiona Siegenthaler (University of Basel); Till Förster (University of Basel)

This paper introduces to the panel topic and looks at key aspects and problems with collaborative art projects in diverse cultural settings, by considering notions of 'community', collaboration, and power relations as well as social imaginaries.

Compromising art? Participation, inclusive heritage and the politics of art in a pluri-ethnic society

Johanna Mitterhofer (European Academy Bozen-Bolzano)

Compromise is central to the success of participative art initiatives. This presentation explores compromise as collaborative practice and examines how compromises are envisioned, formulated and enacted by the participants of Open City Museum, a participative art project in South Tyrol, Italy.

A genealogy of resistance: contemporary Muslim artists in Cape Town

Heike Becker (University of the Western Cape); Ala Alhourani (University of the Western Cape)

The paper explores socially-engaged performative art by Muslim artists in Cape Town. It examines the visual representation and the public imagination of the history of urban Muslim resistance and collectivity in the city, which is taken into the intimate fields of family and sexual tensions.

Mujeres de Maiz' Art(s) for social change

MMag.a Lucia Rosati (University of Vienna)

"Mujeres de Maiz" is a contemporary artist and activist organization based in Los Angeles. Through Community Art(s) they try to empower historically oppressed groups. Their goals are to reclaim history, create positive images of themselves, and to provide a network for social and artistic exchange.

Art in public space as an agent of collaboration: the case of contemporary Mexico

Magdalena Kohakova (Faculty of Humanities, Charles University in Prague)

The paper analyzes collaborative art practice within self-dependent communities forming in contemporary urban societies in Mexico. These phenomena are discussed in the case studies of three communities where the role of art as an agent of engagement and identity shaping is extensively powerful.

Rethinking collaborative public art: agents and values in the monument to multiculturalism in Almada, Portugal

Filipa Ramalhete (Universidade Autónoma de Lisboa); Maria Assunção Gato (Dinamia-CET /ISCTE-IUL); Sergio Vicente (Faculty of Fine Arts of Lisbon)

What are the advantages of having a collaborative process instead of a single authorship to build a public monument? Is the result really a reflection of the communities' values? How do the various agents interact? The paper focuses on the evaluation of a collaborative art process in Portugal.

P088 The technologies and techniques of guiding: tour guides as cultural mediators

Convenors: Jackie Feldman (Ben Gurion University of the Negev); Jonathan Skinner (University of Roehampton)

T-307: **Thu 31st July, 14:00-15:30, 16:00-17:30**

Besides serving as a major generator of revenue in the world economy and as a source of income for local and indigenous communities, tourism has become a venue for significant intercultural contact. Such contacts have often served to perpetuate power relations inherent in colonialism and Orientalist understandings, but they may also establish relations of intimacy, respect and mutuality. This panel examines the mediators of these spaces, specifically the tour guide.

What is the position of tour guides in this process? How do they foster or stage this engagement? As cultural mediators, cosmopolitans, leaders, father figures and pathfinders, the tour guide negotiates a complex terrain of physical mobility and virtual and existential imagination. How do they overcome the economic, psychological, social or linguistic disjuncts between guests and hosts? How do their performances negotiate the economic and political interests of states, tour operators, and the guides themselves? How do recent developments in technologies and techniques of representation – from simple 'schtick' and microphone use to sophisticated use of electronic media, from company branding to indigenous self-advertising – play out in the contact zone? And what is the impact of the tour guide's actions and (auto-)representations on the visitor, the visited and themselves? The anthropological shift in conceptualizing the tourism encounter from one of host and guest to a focus on the mediators of tourism develops our understanding of the tourism frontier area. This panel welcomes further scrutiny, be it structural, visual and technological, reflexive, legal and political, sociocultural, economic or sensual.

Male tour guides tracking along ethnic and gender boundaries in Peruvian tourism

Annelou Ypeij (CEDLA)

In Peru, male mestizo guides take a powerful position towards the communities they visit with tourists. They negotiate with the locals about commissions and notions of authenticity. They may take a paternalistic, even disdainful, attitude towards the locals even when tourists are around.

Hosts, guests and "blood brothers" on an Indian frontier: ecotourism as a mode of political and cultural encompassment in the nation-state

Suchismita Das (University of Chicago)

Tourism on national frontiers bring mainland guests in contact with indigenous hosts. The state may thereby try to hegmonically encompass outliers in a national imaginary. How do guides frame and mediate this contact? Thus, do they thwart, forward or modify the quest for spatializing nation-states?

Tour guides in suspicion: tourism and contemporary legends in Eastern Indonesia

Adriana Kábová (Charles University in Prague)

Tourists in the island Sumba are often the targets of rumors about white bloodthirsty foreigners. The aim of this paper is to explore the role of tour guides, who are often seen as allies of dangerous foreigners by Sumbanese people. Guides' techniques for avoiding possible conflicts will be examined.

Moved to tears: everyday life banalities into kitchen ethnography
David Picard (CRIA-FCSH/UNL)
Drawing on ethnographic research on tour guides in the Indian Ocean island of La Réunion, the paper explores how everyday life banalities are assembled into deeply moving stories.

Strategic guiding: the role of tour guides in the commercial staging of contested places
Athinodoros Chronis (California State University, Stanislaus)
This paper introduces strategic guiding as purposeful, politically-minded practice of place-making, provides insight on the mediating role of tour guides as frontline strategists, and unpacks the sets of strategies they employ in institutionalizing contested sites as particular tourism destinations.

The tour guide's journey to authenticity: Temple Mount, Jerusalem
Yemima Cohen (Hebrew University of Jerusalem)
By using heritage sites around the Temple Mount in Jerusalem which focus on the memory of the Temple I present three different methods by which the tour guide performance is used to construct authenticity despite of clear absence.

Tour guides in Venice. Negotiating tourists imaginaries of romanticism and exoticism
Chiara Bresciani (James Cook University (Australia) and Aarhus University (Denmark))
Despite its estimated 20 mln visitors every year, Venice is still associated with powerful images of romaticism, exoticism and even authenticity. Resident tour guides play a complex role, adapting their performances to tourists' expectations while at the same time subtly questioning them.

The Body Politics, Political Tourism and Embodied Tour Guiding in Belfast
Jonathan Skinner (University of Roehampton)
This paper looks at the choreography of the political tour of West Belfast run by ex-combatants. It focuses upon the technology of the body to guide and perform an audience walking through the streets.

P089 Roma/Gypsy resilience beyond marginality?

Convenors: Catalina Tesar (Museum of the Romanian Peasant); Martin Fotta (Goethe-Universität)
Discussant: Jan Grill (University of Manchester)
S-412: **Sun 3rd Aug, 11:00-12:30, 16:00-17:30**

The fall of the Iron Curtain engendered the supplementing and even replacing of national CEE ethnologies grounded in ahistorical views of peasantry with anthropologies attuned to broader political economies. Likewise, stimulated by an intensified conversation across national traditions, a growing body of scholarship emerged in the field of Romany studies, overcoming the old interest in Gypsy folklore and customs with an approach that examines these populations' cosmological choices as a product of their lives amidst non-Gypsies. The concept of marginality, in which the analysis of European power disparities and socio-political restructuring mapped along state borders was coached, seemed to be the most appropriate to characterize the structural position of Romany populations. Thus certain Romany attitudes towards time, work and personhood appeared as subversions of the dominant values and responses to encapsulation by the majority (Stewart 1997). Recent reconfigurations of the EU witnessed intensified spatial and social movement – downward and upward – of Gypsies; today, in individual populations, we find a whole spectrum of socio-economic positions and cultural configurations from extreme poverty to affluence, from representing lives in "tradition" to those from which socio-cultural orientation seems absent, from political disenfranchisement to ethnic activism, from localized to cosmopolitan existences; therefore, the question : Is there an alternative to conceptualising resilience and diversity of Romany socio-cosmological figurations through structural explanations? In order to rethink the persistence of Gypsies beyond marginality, we invite contributions that provide multifaceted ethnographic portrayals of diverse Romany populations as enmeshed in intimate and historically contingent relations with others.

Liberating Gadje imagination via grounded Roma identity politics in Slovakia
MSc Andrej Belak (Charles University in Prague)
At the applied end of my medical anthropological research, I keep receiving the following: When confronted with ethnographically grounded Roma identity politics, imagination of those non-Roma who qualify as Gadje becomes forced outside its Enlightenment box due to anarchist features of Roma cosmology.

Seen as marginal: when you do not want in
László Fosztó (ISPMN Cluj, Romania)
Roma/Gypsies has been described by the literature as 'Groups that don't want in'. This presentation will look at the contrasting expectations of the majorities and the Roma themselves on the frustrations of the majority expectations for 'fitting in' based on a local case study from Transylvania, Romania.

Etho-ecology of Calon moneylending
Martin Fotta (Goethe-Universität)
The paper explores inseparability but not dependence between Calon framing and maintaining of their moneylending practices and the socio-economic milieu to which these practices belong.

Generational change of Roma graduates: the impact of social resilience
Dezső Máté (Hungarian Academy of Sciences Centre for Social Sciences)
In my research I examine how the handicaps arising from the competency-deficient education system influence the new "meta identity" of young graduated Roma people in Hungary and try to explore the main characteristics of these resilienced people.

Ambiguous belongings and the multiplicity of 'beings': Pentecostal Kaale subjectivities in the practice of Finnish life
Raluca Bianca Roman (University of St Andrews)
Through intimate ethnographic encounters and portraits of individual Pentecostal Kaale, this paper complicates structuralist approaches to 'Roma cosmologies' by exploring the multiplicity of belongings and understandings of the self among what is considered a traditional Roma community in Finland

The work of begging and the issue of shame among Romanian Cortorari Gypsies
Catalina Tesar (Museum of the Romanian Peasant)
This paper proposes that Romanian Cortorari Gypsies understandings of begging intimate configurations of the person as constituted through two kinds of relations at a time: one founded on "mutuality of being" (Sahlins) and one grounded on exclusion of Gadge from kin.

Affective labour: "somatic modes of attention", emotion, and marginality in Gypsy musical performances
Aspasia Theodosiou (Epirus Institute of Technology)
The article touches upon the relationships among gypsy musical performances, labor and affect.

Fusion or fission? The everyday economy of alterity in multiethnic communities in Romania
Stefania Toma (Romanian Institute for Research on National Minorities)
I will discuss on the example of two rural localities that contact between members of different ethnic groups contributes to equilibrum in the locality or at least to maintaining ethnic conflicts on a dormant level, while hiatus of such relationships makes conflicts more salient.

P090 Himalayan climate change: conflicts and related effects

Convenors: Ben Campbell (Durham University); Marie Lecomte-Tilouine (CNRS)
S-233: **Sun 3rd Aug, 09:00-10:30**

Anthropologists can engage creatively with climate change. Vernacular idioms of meteorological patterns are notable, as are accounts of resilient forms of collective environmental use. This panel will draw on ethnographic insights and cultural commentary to consider the local visibility of environmental changes, and local actors' methods of making sense communicating to outsiders in secular and sacred registers. The

formulation of climate change in a scientised form of naturalistic risk expertise can present difficulties for social scientists and members of our communities of research to connect with, but provides opportunities for institutions in positions of authority over marginalised groups in locations of greater vulnerability. How far has the discourse of human-induced climate change travelled as an effective discourse of mobilisation, or of preventive response? Whose voices are silenced and whose legitimised? In what conflicts of livelihood and meaning can climate change get traction? There are methodological issues about how to recognise climate change in the field, how to interpret incidentally collected data, and how to introduce deliberation on outsiders' fascination with rates of glacier melt, species retreat, and anticipation of floods. There is evidence of extreme events foretold, of moral retribution, and of climate change used as a stick to beat back people from encroaching on protected areas, putting at risk the benefits of recent decades' work to extend participatory environmental conservation. As would be characteristic of regional Himalayan studies, we can expect immense diversity and cross-currants of explanation, recycled religion and science, and new resources for mitigation and adaptation.

Sensing the winds of climate change
Ben Campbell (Durham University)
This paper will explore vulnerabilities in contemporary Tamang livelihoods in northern Nepal. The state, the market and strange weather converge in twists and turns of accidental and patterned effects which different generations and genders are trying to make sense of and do something about.

Dev Pratha as a social democratic practice in climate change mitigation
Syed Shoaib Ali (Microsoft Research)
An ethnographic enquiry into sustainability of horticulture practices in marginal landholdings of Western Himalayas amidst climatological uncertainties, price fluctuations. It notes the fundamental importance of social networks and democratic practices in effectuation of sustainability.

Old and new vernacular architecture in Ladakh: solar energy and environmentalism in architecture
Diana Vonnak
Climate change and rapid infrastructural changes in Ladakh force locals to experiment with new architectural solutions. I tackle how traditionalism and modernism are present, how localized understandings of renewable energy are developed and show the necessity of ethnography in policy-making.

Obstructing the era of demerit: ceremonial performance as disaster prevention
Andrea Butcher (University of Exeter)
In August 2010, a cloud burst and subsequent flash flooding devastated settlements and farmland in the Himalayan region of Ladakh, North-West India. The paper explores the critical reflection that followed the flood. Anthropologists are well placed to analyse the impact of climate change in human terms due to the detailed knowledge anthropology generates of those affected. The benefits of this can spread beyond the cataloguing of resource vulnerability, social and material adaption, and the compilation of data for interdisciplinary research. An anthropology of climate change can elucidate the local or moral governance systems that fall outside the normative scientific and bureaucratic mechanisms of international climate change management.

P091 Living together in changing environments: towards an anthropology of multiple natures in Europe and beyond

Convenors: Saskia Walentowitz (Institut of Social Anthropology); Herta Nöbauer (University of Vienna)
S-243: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30**

The historical advent of Nature as a domain separate from human culture and society is the corner stone of Western Modernism. This dualism fostered the anthropological project and its comparative practices of othering. However, anthropology currently undergoes a quiet revolution. The premises of naturalism are unsettled by ethnographies of multi-species socialities grounded in multiple nature cosmologies on the one hand, and by studies describing how people, life forms and things are enmeshed and separated in scientific,

medical and technological practises on the other hand. All these studies de-essentialise nature by demonstrating how reality multiplies in both, multinaturalistic and multiculturalistic ontologies. Paradoxically, such non-dualistic approaches have seldom been applied to living environments in the West, outside of clinics and laboratories. This panel aims at gathering sound ethnographies that describe the making of and engagement with multiple natures in changing Western environments. We also welcome contributions that deal with other locations where naturalism is salient for nature conservation, management, exploitation, or otherwise. Ethnographies may address the following questions: How do people and non-human life forms entangle and emerge alongside with landscape technologies, environmental bureaucracies, and practices of resource management, biodiversity protection, agribusiness, outdoor sports, tourism etc.? How are technologies and practices embodied in people's intimate knowledge about and experiences with changing environments and landscapes? How are various nature continua achieved through the coordination of shifting, multiple natures? How do human/non-human collaborations co-shape the negotiation of conflicting interests and strengthen previous or new identities and institutions concerned with changing environments?

Cultivating multiple plant natures in Switzerland
Saskia Walentowitz (Institut of Social Anthropology); Jonas Thommen (Social Anthropology)
In this paper, we will explore how non-dualistic approaches in anthropology enable us to fruitfully engage in the making of multiple, differing, and sometimes conflicting plant natures in Switzerland.

Snow and the emergence of multiple natures in the European Alps
Herta Nöbauer (University of Vienna)
Based upon my fieldwork on snow in the Austrian Alps this paper explores the emergence of multiple forms of snow and nature in two ski resorts in Tyrol. It will do so by tracing the entanglement and effects of the multifaceted engagement with snow, specific technology, land ownership, and politics.

Ecotourism: multiculturistic ontologies of nature
Saskia Walther (LMU München)
The presentation shows social-cultural processes which go along with changing practices and concepts of nature under a gender sensitive perspective, using the example of a community ecotourism project in Mexico. The presentation is based on a one year field research in 2013/2014.

"When a beach is a lot of beaches": environmental perceptions in an urban beach
Francisco Maya-Rodriguez (Pablo de Olavide University)
Drawing on the results of an ethnographic research this paper describes the manifold uses of an urban beach, showing the several ways the coastscape becomes significative for those who use it.

Entangled backyards of quasi-urban living
Tarmo Pikner (Tallinn University)
This paper analyses cognitive framings of nature in the context urban allotment gardening. One particular aspect is to rethink embodiments related to well-being. The ethnographic example about Narva town can valorise here some continuity and tactical modifications in engaging with nature.

Hiding the marshes: wildlife management, avian and human transgressions in urban parks: a case study in France
Marine Legrand (Muséum National D'histoire Naturelle)
Under the banner of the "urban ecology" utopia, French local public authorities make changes in public parks and gardens management to provide shelter to wildlife. This leads to the deployment of material and discursive power devices aimed at hiding from city dwellers places devoted to biodiversity.

P092 Destiny, fate, predestination: ethnographies of changing forms of political and intimate life

Convenors: Alice Elliot (UCL); Laura Menin (University of Milano Bicocca)
Discussant: Martin Fotta (Goethe-Universität)
M-213: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

Notions of 'destiny', along with their complex relations with ideas of personal agency and freedom, are pervasive in people's everyday lives and existential quests in many ethnographic settings, as well as being at the core of numerous theological traditions. Yet, anthropology has often left the concept of destiny as the hazy background for its ethnographic and theoretical discussions. This panel aims to reconstitute destiny as ethnographic object in its own right, unpacking the fundamental role it plays in political and intimate transformations in a world of increasing imaginative possibilities and uncertain futures.

What qualities and efficacies are accorded to destiny, both in mundane routines and historical upheavals? How is destiny related to conceptions of 'chance' and 'luck'? How are political and personal transformations, desires, and life-trajectories imagined and actualised when transcendent and immanent forces mingle with human agency? These questions forcefully arise at a historical moment marked by increasingly restrictive migration policies, severe economic crisis, revolutions and political unrest, when the contrast between attempts to effect change and the experience of being part of a chain of events beyond one's power, becomes acutely poignant.

Attending to ethnographic specificities and ambivalences, the panel aims to redraw destiny's salience in contemporary forms of political and intimate life, developing novel avenues for its ethnographic theorisation. We welcome ethnographic contributions tracing different conceptions and affordances accorded to destiny in different social contexts and religious traditions, particularly at significant focal events (marriage, migration, illness) and historical conjunctures (financial crisis, political turmoil).

"It wasn't written by Allah": gendered migration, neoliberalism, and moral anxieties in Central Morocco
Laura Menin (University of Milano Bicocca)
I trace Atiqa's story and the ways she mobilises the notion of 'destiny' to interpret the failure of her migratory plans. My goal is to illuminate the complexities and anxieties that the encounter with transnational migration, neoliberalism and the Islamic revival has triggered in Central Morocco.

A fate beyond homeland: Israelis and Palestinians sans frontières
Arpan Roy (California State University)
Israel/Palestine constitutes a moiety, in the strict anthropological sense, but a possible intersubjective discourse in this moiety is locked within the doxa of the Israel/Palestine field. An odyssey to another doxa – another mode of living with other chances and serendipity – unlocks it.

Fate and luck in the marketplace: strategies and perceptions of entrepreneurial success among Vietnamese small-scale traders
Kirsten Endres (Max Planck Institute for Social Anthropology)
The paper examines the interlinkages between the economic sphere and ideas of fate and luck in the Vietnamese marketplace by analyzing how Vietnamese small-scale traders narratively construct their success in the marketplace as part of a person's fate decreed by heaven.

The work of fate and fortune: the (in)efficacy of (non)human agency in West African livelihoods
Paolo Gaibazzi (Zentrum Moderner Orient-Berlin)
This paper explores the nexus between work, fate and fortune in the Gambia and in West Africa at large. By assessing the practical implications of destiny-related notions for an ethic of work, it critically reflects on the lure of fate and fortune in the so-called neoliberal age of capitalism.

On freedom, destiny, and consequences: ethnographic theory from Egypt during a stormy season
Samuli Schielke (Zentrum Moderner Orient (ZMO))
In a life that is hopeful but also ambiguous, frustrating, and unpredictable – how can one have existential power over one's situation? Or is such power only God's? Reflections by Egyptians about destiny and freedom provide a theory about acting in a world that is not of one's own making.

Hollowed out: imagining the future in contemporary Portugal
Marta Magalhaes Wallace (Cambridge University)
A concern with fate has long taken pride of place in Portuguese narratives about history. This paper reflects upon the affective (dis)investments generated in the aftermath of crisis, in contemporary Portugal, in light of longstanding ideas about the role of fate in shaping the future.

On predestination and irreverence in a Moroccan emigrant town
Alice Elliot (UCL)
Tracing how young Moroccan women frame seemingly irreverent practices such as the use of make-up and encounters with emigrant men about town as ways to actively participate in their divine destiny, the paper develops a notion of predestination that propels, and compels, mundane action

Exploring possible futures through horoscope reading
Soumhya Venkatesan (Manchester University)
This paper focuses on the widespread practice of reading horoscopes in Hindu India as a way of identifying particular life paths. Based on ethnography in south India, the paper suggests that consulting astrologers enables parents to contemplate potentially risky futures for their children, particularly girls.

P093 The meaning of horses: perspectives on intra-species communicative becoming

Convenors: Anita Maurstad (Tromsø University Museum); Dona Davis (University of South Dakota)
T-409: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30**

Recent studies of the relationships between humans and other animals have contributed to a revolutionary change in our perspectives about anthropos' place in the world. Multispecies ethnographic studies show that, rather than humans being fixed in cultural dominance structures and animals being subjugated to nature, humans and animals instead become with each other, in interspecies communications that ontologically inform the personalities and identities of both.

By conceptualizing this panel session under the term 'the meaning of horses,' we explore relationships between horses and humans as unique communicative practices offering lessons about being human and animal in the contemporary world. Horse-human relationships evolve in complex mental and material processes that co-shape and regulate collaborative practices. Central questions pertain to what humans see as horses' encounter value, as social and cultural capital. What do horses do for humans, how are they situated in these naturalcultural bonds, and what are the sensuous mental and material effects and affects of horse-human communication and collaboration? How is horse agency perceived and what communicative practices accommodate horse agency? Human-horse activities are emplaced, temporally and spatially; how does the meaning of horses unfold or change along these dimensions? What are the emplaced inter-sensuous connections between horses and humans, and naturalcultural transformations thereof? Finally, what new venues for dissemination of knowledge about intra-species communication and meaning-making can be used, and what constitutes new methodologies for production of such knowledge? The panel welcomes ethnographic studies that explore the meaning of horses along the suggested perspectives.

From servant to therapist: the changing meanings of horses in Finland
Riitta-Marja Leinonen (University of Oulu)
The roles of horses change across time, and so do the meanings people give them. These culturally and corporally constructed meanings affect the way people interact with horses. The analysis of oral and written histories in my dissertation produced five cultural models for horses and human-horse relationship.

Straight Egyptians, desert-bred and Asil Arabians: purity, nobility, beauty and performance. The world of contemporary purebred Arabian horse breeders in Egypt
Christoph Lange (University of Cologne)
The paper follows the path into the transnational scene of Arabian horse breeders, whose members form a global gift exchange community where at its constitutional centre the Arabian horse is both beloved object of desire & embodied inscription of the breeders' (aesthetic) ideals.

My horse is *not* my therapist: embodied communicative practices and the construction of meaning in dressage
Susan M. DiGiacomo (Universitat Rovira i Virgili)
An autoethnographic analysis of the role of dressage following the author's illness takes a phenomenological approach to classical horsemanship as a somatic mode of attention in both horse and rider, materialized in embodied communicative practices leading to the mutual creation of experience.

The human-horse relationship and pregnancy in conflict
Nora Schuurman (University of Eastern Finland); Maarit Sireni (University of Eastern Finland)
In this presentation, we ask how the human–horse relationship and pregnancy affect each other while experienced simultaneously. The data used consists of a blog kept by a Finnish mother and horse owner about her pregnancy. According to the analysis, the two bodily states are incompatible.

Learning to communicate: the triad of (mis)communication in horse-riding lessons
Katherine Dashper (Leeds Metropolitan University)
Drawing on ethnographic study of horse-rider training, I consider how meaning is co-constructed, lost, negotiated and embodied through formal horse-riding lessons via three beings – horse, rider, trainer. Efforts to reach collective understanding operate at verbal, physical and emotional levels.

'What does horse know': an anthropological study on the human-animal relationship in therapeutic riding
Luna Pavao (Federal University of São Carlos (UFSCar- Brazil))
From an anthropological perspective, this research aims to understand the human-animal relationship within 'therapeutic riding sessions', a health treatment developed for people with special needs (physical and/or mental disorders) by the presence of horses.

Catching animals: a complex form of collaboration between the "lasso-pole horse" (uurgach mor') and its rider among the Mongolian herders
Charlotte Marchina (INALCO)
Mongolian herders usually catch their horses with a lasso-pole (a wooden pole ending in a leather loop). Using the lasso-pole while riding requires the use of an other horse, specially trained to assist its rider. This case-study highlights a form of complex collaboration between human and horse.

Horse things: objects, practices and meanings on display
Anita Maurstad (Tromsø University Museum); Dona Davis (University of South Dakota); Sarah Dean
Integrating the perspectives of museum studies and multispecies ethnography this paper discusses how traditional museum instruments – material objects – may be used to capture the less objective, less palpable subjectively felt meanings that develop in the practice of horse-human relationships.

P094 Alliances, networks, and oppositions: the transnational circulation of medical reproductive technologies

Convenors: Venetia Kantsa (University of the Aegean); Aglaia Chatjouli (University of the Aegean); Eugenia Georges (University of the Aegean)
S-238: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

In the last decades a revolution has taken place in the field of human reproduction. Medical reproductive technologies -ultrasound, assisted reproduction, prenatal diagnosis- changed the way we experience conception,

gestation and birth, while introducing new possibilities and choices -reproduction without sex, freezing of genetic material, posthumous reproduction, sex choice, genetic screening. These technologies have rapidly spread from metropolitan research centers to countries that differ enormously in terms of religion, ethical reasoning, legal system, state intervention, kinship formation, reproduction needs and desires.

This panel will discuss how medical reproductive technologies are invented and dispersed through the collaboration of doctors, research centers, patient groups, public/private funding, and via practices of knowledge exchange, such as participation in international conferences, circulation of publications and visual material, manufacture and acquisition of novel laboratory equipment. Additionally, it aims to problematize how these global technologies are imported into various cultural contexts where they are locally "translated", transformed, accepted or contested while being appropriated by users through networks of interested parties.

Papers may address the following issues:

-Global and local histories of medical reproductive technologies focusing on the networks between professionals

-The transnational circulation of key texts, films and equipment

-The formation of legal/ethical/religious committees that interpret and adjust global medical technologies to fit local contexts

-The creation of networks among patients/activists that enable or discourage the proliferation of such technologies

-The transmission of personal experience and advice regarding the use/misuse of reproductive technologies (via internet forums, word of mouth, support groups)

Acronyms for the many ways to make a baby: thoughts about medical surveillance and moralities
Deanna Trakas (University of the Aegean)
Through the prism of reproductive technology anthropological research addresses issues of kinship, gender and sexuality but has not taken the challenge of exploring the moralities of privacy and intimacy. The paper discuses these delicate matters which have been intruded upon by science, medicine and politics

The unintended consequences of sex education: an ethnography of a development intervention in Latin America
Erica Nelson (University of Amsterdam); Alexander Edmonds (University of Edinburgh)
In this ethnographic "meta-study" we consider how various social actors interpreted, responded to, and sometimes repurposed the language and practices of a multi-country adolescent sexual and reproductive health intervention in Latin America.

Lost in translation? Patients' activism around ARTs in Poland and Sweden
Elzbieta Korolczuk (University of Gothenburg); Jenny Gunnarsson Payne (Södertörn University)
The question we aim to answer is how local ideals and practices of motherhood and fatherhood are reflected in the types of political grammars employed by Polish and Swedish organizations for infertile people.

Personal stories of infertility and assisted reproduction: What is shared and what is kept to oneself
Aglaia Chatjouli (University of the Aegean)
Drawing from ethnographic research in Greece this paper discusses the decisions made by involved parties to share or not experiences of infertility and ARTs, further pointing to the local mediation of novel technologies and the reconceptualization of (in)fertility, parenthood and childnessness

Unsecular life: on ARTs and religion in Italy and in the Mediterranean context
Giulia Zanini (University of the Aegean)
Religion is part of actual modernities of assisted reproductive technologies (ARTs). Drawing on an ethnographic research in Italy and among Italian reproductive travellers, the present paper presents the emergence of the "unsecular" in the cultural, moral, religion and political Italian context.

Contesting their own worlds: assisted reproductive technologies and Muslim women in northern Greece
Pinelopi Topali (University of the Aegean)
Muslim women in Greece embrace Islamic pronatalism and engage in ARTs. However, they reject their religious communities' attempts to control their morality and actively appropriate the ART experience to form, at least provisionally, a self-centered subjectivity related to freedom and modernity.

Transnational networks of surrogacy: a case study from Germany
Anika König (Freie Universität Berlin)
Surrogacy, which constitutes one particular form of assisted reproduction, takes place in a highly diverse and transnational setting. This paper deals with the experiences of German 'intended parents' and how they negotiate their way in this transnational context, particularly in internet forums.

Learning to adopt on Greece: educating maternal bodies
Irini Papadaki (University of Aegean)
This paper examines how infertile women become adopted mothers through "technologies of knowledge". Building a maternal body on reading popular phycology and making public their adoption status they contest the normative cultural script that defines a mother as a reproductive being.

P095 Living with disasters: hazards, continuity and change

Convenors: Hannah Swee (University College London); Zuzana Hrdlickova (Goldsmiths, University of London)
M-648: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

A large proportion of the world's population today lives with the effects of disasters, and for some, extreme events are a part of everyday life. Disasters are not only singular extreme events, but may occur on an annual basis in the same society. Whether they are natural or man-made, disasters as catastrophic events are inseparable from some form of social change, be it through adaptation, collaboration or the emergence of grassroots activism. Disasters may start off as a physically destructive event, but they occur within societies and their catastrophic effects are often a result of a combination of factors including the environment, society, politics, and economy.

This panel invites papers that explore how disasters are related to change in societies. This includes discussions about what kind of social or political environment preceded a disaster, how people cope with and establish a sense of continuity after a disaster, and what sorts of social changes are involved. Papers may reflect societies that have been affected by disaster in any time frame, from the society before the destructive event, immediately after, or a longer time after. Papers are welcome from academics as well as applied anthropologists working in the area of disaster studies.

Possible themes that could be addressed: Collaboration between the community, relief agencies, charities, or governments; community collaboration; grassroots activism; individuals as agents of change; the use of social media and the internet; disasters as part of everyday life; adaptation and coping strategies; disasters as catalysts for positive change.

After the explosion: volcanos and their social perception on Lombok, Indonesia
Volker Gottowik (Frankfurt and Heidelberg University)
The landscape of the Indonesian island of Lombok has been shaped by an active volcano and its explosion in historical times. This paper deals with local explanations of this disaster and its impacts on social relations on this island.

Cyclones and the construction of normality in Australia
Hannah Swee (University College London)
By exploring the way that cyclones are lived with as a regular occurrence in Australia, this paper will discuss how active constructions of normality are necessary in order to adapt to living with natural hazards and disasters.

Rebuilding with music: musicians and their importance for the survival of post-Katrina New Orleans
MSc Geerke Bakker
This paper is about the influence of Katrina on the music community of New Orleans. It explores the way Katrina had an influence on the music community and their notion of their importance for New Orleans and its rebuilding.

Hurricane Katrina, the BP oil spill, and the challenge to white, male hegemony
Seumas Bates (University of Glasgow)
In southern Louisiana, the potential for and memory of hurricanes and oil spills is woven into the cultural landscape. This experience of disaster exists within on-going processes of cultural precariousness, whereby established, normative hierarchies of race and gender are increasingly threatened.

Disaster publics: perceptions of citizenship in the wake of floods in Central Europe
Kristoffer Albris (University of Copenhagen)
This paper explores how the floods in Central Europe in June 2013 have shaped public perceptions of citizenship, by focusing on publics as emergent collectives. The paper also discusses the idea of social change in the wake of disasters, and the ethnographic challenges that follow from this.

Change, continuity and the making of a polity of disaster remembering in the wake of la Inundación in Santa Fe City (Argentina)
Susann Ullberg (Swedish National Defence College)
The governmental flaw in mitigating the 2003 flood in Santa Fe City (Argentina) made different groups of disaster victims mobilise protest in collaboration. Together they constituted a polity of disaster remembering, producing both change and continuity in terms of resilience and vulnerability.

Risk perceptions and natural hazard management in the Brahmaputra floodplain (Assam, north-east India)
Emilie Cremin (CNRS)
Our research aims to understand the complex ways in which different stakeholders (farmers, NGOs, and Governments) interact with and manage the effects of hydrogeomorphological dynamics in the Brahmaputra flood plain (Assam north-east India).

From apocalypse to disruption: the learning curve of cyclone management in Odisha
Zuzana Hrdlickova (Goldsmiths, University of London)
The 1999 Orissa Supercyclone killed 10.000 people and 14 years later, the similarly ferocious cyclone Phailin had ‘just’ claimed 40 human lives in the same state. This paper will examine the dynamics of collaborative processes that transformed cyclones from apocalypse to ‘mere’ disruption.

Relational supervision and the traumatic ethnographical experience
Salma Siddique (Edinburgh Napier University)
This paper considers the application of therapeutic supervision for people witnessing traumatic and distressing events in collaboration with other disciplines and organizations; and its application for anthropological researchers returning from their fieldwork .

P096 Child migrants or ‘third culture kids’? Approaches to children and privileged mobility (ANTHROMOB)

Convenors: Mari Korpela (University of Tampere); Anne-Meike Fechter (University of Sussex)
Discussant: Vered Amit (Concordia University)
A-121: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30; Sun 3rd Aug, 09:00-10:30**

The relationship between children and transnational mobility is often conceptualised in two rather disparate frameworks. The first focuses on comparatively disenfranchised or disadvantaged children -independent child migrants, those who move with their migrant families or children ‘left behind’- and debates tend to focus on how their welfare, education or livelihoods are affected by mobility. At the same time, a rather different

paradigm is invoked in relation to comparatively affluent and privileged children: the notion of 'third culture kids' (Pollock and van Reken 2001) is perhaps the most influential one in this respect. For anthropologists, however, this is a problematic term as it seems to assume static cultures. Moreover, despite a wealth of educational literature on this topic, studies are rarely underpinned by in-depth ethnographic research that extends beyond international schools to include family, peers, or host societies. The aim of this panel is to broaden the analytical framework of 'child migration' to include those economically and socially privileged and to critically consider the theoretical framework of 'third culture kids' and its applications. We also want to address, both analytically and empirically, the presumed privilege of expatriate children. We welcome ethnographic studies of privileged child migrants leading to theoretical reflections on these issues.

TCKs: privileged but not migrants
Ann Baker Cottrell (San Diego State University)
Privileged, globally mobile TCKs share much with other child expats & migrants; sponsorship creates differences which are explored. Discussion of Third Culture to understand TCKs. Increasing global mobility blurs but doesn't erase distinctions including categorizations based on privilege & mobility

Troubling the construct: liberating TCK identity through desire
Jean Swindle (The University of Alabama)
This paper embarks upon questioning the fundamental construction of what Pollock and Van Reken (2003) termed the Third Culture Kid, or TCK, or those children who have spent their formative educational years outside of their passport country.

How helpful Is the concept 'third culture kids'? School affinities and new geographies with four 'sort-of' Dominicans
Edmund Hamann (University of Nebraska-Lincoln); Aprille Phillips (University of Nebraska-Lincoln)
This longitudinal study of 4 students with shared experience at an 'American' school in the Dominican Republic considers their rejection of hybrid identities despite Korean, Dominican, and American transnational biographies and complexities that affirm and challenge the frame of third culture kid.

Becoming 'Asian': hidden diversity among 'third culture kids' at an international school in Indonesia
Danau Tanu (University of Western Australia)
This paper critiques the concept of 'Third Culture Kids' by analysing the diverse articulations of cosmopolitan identity among internationally mobile children at an international school in Indonesia. It focuses on Asian teenagers and their experience of mobility and socio-cultural hierarchies.

Is it a privilege to be mobile? Multi-local family life approached from children's perspective
Pihla Siim (University of Tartu); Laura Assmuth (University of Eastern Finland)
The paper explores the relativity of privileged mobility from the children's point of view, through the case of transnational families in the Estonian-Finnish context. Is it a privilege to be mobile, and for what reasons? Also the methodological challenges in studying children's mobility will be discussed.

A culture of their own? Lifestyle migrant children in Goa, India
Mari Korpela (University of Tampere)
This paper illustrates that lifestyle migrant children in Goa, India, create a culture of their own. The paper argues that in order to develop the concept of TCKs, one should pay careful ethnographic attention to children's agency and everyday practices.

Re-visiting Tanzania: from gated community to living with the Maasai
Jessika Nilsson (University of Leuven)
An auto-ethnographic account of moving back to a host nation as a grown up. The paper scrutinizes the conflicting paths shaping 3rd culture identities and questions the need for a child to affiliate itself culturally with a nation state or region

The international school community and TCK mobility: a case study from Germany
Heather Meyer (University of Southampton)
This paper uses an international school in Germany as an ethnographic case study to address the extent to which Third Culture Kids attending international schools experience mobility within their new host country of residence.

Between privilege and poverty: children of international aid workers
Anne-Meike Fechter (University of Sussex)
Based on research among aid workers in Cambodia, the paper asks how parents and children make sense of the contrasts between their own living standards and the local population's, a situation complicated by the fact that their parents' work is aimed at, ultimately, addressing injustice and poverty.

Does it matter where am I from? Opportunity structure of different categories of third culture kids
Agnieszka Trąbka (Pontifical University of John Paul II)
This paper aims at analyzing the role of structure (country of origin, host countries, socio-economic background, schools attended) and agency in life trajectories of different categories of Third Culture Kids. It is based on narrative interviews with adult TCKs of different nationality.

Learning the ropes of 'international culture' in a globalized labor market
Gabrielle Desilets (The Australian National University)
This paper critically examines 'international culture' as a dominant discourse in the late-capitalist global labor market. Fieldwork among TCKs revealed their ability to make strategic use of national and international cultural elements interchangeably, granting them valued cosmopolitan capital

P097 Post-industrial revolution? Changes and continuities within urban landscapes

Convenors: Grazyna Kubica-Heller (Jagiellonian University); Agnieszka Pasieka (Institute of Slavic Studies, Polish Academy of Sciences)
T-307: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

The raise of post-industrial society has been commonly described in terms of growing importance of service sector, knowledge economy, rapid and wide-scale technological advances. It has also been associated with changing patterns of social relations, new understandings of "community", and the shifting nature of social bonds. While some scholars recognize "post-industrialism"'s social and cultural potential, describing it as an age of convivial, (more) equal and creative societies, others indicate persisting inequalities, increasing consumerism and detrimental technocracy. The aim of our panel is to look at all these phenomena – and the debates which tackle them – through the lenses of anthropological knowledge and methodology. In proposing the panel, we aim to create a platform in which to discuss a variety of experiences, practices and discourses characterizing the post-industrial spaces and, at the same time, reflect on the relevance of the study of such developments for the discipline of anthropology. In the reference to the latter, we aim to address the question of new trends, methodologies, and reflections as well as to highlight the problem of the usage and "adaptability" of the concept in different contexts (e.g. Western/Eastern Europe, and other sites).

We invite contributions addressing the following issues:

- use, adaptation, and reconfiguration of post-industrial spaces
- disappearing/new lifestyles, community and neighborly practices, forms of cultural activities
- old/new inequalities within post-industrial landscapes
- old/new distinctions (ethnic, class, educational, etc.)
- changing/persisting aspirations, desires, ways of self-realization

Rethinking the 'worthless dowry' of Soviet industrial modernity
Jeremy Morris (University of Birmingham)
This paper discusses lived experience of blue-collar workers in a so-called 'monotown' in Russia since 1991, drawing on extensive fieldwork since 2009. The 'worthless dowry' of Soviet modernity is re-evaluated through the lives of people who make this industrial space 'habitable' for themselves.

Old industrial space, new suburban uses: the Ahmadiyya mosque
Marzia Balzani (New York University, Abu Dhabi)
The conversion of a suburban dairy into a mosque described as the largest in western Europe in 2003 provides the setting for an ethnographic exploration of the discourses, and practices, of urban regeneration, sectarian conflicts, Islamophobia and the challenges of community building in London.

Persuasive vistas, political visions: public art and design in the re-making of Germany's Ruhr
Cynthia Browne (Harvard University)
My paper addresses ethnographic research undertaken on the role of public art and urban design as cultural catalysts of change for the post-industrial transformation of the Ruhr region of Germany.

The politicization of post-industrial spaces in contemporary Poland
Jaro Stacul (University of Alberta)
This paper discusses the current reconfigurations of the post-industrial landscape of the Gdańsk shipyard in northern Poland. It seeks to pursue the argument that turning a post-industrial space into a space of consumption is functional to the legitimation of the power of the post-Socialist state.

The harbor without a sea: about migrants and the reinvention of centrality on the former coal and freight terminal `Nordbahnhof´ in Vienna
Mag. Daniele Karasz (University of Vienna)
About migrants and the reinvention of centrality on the former coal and freight terminal "Nordbahnhof" in Vienna

Labour, housing and migration in a former Soviet steel town
Tommaso Trevisani (Max Planck Institute for Social Anthropology)
In Temirtau, Kazakhstan's (former Soviet) steel town, industrial and post-industrial urban spaces and lifestyles coexist in a context of protracted labour restructuring. Housing, labour and migration shape the way in which social inequalities are created and redefined.

Collaborative encounters and neoliberal containment in urban Central Europe
Hana Cervinkova (University of Lower Silesia); Juliet Golden
In this paper, we will consider our ongoing project in Central Europe through which we seek to create spaces of collaborative encounters (urban laboratories) to generate new ways of framing representations of the city's past contained through the process of neoliberal transformations.

Manufacturing nostalgia: the case study of an industrial museum in New England
Agnieszka Pasieka (Institute of Slavic Studies, Polish Academy of Sciences)
This paper discusses the functioning of an industrial museum, located in New Britain, Connecticut. It inquires to what extent the museum facilitates the accommodation of post-industrial changes and to what extent it reinforces nostalgia for old times.

P098 Living with chronic illness: challenges and perspectives across borders

Convenors: Margret Jaeger (University for Health and Life Sciences UMIT); Lucas Melo (Federal University of Rio Grande do Norte)
Discussants: Aysecan Terziolgu (Koc University); Bernhard Hadolt (University of Vienna)
A-303: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

Since life conditions are changing for many people in the world, technology advances and life expectancy

raises continuously, chronic illnesses, from infectious and non-infectious diseases (multimorbidity) and the challenges to live with them are rising too. The panel wants to bring together different perspectives about chronic illnesses such as public health institution´s concerns, patients' experiences, caregivers' standpoints and technologies to help patients and professionals to deal with it. These groups of people/institutions collaborate to improve people´s health in many ways. Chronic Illnesses such as diabetes, heart diseases, Alzheimer, Parkinson and cancer force people to adjust their life in accord with their medical regimen. Educational programs are developed by public health services, self-help groups support individuals and their relatives and technologies such as tools of ambient assisted living make their contribution to improve people´s daily routine as well as their wellbeing even though they are not healthy any more. Medical anthropology offers the theories and methodologies to understand both the people's individualized illness experiences and also groups' or systems' actions and reactions to them. The panel invites colleagues working on a broad range of topics related to chronic diseases in different countries in order to have a cross-cultural perspective. In this sense, the panel aims examine the private and public dimensions of the chronic illness experience in different social spaces, such as the family, work, everyday life, and clinical settings. Also presentations about new methodological tools to deal for example with persons who have impaired perception or related issues are welcome.

Social relationships' influence on children's health: an anthropological study of social relationships and future risk of developing multimorbidity among children from poor socioeconomic areas
Elisabeth Søndergaard (Institute of Public Health); Susanne Reventlow (Faculty of Health Sciences, University of Copenhagen); Pia Christensen (University of Leeds)
New studies in multimorbidity show an association between adult patients with multimorbidity and the experience of having had a difficult childhood. This project suggests investigating the link between children's social relationships–with peers and important adults–and their present health profile.

People of working age with invisible chronic illnesses: possibilities and realities in the Spanish context
Lina (Caterina) Masana
People of working age suffering from invisible chronic illnesses encounter working problems within the labour market related to working integration/inclusion topics, which differ from the traditionally oriented disability studies, and demand for a deeper qualitative and anthropological analysis.

HIV prevention as a long-term praxis: HIV testing, counselling, and its public
Fernando Villaamil (Universidad Complutense de Madrid)
As HIV testing becomes a routinized practice, staying HIV-negative becomes a problematic condition: a chronic condition in the absence of disease.

A closed institution and its friends: family care for the chronically mentally ill in Poland
Andrzej Perzanowski (University of Warsaw)
Drawing on ethnographic fieldwork focused on extra-institutional care in the psychiatric hospital, the paper discusses the conditions of social reintegration of chronically mentally ill persons in Poland. The theoretical focus is the functioning of a total institution in a rural context.

The chronic isolation: experiencing Hansen's disease in Europe's last leprosarium
Andrei Mihail (SNSPA Bucharest)
This paper focuses on the strategies elaborated by inhabitants of the leper's hospital of Thichileşti (RO) in order to create new meanings for an almost enclosed life inside the medical institution.

Living with thalassemia in Cyprus
Costas Constantinou (Research Unit in Behaviour and Social Issues); Christina Loizou (RUBSI - Reseasrch Unit in Behaviour and Social Issues); Constantinos Phellas (University of Nicosia)
This paper presents a qualitative analysis of the experiences of ten patients with thalassemia in Cyprus and their partners.

How autism is lived: ethnographic notes on the care that recovers the development
Leonardo Campoy (PPGSA-UFRJ)
How autism can be cared? Based on ethnography, I propose to indicate that stimulation and orientation are practiced as a daily way of development and to demonstrate that this "care that develops" is the way how the chronicity of autism is elaborated by its agents.

"It is frustrating": a couple's attempt to become good patients
Dikaios Sakellariou (Cardiff University)
This paper discusses how disempowerment is enacted in the lives of people living with a progressive disease. This paper presents a story about one couple who while they were trying to live a good life and resist death against all odds, they instead lost control over possibilities for action.

"Together in health and in disease": adaptive resources and psychology adjustment to a chronic disease like rheumatoid arthritis, in Spanish and Argentinian couples
Estibaliz Cuesta Ramunno (Salamanca University)
A comparison of personal and interpersonal adaptive resources and psychology adjustment to a chronic disease in Spanish and Argentinian couples where one of them suffers from rheumatoid arthritis.

P099 Changing intimate exchanges and emerging forms of resistance to intensified self-commodification

Convenors: Adi Moreno (University of Manchester); Claudia Liebelt (University of Bayreuth)
S-243: **Fri 1st Aug, 09:00-10:30, 11:00-12:30**

In neoliberal capitalism with the sharpening of economic inequalities, an all life encompassing expansion of the sphere of the economic, and a general trend of 'disenchantment' or 'cultural cooling,' intimate exchanges have increasingly come to resemble other forms of utilitarian transactions, even within private-sphere, nonmarket exchanges. It is precisely the extension of market logics to the realm of the personal and intimate that brings about an increased imaginability to the use of the body, sexuality and intimacy as a resource for economic advancement.

Commercialised intimate exchanges have experienced not only a diversification in contemporary capitalism but also a 'new respectability' as a result of which a broader range of subjects from a variety of social backgrounds now participate in commercial transactions, trading body parts or bodily substances, intimacy and sexuality. Market logics have not only made the commercial demand of personal and intimate services more acceptable, but also individuals' commodification of their bodies and intimacies. These changes stand in relation to the emergence and impact of the service economy in contemporary capitalism, and subsequent conceptual transformations of individuals' relationship between 'self,' 'body' and 'commercial exchange.'

This panel seeks to examine how attitudes towards marketability and practices of commodification have changed over the past two decades. Also welcome are explorations of changed notions of selfhood and of existing or emerging resistances against the expansion of intensified commodification covering all aspects of our selves (e.g. bodies, body parts, sexuality, personality, emotions, affect).

Self-commodification in neoliberalism: bodies, intimacies, emotions
Susanne Hofmann (Leeds University); Adi Moreno (University of Manchester)
This paper analyses neo-liberal practices of self-commodification, exploring examples of current-day bodily markets, i.e. sex trade and reproductive trade, in order to discuss how new forms of technology and governmentality can shape commodified bodies, intimacies and emotions.

Grooming Istanbul: on post-industrial bodies, beauty work and intimate encounters in a global city
Claudia Liebelt (University of Bayreuth)
My paper explores intimate bodily encounters in Istanbul beauty salons and clinics in relation to changing forms of gender, consumption and subjectivities. On the background of the Turkish June 2013 uprisings, it also seeks to explore lines of flight from the colonisation of the gendered body.

Passion for work in retail
Magdalena Petersson McIntyre (University of Gothenburg)
This paper presents a study of work in retail environments in Sweden. Based on participant observations and interviews with workers in fashion, perfume, electronics and diy-stores the commodification of bodies and affect is explored as an affective identification with relations on the neoliberal work market.

"And then we bought the sperm": body substances, economic exchanges and intimacy in lesbian families
Corinna Guerzoni (University of Milano-Bicocca)
Based on a fieldwork carried out in northen Italy on lesbian families (2012), this paper explores the changes brought about by the entry of reproductive technologies. I will develop a theoretical framework on the intersection among body substances, sexuality and intimacy.

Pure body, polluting addiction: the complexity of intimate exchanges among people who beg on the streets of London
Johannes Lenhard (Cambridge)
Exploring the private lives of people begging on the streets of London, I trace relationships of friendship and love along lines of exchange. Even though different kinds of relationships frequently endure, addiction often turns the relational network on its unpleasant head.

P100 Exploring change and continuity: readjustment, identity and child mobility in an interconnected world

Convenors: Jorge Grau Rebollo (Universitat Autònoma de Barcelona); Julia Vich-Bertran (Maastricht University)
M-133: **Sun 3rd Aug, 09:00-10:30**

Within the last decades, International Adoption has become a major issue in academic and political agendas. Not only due to the increasingly numbers of formalized adoption transfers between different countries, but also because of related geopolitical, intellectual and ethical implications. Thus, Transnational Adoptive Programs (TAPs) should not be analyzed just as linear chains that transfer children from a sending country to a receiving one, while transferring ideas/economic resources in the other direction as Howell (2006) proposes. Rather, specific sets of meanings, material and affective resources, and social practices circulate in both directions between sending and receiving countries, generating social and cultural change. This ongoing process of mutual readjustment does not just impact on particular individuals, but has much wider social and cultural repercussions such as the unique net of socio-cultural constructions that shape, consolidate, promote and transform a concrete TAP, or the impact that all those images have on the identity formation of young adoptees (Vich-Bertran, 2010).

This panel wishes to debate such connections, challenges and innovative ways by addressing questions as the role of representation and new digital media in conforming extended communities, Internet-based dual / group communication facilitating contacts over the distance, or the centrality of child mobility as a part of transnational relationships between countries and individuals.

Connections, reconnections and travels of the imagination in a context of international adoption
Giovanna Bacchiddu (Pontificia Universidad Catolica, Chile)
This paper deals with a case of international adoption and it specifically investigates the re-connections established between children adopted in Italy and their Chilean biological families decades after the adoption, and the emotional and practical implications such encounters have for both sides.

Care-giving systems and parental roles in the transnational adoptive context: a study on personal and community networks for rearing adopted children in Spain
Julia Vich-Bertran (Maastricht University); Jorge Grau Rebollo (Universitat Autònoma de Barcelona)
Focusing on Spain, the second world's adoptive country between 2000-2009, our research draws on qualitative methodology as well as systematic network approach in order to describe the structure and function of transnational adoptive parents' care-giving support networks.

P101 Collaboration between psychiatry and anthropology: nosological and etiological challenges

Convenors: William Sax (South Asia Institute, Heidlberg); Helene Basu (Westfälische-Wilhelms-Universität)
A-018: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

Supported by the WHO and other organizations, the "global mental health" movement is growing rapidly. But what sort of mental health services will be introduced into those countries said to "lack" them? Before such questions can be answered, there needs to be a basic discussion on the relationship between the purportedly universal diagnostic categories of mainstream psychiatry and the local categories of mental illness/ behavioral disturbance that are more typically the focus of anthropologists. What should be the balance, if any, between them? How can such local nosologies be investigated and described? How "systematic" are they, and is this important? Can the nosologies of mainstream psychiatry (as found for example in the DSM and the ICD) be regarded as "vernacular"? Can the anthropological interest in "embodiment" be combined with standard measures in psychiatric epidemiology, based as they are on linguistic articulations of inner states? What about the question of etiology? What is the relation between physiological, sociological, and supernatural etiologies of mental illness? Where do they overlap, and when are they incommensurable? In this panel, we welcome discussions of such questions from those interested in cultural psychiatry, psychological anthropology, and global mental health.

Listening to disembodied voices
Helene Basu (Westfälische-Wilhelms-Universität)
This paper examines the role of hearing voices in ritual healing (therapeutic method) and in psychiatry (psychotic symptom).

Stealing artefacts, offending spirits and psychosis: navigating a pluralistic medical system in the Tibetan context
Susannah Deane (Cardiff University)
This paper will use a Tibetan case study of 'madness' from fieldwork conducted in North India to examine the relationship between local and biomedical categories of mental illness, and investigate how these divergent approaches play out in terms of treatment, prognosis and community understanding.

The local in the universal and the universal as local: the Hanuman Chalisa in German psychosomatic medicine
Harish Naraindas (Jawaharlal Nehru University)
This paper intends to interrogate the categories of the local and the universal, both with respect to nosology and aetiology, through an ethnography of psychosomatic medicine in a German Reha Klinik.

Anthropology meets psychiatry: the cultural epidemiology of ritual healing
William Sax (South Asia Institute, Heidlberg)
This paper discusses the rewards and challenges of combining ethnographic with epidemiological approaches to ritual healing. I

The reformulation of DSM IV in a Turkish context
Guler Cansu Agoren (University of Exeter)
This paper analyses how the interplay between Islamic thinking, the self-perception of the individuals and the global understanding of depression forms Turkish conceptualisation of depression.

Categorizing the spirits at Balaji temple: a study comparing the vernacular and psychiatric nosology of spirit-possession in north India
Nilisha Vashist (University of Delhi)
This paper describes the perceptions on spirit possession and healing among the afflicted in Balaji temple, Rajasthan (India) through case studies. Analyzing these, vernacular nosology is discussed and evaluated vis-à-vis standard psychiatric diagnosis for divergences/convergences between the two.

Madness in East Africa: narratives of spiritual healers in Kenya
Barbara Stoeckigt (Universitaetsmedizin Berlin)
Spiritual healers in Kenya were asked how they deal with psychoses. They named physical, psychological and social causes. Most important were spiritual causes and witchcraft. The question is if such diverse cultural etiologies can be summarized in one worldwide classification system.

Doshas, sorcery, spirits and the ICD: the pragmatics of nosologies and etiologies in an Ayurvedic mental hospital in Kerala, south India
Claudia Lang (Ludwig-Maximilians-University, Munich)
I will analyze the pragmatics and politics of how doctors and patients of Ayurvedic psychiatry engage different nosologies and etiologies. Ayurvedic psychiatrists' diagnostic and therapeutic practices and their politics of recognition are characterized by etiological and nosological pragmatism.

Categorizing "madness" in classical and contemporary Āyurveda - a traditional category of mental disease in historical perspective
Ananda Chopra (University of Heidelberg)
In the classical literature of Āyurveda, a traditional scholarly medical system of South Asia, unmāda ("madness") is a distinct disease-category with its own etiology and symptomatology. How this disease is described in classical and contemporary Āyurveda forms the theme of this paper.

P102 The anthropology of public services and bureaucracies

Convenors: Thomas Bierschenk (Johannes Gutenberg-Universität, Mainz); Giorgio Blundo (EHESS); Jean-Pierre Olivier de Sardan (LASDEL)
A-303: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

This panel analyses the 'real' workings of states and public bureaucracies in different empirical settings, and aims at establishing bureaucracies and public services as productive objects of anthropological enquiry. The panel will focus on the daily functioning of state services, exploring the mundane practices of state-making from three key, inter-related points of entry: first, the ethnography of public servants (bureaucratic cultures and practical norms, operational routines in offices, career patterns and modes of appointment etc.); second, the delivery of public services and goods (how bureaucrats themselves perceive and deliver the goods and services for which their departments have responsibility and how they construct their everyday relationships with service users); and third, the accumulation of public administration reforms (how the different bureaucratic corps react to the 'good governance' discourse and new public management policies; the consequences of these reforms for the daily working of state bureaucracies and for the civil servants' identities and modes of accountability; the space that exists for bottom-up micro-reforms that build on local innovations or informal arrangements).
The Panel will take place in three slots, under the titles: 1. Reform; 2. Ethnogrpaphies of bureaucracies; 3. Bureaucratic encounters

Welfare to work \ work for welfare: constructing welfare ideology through alternative practice
Noa Leuchter (Ben-Gurion University)
In this paper I examine the complex involvement of state bureaucracy employees in the implementation of a welfare reform, and show how their active acts of "salvage" of clients from a new welfare-to-work program constituted an alternative meaning of welfare as ideology and practice.

Bureaucratic stakes of the delivery of free health care to 'the poor': quandaries and social productiveness of the introduction of a system of medical coverage in Morocco
Irene Capelli (University of Torino)
This paper discusses the establishment of a system of medical coverage for the disenfranchised in Morocco: ethnographic fieldwork in urban public health settings opens up a reflection on the mobilisations and contestations of bureaucracies in the delivery of health care as a service.

Flexible transparency: ways of seeing in Kenyan health management
Hannah Brown (Durham University)
This paper draws upon Berger's (1972) notion of Ways of Seeing to explore different how kinds of gaze created through technologies of visibility allowed Kenyan health managers to resolve some of the organisational limitations of new forms of flexible management.

Bureaucratic practices and subjectivization in the naturalisation process: a political anthropology of the "Bureau des Naturalisations" in France
Sarah Mazouz (Centre Marc Bloch)
Based on ethnographic fieldwork, this communication aims at analyzing French naturalization. By describing how Bureaucrats conceive the grant of citizenship as a process, which tests applicants and selects them, it puts into question applicants' agency and lived experience of administrative ordeals.

Struggles over formal and cultural hierarchy among Eurocrats in Brussels after the enlargement of the EU in 2004 and 2007
Pawel Lewicki (Europa-Universität Viadrina Frankfurt (Oder))
Based on my field research in EU Brussels, I depict how after the enlargement of the EU in 2004 and 2007 class and cultural boundaries are established among Eurocrats.

Public administration reform and façade-ministries in Togo
Nora Brandecker (Johannes Gutenberg University Mainz)
In 2006, Togo began to implement a huge public administration reform. This paper deals with the implications of this reform for the everyday functioning of the Togolese Ministry of Foreign Affairs. I argue that the reforms reproduce the already existing logic of this typical "façade-ministry".

Permanence, precariousness, and the everyday worlds of bureaucrats in post-liberalisation India
Nayanika Mathur (University of Cambridge)
This paper dwells on a newly-emergent conflict visible between permanent and temporary state officials involved in the implementation of a public works legislation in India. It traces this conflict to the neoliberal turn taken by the Indian state in the aftermath of economic liberalisation in 1991.

Ethnography of the "humanitarian bureaucracy" of the Early Warning Department in Ethiopia
Francois Enten (GRET)
The presentation describes the combined practices of governmental and humanitarian agents to assess food aid needs in Ethiopia. In a historical continuity of extroversion of aid by the State, it shows how practical norms overhaul humanitarian standards according to informal rules of local bureaucracy.

Reframing bureaucracy through a familialist perspective: the public women's shelters in Turkey
Berna Ekal (Ecole des hautes études en sciences sociales)
Drawing on ethnographic data in public women's shelters in contemporary Turkey, this paper investigates the everyday relationships of employees to the residents of shelters. It argues that in the functioning of shelters, the bureaucratic relationships are reframed through a familialist perspective.

Bureaucratic encounters in German immigration offices
Anna Louban (University of Konstanz)
Immigration to a western country is a highly bureaucratic act. Based on a seven month long ethnographic fieldwork in the largest immigration office in Germany this paper presents the socio-cultural practices prevailing in this context.

Daily suspicion and bureaucratic work of civil servants in charge of the fight against marriages of convenience in Brussels
Maïté Maskens (Université Libre de Bruxelles)
Exploring the 'practical norms' utilized by state agents to evaluate a marriage between a non-EU citizen and a Belgian citizen in Brussels comes down to unveil the implicit and unarticulated hierarchies at stake when distinguishing real from sham marriage migration in civil registrar offices.

Kinship, documents, bureaucratic norms, and the meaning of evidence in the South Sudanese citizenship office

Ferenc David Marko (Central European University)

The paper seeks to concentrate on the questions of evidence in the South Sudanese citizenship office. Through a thick description of the bureaucratic process and the negotiations of citizenship, I ask what constitutes an evidence of belonging, and how do bureaucrats decide in various cases?

P103 Food parcels: intimate connexions in transnational migration

Convenors: Diana Mata Codesal (University of Deusto); Maria Abranches (University of Sussex)
S-243: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

This panel aims to explore food circuits in relation to migration with a worldwide bottom-up approach. Food parcels being sent and received by migrants worldwide maintain, reinforce and in some cases even create new transnational interconnections. In the context of migration, food circuits are a powerful sensuous link within transnational families and groups. Collaboration, intimacy and connection are essential processes at play in transnational migration. Sharing, cooking or eating food from home are intimate acts which acquire extra connotations in situations of physical separation. While living separate daily lives, in many cases migrants and their families also forge lasting and meaningful transnational bonds. The practices of preparing, sending, consuming, selling, sharing or giving away food are important transnational connections, reminders of mutual obligations, as well as tokens of love. The food parcels that circulate in many migratory systems – between contiguous countries, within countries and even spanning continents – enables us to raise issues of transnational belonging, family-making processes, or sensuous re-creations of home among others. Alongside maintaining connections, these food circuits may also generate new relationships.

This panel seeks to show how pervasive practices of sending and receiving food within transnational families are. At the same time the panel also aims to show their diversity in time and space, regarding issues like the meanings attached to the food parcels, the range of sending practices – i.e. the nature of the sending channels – or the transformations suffered by these culturally loaded foodstuffs in their journeys.

'What did you bring from home': traversing food bridges across nations and communities

Maureen Duru

Sharing food parcels is an African practice which with migration has only changed its scope.The need for food parcels have led to new markets and preservation methods and this brings to the fore the content and packaging of these parcels, as well as the challenges of sending and using them across boundaries.

It's never enough. Rethinking Cape Verdean food parcels in the light of the 'moral economy'

Dr. habil. Heike Drotbohm (Albert-Ludwigs Universität, Freiburg)

Following the 'social life of things' I will examine the asymmetric character of kinship relations expressed in food parcels connecting Cape Verde and its diaspora.

Turkish coffee in Italy: on comfort food among Macedonian-speaking Muslims in Italy

Karolina Bielenin-Lenczowska (University of Warsaw)

The aim of this paper is an analysis of food practices of Macedonian-speaking Muslims living in Italy. I show an importance of food brought from home country for everyday life of migrants, and their belonging to home and host societies.

Cozido, codfish and "shake and bake chicken": food, belonging and aspirations in "Portugal Village"

Marta Rosales (Universidade de Lisboa)

The paper examines the centrality of food in the production, expression and management of transnational and local migrant social networks, and on its work in promoting alternative social spheres and practices beyond the "migrant condition" and the policies of identification and belonging it entails.

Food as a matter of being: experiential continuity in transnational lives
Maja Povrzanovic Frykman (Malmö University)
The analytical distinction between the ways of migrants' transnational being and belonging suggests that the ubiquity of food parcels needs to be understood in relation to other objects that travel with them, and that the meanings of food need to be explored (also) beyond the lens of culture.

Travelling plants: the meanings and effects of plant movement from Bangladesh to the UK
Hannah Jennings; Michael Heinrich (UCL School of Pharmacy)
The paper explores the meanings and impact of the movement of plants and seeds from Sylhet to London on Bengali women in London. The research finds the exchange links people to 'home past' in Bangladesh and is important to 'home here' in the UK as it contributes to social interactions and meanings adapt.

Balikbayan boxes, Skype conversations, and food sharing online as transnational family care
Helena Patzer (Warsaw University)
In this paper I argue that the focus on food and feeding is an important aspect of transnational family life, practiced through sending food products home, supervising family consumption online, and also sharing in the family meals through internet communicators.

P104 The politics of brokerage: intimate interconnections and spaces of collaboration

Convenors: Martijn Koster (Utrecht University); Yves Van Leynseele (University of Amsterdam)
Discussant: Deborah James (LSE)
S-403: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30**

In an interconnected world, brokerage processes become increasingly valuable in order to gain access to resources, technologies and value-imbued networks. Brokers are mediators, translators and mergers who fill the gap between actors, discourses and moralities, whilst constructing their identities and reconstituting spaces of collaboration. They may mobilize relational spaces for enhancing broad-based participation, but may equally appropriate space in a bid for closure of practice.

Brokers may give expression to a community logics centering on intimate and informal relationships. Brokers may be part of "traditional" politics, in which they draw on their vested authority to bridge the sociopolitical distance between power-holders and constituencies. In other settings, they have entered or reclaimed their position in political fields typified by political disorientation and pluralism, occupying tasks and voids left by a retreating state.

We welcome papers on the politics of brokerage in different settings across the globe. Papers may focus on brokerage as producing complex intimacies and novel collaborations between different groups. They may zoom in on the, often ambivalent, role of the broker. They may deal with recent changes in which brokerage has (re) gained a foothold where new technologies evolve or the state retreats, e.g. in the field of welfare provision, development and citizenship. We envisage the rethinking of classic anthropological themes of brokerage, clientelism and patronage towards analyses of brokers' cultural backgrounds, styles and repertoires and an understanding of the materiality and spatiality of brokerage as it shapes specific sites of engagement and constructs boundary objects.

Indebtedness in South Africa: mediated capitalism
Deborah James (LSE)
Indebtedness in South Africa occurs in a setting where forces of state and market intertwine to create a redistributive neoliberalism, in which opportunists and intermediaries insert themselves into the cracks and charge interest in the process.

Identity for the tiller - profit for the broker: how dealing with identities legitimises illegal land occupation
Stefanie Steinebach (University of Goettingen)
This paper investigates the strategies of brokers in Sumatra, Indonesia, who facilitate access to disputed land by mediating cultural and social identities. The brokers activities transform illegal land occupation into legitimate social action supported by global discourses and movements.

Negotiated sovereignties and community land administration in Yei, South Sudan
Mathijs Van Leeuwen (Radboud University Nijmegen); Yves Van Leynseele (University of Amsterdam); Marlie van de Kerkhof (University of Amsterdam)
The paper focuses on land administration in Yei, South Sudan. It explains how traditional leaders, chiefs, military and state actors reposition themselves and renegotiate authority over land.

The identity politics of brokerage: community workers dealing with unruly youth in the Netherlands
Sabah Chalhi (Utrecht University)
The paper focuses on how a community worker operates as a broker, working with youth in disadvantaged neighborhoods. It zooms in on how the worker and unruly youth negotiate their identities in their relationship.

When the shepherds meet Mr Billionaire: rebellion, collaboration, and public intimacy in Sardinia
Filippo Zerilli (University of Cagliari); Marco Pitzalis (Università di Cagliari)
Drawing on fieldwork with a social movement of Sardinian shepherds, this paper focuses on their association with Flavio Briatore (aka Mr Billionaire), and explores tensions, ambiguities, opacities and mysteries it has generated outside and inside the movement itself, affecting its 'public intimacy'

P105 Intimate collaborations and gendered spaces in African cities

Convenors: Nadine Sieveking (University of Leipzig); Katja Werthmann (University of Leipzig); Sandrine Gukelberger (University of Bielefeld)
M-648: **Fri 1st Aug, 16:00-17:30**

Recent research has highlighted multifaceted processes of fragmentation and increasing inequalities in urban Africa. While these trends have been related to and interpreted in terms of neoliberal transformations and new modes of (dis-)connectedness on global scales, their intimate and gendered dimensions have not attracted much attention.

This panel focuses on gendered dimensions of urban life that are characterized by intimate collaborations in various spheres, including the family, kin or peer group, friends and sexual relations, private habitations, as well as work places, public spaces, political organizations or other kinds of 'strategic groups'. People's intimate relations – or the curtailing of intimacy through forms of avoidance and segregation – result in complementing or competing patterns of activities and movements which may have different meanings and relevance for urban dwellers' every-day and night-lives.

In our panel we want to examine how the gendered dimensions of intimate collaborations contribute to shaping urban spaces. We invite empirically grounded papers that address this topic from various angles and perspectives. The papers should address the following questions:

- How are 'intimacy' and 'collaboration' defined, perceived, circumscribed or performed in a given context?
- Who are the actors in which types of collaboration? In what way is gender relevant for the type of collaboration?
- "Intimacy" implies knowing about relative social closeness to some and distance to others. How is this knowledge acquired?
- Do 'intimate collaborations' contribute to new kinds of urban sociality or professional life in Africa?

Times of friendship, spaces of sociability: youth activism and everyday solidarities in Mubarak's Egypt
Henri Onodera (University of Helsinki)
This paper examines the intersections of urban space and everyday sociability in the lives of young activists in Mubarak's Egypt. Friendship ties provided them with intimate loci of trust, belonging and reciprocity, but were shaped by social cleavages e.g. class, gender and partisan membership.

Mama's Luanda: feminine religious trajectories in Luanda
Natalia Zawiejska (Jagiellonian University)
The religious feminine networks are important part of Luanda's everyday life experience. Women church departments play relevant role in (re)mapping and (re)shaping of the city space but also extend official activities on private life grounds infiltrating intimate women's psychological and corporal experience.

Front- and backstage collaborations in West African contemporary choreography
Nadine Sieveking (University of Leipzig)
In the field of contemporary dance the exposure of intimate situations is an important creative device. Focusing on West Africa, I show how everyday working relations within this newly emerging urban performance genre contribute to redefining gender norms and the boundaries of intimacy.

P106 Rethinking assisted conception: dynamics of law, morality and religion

Convenors: Sibylle Lustenberger (University of Bern); Shirin Garmaroudi Naef (University of Zurich)
Discussant: Roland Hardenberg (University of Tübingen)
S-232: **Fri 1st Aug, 09:00-10:30, 11:00-12:30**

In the last decades many insightful studies gave evidence on how assisted reproductive technologies (ARTs) allow for the formation of new intimacies, and on the work necessary to circumscribe those relationships that count as kinship. Influenced by Schneider's critique, these studies have largely focused on questioning the seemingly 'natural' principles of human reproduction. By explicitly focusing on dynamics of law, morality and religion, the proposed panel shifts the spotlight on the structures and principles embedded in the social uses of reproductive technologies. What moral, theological and juridical logics underlie the concepts of kinship that move people when they turn to – or refrain from – certain technologies of assisted conception? And how are they contested and negotiated? We hope to discuss these and other questions in order to develop an understanding of reproductive technologies as means by which societies seek to guarantee social continuity. We welcome empirically or theoretically informed papers that do not shy away from reading across these domains. Topics might include but are not limited to: How can we conceptualize the relationship between science, morality and religion in the age of biotechnologies? How do people relate to religion as a resource to cope with vulnerability? How do lay people and experts use moral claims to justify or challenge fertility regimes and exclusions? And do new forms of social dynamics thereby emerge? What notions of belonging and proximity do such claims express?

The fertile New Ancient Macedonian body
Ilka Thiessen (Vancouver Island University)
A growing Christian-Orthodox ethnocracy in Macedonia is creating a new socio-political order of 'Ancient Macedonia'. Fertility clinics conspire, through gamete control, in creating new citizens for the 'cradle of European Civilisation.'

Encounters with mamzerim: Rabbinic kinship concepts and the formation of same-sex parenthood
Sibylle Lustenberger (University of Bern)
Israeli gay men circumvent rabbinic restrictions and become fathers through surrogacy abroad. This paper explores the entanglement of kinship, religion and politics, as it structures these men's path to parenthood far away from home.

Beyond 'nature-culture': kinship and motherhood in light of egg donation and surrogacy in Iran
Shirin Garmaroudi Naef (University of Zurich)
This paper explores the moral juridical logic and reasoning underlying Shia conceptualisation of motherhood in the context of egg donation and surrogacy in Iran and their social applications.

The fabrication of kinship: medically assisted reproduction, law, religion and changing notions of relatedness among Orthodox Christians in Greece
Ivi Daskalaki (University of the Aegean); Venetia Kantsa (University of the Aegean)
This paper discusses altering perceptions of relatedness associated with medically assisted reproduction among Orthodox Christians in Greece. It explores the medical, legal and cultural inducement for assisted reproduction in Greece in relation to religious discourses on 'accepted' forms of kinship.

"Itsy bitsy gift of life": ART, gamete donation and children's identity rights in Poland
Ewa Maciejewska-Mroczek (University of Warsaw)
This paper explores moral, legal and religious contexts of children's identity rights related to ART in Poland. It discusses how ART, especially third-party reproduction, poses new questions on identity, especially when children's point of view is concerned.

P107 Forms of government and everyday economic practices: ethnography and comparison

Convenors: Benoît de L'Estoile (CNRS); Federico Neiburg (National Museum / UFRJ)
S-333: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

This panel aims at exploring comparatively the complex interrelations between different forms of government, establishing framings, and the multiple ways by which everyday economic practices use or contest these framings or forms of régulation, that are at the same time being created and transformed by these practices.

On the one hand, a body of governmental policies and practices, with the administration of populations and territories, the regulation of markets and monetary flows, created and activated by a dense network of individuals and institutions, diversified agents and agencies, such as governments, international organizations, NGOs, military and security agents, "local" leaderships and associations. On the other hand, everyday economic practices, developed in the sphere of the "domestic economy",or within networks of interpersonal relationships related to peoples' needs, their ways of earning and administering money, the exchanges, savings, investments and loans they deal with in everyday life, especially in places where access to money is not dependent on formal jobs.

Everyday practices of ordinary people are usually obscured by categories of perception and action used to implement policies and intervention programs aiming to regulate the so-called "domestic economy", the "informal economy" or the "illegal economy". Our ambition is also to understand, in a sociologically positive way, the interrelationships between these two universes and the complex and dense spaces of agencies and agents that structure these interrelations.

Development and dead cities in the Brazilian sertao: movement, fever and passion
André Dumans Guedes (Instituto de Pesquisa e Planejamento Urbano e Regional (UFRJ))
I discuss how the people living in a small city in the interior of Brazil describe the economic processes which have been shaping their lives in the last decades: the "creation" of the city by a mining company, the gold fever in the 1980's and the building of three large dams.

The structural adjustment of the political? NGoization and changing patterns of fundings in the Indian Dalit movement
Nicolas Jaoul (CNRS)
By looking into the changes in the manners of financing the organizations, this paper deals with the way the current NGOization process in India affects the political trajectory of the Dalit movement, which was traditionally defined as an autonomous movement of the Dalit community.

Regulation of the grassroots mutual help practices among urban communities in Dar Es Salaam: economic empowerment or the opposite?
Oxana Ivanchenko; Petr Popov (Institute for African Studies)
Based on the field research conducted in Dar Es Salaam in september-october 2013 this paper will focus on popular mutual help groups among urban residents and their interactions with the government and NGO's after the emergence of a state regulated mutual aid initiative called vicoba ("pocket"- swahili).

Chevaux, chamanes et champignons : articulation des pratiques identitaires et des circuits économiques dans la Sierra Mazateca au Mexique
Marcos Garcia de Teresa (EHESS)
A partir des exemples du commerce de champignons hallucinogènes et des courses des chevaux dans la ville de Huautla de Jiménez dans la Sierra Mazateca au Mexique, je cherche montrer comment des pratiques identitaires s'articulent et sont indissociables de certaines activités économiques.

State plans of industrial recovery and everyday work flexibility
Lucia Vávrová (Commenius University); Juraj Buzalka (FSES Comenius University)
The paper aims to explore the relations between governmental policies and employment practices in two different locations in Slovakia. It shows variety in ideas of 'flexibility', different in state discourses combating unemployment and in everyday patterns of coping with livelihood.

Popular economy and the government of markets in Haiti
Federico Neiburg (National Museum / UFRJ)
This paper discuss the relationships between the dynamics of the popular economy and the government of the markets, based on an ethnographic research carried out in the huge regions of street and "public" markets placed in the center of Port-au-Prince, the core of the Haitian market system.

Governing the House. State Projects, Domestic Practices and Autonomy in Land Reform Settlements in Brazil
Benoît de L'Estoile (CNRS)
This paper considers the house, as one main focus of tension between the government by the State agencies and daily practices in three Brazilian land reform settlements (assentamentos) in the Northeast region of Brazil.

"We have to be very careful with these illiterate women": interrelationship between local authorities and market women in a Guinean city
Carole Ammann (University of Basel)
In Guinea's second-largest city Kankan many women are engaged in petty trade. This paper analyses how they interact – individually or collectively – with various representatives of the local authorities and thus shape local government's practices.

Gifts from commodities, or how to make new friends selling culture
André Vereta Nahoum
Are economic transactions subject to different, disputed qualifications? The paper aims at discussing how the Yawanawa devised specific meanings and uses to monetary transactions involving their cultural practices, which they promote in the name of their own individual and collective projects.

P108 From bodily sensation to symptoms: consequences for healthcare seeking?

Convenors: Mette Bech Risør (University of Tromsø); Angel Martinez-Hernaez (Universitat Rovira i Virgili); Rikke Sand Andersen (Research Unit for General Practice)
M-328: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30**

Within medical anthropology research on healthcare seeking has overall focused on trying to understand the context for decision-making processes concerning which kind of care and treatment is sought. The illness itself plays a role in this but what about another analytical unit: the symptom?

Recently the importance of attending to bodily sensations in studying illness experience has been brought forward by several researchers, saying that the process of interpreting and organizing sensations into meaningful perceptions is of particular relevance to the anthropology of medicine. Bodily sensations never start as symptoms – they only become symptoms through a social interpretive and collaborative process which has consequences for how and where a patient seeks care.

Examining such sensations means to look into what is felt, how the body-subject reacts to sensations and how these are e.g. developed into specific signs of distress or symptoms or perhaps dismissed as non-worrying signs, in a social process. Any sensation is never merely a question of physiology. The meaning of sensations is culturally embedded and mediated by social practices and symbolic systems of meaning that are important contexts to healing and care-seeking.

With this panel we wish to invite researchers to present research on symptoms – symptoms in the context of clinical encounters, symptoms as embodied metaphors, symptoms as central to idioms of distress, symptoms as commodities and so forth. Moreover, we wish a focus on how interpretation and management of symptoms may interact with strategies for care as collaboration with both social networks and a health system

'Knowing the body': exploring bodily sensations and their transformation into symptoms in need of care
Sara Marie Hebsgaard Offersen (Aarhus University)
This paper explores how bodily sensations are given meaning as symptoms and how healthcare seeking decisions are shaped through complex ongoing interactions between the physical body and everyday life among people in a Danish suburban middleclass neighborhood.

Reflections on the meanings, interpretations and impact of chest pain
Helen Cramer
This paper examines the experiences of people visiting rapid access chest pain clinics, the meanings that are co-created and the evolving impact, adjustments and continued uncertainties that people undergo.

Making blood ready for a surgery: reading hemoglobin levels in medical encounters in Germany
Malgorzata Rajtar (Institute of Philosophy and Sociology, Polish Academy of Sciences)
Hemoglobin level plays a major role in assessing anemia and in preparation of patients for a surgery. In case of elective surgeries Jehovah's Witnesses in my fieldsite "built up" their hemoglobin level. In more urgent cases they perceived it as not as dangerously low as it was claimed by physicians.

Meret bi mo yeek: bodily sensations and healing seeking among women from Senegal living in Italy
Chiara Quagliariello (University of Turin)
Questioning women's choice to use both the Senegalese traditional healing system and the Italian health care system in order to cope with bodily sensations experienced after childbirth, I will analyze the clinical encounters between cultural and biological interpretations of body symptom.

Recognizing symptoms as signs from the body: the experience of Estonian spiritual practitioners
Marko Uibu (University of Tartu)
Based on the fieldwork among Estonian spiritual practitioners, I observe how spiritual teachings about health cultivate certain ways to recognize and interpret symptoms. Different sensations are often understood as bodily messages with an aim to establish a 'dialogue' with the body and/or the organs.

Looking behind tears: emotions and symptoms in the everyday life of depressive women
Laura Cremonte (Università degli studi di Perugia)
Crying is often seen as one of the clearest signs (or symptoms) of depression, and is reported as part of the daily life of depressive patients. The presentation aims to interrogate how symptoms and emotions are produced, redefined and interacted in the context of a psychotherapy group for women.

The sign of five: the semiotics of symptoms and their erasure
Angel Martinez-Hernaez (Universitat Rovira i Virgili)
This paper develops an argument for recovering patient narratives from their erasure in classical semiotics. It analyzes how the symptom has been relegated to the status of physical sign in the work of de Saussure, Barthes, Foucault, Peirce and Eco.

P109 Collaborating in the field: participatory forms of anthropological research (re)examined

Convenors: Liza Debevec (International water management institute); Anja Katharina Salzer (Free University of Bolzano)
T-409: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

This panel aims to bring together anthropologists from academia and development organisations to examine the new ways in which participatory ways of approaching anthropological research can help us better engage with our informants and create collaborative forms of anthropological knowledge.

It intends to critically engage with, and (re)examine ways in which anthropologists working both in academia and development world use various participatory methods in their research and what such participation entails. As Cornwall and Jewkes have suggested in 1995 seminal piece on participatory research, the aim of such an approach is to "focus on locally defined priorities and local perspectives". They further pointed to the issue of the "location of power in the various stages of the research process." (1995:1668).

In the panel we wish to discuss the challenges to participatory research and how these can be overcome by understanding the complexities of power relations between the researcher and the community and even more importantly the complex power relations within the communities that we as anthropologists engage with.

We welcome contributions from anthropologists from various backgrounds and papers that discuss participatory approach from either a more theoretical perspective or focusing on specific forms of participatory approach used in the field, both in applied and non-applied forms of anthropological engagement. We particularly encourage contributions that are of collaborative nature and that have been written (or possibly filmed) using innovative techniques and are a result of cross-disciplinary, cross-cultural collaboration.

Transdisciplinary research for sustainability: power relations and the production of knowledge
Marinus Gebhardt; Anja Katharina Salzer (Free University of Bolzano); Susanne Elsen (Free University of Bolzano)
In transdisciplinary participatory research the question of power arises at various levels. At the example of a research project in the South Caucasus some of the methodological and practical challenges of joint knowledge production, with different stakeholders from research and practice, will b

Romanipen network governance: how deep could be engagement in Gypsy world?
Maciej Witkowski (Academy of Business in Dąbrowa Górnicza)
Many Roma leaders look for democratic legitimization merging Romanipen with "radical democracy" discourse. Accounting complex involvement of anthropologist in personal interdependence to all parties, I will examine moral multiplicity of perspectives from which one can evaluate the situation.

Guide of best practices in adolescent mental health: using participatory methods in medical anthropology research
Natalia-Lledo Carceller-Maicas (Universitat Rovira i Virgili)
The use of participative methodologies as a way of approaching anthropological research help us to integrate our informants like an active part in the research process, creating collaborative forms of anthropological knowledge like our Guide of Best Practices focused on adolescent mental health services.

Anthropologists and participatory research in research for development projects: case studies from Ethiopia, Ghana and Burkina Faso
Liza Debevec (International water management institute); Beth Cullen (International Livestock Research Institute); Katherine Snyder
In this paper we examine participatory approaches in R4D, by comparing methods (3D participatory mapping, ComMod, Innovation platforms and other forms of participatory workshops) in concrete examples from R4D projects in Ethiopia, Ghana and Burkina Faso

On the struggle for political recognition in a democratic State with rule of law: the case of tension between the Guasiruma indigenous reservation and the Colombian State
Carlos Andrés Tobar Tovar (Universidad Autónoma de Barcelona)
Upon studying the Guasiruma indigenous reservation, it is possible to describe how political violence and community organization processes have generated strategies for social and cultural survival and have counteracted social inequalities and the current dilemmas of political recognition.

New social contexts profit from the re-examination of anthropological tools: the participatory-action-ethnography approach applied to an Andalusian (Spain) context
Luis Berraquero-Díaz (Pablo de Olavide University, Seville); Francisco Maya-Rodriguez (Pablo de Olavide University); Javier Escalera Reyes (Pablo de Olavide University)
Analyzing the process and results of a collaborative work carried out by activists and social researchers, we will explore the utility of a participatory-action-ethnography approach for the research on experiences of activism within the context of a multidimensional crisis.

Activist anthropologist, researcher and / or subject of study?
Jefferson Virgilio (UFSC)
This paper suggests methodological reconfiguration during the execution of ethnographic fieldwork. Advocates greater openness of the researcher to be affected by the field.

P110 From cracks to breakdown: disruption in cooperation

Convenors: Michal Assa-Inbar (Hebrew University of Jerusalem); Orit Hirsch (Haifa University, Israel); Hagar Hazaz-Berger (Hebrew University, Jerusalem)
S-243: **Fri 1st Aug, 16:00-17:30**

This panel will deal with the difficulties of cooperation and the moments or spaces when cracks appear. These moments can be described as differences of opinion, failures to achieve consent, misunderstandings, breakdown of communication, crisis, to total disintegration of the collaboration. Within these moments a creative space can emerge between ideologies, aims, and ambitions, and the realization of them.

In our panel we will ask: What is the role of ideology in determining collaboration? Are problems in cooperation caused by the translation of ideology into action? Do disruptions, in the end, always lead to total breakdowns of the collaboration, or can they generate a new reality that allows fresh solutions? Can the disruption turn into serendipity?

The anthropologist is constantly looking for and relying on cooperation in her own field work: What is then the role of dis-cooperation or even confrontation between the researcher and the actors in the field? The prism of 'dis-cooperation' can produce a fruitful arena to explore different methodological issues. For example, how to deal with lack of co-operation by the informant or a breakdown in the researcher-informant relationship. To what extent does the intimacy of the Anthropologist's relationships affect possible disruption in the field? How, if at all, these moments are represented in the final text?

By exploring uneasy moments of disruption in the cooperation, we hope to gain a better understanding of social interactions, integrations and disintegrations within relationships as well as acts of improvisation and innovation.

Chest wall deformities and teenage dis-cooperation: patients struggle with their parents in Italy and Estonia

Davide Ticchi (Tallinn University)

Intimate conflicts in adolescence beget misunderstandings and disruptions which influence deformed teenagers who plan to undergo corrective surgery. Building up cooperative relationships with therapists, in this paper Estonian and Italian young patients unfold new strategies for overcoming breakdowns in communication with their parents.

Collaboration and translation: localizing the global, particularizing the universal in the Barents Sea region

Reetta Toivanen (University of Helsinki)

The special interest of this paper is to consider the power of transnational networks influencing the local interpretations of universal human rights and how the global discourse is translated to the local desires. The presentation is based on my current research project which aims at understanding how power relationships are debated, negotiated and decided in municipalities where inhabitants belong to different majority and minority populations.

Moments of disruption and doing ethnography at policy-making meetings

Kristin Kuutma (University of Tartu)

This paper contemplates moments of disruption in cooperation while doing ethnographic studies of Unesco policy-making meetings. The emergent cracks create methodological conundrums which require renewed theoretical approach to discuss the trade of an anthropologist.

Cooperation in ethnographic filmmaking: illusions and realities

Beate Engelbrecht (Max Planck Institute for the Study of Religious and Ethnic Diversity)

Ethnographic filmmaking without cooperation is impossible. Questions of authorship and rights arise regarding the film and the filmed practices. I filmed a feast in cooperation with the organisers and viewed the material with my research partner. Then the connection broke down without explanation.

P111 Collaboration in visual work: with whom, how, what for? (VANEASA)

Convenors: Beate Engelbrecht (Max Planck Institute for the Study of Religious and Ethnic Diversity); Felicia Hughes-Freeland (SOAS)

M-225: **Thu 31st July, 14:00-15:30, 16:00-17:30**

Working with visuals in anthropology, means nearly always working together with other people. They come from different backgrounds and the ways of cooperation are diverse. In the panel we would like to examine the process of collaboration in the creation of visual works and its significance for the outcome and the research question posed.

Working with visual implies on one side the analysis of visual representations, of creations of art and crafted objects, but also of space, constructions, arrangements of furniture, or arrangements of any objects in daily life and at festivities of any kind. Visual representations are very often created in joint labour which might or might not be considered as collaboration. How do work people together creating visual works, with whom and what for?

Working with visual implies on the other side the use of visual methods in anthropological and applied research, the creation of drawings, photographs, or films as means of analysis as well as publication thus producing visuals as document, as narrative, and/or as argument. Producing images means frequently being in relation with others. But there are moments where this relationship becomes more intimate, more intense, and/or more creative, and become be a collective and/or collaborative enterprise.

How do academics work in teams, how do they work together with other academics, with non-academic colleagues, and for most with locals, politicians, and/or? What benefits are achieved for whom in collaborating or working together, and what difficulties have to be expected and overcome?

Cataloguing and recontextualising visual archives: a very collaborative enterprise
Susanne Hammacher (Royal Anthropological Institute)
Archives offer continuity but are challenged by innovation and need to renegotiate access and new digital partnerships. Creators of a visual work act as an interface at a given time between themselves and a community. These freeze framed, captured moments rarely have closed meaning.

Audiovisual documentation of intangible cultural heritage in Slovenia
Nadja Valentincic Furlan (Slovene Ethnographic Museum)
The Slovene Ethnographic Museum is a coordinator of the protection of intangible cultural heritage. Production of short ethnographic films is done in collaboration with the heritage bearers.

Tunuwame: video as a part of making an indigenous museum in the Mexican Sierra
visual artist Lea Kantonen; visual artist Pekka Kantonen (Helsinki university)
How to use video in the process of planning a community museum in the Mexican Sierra is the topic of our presentation. Since 2006 we have facilitated, interpreted, and documented the process as members of the Finnish NGO Crash.

Staging disability and love: reflections on a collaborative theatre and visual anthropology project
Slobodan Naumovic (University of Belgrade); Marica Vuletić-Naumović (Academy of Arts)
In the paper, we engage in a gentle parody of the SWAT approach to discuss insights gained and problems encountered during work on a hybrid project incorporating visual anthropology, theatre directing and theatre therapy, disability studies, ngo activism and public television.

Art activism - collaboration in creative work: an experimental audio-visual live performance in anthropology
Norma Deseke; Hannes Andersson (Donuan Visual / Sae Institute)
This performance exemplifies how the relation between imagination and critique translates into creative practices of innovation and forms of political dissent during times of "crisis Europe". We aim for an experimental audio-visual live performance to merge form and content on multiple layers.

Visualizing the neighbourhood: participatory photo research put into question
Anna Seegers-Krueckeberg (Max Planck Institute for the Study of Religious and Ethnic Diversity)
How do local residents see their neighborhood especially when the neighborhood is known as one of the "most diverse places on earth"? Does this diversity come into play when asked to take photographs of their everyday surrounding? How do their visual representations differ from others?

Filming my parents: methodological challenges of family documentaries
Ileana Gabriela Szasz (National School for Political and Administrative Studies Bucharest)
Visually documenting your own family pushes the boundaries of reflection on the issues of methodology behind the production process of anthropological documentaries on the one hand and on the challenges that arise along with establishing your fieldwork at home on the other hand.

P112 Cultural entrepreneurs in Africa: endeavors, constraints and pathways of success (EASA Africanist Network)

Convenors: Tilo Grätz (FU Berlin); Dmitri Bondarenko (Institute for African Studies)
Discussant: Petr Skalník (University of Wroclaw)
M-342: **Fri 1st Aug, 09:00-10:30**

This panel aims to increase understanding and knowledge regarding an influential emerging category of actors in contemporary Africa: cultural entrepreneurs. These individuals currently enjoy a renewed importance due to the recent widespread economic and political liberalization throughout the continent. Thus, we will address these actors and their activities in the realm of cultural enterprises, including advertising specialists, video entrepreneurs, private school founders, artists and/or tourism providers. The concept entrepreneur is thus used in a wider sense; entailing economic aspects like subsistence activities, but also referring to

personal endeavours, innovative visions, vocation and various modes of self-realization, respectively. Despite their diversity, these entrepreneurs share two central features that both emerged as a result of contemporary liberalization policies: First, although many initially entered the emerging market economy out of economic necessity, these actors have capitalised on the market through the utilization of personal skills, knowledge and networks. Secondly, they offer services often culturally embedded in the local societies, that consequently become commercialized market products. Thus, we must ask what the consequences of these processes are. What discourses are linked to them? How do the actors themselves view their own activities? What social and/or economic strategies and pathways of success are open to these entrepreneurs? How should we modify western notions of entrepreneurship according to our cases in Africa? We primarily invite papers based on local case studies, but also on wider reflections and theoretical contributions promoting a renewed understanding of entrepreneurs in Africa.

The entrepreneurial character of social, political or cultural agencies: searching for a transcultural notion of entrepreneurship
Richard Pfeilstetter (University of Seville)
Our contribution suggests an anthropological entrepreneurship concept that does not reduce the term to the popular notion of legal business creation. We suggest that agency driven innovation in relation to local surroundings should be the theoretical core of an anthropological entrepreneurship concept.

A media entrepreneur and his fans in Mali
Ute Röschenthaler (Johannes Gutenberg University Mainz)
At the example of a popular radio presenter in Bamako, the capital of Mali, this paper explores entrepreneurship in the organization of cultural events and the creation of media products. It analyses the story of this media entrepreneur, his aspirations and approach that has attracted a large female audience.

Boom and crisis of a cultural market: small-scale souvenir vending in Senegalese tourism since the 1960s
Georg Materna (BIGSAS, University of Bayreuth)
Boom and crisis on cultural markets strongly influence the entrepreneurial leeway of people engaged in the sale of cultural commodities. I will retrace the ascension and decay of souvenir vending in Senegal by alluding to trans-local and local discourses around souvenirs and its vendors.

Quality assurance at the University of Makeni, Sierra Leone: a case of 'audit explosion' in a globalizing Africa?
David O'Kane (Max Planck Institute for Social Anthropology)
The University of Makeni is the first private university in Sierra Leone. This paper describes the reactions of the university's staff, and the social entrepreneurs who are its leaders, to the introduction of audit mechanisms often associated with neoliberal ideology.

P113 Local entrepreneurial responses to global forces: new and alternative enterprise re-configurations in times of crisis and economic hardship (EASA Network for Economic Anthropology)

Convenors: Allen Batteau (Wayne State University); Hugo Valenzuela Garcia (Universidad Autónoma de Barcelona); Carmen Bueno (Universidad Iberoamericana)
S-243: **Thu 31st July, 14:00-15:30, 16:00-17:30**

The current financial crisis and its impact on European societies advance the shortcomings of the current economic global system. In peripheral countries dramatic rates of unemployment, a general fall in consumption, labor casualization, forced labor migration, etc., are provoking the emergence of new economic alternatives. New and revived forms of production, distribution and consumption are emerging as a way to overcome economic difficulties.

At the same time, global enterprises have demonstrated a variety of responses to these trends, at times seeing in them a threat, sometimes as an advantage. These confrontations have produced a variety of responses among the indigenous communities, whether adopting more corporate forms (with multiple cultural incongruities

implied), innovative technology, new forms of virtuality in markets and institutions, greater pressures for transparency and accountability (both from above and from below), and the development of new organizational forms whether as workers' cooperatives, rotating credit associations, human-based enterprises, hubs, crowdsourcing, etc. These new entrepreneurial initiatives are more concerned with social, moral or human economic values than with making money.

Based on ethnographic research, this panel will explore the variety of these responses in order to create a more nuanced and respectful view of globalization and economic crisis' effects from an enterprise perspective in multiple world regions. Some of these economic processes and institutions are being reincorporated under a new light and are being applied in new contexts. Are the economic strategies mentioned above, creating new economic values? What's the role of the State in such phenomenon?

Transnational economy of resource extraction translated: Moroccan argan oil as global commodity and its local economy

Bertram Turner (Max Planck Institute for Social Anthropology)

This paper addresses translation efforts of local people in Morocco who are facing the situation that argan oil, their local staple food, has been transformed into a global commodity. Their innovative and creative local way to adapt to the new economic situation is explored.

Music, technology, entrepreneurship and the common good in Merida, Yucatan

Gabriela Vargas-Cetina (Universidad Autonoma de Yucatan)

Music in Merida Yucatan is considered part of everyday life and an important part of Yucatecan identity. Trova and Jarana music in particular are said to be the soul of Yucatecans. Here I look at musicians, music technology and organization in the city of Merida, Yucatan.

Yucatecan gastronomy and the paradoxes of patrimony

Steffan Igor Ayora Diaz (Universidad Autónoma de Yucatán)

The notion of "cultural patrimony" precariously sits between the notion of a collective good and its understanding as a tourism commodity. This paper explores the paradoxes faced by Yucatacan gastronomy as entrepreneurs and politicians negotiate the meanings of the term.

Get rid of the Chinese father when we face the crisis: an ethnographic study of the transformation of a Chinese family jewelry company in Hong Kong

Heung Wah Wong (The University of Hong Kong)

This is an ethnographic attempt to understand how a Chinese family jewelry company in Hong Kong (TSL) responded to the financial crisis of 1998.

Lifting half of Japan's sky: rise of women in Japanese management

Tomoko Connolly (College of William and Mary)

This paper examines the practices of Japanese working women and their strategies for survival and for meaningful work-life balance. It will articulate key obstacles to gender-equity and professional development in Japan.

The new Italian working class: generations in the firm

Veronica Ronchi (Università degli Studi di Milano)

Based on 90 semi structured interviews to workers in an italian multinational firm (between 2012 and 2013) and an ethnographical analysis focused on generations and knowledge transmission in the firm, my analysis focused on the evolution of the italian working class.

What difference does civilisation make?

Chris Hann (Max Planck Institute for Social Anthropology)

Between globalisation and the policies of the nation-state, regional and local factors, the economic ethic of the world religions continues to shape the behaviour of families and small businesses. Examples from Russia will illustrate the themes of a comparative project just beginning.

P114 Future temporalities in anthropological practice

Convenors: Sarah Pink (RMIT University); Carlo Cubero (Estonian Institute of Humanities, Tallinn University); Simone Abram (Durham University)
A-018: **Thu 31st July, 14:00-15:30**

This Panel connects with the Forward Play: anthropology at the edge of the future lab. It invites participants who want to develop their ideas in a paper format the opportunity to give paper presentations that reflect on the core questions that are addressed in more action and activity oriented ways through the lab. Therefore focusing on questions about how we might take anthropology beyond its focus on the ethnographic past, in ways that resolve the ethical dilemmas associated with the troubled ethnographic present to engage with alternative ethnographic temporalities. Indeed we invite participants to consider if we have a moral responsibility to be mindful of and prepared for doing anthropologies that account for the future – to create an anticipatory or interventionist public or applied anthropology? How should we engage with the ways with which activists, politicians, filmmakers, designers, science fiction, and corporations imagine, perform, represent, prepare for and approach futures? And how might such collaborations or relationships be realised?

Fantasy futures
Simone Abram (Durham University)
This photographic essay/collage reports on attempts to determine the future of the city of Sheffield over more than a decade of regeneration efforts.

Mapping the market: the futures in Moscow's trade-halls
Anton Nikolotov (Berlin Graduate School of Muslim Cultures and Societies)
The recent trend of cartographic art practice contribute to the expanding possibilities for dialogical and collaborative anthropology. This paper explores the possibility of applying the methods to exploring various configurations of the future in the context of a wholesale market in Moscow.

Speculative cultures: writing future ethnographies for synthetic biologists
Lydia Nicholas (UCL)
How observations of teams in a multi-disciplinary synthetic & computational biology project were used to create divergent speculative futures reflecting on current working practices and exploring the potential implications of different methods of developing & interacting with their living product.

"Could I live like a lady one day… perhaps yesterday?" Dramatic storytelling, temporality and the anthropological study of interiority
Magdalena Kazubowski-Houston (York University)
This paper examines the potential of dramatic storytelling as a theoretical and methodological framework for constructing unconventional temporalities at the level of interiority. It focuses on the ways in which the liminal fiction in the dramatic storytelling sessions complicated the boundaries between the past, the present and the future.

Laboratories

The convenors of EASA's 2014 conference in Tallinn wish to draw your attention to the Laboratory stream, which will be a first in the history of the organisation's biennial gatherings. We strongly encourage delegates to include, according to their interests, some of the various labs in their conference agenda.

The term "Laboratory" recalls spaces constituted through experimentation, collaboration, interaction, and improvisation. They are conceived as sites for producing and presenting ethnographic works beyond text-based conventions. In other words, those generated through visual, acoustic, performative, and other forms of experience-based knowledge.

The idea behind the Laboratories arose out of a concern regarding the limits of the 20 minute, single-authored oral presentation format which has become standard fare in academic conferences. Laboratories explore the possibilities of a conference format that entails collaborative forms of presentation, offering presentations which are characterised by action and participation, thus producing an immersive environment where people share insights and skills without a definitive idea of what might emerge.

The inspiration for organising the Laboratories came from different angles. It is a format that resembles the improvised and collaborative experience that lies at the heart of ethnography and participant observation. Laboratories also acknowledge the growing trend amongst anthropologists to produce work that is not based on text or discourse-based conventions as a means to narrativise and come to terms with the complexity of social experience. And finally, but no less importantly, it invites researchers and practitioners outside the discipline to contribute to the conference, mirroring the disciplinary promiscuity of anthropological projects.

We have programmed the Laboratories so that two such events shall occur simultaneously throughout the conference. The curators and organisers of the individual Laboratories have put much effort and demonstrated a lot of courage in pioneering this new format and we strongly encourage the conference delegates to check them out – the success of the format depends entirely on your participation. Ultimately, we hope this format is just the first in what will become standard at EASA conferences. Because it is a new feature for the organisation, the Local Committee is keen to receive feedback on the Laboratories and suggestions on how to make them sustainable.

Carlo A. Cubero, Franz Krause, Patrick Laviolette, Georgeta Stoica
Department of Social & Cultural Anthropology, EHI, Tallinn University

L101 Anthropology at the edge of the future: forward play

Organisers/curators: Sarah Pink (RMIT University); Andrew Irving (Manchester University); Juan Francisco Salazar (University of Western Sydney); Johannes Sjöberg (The University of Manchester)
M-225: **Fri 1st Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

This laboratory creates a collaborative environment to explore how anthropologists can become active in future temporalities and places where conventionally they do not venture.
The future raises a series of issues for anthropology, which has been situated out of the troubled ethnographic present into the temporality of the past. Yet, do we have a moral responsibility to be mindful of and prepared for doing anthropologies that account for the future – to create an anticipatory or interventionist public or applied anthropology? How should we engage with the ways with which activists, politicians, filmmakers, designers, science fiction, and corporations imagine, perform, represent, prepare for and approach futures? And how might such collaborations or relationships be realised?
Forward play has three main foci: forwardness/futurity; action and movement; and play in its different senses – of something that involves the imagination/imaginative possibility, action/practice/participation and contingency/possibility/future etc.
Session 1: Provocations
Session 2: Forward Play – Instruction Workshop
Session 3: Forward Play – Practice
Group 1: Playmaking
Group 2: Group Action (moving, sensing, making)
Group 3: Finding the future in the present
Presentations and Discussion

L102 An installation matter that matters: stories embedded in things and places

Organisers/curators: Vitalija Stepušaitytė (Heriot-Watt University); Vaiva Aglinskas (CUNY Graduate Center); Simona Gervickaite (Vilnius University); Aislinn White (University of Ulster)
S-235: **Thu 31st July, 16:00-17:30**

In this laboratory we shall present an installation for participants to explore narratives of things and places, and how anthropologists can get a sense of a person's reality through objects, which are either physically present or absent.
Representations (e.g. a photo of/without the thing or the place, drawing) of 8-12 objects or places are displayed on cubes/tables/wall and complemented by audio stories (2-4 min, mp3 with headphones) recorded by the people to whom they are meaningful. In responding to visual and audio-recorded material in the installation, lab participants will add to and adapt the installation with their own narratives. Participants can re/write 'object labels', acting as interpreters or re-tellers of the story, trying to "explore the lifeworld of someone" through the narrative presented and their own personal experience. The variety of responses to a single object/narrative would raise questions of to whom and about whom the materiality speaks, and whether it is possible to 'translate' senses of joy, memories, attachment, loss or belonging into words.
By exploring responses during the lab time(90min) the aim is to start a discussion of how we experience – individually and collectively – our reality through material or imaginative objects, how stories are retold and theorized depending on an anthropologist's personal experience.

L104 Not being there - the collaboration of senses

Organisers/curators: Maria Cifre Sabater; Joonas Plaan (Tallinn University)
A-046: **Fri 1st Aug, 09:00-10:30**

This interactive laboratory tries to show if collaborations of senses can become instruments of playback, capturing moments of experience and engage them to a reflexive perception for succeeding review and interpretation. The laboratory is inspired by two studies about how locals perceive the environment in different parts of Europe. Tim Ingold posits that the practices by which human dwell in and, by dwelling, they perceive

the environment and incorporate the landscape (2000). The question our laboratory raise is, can we become into a dialogue with the environment if the body is not there and what kind of perceptions the senses produce?
To answer that question, participants will immerse into a context of exploration and active experimentation. They will listen sounds from seascape and landscape, smell and taste local products, touch material artefacts, and see images from both fields. The images that refer to each sense will be disclosed through small windows that each person will consult according to their curiosity and interest of understanding. Therefore, we will enhance the infinite interpretation and reflection that emerge from the direct sensory experience. The experimental laboratory will end with a discussion with its participants.
We hope to contribute to the debate around the methodological and epistemological implications of using non-text based forms of knowledge in anthropological research. Furthermore, we are committed to the exploration of forms of presentation of anthropological knowledge that play with the boundaries of the traditional schemes of anthropology, which are mainly based on the production of academic papers.

L105 Exploring modes of social practice in art and culture

Organisers/curators: Evelyn Grzinich (MoKS); John Grzinich
A-046: **Fri 1st Aug, 16:00-17:30**

Evelyn and John Grzinich use their 12+ years of experience as both artists and organizers running MoKS (moks.ee), to reflect on the idea of social practice in art and culture. This idea is not new, but embodies a fusion of various artistic practices such as "community art", "relational aesthetics" and branches of public and political art that deal with localized issues of social justice, education and the environment. What has made the idea of social practice more widely used, is the proliferation of work done by independent artists, groups and researchers outside of traditional institutional and art world contexts, since the early 1990s.
Yet, rather than debate the term, our plan is to look at and discuss some case studies to formulate a shared idea of social practice, then work through a set of techniques, to uncover some of the creative potential of the workshop group itself. The techniques will focus on creative and participatory approaches using writing, drawing, and more performative methods of observation such as walking and listening, to reflect on us, our environment and our process.
Who is this workshop for? We welcome those who have interest and/or experience with community groups and process oriented creative and experimental research methods. Side interests can include rural communities, collaboration, art and critical contemporary art practices. Over the years MoKS has developed a working relationship with a number of anthropologists and ethnographers due to our setting and working strategies which often parallel methods of "participant observation", "creative observation" etc.

L106 (Re)creating intimacy through food: searching for (post-) Soviet taste

Organisers/curators: Agnese Bankovska (University of Helsinki); Karina Vasilevska-Das (Riga Stradins University)
A-046: **Sat 2nd Aug, 09:00-10:30, 11:00-12:30**

More than two decades after the collapse of the Soviet Union, the former member states have taken varying routes towards manufacturing a new sense of identity. Food has played an important role in this identity formation, as the search for national and authentic foods has become a powerful way of reinvigorating previously downplayed national tastes. However, even during the Soviet times several generations of people in the former USSR grew up with a common experience of tastes and food aesthetics that were shared across Soviet members states.
Laboratory will offer a creative way of tracing specific Soviet taste preferences, which, we argue, share similar characteristics across different post-Soviet countries and are cherished, integrated and adapted in the "new" food practices of today.
The unique venue of this year's EASA meeting, in post-Soviet Tallinn, Estonia will offer an incomparable opportunity for this Laboratory to contribute to anthropological scholarship on the topic of post-Soviet intimacy, collaboration, innovation and continuity by subjecting post-Soviet experiences to creative social analysis.

The Laboratory will consist of a staged cooking event with 12 participants, of which 2/3 will be those who grew up in the former USSR between the 1950s and 1980s and 1/3 will be others invited to take part in the event. In addition, there will be two moderators – social anthropologists and a photographer.
The event, which is expected to last 3 hours, will be photographed and recorded so that a subsequent textual and visual analysis could later be extrapolated.

L107 Experiments and experience in teaching ethnography: the 'line-up' for example…

Organisers/curators: Iain Edgar (Durham University); Jakob Krause-Jensen (Aarhus University)
A-046: **Fri 1st Aug, 11:00-12:30**

This laboratory differs from other of the conference's panels in three important ways: it is non-textual, it is about teaching practices — and it requires the participants to leave their chairs to share their thoughts.
The range of panels on offer at this conference speak of a wonderful proliferating diversity of topics and approaches in anthropologists' research interests. But considering the fact that teaching plays a substantial part in most of our professional lives it is surprising that our scholarly attention and international exchanges (as they are reflected in conference programmes) are almost exclusively focused on research. This laboratory intends to make up for that. We will use the space and opportunity created by the 'laboratory' to share and hopefully inspire participants to reflect on their practices of teaching anthropology. As implied in the format of the 'laboratory' this is not an occasion for paper presentations. Participants will be invited to take part in a teaching and learning experiment that requires everyone to express and – physically and intellectually – position themselves by reflecting on issues of ethnographic ethics based on their own fieldwork experience. The experiment is based on the idea of the 'line-up' developed by Iain (Edgar 2004)- an idea Jakob has since used in his course on metholodology to help the students reflect on their research process. Come and participate- and be inspired to develop your own teaching.

L108 Knowledge of space

Organiser/curator: Matiss Steinerts (Riga Stradins University)
A-046: **Thu 31st July, 16:00-17:30**

An orthographic map is a common way of displaying physical space. It is like a birds eye view, which is rarely experienced by humans as such. Sensing the scale and proportions of some environmental entity also forms the way we deliver previously sensed experience to others. Michel de Certeau (1988) said that maps have undergone dramatic shifts in the way we represent space. He argued the first maps were rather "itineraries"- a list of actions to do in order to reach a goal. Only later, by advancement of Euclidean geometry and Descartes' Cartesian Coordinate System, were objects fixed on maps.
Denis Wood (2010) declared human body as a valid instrument for measuring spatial entities (185). Knowledge of space and previous experiences shapes it in our mind and it is no wonder this shape is much different from the bird's eye orthogonal maps. Wood provided an experiment-creating mental maps that depict our knowledge of space (Wood 2010,193-194). In this laboratory we'll explore his method's possibility of mapping a space as we perceive it. It is based on the comparison of a mental image of spatial proportions with physical reality depicted on a standard map.
Participants will familiarize themselves with certain area. They will then draw freehand sketches of it and compare them to reality by using Wood's suggested technique, thereby producing their own maps of the space as they know it. Afterwards we will analyze the results by looking at the most precisely depicted spaces and the most distorted ones.

L109 Visual anthropology without a camera

Organiser/curator: Jacek Wajszczak (Polish Institute of Anthropology)
S-233: **Sun 3rd Aug, 11:00-12:30**

Ethnographers and cultural anthropologists have been using photography for a long time. At the beginning mostly for documentation, now it's more often also used as an equal research tool. Nowadays, not much social research is conducted without using or referring to photographic images or movies. This seems to support

Susan Sontag's claim that we live in the times of image and visual culture. Photography is so popular because we think that it preserves the important events and people in our lives, that it can reflect every human feeling, and is able to speak directly to our
emotions. Nonetheless in some situations the camera seems to be too intrusive and out of place, to create distance, and to influence reality rather than just to reflect and portray it. During this lab we will attempt to address these problems. I will suggest leaving cameras and reaching for the fine arts techniques such as graphics and drawing. Note that I don't intend to take the luddites approach - fight with the machines and step back 200 years to the pre-photography era. I would like to focus on practical reflections on photography and to encourage to be open to other methods of picturing, creatively describing and interpreting reality.
Practically we will split into two groups. One takes cameras (or mobile phones, ipods etc.) , the other uses just paper and pencils. Both groups will do ethnographic visual research on the campus. Afterwards we will compare our results, observations and impressions.

L112 Cambia idea - wethio khalatt: seeing/participating

Organisers/curators: Francesca Rauchi; Irene Beydals (Universitat de Barcelona); Francesca Correr; Débora Pinho Mateus (Barcelona University)
S-403: **Sun 3rd Aug, 16:00-17:30**

Our visual participatory method is based on fieldwork conducted in a migrant group involved in a theatre lab. Filming is part of the process. Themes like migration, housing, discrimination and borders are treated in a shared dynamic interaction. This interaction is revealed in the experience of the body challenging the dominant discourse on how borders are physical entities not only in the land, but also in the body itself creating a common emotional horizon.
There are various levels of participation: first of all the acting itself; secondly rotation of participants from acting to filming, putting themselves in an active role in the exercise of looking and image making. The ones that are filming reproduce the relation between actors and active spectators. This interaction creates not only elicitation during the performance, but also a double elicitation within the participants when they see the recorded audiovisual material.
We propose the promotion of the methodology of the theatre workshop: a video installation with an itinerary that contextualize and then pass to a participatory theatre process. All the action is recorded and then a discussion is encouraged.
We plan the activity three times a day, with the duration of one hour each in the reception area. We invite the public to participate in the performance or as an active spectator filming (8 to 10 people). This is a way of communicating sensorially to the audience and participants the reflection about embodied knowledge and emotions.

L113 And when the policeman comes, will he dance with us?

Organiser/curator: Adomas Lapinskas (Sodertorn University)
Astra foyer: **Fri 1st Aug, 19:00-**

After the main program the participants of EASA are invited to participate in the night trip outside the walls of the university. Together with a street music collective "Autonominiai Shanchiu Vijurkai " from Kaunas, Lithuania we will explore urban regimes of leisure, check the parameters of local vibe production and engage in nocturnal libidinal economies. Is it not an adventure that an intellectually inebriated collective of rogue anthropologists are looking for in the middle of the summer?
Theoretically, it is an invitation for a collaborative exploration of public space of Tallin, exploring the urban realm and intervening into the flow of everyday life. What does it mean to participate in public perfomance from ethnographic perspective? For us, the question itself depends on Goffmanian "frames" that we use to see it. What are the boundaries of artistic performance, public ritual or norm transgression? Can it be read as artistic/political action, challenging normative urbanities a la 1968? Does the intervention into the public soundscape mobilize anger and rage of the dispossessed, in the form of the drum beat – resounding from the squares from Syntagma to Maidan, circa 2008-2014 AD? Is it a commodified spectacle for tourist gaze? Accommodating to the pleasure regime of neoliberal city-as-playground for certain classes?

When a policeman comes, we will know better:)
http://vimeo.com/51902860 - Action in Stockholm
Participation is open. Some drumsticks will be provided.

L114 Does the world draw? A collision of approaches

Organisers/curators: Amanda Ravetz (Manchester Metropolitan University); Anne Douglas (Robert Gordon University)
A-007: **Fri 1st Aug, 16:00-17:30**

Drawing can be explained in at least two ways: exemplifying trace, an inherent capacity or collection of characteristics in an individual (Nancy 2013) e.g. Rembrandt's drawing versus Van Gogh's drawing, the drawing of a particular thing in the world by a particular individual; or as an open-ended, improvisatory movement through the world that marks a line (Ingold, 2011). This may be physical, metaphysical, virtual or real.
This participatory artlab sets out to create a collision between these different approaches to drawing and to use this experience to open a debate about drawing and anthropology.
The 90 minute workshop will offer participants points of access into different aspects of drawing which may include: collaborative, ephemeral, imagistic and relational. It will open into a discussion on the implications of these experiences for an ontology of creativity and for the practices of art/anthropology.
The workshop will happen outside, weather permitting. Old clothing should be worn. Materials will be provided. No formal drawing experience or skill is required.

L115 Black and white stills: catching and placing light

Organisers/curators: Christine Moderbacher (University of Aberdeen); Annika Lems (Swinburne University of Technology, Melbourne)
S-235: **Thu 31st July, 14:00-15:30**

In what has come to be characterised as the 'age of movement', anthropologists have often prioritised ideas of movement and fluidity, while the question of how people actually experience place is still marginally explored. We would like to explore the means and possibilities of how a place is actually experienced by incorporating recent debates about the influence of the 'weather world'. Bearing in mind that it is not possible to think away the actual geographical location of social life, we aim to focus on the impact of luminosity on our way of perceiving a very particular place.
Taking in consideration the particularity of light in the northern hemisphere, we invite participants to build self-made pinhole cameras and wayfare in pairs through the city of Tallinn. This will enable us to open a broader discussion about the merits and complexities of using the visual as a tool in ethnographic encounters as against conventional text based representation. By exhibiting the stills during the conference we will portray an abstract map of Tallin, a visual storytelling of the luminosity of the city, as seen through the eyes of the visitors.
This open laboratory will begin with a 90-minute workshop, in which we will build the pinhole cameras and instruct the participants in how to use them. Participants will then be invited to take their cameras along for a walk. The photographs will be developed by the conveners and shown and presented as an exhibition during the remainder of the event.

L200 Anthropologies of art

Organiser/curator: Roger Sansi (Goldsmiths)
M-225: **Sun 3rd Aug, 09:00-10:30, 11:00-12:30, 16:00-17:30**

The objective of this laboratory is to open the discussion on the activities and objectives of the Anthropology of Art interest group, recently formed within the Visual Anthropology section of EASA (VANEASA). Many members showed interest in the group but we need to articulate its objectives and activities more clearly. Instead of a regular business meeting, we think that the lab is the ideal format for discussing both conceptual and practical issues. For that purpose, the lab will invite short presentations of each of the participant's work and interests, in any format. Rather than a programmatic definition of what the "Anthropology of art" is or should be, the group will be defined by the ensemble of the practices brought to the table by its members.

Hence the plural "Anthropologies of Art". From the discussion of each member's work we will move to the discussion on the objectives and activities of the group.

Creativity, ethics, patronage and the anthropologies of art
Jonas Leonhard Tinius (University of Cambridge and Universität zu Köln); Alex Flynn (Durham University)
Based on ethnographic fieldwork with state-funded theatre institutions, new performance arts centres, and protest movements in Germany and Brazil, this paper explores the relevance of an anthropological engagement with creativity, ethics, and patronage for this interest group.

Art/science: commitment as link between the individual and the social in processes of making knowledge
Sandra Fernandez (UNED)
My research deals with processes of artistic production with diffuse borders between different areas of knowledge such as science and art, on the one hand and, on the other, forms of action and social organization that generate work dynamics based on shared meanings due to commitment processes.

Researching community art in Poland: notes from the field
Weronika Plinska (University of Warsaw)
During my doctoral research project I have been interested in exploring the role of materiality in managing community art events. I have examined the ways in which material objects, such as artworks and photographs, mediate social agencies of differently situated subjects in a social field.

Anticipatory representation: building state institutions through artistic performance
Chiara De Cesari (University of Amsterdam)
This paper discusses the work of a number of Palestinian contemporary artists, and the ways in which they participate in forging the nation-state by performing its institutions, and by mocking its operations.

Art, craft and aesthetic practice in Oaxacan woodcarving (Mexico)
Alanna Cant (University of Oslo)
My research addresses the village production and circulation of Oaxacan woodcarvings from southern Mexico in order to investigate how aesthetic practices and expectations of artisans and consumers are mediated by the historical, social and material contexts in which people and objects exist.

Stone carving and tourist arts in Mamallapuram, South India
Sanni Sivonen (University of Eastern Finland)
My research focuses on the Hindu stone carving tradition and its engagement with the international tourist market in Mamallapuram, South India. I am specifically looking at the artistic and religious or spiritual meanings and agency of the sculptures that are made and sold in the tourist market.

Anthropology, art, evidence: Benjamin Christensen's Häxan and the mastery of the invisible in the human sciences
Richard Baxstrom (University of Edinburgh)
Irrationality constituted a "legitimizing force" in 19th century human sciences via a purported ability to understand the seeming "nonsense" of "the native" or "the Other." This claim will be demonstrated via an engagement with the cinematic account of the witch craze in 16th century Europe – Häxan.

The images of absence
Mantas Kvedaravicius (Vilnius University)
This paper, drawing on the visual fieldwork material from Chechnya, explores the theoretical tension between the claims that consider unrepresentable states of being in terms of ontological absences and the analysis that sees such absences rendered (in)visible by specific modes of representation.

Between anthropological and video|theatre|photography practices
Cristina Balma-Tivola
My presentation will introduce my interests between anthropological and video|theatre|photography practices.

Inter and intra relationships between anthropologists and art practitioners
Giulia Battaglia (Musee du quai Branly, Paris)
For this lab, I would like to bring examples from my own work in India and reflect on a possible and yet neglected relationship between contemporary non-linear image-making practices in visual/art/media anthropology, and a similar debate emerging in south Asia amongst artists, filmmakers and scholars.

Drawing as artistic/ethnographic method
Anna Laine (Stockholm University)
This lab addresses artistic practice as an explorative ethnographic method. It invites the audience to draw designs informed by the South Indian kolam as a means to be grasped by its rhythm and hereby understand embodied aspects of the practice.

EASA2014 film programme

Cinescapes - Collaboration, Intimacy & Revolution

Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University); Pille Runnel (Estonian National Museum); Enrico Barone (Tallinna Ülikoool)
Location: SuperNova cinema hall, Nova building

We are particularly proud of this edition of the EASA's film programme and would like to encourage all of you to come by the facilities of the Baltic Film & Media School to participate in the screenings and meet the directors. The selection team has put a lot of effort to select documentaries that represent a wide range of cinematic and methodological approaches of contemporary documentary cinema and ethnographic cinema in particular. The wide variety of approaches represented in this programme is the result of circulating the call for films not only through the well-known visual anthropology online communities, but also through the documentary film festival networks. For all the diversity in approaches represented in this programme, all the films selected in this programme have a common commitment to empathetic story-telling and a commitment to the people and themes that are being depicted on their own terms, in an inter-subjective relationship with the director as author of the film's narrative.

The call for films requested films that address and suggest themes connected to and conflict and the kinds connections they facilitate. The call particularly requested for narratives and cinematic forms that explore how collaborations relate to conflicts, which frequently go hand in hand with declarations of cooperation and partnership. The films have been curated so as to highlight and complement their approaches and themes. The opening day of the programme addresses *A Revolutionary Generation*. The two feature length films of this programme address new revolutionary movements in the post-colonial world. They address different strategies in which activists are engaging with notions of democracy on their terms. The Friday programme is entitled *The Collaborative Revolution*, which showcases films that depict how collective action results in new cultural and political programmes. It features films that depict contemporary processes of social change in different parts of the world. The Saturday programme, *Collaborative Youth*, emphasises youths as agents of social change and the different ways in which they contend and conform to the complexities of modern life. The final day of the programme, Intimate Spaces, represents more alternative or experimental narratives that examine intimate and emotive constructions and relationships to space.

All the screenings will be followed by a twenty minute Q&A of the directors. The majority of the filmmakers will be present in present to discuss their films and network with their anthropologist colleagues. The filmmakers that could not make it to Tallinn in person will address the audience through Skype connections. The film programming team would also like to bring special attention to a special screening of *A Country Auction Revisited: Reflexing Musings about a Film*. This special screening consists of two films produced by Jay Ruby and Milton Machuca. This project is the result of a 30-year longitudinal study of economic relations in rural Pennsylvania. Milton Machuca will be in Tallinn to have a moderated discussion on the terms of the project and will be joined with Jay Ruby over Skype.

All in all, this edition of the EASA's Film Programme promises very rich and intense screenings providing the audience – filmmakers and non-filmmakers - with plenty of food for thought. It is also very important to point out that, for the first time in the EASA the film programme will be held in a professional cinema theatre, equipped with surround sound, professional projector, and plush seats. This will ensure a professional screening, offering the audience and the filmmakers with a very special cinematic experience.
Once again, welcome to Tallinn!

Carlo A. Cubero

Coordinator of the Film Programme

Thursday 31st July: A Revolutionary Generation

Jakarta Disorder
Filmmaker: Arash T. Riahi; Running time: 88'
14:00-15:45
It is only the second time that Indonesians can vote for their own president. Two charismatic women, however, are not satisfied with mere elections and are setting out to collect 1.5 million signatures of the poorest, who are constantly threatened by the local arbitrary justice and the desires of the global capital. Can the power of a small elite really be overthrown by the power of many, or is "real democracy" just an ideal? With this political road-documentary the director portrays social changes and improvements in his mother's old homeland.

In Search for El Dorado
Filmmaker: Jean-Frederic de Hasque (UCL); Running time: 72'
16:00-17:30
In 2005 JF de Hasque travelled to Sévaré in Mali, to the home town of Yambo Ouologuem, who in 1968 was the first African writer to be awarded the Renaudot literary prize. Ouologuem no longer wants to see white people, an attitude he adopted 30 years ago. The desire to analyse the relationships between black and white people and the hopes of the new generation of young Malians has led to this documentary film entitled Où est l'Eldorado? / In Search of Eldorado, shot in Barnako and Sévaré in the company of 5 young university graduates who founded a club in honour of the writer.

Friday 1st August: The Collaborative Revolution

The Go-between: Afar of Ethiopia
Filmmakers: Frode Storaas (University of Bergen), Rolf Scott, Getachew Kassa; Running time: 35'
09:00-09:55
The islamic pastoral Afars inhabit the north eastern rangelands of Ethiopia. Some have settled in towns and trade centres where also the Ethiopian government is present with the police and other government officials. Many Afars have a foot in both sectors, having a home in town while maintaining close contact with their nomadic relatives. Hussein Hayie has a government position as Peace and Security officer. His work is to judge whether an incident should be handled as a criminal case for the police or be left as a case to be solved the traditional way by the elders of the clans. The Afar political organization is based on both territory and kinship. The political institutions are geared towards social control and the resolution of conflicts. The tribal leaders are often called upon to intervene before a small matter escalates to homicide and if homicide occurs, to work out agreements of compensation in order to avoid blood-feuds. The film follows Hussein Hayie in town and when he visits his families in the nomadic camps. As a government employee he is continuously on duty and in the film we see how he is called to act.

The Yayas de l´elégance / Le voyage de la SAPE
Filmmaker: Maria Jose Pavlovic (University of Manchester); Running time: 28'
10:00-10:50
"The Yayas de l´elégance" is a film about the world of the SAPE. This is the acronym for the Society for Ambience Makers and Elegant People. Originally from the Republic of Congo, their followers are a popular phenomena both in Central Africa and Europe. Throughout elegant clothes and the manners that imitate those of the dandy, the sapeur´s main goal is the one of travelling to Paris. It is in the acknowledged fashion´s capital where they can improve their looks and live the parisian lifestyle. Only after this experience, they can return to the Congo and be recognised as real sapeurs. Therefore they will be call a "yaya", a very grand sapeur. The Sapeurs belong to a subculture that touches political and ethnical issues in the Congo. It is a complex cultural discourse that is often described as a paradox. A way of contesting poverty and unemployment through the use of modern symbols of status like expensive clothes. A

pacific strategy created by the congolese in which they can negotiate conflict and ethnical divisions in which the weapons are the clothes. It is a display of manhood and at the same time, a performance of identity. An

ambiguous competition in the search for power, recognition and legitimacy amongst their community. The film is an attempt of interpretation of this symbolic world and was inspired by Jean Rouch´s masterpiece "Les Maitres Fous".

Together as One
Filmmaker: Lamtur Tanlaka Kilian (University of Tromsø/The Arctic University of Norway); Running time: 26'
11:00-11:50
Together as one shows the social use of kola nut in Nso' society. Nso' is the biggest Kingdom of the Western Grassfields and an ethnic group in the northeast corner of Cameroon's North West region. The Nso' population counts Christians, Muslims, and followers of traditional religious beliefs. This film shows what a thing, a nut or a natural resource, can mean to people (Christians, Muslims, and followers of traditional religious beliefs) in Nso society (Cameroon). Kola nut is an item around which the feeling, experience, sense, and lived "reality" of belonging, togetherness, being together, unity, oneness, friendship and peace is being expressed. The kola nut thus plays an important role in bringing very diverse people together, irrespective of their religion, village, quarter, or thoughts. In this sense, kola nut brings about a feeling of togetherness, fellowship, and belonging to a group.

Huchi - Honey
Filmmaker: Martin Gruber (University of Bremen); Running time: 39'
11:50-12:50
The film "Honey" depicts the production of honey from wild bees as well as different aspects of honey consumption in the highlands of central Angola where honey is an important means of subsistence and cash income. The film was conceived and shot by a group of villagers from the Cusseque area. "Honey" is the outcome of a participatory film workshop organised by Martin Gruber and Miguel Hilario for the interdisciplinary research project "The Future Okavango", investigating sustainable resource management in the Okavango Basin. Directed & shot by: Adelina Antónia, Martin Gruber, Miguel S. Hilario, Henriques Bino Job, Fatima Jose & Evaristo Quintas.

Artistic Office: constructing the 7th Berlin Biennale for Contemporary Art
Filmmaker: Lidia Rossner (Free University Berlin); Running time: 50'
16:00-17:30
Artistic Office (2012) aims to shed insights onto the workings of a large-scale international art exhibition. Comprised of visible forms of complex social processes, the film attempts to expose the mechanisms of how an exhibition is conceptualized and realized. The 7th Berlin Biennale for contemporary art was a discourse-oriented performative exhibit, which attempted to transform the reality of contemporary politics through socially engaged art. The underlying focus of my research was to understand how culture is constructed within an elite art institution, what collaborations and negotiations take place, and how power hierarchy is manifested. I traced lines of thinking involved in the collective process of constructing the biennale, both in terms of artistic production within a defined conceptual framework, and in the curatorial realization of the project in creating a shared context and meaning. The main protagonist is a process, the articulation of an idea from linguistic to visual form in a collaborative trans-cultural context. This process is revealed through the transformation trajectory of ideas as manifested in collaborations, decision- making, and interpersonal relationships. It is presented through the prism of the artistic office team, led by curator Artur Zmijewski and associate curator Joanna Warsza, in a construct of multi-layered fragments evolving parallel to the Biennale.

Everyday Rebellion
Filmmaker: Anja Dziersk (Rise And Shine World Sales); Running time: 111'
18:00-20:00
Everyday Rebellion is a documentary and a crossmedia project celebrating the power of creative non-violent protest and civil disobedience around the globe. What does Occupy in New York have in common with the Spanish Indignados protests or the Arab Spring? Is there a connection between the struggle of the Iranian democracy movement and the non-violent uprising in Syria? And what is the link between the Ukrainian topless activists of Femen and an Islamic culture like Egypt? And to top it off, what do Serbia and Turkey have to do with all of this? The reasons for the various national uprisings in these countries may be diverse, but the creative non-violent tactics they use in their struggles are strongly connected with each other. So are the activists who share these strategies, new ideas, and established methods. The activists who use them believe that creative non-violent protest will win over violent protest - and they are right. It has been scientifically proven that non-violence is more effective and successful than violent protest. Furthermore, the users of non-violence are feared by the rulers. Everyday Rebellion is a tribute to the creativity of non-violent resistance. The project studies the consequences of a modern, rapidly changing society, where new forms of protest challenge the power of dictatorships and also global corporations are invented everyday. Everyday Rebellion wants to give a voice to all those who decide not to use violence when trying to change a violent system.

Saturday 2nd August: Collaborative Youth

Earth's Children
Filmmaker: Diego Sarmiento (HDPERU); Running time: 15'
09:00-09:35
Jorge Tapullima is a kechwa-lamista community child. He lives in Chiriqyako, in the Peruvian Amazon. In the morning, Jorge has a habit of going to pick bananas for breakfast, cooked by his mother. Moreover, with his friends walk to his farm as they sing and play with the 'pukuna', instrument for hunting. Work on the land and return to play, as children they are. Jorge shows us her everyday in Chiriqyako.

Out of Focus
Filmmaker: Antonio Zirión (UAM-I); Running time: 36'
09:35-10:35
This documentary was shot in collaboration with young inmates in a series of photo and video workshops at the San Fernando Community for Juvenile Specialized Treatment, an old prison for minors in South Mexico City. "Out of focus" offers an observational insight on detention, youth, art, culture and daily life inside this institution, narrated by the own inmates.

Delhi at Eleven
Filmmakers: David MacDougall (Australian National University); Anshu Singh; Running time: 85'
11:00-12:45
This film presents the work of four young filmmakers of New Delhi. From March to May 2012 they took part in a video workshop at the CIE Experimental Basic School, a government primary school. Each of the filmmakers was eleven years old. Their films offer a special perspective on Indian family and working life. The workshop was coordinated by David MacDougall as part of the 'Childhood and Modernity' Project, supported by the Australian National University and the Australian Research Council. The four films included are: My Lovely General Store, Why Not a Girl?, My Funny Film, and Children at Home. The four directors, two girls and two boys, are all residents of north Delhi and attend the CIE Basic Experimental School, a government-funded primary school. At the time of filming they were all eleven years old. None had made a film before.

Silence of the Flies
Filmmaker: Eliezer Arias (Venezuela Institute for Scientific Research (IVIC)); Running time: 92'
18:00-19:40
There is no greater tragedy for any mother than the loss of her child. Against the majestic backdrop of the Venezuelan Andes, Marcelina and Mercedes recount the story of their daughters Nancy and Maria José. At the precarious age of 15, the two girls decided to end their lives. Director Eliezer Arias places their deaths in the broader perspective of rural communities where suicide is taking on epidemic proportions. It is the young men in particular who are drinking the pesticide Parathion to bring an end to a hopeless situation. A father of 13 children explains that only two of his five sons are still alive. Flies and suicide are everywhere, but no one talks about them. This fraught silence echoes through the design of the film. Those left behind stare into the lens, silent and immobile. Intercut with shots of the magnificent scenery and photographs of the deceased, the scenes from daily life combine to create a calm and associative sequence of images. In the accompanying voice-over, the two mothers reveal aspects of the drama that left such a devastating mark on their lives. The Silence of the Flies is an essay documentary that combines life stories, psychological autopsies, evocative objects and art.

Sunday 3rd August: Intimate Spaces

Common roads - pilgrimage and backpacking in the 21st century
Filmmaker: Tommi Mendel (Zurich University, Switzerland); Running time: 95'
09:00-10:55
Whereas the label of 'pilgrim' is still mostly associated with devout persons leaving home for purely religious motives, young people taking to the road as «backpackers» are generally perceived as pleasure seeking globetrotters. Questioning these stereotypes, anthropologist and filmmaker Tommi Mendel followed one young woman along the Way of St. James through France and Spain and another one along backpacking-routes through Thailand, Cambodia and Laos. Documenting their experiences and encounters over a period of three years, this film reveals intriguing parallels on various levels between what at first glance appear as two different ways of travelling. Common Roads is Tommi Mendel's PhD-thesis accepted by the University of Zurich, it was supported by the Swiss National Science Foundation.

Yumen
Filmmaker: J.P. Sniadecki (Cornell University); Running time: 65'
11:00-12:30
Set in the quasi-ghost town of Yumen that once thrived with oil production in China's arid northwest, YUMEN is a haunting, fragmented tale of hungry souls, restless youth, a wandering artist and a lonely woman, all searching for human connection and a collective past among the town's crumbling landscape. One part "ruin porn", one part ghost story, and shot entirely on 16mm, the film brings together narrative gesture, performance art, and socialist realism into a crude and radiant collage that not only plays with convention and defies genre, but also pays homage to a disappearing life-world and a fading medium.

Kosma
Filmmaker: Sonja Blagojevic; Running time: 75'
16:00-17:35
Kosma is a documentary film about a rarely spoken matter in the usual coverage of Kosovo - everyday life omitted from news and politics. Life transformed into FM frequency sounds, observed by the radio ears capturing voices of those who are voiceless and non-existing in official media. From simple everyday life to fantastic sights of living tradition that spring out of the deepest and the most beautiful layers of time, space and human experience. KOSMA is a vivid fresco depicting clashes of the lyrical, epic and dramatic in a unique mixture of gloomy grayness and burning colors emerging from amazingly beautiful sights. For ten years now, the KOSMA radio network is the only link among highly isolated Serbian communities in Kosovo. The sound of the radio travels through deserted areas and abandoned houses, breaking down the barriers that their listeners themselves cannot surmount. A depiction of electricity and water cutoffs, fear, helicopters flying overhead, attacks and protests are woven into simple human stories, acts and aspirations. In this place laden with rich and vivid history and tradition, the radio voices bear witness to everyday life, human connections, significant events and ever-present hope.

Manakamana
Filmmaker: Stephanie Spray (Harvard University); Running time: 118'
17:45-19:15
High above a jungle in Nepal, pilgrims make an ancient journey by cable car to worship Manakamana. Directed by Stephanie Spray and Pacho Velez and produced by Lucien Castaing-Taylor and Véréna Paravel.

Special Screening: A Country Auction Revisited: Reflexing Musings about a Film

Milton R.A. Machuca and Jay Ruby
Location: A-543: **Sun 3rd Aug, 11:00-**

A screening of two ethnographic films:
A Country Auction: The Paul V. Leitzel Estate Sale
Reflexive Musings: A Country Auction Study Film
In 1983 three ethnographers and a documentary filmmaker collaboratively produced a film - A Country Auction: The Paul V. Leitzel Estate Sale that documented ethnographic research conducted on estate sales in a rural Pennsylvania community. It examined the personal, social and economic processes involved when a family dissolves their homestead. The film portrayed the auction process as integral to the social life of the community and as a method for a family and community to deal with the death of one of their members. Over the next 25 years, this film was screened in numerous film festivals, broadcast on U.S. public television, and reviewed in academic journals. The consensus among the filmmakers was that few people comprehended their intentions. In 2008 they decided to return to the community where A Country Auction was filmed and hold a 25th anniversary screening. In addition, the four filmmakers came together to engage in a prolonged critical discussion of the original film. This discussion became the basis for Reflexive Musings: A Country Auction Study Film, a unique reflexive exploration of the successes and failures of an ethnographic film.
Following the screening Jay Ruby, one of the co-producers of A Country Auction and Milton Machuca, director

The first ethnographic film and media programme of the EASA Anthropology of the Middle East and Central Eurasia (AMCE) network

Curator and organiser: Pedram Khosronejad (University of St Andrews)
Location: A-543

Ashiq: the last Troubatour (China)
Director: Liu Xiangcheng; Date: 2010; Running time: 120'
Thu 31st July, 14:00-16:10
This film is about Uighur wandering Sufi entertainers, history of faith and adherence in the mind of human being. This film records the life of Ashiqs who live in southern border area of Takla Makan Desert, in all its aspect. Ashiq means the one who being absorbed in something. Unlike traditional life of Sufi orders among Muslim societies, Ashiq who live in southern border area of Takla Makan Desert do different jobs for living except people go into seclusion to cultivate religious sense at Mazar (the tomb of a local Saint).

Flowers from the Mount of Olives (Estonia)
Director: Heilika Pikkov; Date: 2013; Running time: 70'
Thu 31st July, 16:10-17:40
Right alongside Jerusalem, in a Russian Orthodox Convent in Mount of Olives, lives the 82 year-old Estonian nun Mother Ksenya. Although inside the convent's cement walls the clock is never set and life still follows the Julius calendar, the 20 years that Mother Ksenya has spent there have passed by in a flash. In the hierarchy of the nunnery she has now achieved the second-to-last level. She is heading towards complete silence, the Great Schema. But before that she has been given permission to tell the story of her life for the very last time.

Mountain Men (Israel)
Director: Dan Bronfeld; Date: 2013; Running time: 29'
Fri 1st Aug, 09:00-09:40
Mountain Men is a field diary that depicts the portraits of the Palestinian hard day workers from east Jerusalem. They are employed by the grand death industry at the very bottom of Jerusalem's biggest and busiest cemetery - Har Hamenochot ('Resting Mountain').

Following the Peacock (Hungary)
Director: Eszter Spat; Date: 2013; Running time: 52'
Fri 1st Aug, 09:40-10:45
This documentary introduces the Yezidis, a little-known religious minority of Northern Kurdistan of Iraq. In this film the Yezidis follow the tour of their most sacred object, the Standard of the Peacock through the settlements of Sinjar Mountain, where the traditional way of life and customs are undergoing a fast change, due to the political, economic and social shifts of the last decades.

Ainu, Pathways to memory (Japan & Spain)
Director: Marcos Centeno Martín & Almudena García; Date: 2013 ; Running time: 82'
Fri 1st Aug, 11:00-12:35
This is a documentary about the Ainu people of Japan. On a trip which took us from Japan to Europe, we found a people erased from history books. The repeated sentence "I am Ainu" expresses a willingness to overcome their marginal circumstances. But the awakening of the Ainu people faces the mercantilist logic of a global world. Unavoidably, doubt comes to mind: what does being Ainu mean today?

Super Women (Israel)
Director: Yael Kipper & Ronen Zaretzky; Date: 2013; Running time: 80'
Fri 1st Aug, 16:00-17:30
The story of five cashiers who work the same shift in a supermarket. Most are immigrants from Russia, others are native Israelis. The film follows their relationships, the mutual support and solidarity, dealing with the management and customers, their difficulties making a living and their working conditions, as they try to change their fate.

Bridging the Divide (U.K. & Canada)
Director: Aliaa Remtilla; Date: 2013; Running time: 40'
Sat 2nd Aug, 09:00-09:50
Bridging the Divide' follows an anthropologist and her Tajik host father, Shirinbek, on a journey across the border into Afghanistan. This is the first time that Shirinbek has visited this Afghan village, one that he can see from his house in Tajikistan. As Shirinbek explores the place, he meets with relatives he knew about but had never previously met. In following Shirinbek's journey, 'Bridging the Divide' explores how human beings can be bridges, building connections based on a shared humanity without dissolving certain social and political differences that continue to be maintained.

Masters of Overtone Singing (France)
Director: Jean-Francois Castel; Date: 2013; Running time: 53'
Sat 2nd Aug, 09:50-10:55
This documentary, filmed on the vast steppes of Mongolia and in Le Mans and Rennes in France, takes us on an extraordinary musical and ethnological journey: revealing how the concert tour was created, how the four individual singers learn to perform together, as well as the methods of teaching overtone singing and the researches of Johnanni Curtet into the origins of this ancestral music.

Behind the Wheel (UK)
Director: Elise Laker; Date: 2013; Running time: 20'
Sat 2nd Aug, 11:00-11:30
Every year, hundreds of thousands of migrant workers leave Tajikistan in search of employment. The money sent back provides a huge boost to the economy; in fact, Tajikistan is the most remittance-dependent country in the world. The vast majority of these migrants are male, which means the Tajik population is becoming ever-more female. So what happens to the women who are left behind? Behind the Wheel explores the moral and emotional turmoil of Nigora, an Uzbek woman whose traditional life of being a housewife is turned upside down after her migrant husband fails to send back enough money and she finds out he has been having an affair. No longer able to rely on her husband, Nigora defies prevailing gender norms and sets to work fixing car tires.

Cinema Palestine
Director: Tim Schwab; Running time: 78'
Sat 2nd Aug, 11:30-13:00
Cinema Palestine is a poetic documentary project exploring the emergence of a Palestinian cinema in recent years, and documenting the similar and differing conceptions of land and space in Palestinian cinema.

List of convenors, chairs, discussants, presenters and filmmakers

Abăseacă, Raluca -- IP07
Abdalla, Mustafa -- P015
Abdullai, Jonuz -- P048
Abotsi, Emma -- P012
Abram, Simone -- P020; P114
Abranches, Maria -- P103
Abuhav, Orit -- P059
Ådahl, Susanne -- P077
Affolter, Laura -- P045
Afonso, Ana Isabel -- P036
Aglinskas, Vaiva -- L102; P057
Agoren, Guler Cansu -- P101
Aguirre Vidal, Gladis -- P013
Ahlberg, Karin -- P003
Ahmed, Waheed -- P060
Aistara, Guntra -- P038
Alber, Erdmute -- P054
Albrecht, Eduardo -- P029
Albris, Kristoffer -- P095
Alda, Kristina -- P057
Alhourani, Ala -- P087
Allaste, Airi-Alina -- P015
Almeida Alves, Nuno -- P015
Alonso Rey, Natalia -- P023
Amit, Vered -- P049; P096
Ammann, Carole -- P107
Ana, Ruxandra -- P035
Anders, Gerhard -- P025
Andersen, Rikke Sand -- P108
Anderson, David -- P007
Andersson, Hannes -- P111
Andits, Petra -- P058
Andreassen, Regina -- P059
Andreeva, Julia -- P061
Andrikopoulos, Apostolos -- P054
Angelova, Iliyana -- IP08
Annist, Aet -- IP03
Antoniello, Patricia -- P016
Antonionello, Patricia -- P016
Araujo, Roberto -- P053
Ardèvol, Elisenda -- P065
Arias, Eliezer -- Film
Arkhipova, Alexandra -- P003
Arko, Sara -- P082
Arnaut, Karel -- P019
Arora, Saurabh -- P038
Arqueros, Francisco -- P038
Arregui, Aníbal -- P053
Aspen, Harald -- P056
Assaf, Laure -- P014
Assa-Inbar, Michal -- P056; P110
Assmuth, Laura -- P096
Astapova, Anastasiya -- P003
Astrinaki, Urania -- P009
Ayimpam, Sylvie -- P033
Ayora Diaz, Steffan Igor -- P113
Bacchiddu, Giovanna -- P100
Bachelet, Sebastien -- P069
Bachmann, Goetz -- IP04
Bachórz, Agata -- P004
Baer, Monika -- P030
Bagarić, Petar -- P074
Bahr, Katrin -- P082
Bajuk Sencar, Tatiana -- P032
Bakker, Geerke -- P095
Balkenhol, Markus -- P029
Balma-Tivola, Cristina -- L200; P047
Balzani, Marzia -- P097
Banaszkiewicz, Magdalena -- P004
Bangstad, Sindre -- P086
Bankovska, Agnese -- L106
Baranski, Janusz -- P032
Bardone, Ester -- P004
Barkataki-Ruscheweyh, Meenaxi -- P073
Barnesmoore, Luke -- IP04
Barone, Enrico -- Film
Barrera-González, Andrés -- P059
Bartozzi, Luca -- P080
Basu, Helene -- P101
Bates, Seumas -- P095
Battaglia, Giulia -- L200
Batteau, Allen -- P113
Baxstrom, Richard -- L200
Bayre, Francesca -- P036
Beck, Brenda -- P019
Becker, Heike -- P087
Bedert, Maarten -- P056
Bedoya Sanchez, Shakira -- P064
Beek, Jan -- P067
Beeman, William -- P076
Beerkens, Anneke -- P011
Behrends, Andrea -- P045
Belak, Andrej -- P089
Bell, Sandra -- P078
Beller-Hann, Ildiko -- P076
Ben Hounet, Yazid -- P064

Beneduce, Roberto -- P033
Bensa, Alban -- IP05
Benteler, Miriam -- P046
Berg, Martin -- P075
Berger, Laurent -- P049
Berger, Peter -- P018
Berglund, Eeva -- P050
Berliner, David -- P023
Berraquero-Díaz, Luis -- P109
Besnier, Niko -- P011
Beydals, Irene -- L112
Beyer, Judith -- P045
Bhimji, Fazila -- IP07
Bielenin-Lenczowska, Karolina -- P103
Bierschenk, Thomas -- P102
Billaud, Julie -- P068
Bisztrai, Márton -- P085
Bizard, Viola -- P031
Björklund Larsen, Lotta -- P017
Björnsdóttir, Þóra -- P012
Blagojevic, Sonja -- Film
Blanes, Ruy -- P063
Blell, Mwenza -- P007
Blundo, Giorgio -- P102
Boe, Carolina -- P051
Bognitz, Stefanie -- P045
Boiro, Hamadou -- P012
Bojadzijev, Manuela -- P084
Bolay, Matthieu -- P031
Bondanini, Francesco Bruno -- P036
Bondarenko, Dmitri -- P112
Bonfanti, Sara -- P016
Born, Georgina -- P035
Bouju, Jacky -- P033
Boyce, Paul -- P040; P058
Boyer, Véronique -- P053
Branda, Alina Ioana -- P006
Brandecker, Nora -- P102
Brandes, Stanley -- P059
Bratu, Roxana -- P009
Bräuchler, Birgit -- P049
Bresciani, Chiara -- P088
Broci, Ermela -- P004
Bronfeld, Dan -- AMCE film
Brown, Hannah -- P102
Browne, Cynthia -- P097
Brumann, Christoph -- P017
Brunclíková, Lenka -- P043
Bruun, Maja Hojer -- P026
Buch Segal, Lotte -- P052
Buchowski, Michal -- P021; P059
Buckler, Sarah -- P075
Budka, Philipp -- P065
Budniok, Jan -- P064
Bueno, Carmen -- P113
Buier, Natalia -- P011
Bujold, Mathieu -- P072
Bukowiecki, Lukasz -- P060
Bundgaard, Helle -- P054
Bunikowski, Dawid -- P008
Bürge, Michael -- P031
Burgos Tejrovská, Pavla -- P010
Burlacu, Mihai -- P006
Bustamante, Stephanie -- P075
Butcher, Andrea -- P090
Butter, Inge -- P033
Buzalka, Juraj -- P086; P107
Cabot, Heath -- P045; P068
Cagat, Kathrine Ann -- IP02
Cairns, David -- P015
Caldwell, Melissa -- P082
Camfield, Laura -- P025
Campbell, Ben -- P090
Campoy, Leonardo -- P098
Cant, Alanna -- L200
Cantini, Daniele -- P052; P068
Capelli, Irene -- P102
Capello, Carlo -- P021
Capponi, Giovanna -- P026
Carbone, Chiara -- P047
Carceller-Maicas, Natalia-Lledo -- P109
Carnassale, Dany -- P080
Carpena-Mendez, Fina -- P012
Carrier, James G -- P049
Castel, Jean-Francois -- AMCE film
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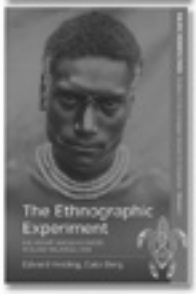

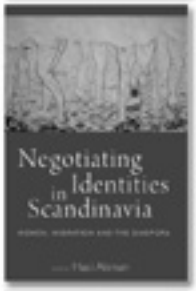

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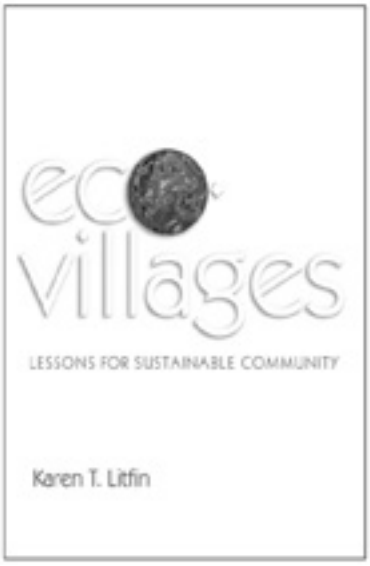

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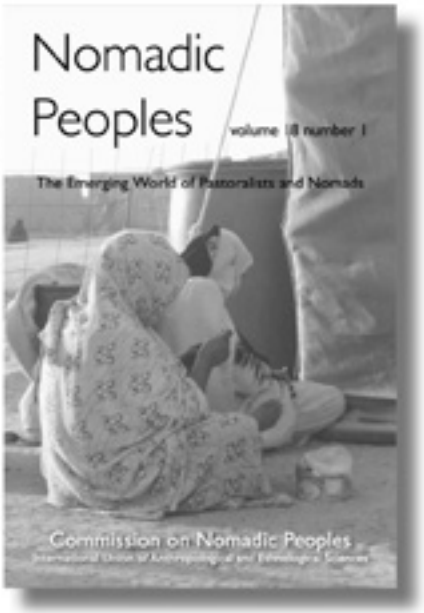

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16:00-17:30			Plenary: Intimacy, immanence and narratives	
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19:30-22:00	Welcome reception (in Estonia concert hall)			Banquet
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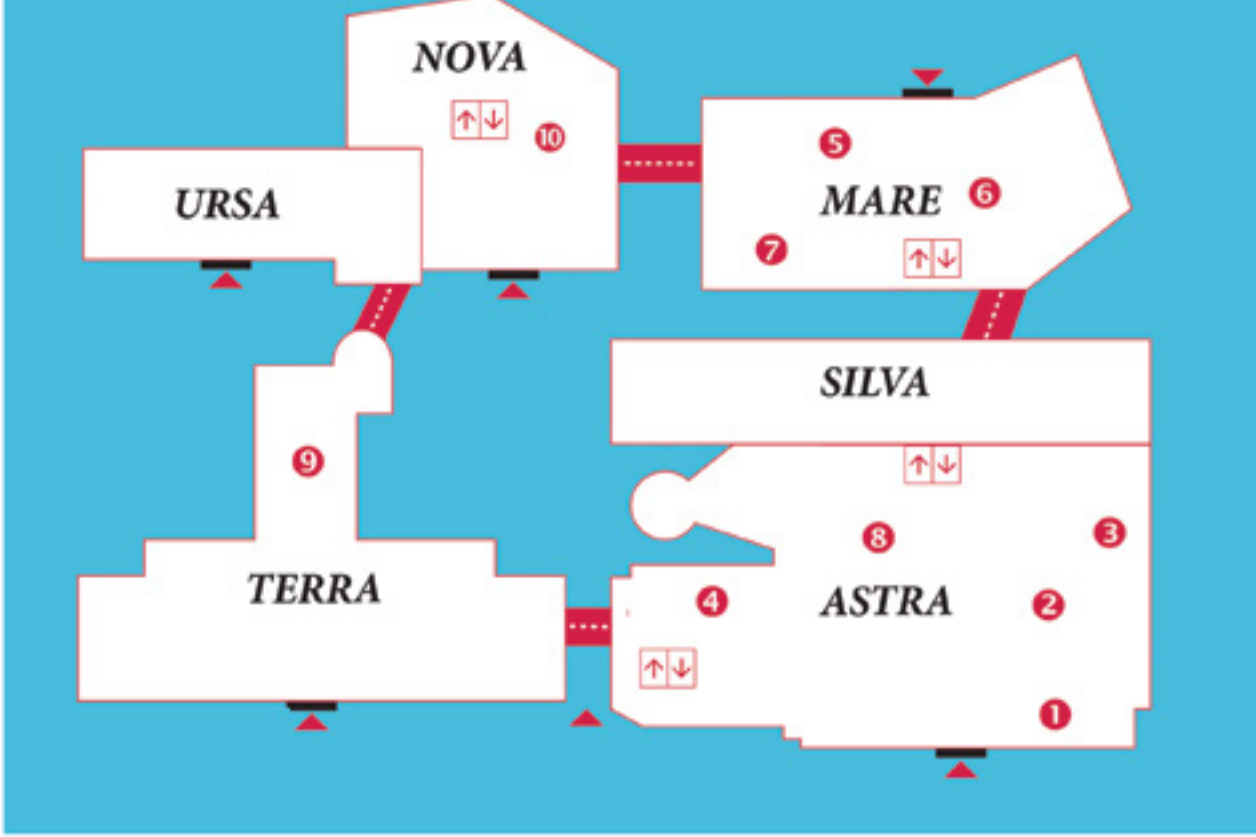
1. Registration desk, Ground floor
2. NomadIT office, A-108, Ground floor
3. A-002 (Auditorium Maximum), Plenary
4. A-222 (European Hall), Ground floor, Plenary relay
5. M-218 (Tallinn Hall), 1st floor, Plenary relay
6. M-225, 1st floor, Plenary relay
7. Mare atrium, 2nd floor, Tea/Coffee and lunch
8. Astra foyer, Ground floor Publishers, tea/coffee and lunch
9. T-324 (University Assembly Hall), 2nd floor Publishers, tea/coffee and lunch
10. N-406 (Super Nova Cinema), 3rd floor, Film programme

Building	*Address*	*Abbreviation*
ASTRA	*Narva mnt 29*	*A*
TERRA	*Narva mnt 25*	*T*
URSA	*Narva mnt 27*	*U*
NOVA	*Narva mnt 27*	*N*
SILVA	*Narva mnt 29*	*S*
MARE	*Uus-Sadama 5*	*M*



Entrance / Passage

Bridges between buildings

Lifts

We have referred to the floors in this map using British terminology (ground floor, 1st floor, 2nd floor etc). University rooms are labelled using a combination of a letter and a number, where the letter refers to the building and the first digit of the number to the floor. So T-320 is in Terra building on the second floor.

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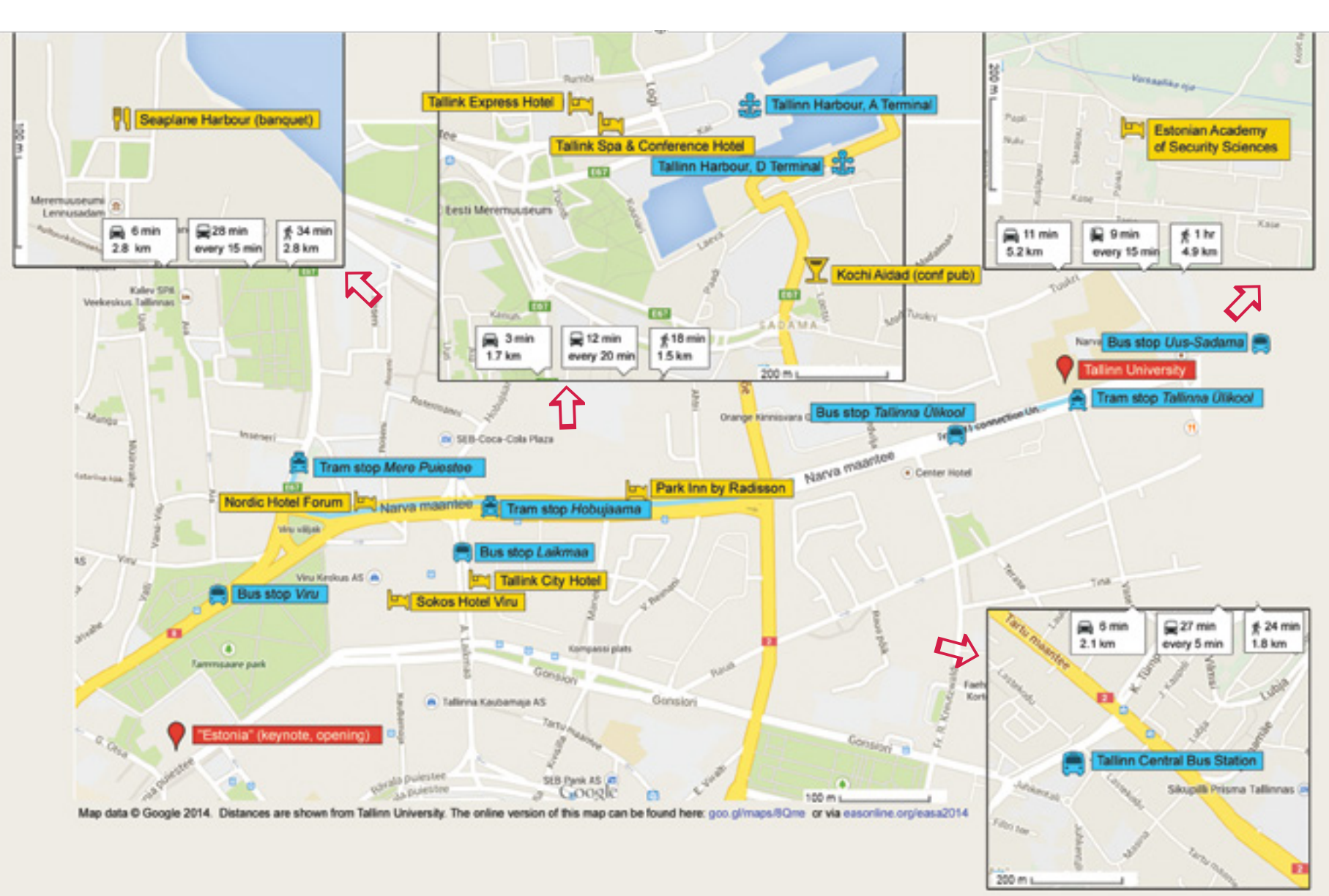

Map data © Google 2014. Distances are shown from Tallinn University. The online version of this map can be found here: goo.gl/maps/8Qme or via easonline.org/easa2014