



# Staying - Moving - Settling

15th EASA Biennial Conference | Stockholm University | 14-17 August, 2018



# Map of venue



- ▶ Entrance
- ▶ Disabled entrance

EASA2018

# Staying - Moving - Settling



15th Biennial Conference of the European Association of Social Anthropologists  
Department of Social Anthropology, Stockholm University  
14-17 August, 2018



HENRIK GRANHOLM FOUNDATION

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### **Conference administrators (NomadIT)**

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### **Acknowledgements for financial and institutional support**

Wenner-Gren, Swedish Anthropological Association (SANT), Stockholm University, Linköping University, Swedish Society for Anthropology and Geography (SSAG), Henrik Granholm Foundation

### **We would also like to thank the following individuals for the time and effort they have put into making EASA2018 a success**

Astrid Söderbergh Widding, Pelle Olofson, Ami Hedblad, Pierre Norrberg, Ani Aramian, and all the students who volunteer to ensure the efficient delivery of the conference



## **Wireless internet**

Eduroam wireless internet is available at Stockholm University. If you do not have Eduroam credentials, a temporary username/password will have been emailed to you prior to the event, it can also be obtained from the Reception desk to access a guest network.

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# Welcome

EASA2018



## Welcome from the EASA President

### Bienvenue à la 15ème conférence de l'EASA

Chers membres d'EASA, chers délégués,

C'est avec plaisir et au nom de tous les membres du comité scientifique et du comité exécutif de l'EASA, que je vous donne la bienvenue à notre 15ème conférence dans la magnifique ville de Stockholm. Je remercie l'Université de Stockholm qui nous accueille ainsi les autres institutions qui nous soutiennent : l'Association d'Anthropologie de Suède (SANT), l'Université de Linköping, la Société Suédoise pour l'Anthropologie et la Géographie (SSAG) et la Fondation Henrik Granholm. J'adresse un remerciement particulier à la Wenner-Gren Foundation for Anthropological Research qui nous permet de financer la participation de nombreux collègues.

Une conférence de cette taille et de cette ampleur n'a pas pu être mise en place sans le travail accompli au quotidien par l'équipe motivée qui, depuis des mois, se consacre avec enthousiasme à son organisation: je pense à Helena Wulff, à Lotta Björklund Larsen et à tous les membres du comité local grâce auxquels cette rencontre peut avoir lieu. Mais je pense aussi au travail de l'équipe de NomadIT que je remercie chaleureusement pour sa présence efficace aux côtés de l'exécutif et du comité local : en affrontant les imprévus liés à l'organisation d'une conférence, elle nous permet de nous retrouver tous les deux ans dans une ville différente d'Europe.

Cette année 165 panels et tables rondes ponctueront notre semaine, du 14 au 17 Août. Le comité scientifique, composé de 8 collègues venant d'horizons, de pays et de traditions différents, a veillé à assurer la plus grande diversité des thématiques des panels et des tables rondes, afin de rendre compte de cette même diversité qui fait la richesse de notre association. Nous espérons que la plupart d'entre vous auront trouvé des espaces de communication et d'échange pertinents. Des tables rondes s'ajoutent aux formats plus classiques de présentation et, depuis la conférence de 2014 à Tallin, les laboratoires sont au rendez-vous dans notre programme, qui cette année encore sera enrichi par les films et la section visuelle.

## Welcome

Le thème de notre conférence nous ramène à l'actualité des ces jours d'été, qui voient une fois encore la Méditerranée être le théâtre non seulement de tragédies humaines mais aussi de batailles et d'affrontements politiques entre des Etats incapables de penser et de faire évoluer le droit en matière de citoyenneté et de libre circulation. Notre discipline peut contribuer à plusieurs titres à réveiller le sens critique. Je suis très heureuse que nos rencontres soient introduites par Shahram Khosravi, Professeur d'Anthropologie sociale à l'université de Stockholm, la carrière et les travaux constituent à la fois un témoignage et une contribution précieux pour la compréhension des phénomènes migratoires et de leurs effets sur la vie des individus et des groupes sociaux. Certaines des rencontres qui auront lieu à Stockholm porteront sur la précarité, en prolongement des préoccupations et des activités que l'EASA s'efforce de promouvoir ou de soutenir de plus en plus.

La conférence biennale est un lieu de confrontation de perspectives diverse, mais aussi de construction de réseaux, d'avancement de projets. Elle est aussi le lieu où, tous les deux ans, nous retrouvons des amis et nous mettons en place des nouvelles collaborations. J'espère que cette rencontre sera fructueuse et que nous rentrerons chez nous avec quelques certitudes en moins et l'envie de poursuivre nos échanges et de continuer à promouvoir l'anthropologie et ses compétences.

Bienvenue à la 15ème conférence de l'EASA et bonne conférence à tous !

Valeria Siniscalchi  
Présidente de l'EASA



## Welcome to the 15th EASA Conference

Dear EASA members, dear delegates,

On behalf of all the members of the EASA Scientific Committee and Executive Committee it is my pleasure to welcome you to our 15th conference in the beautiful city of Stockholm. I would like to thank the University of Stockholm and the following institutions that have supported us: the Anthropological Association of Sweden (SANT), Stockholm University, Linköping University, Swedish Society for Anthropology and Geography (SSAG), and the Henrik Granholm Foundation. I would especially like to thank the Wenner Gren Foundation for Anthropological Research for enabling us to finance many of our colleagues' participation in this conference. A conference of this size and scope could not be achieved without the day-to-day work of the motivated and enthusiastic team which has dedicated itself to the task over the past several months. It is thanks to Helena Wulff, Lotta Björklund Larsen and all the members of the local committee that this meeting can take place. I would like also to warmly thank NomadIT team for their work and their effective presence alongside the executive and the local committee. By facing the many unforeseen events that take place during the organization of a conference, they enable us to meet every two years in a different European city.

This year 165 panels and round tables will constitute our week together from August 14th to 17th. The scientific committee, composed of eight colleagues from different backgrounds, countries and traditions, ensured that panel and round table themes reflect the diversity that characterize our association. We hope that most of you will have found the space for pertinent communication and exchange. Round tables accompany the more traditional format of presentations, and laboratories – first introduced into the program in Tallinn in 2014 – continue to be part of the program. The program is further enriched this year by a film and visual component.

The theme of our conference brings us back to current events this summer, which continue to make the Mediterranean the stage not only for human tragedies but also of battles and political clashes between States that seem unable to think and move forward the rights of citizenship and free movement. Our discipline can contribute in many ways to the awakening of critical thought. I am very happy and honoured that our meeting will be opened by Shahram Khosravi, Professor of Social Anthropology at Stockholm University, whose life, career and work are both a testimony and a contribution to the understanding of migration phenomena and their effects on the lives of individuals and groups. Some of the meetings in Stockholm will focus on precariousness, in line with the activities that EASA is trying to increasingly promote and support.

The biennial conference is a place of confrontation of diverse perspectives, but also of building of networks, and the progression of scientific projects. It is also the place where, every two years, we find our friends and set up new collaborations. I hope that this meeting will be fruitful and that we will return home with fewer certainties but with the desire to pursue the exchanges and continue to promote anthropology and its skills.

Welcome to the 15th EASA Conference and have a good meeting!

Valeria Siniscalchi  
EASA President

## Welcome from EASA2018 convenors and the Local Committee

*Kära konferensdeltagare* (Dear conference participants),

Coimbra 1990, Prague 1992, Oslo 1994, Barcelona 1996, Frankfurt 1998, Krakow 2000, Copenhagen 2002, Vienna 2004, Bristol 2006, Ljubljana 2008, Maynooth 2010, Paris 2012, Tallinn 2014, Milan 2016... Stockholm 2018.

Whether you are a newcomer or an oldtimer, welcome to the EASA2018 biennial conference! We hope you will enjoy the rich scholarly contents of this year's program. The conference theme, *Staying, Moving, Settling*, points to events and processes which have affected much of the world, and not least Europe, in recent years. But as usual, an EASA conference covers a great many other topics as well. So it is, first of all, a very special opportunity to get a view of the breadth of our discipline, and a sense of current and emergent research interests, in Europe and elsewhere. But the conference is also a place to meet old friends, and make new acquaintances: a place for mingling and networking. You may hear a talk by somebody whose published work you will now want to look up. Perhaps you will even identify possible partners for collaborative endeavors, relating to new research topics – including possibilities of comparative studies, book projects, not least conference panels at EASA2020?

Apart from the ample opportunities for face-to-face encounters with colleagues from north, south, east and west, however, let us remind you to spend some time browsing in the book exhibit. You will come across volumes there which will probably not be readily available in your neighbourhood bookstore at home, often at favourable prices. (Besides, the book exhibit, too, is a good place to make new contacts, as you notice what title has just drawn the attention of the co-browser standing next to you.)

We expect that the program will keep you busy on Stockholm University campus most of the time that the conference is on. But if you have any extra time to spare, perhaps a day or two after the conference, we hope you will have a look around the city. Stockholm is not a very large city, and you can explore much of its central parts on foot. There is a quaint Old Town in the middle, with a medieval street pattern and fairly modest buildings two, three or four centuries old. There are pleasant walks along the Lake Mälaren and along the canals connecting it to the Baltic Sea, with some beautiful views. You can explore the old neighbourhoods of Södermalm, and reachable by streetcar or a small ferryboat, there is Skansen, a pioneer open-air museum, started in the nineteenth century, which shows rural and urban architecture from much of Sweden as it once was. Or take one of the steamboats on a trip to the archipelago.

We hope you will enjoy the conference, and the city!

Helena Wulff and Lotta Björklund-Larsen  
Conference convenors

# Theme: Staying, Moving, Settling



Recent times, for much of humanity but not least in Europe, have been marked by dramatic mobility. It has taken many forms: refugee streams and labour migration, but also pilgrimage, tourism, and the transnational leisure migration of retirees. It is continuously in the news. The varied forms of mobility have also drawn wide imagination for example in literary fiction, and in the movies.

Mobility has also long been a topic in anthropological research. In view of the range and importance of its current forms, mobility is a suitable main theme of the 2018 conference of EASA. We suggest that the conference should not focus narrowly on the forms of spatial movement, but should reflect the variety of its backgrounds, forms and contexts, and longer-term implications. This is mirrored in the conference title.

In many human communities, *staying* is obviously still the normal way of life, ‘business as usual.’ But often, it is now a matter of choice – remaining, when others are leaving. What are the consequences of staying, perhaps involving changing circumstances of life, loss in personal networks, deteriorating infrastructures, growing vulnerability, perhaps dependence on those who leave (e.g. through remittances)?

The actual acts and processes of moving are multifaceted. They may involve crises, or routines. People may move as individuals or in groups. There may be stations along the way. There may be important factors of infrastructure: airports, small ships, people smugglers, official gatekeepers, host volunteers. Some people reach their intended destinations, others do not. And these acts and processes of moving may draw little or extensive public attention.

And then beyond arrival, there is the drawn-out process of settling – among people who themselves have stayed and are more or less ‘natives,’ and among other newcomers. Relationships to those who may have remained behind need to be reconstructed, in new diaspora networks, and there are all those adaptations which are covered by the term ‘integration’ – in jobs, neighbourhoods, schools and other forms of education, health, care and other welfare institutions, the law. The processes of settling involve not only those who made the move themselves, but often one or more later generations as well.

Possible topics to explore are thus:

### **Staying**

Communities left behind  
Receiving countries and communities  
Brain drain and brain gain  
Migrants and local cultural heritage  
Local responses to migrants and refugees: between cosmopolitanism and xenophobia  
Dystopias of invasion  
Everyday cosmopolitanism

### **Moving**

Refugees  
Labour migration  
Settler colonialism  
Pilgrimage  
Migrating retired people – to the sun coasts  
Infrastructures of mobility: labour brokerage, smuggling, trafficking  
The role of interpreters  
Migrants and local journalism  
Anthropologists as experts: the public uses of anthropology  
Tourism  
Travel guides  
Student mobility: ERASMUS etc  
The mobility of anthropologists: in and out of fields, between jobs

### **Settling**

The meaning of 'home'  
Exiles  
Diaporas  
Immigrant neighborhoods: the banlieues of Europe  
Transnational family and kinship  
Settling in: first and second generations, and the relations between them  
Mobility and social media  
Remittances  
Educating and retraining refugees  
Refugees, migrants, and job markets  
Refugees and migrants in the welfare state  
Migrants and the law  
Migrants and civil society  
Immigrant entrepreneurs  
Migrants as agents of world culture: literature, music, cuisine  
Official models of diversity/integration: the rise and fall of multiculturalism, Leitkultur etc.

# Practical information



## Using this programme

This *Practical information* is our brave attempt at giving you instructions on how to manage your time, space, anthropological liaisons and earthly temptations while on campus and off it. The general *Timetable* on the back cover gives a quick overview of when receptions, plenaries, panel sessions and other events will take place during the 15th EASA Biennial Conference. On the other side of it, inside the back cover fold out you'll find the *Panel grid* (quick reference to which panel is in which room). Inside the front cover is the *campus map*. The *Events and meetings* section is ordered chronologically and gives details of the activities taking place this week besides the panel sessions, including the opening reception and the plenaries, network meetings, book launches, the banquet etc.

The full academic programme is detailed in the *Daily timetable* section which shows what is happening and where at any given moment in chronological sequence. The sections which follow (*Plenaries, Lab programme, Film programme* and *Panel and paper abstracts*) provide information on this year's plenaries, laboratories, films and individual panels and papers. 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' are the advertisements. If you need any help interpreting the information in the conference book, please ask a member of the team at the Reception desk.

## Timing of panels, roundtables, labs and film sessions

Eight 105-minute panel sessions have been scheduled from 14 to 17 July, two sessions per day. The vast majority of panels have two sessions, but there are also a few single-session panels. We are using up to 42 panel rooms at a time, so any one panel is up against that number of alternatives. The times of each panel/lab are shown in the *Daily timetable, Panel and paper abstracts* and *Labs* chapters.

## Timing of individual papers

This year, in order to improve the conference experience for those delegates who like to panel-hop, convenors were asked to indicate the distribution of papers across the panel sessions and we've marked those session breaks in the printed (but not online) programme. We have asked panel convenors not to subsequently alter the order and if someone withdraws last-minute, we ask that you all have the patience to then either have discussion in the 'spare time' or a break, and hence retain papers in the allocated sessions.

## EASA2018 Conference venue

EASA2018 takes place in the "Frescati" area just north of Stockholm city stretching from the Bergius Botanic Garden in the north to Sveaplan in the south. Stockholm University Frescati campus is located in the middle of the the Ulriksdal–Haga–Djurgården–Brunnsviken area that was designated the world's first National City Park in 1995 and the campus is characterised by beautiful nature, Swedish late modernist architecture and modern art (including a sculpture park). Surrounded by the inlets of Lake Brunnsviken and the Lilla Värtan strait, the area has a diverse population of both foreign and domestic trees, especially old oaks. Together with a rich herbal flora and fauna, this creates a sense of old parkland.

The 15th EASA Biennial Conference spreads over two main locations in Frescati: **Aula Magna (Frescativägen 6/Universitetsvägen 10 B-C)** and **Södra Huset (Frescativägen 10, house A-F)**. You'll find the campus map on the cover of this programme.

Aula Magna was designed by architect Ralph Erskine (1914-2005), together with Lars Wilson, and inaugurated in 1997. Aula Magna is seven floors tall, three of which are blasted into the rock; the façade is made of patterned bricks of shifting textures and different shades of red, yellow and brown. The solar reflectors, which let daylight into the auditorium via skylights can be seen from far away. The building has been designed to make use of the uneven landscape around it: towards the north east, where the main entrance is, it gives a low and small-scale impression, and the generous foyer appears behind the glass façade. The building rises to its full height on the south west side.

**Aula Magna houses the Auditorium that will be the venue for plenaries and the opening keynote, as well as a number of group and seminar rooms. The Reception desk and NomadIT office will be located in Aula Magna and some of the panels will take place there.**

Södra huset consists of six tall buildings, named using the letters A-F. A low, elongated structure connects the tall buildings, which are arranged in parallel position to each other with green gardens in between. The glass façade has a bright blue-green tint which was achieved by painting the back of the tempered glass panels white. It is the tint of the glass itself that gives the façade its colour. A major characteristic is the different colour inside each building: A house - red, B house - blue, C house - green, D house - orange, E house - turquoise, and F house - yellow. This is manifest in the wall paint and various decorative details, such as ceiling lights. The buildings are connected on floor 2, 3 and 4.

Most of EASA2018 panels, labs and network meetings take place in the various houses of Södra Huset. On the third floor will be the space for catering (lunches and coffee breaks), the Book Exhibit and book launches. All large lecture halls (called 'Hörsal' are also on the third floor).

## Deciphering room locations

In the panel timetable at the rear of the book, all rooms starting with SÖ are in Södra Huset. The code following SÖ in the room number indicates the building and the floor: e.g. SÖ-D207 is in building D, on second floor. 'Hörsals' are all on the third floor of the Södra Huset. Their number indicates the number of the room (not floor). For example, Hörsal 5 (B5) is in building B, third floor, the large lecture hall number 5.

## Catering

All conference catering endeavours to accommodate the dietary requirements you indicated when registering for the conference (vegan, vegetarian, food allergies) and food will be labelled accordingly. Conference registration includes coffee/tea during two refreshment breaks each day (except Tuesday which has just one) and lunch on all four conference days. **Lunch and refreshments are offered to delegates in the third floor foyer space of Södra Huset.**

We kindly request you to be mindful that with over 1500 participants, the conference challenges the capacity of the venue and all the services offered. Please remain patient and respectful with one another, the conference team and the caterers.

### Welcome drinks reception

The Welcome drinks reception will be hosted by the City of Stockholm and held at Stockholm City Hall on the 14th of August at 19:00-20:30. **Pre-registration was required for the drinks reception, as the space is limited.** There will be people checking registration on the door at City Hall.

## Buses to the drinks reception

Buses leave at 18:00 sharp from the parking lot near the conference venue (see campus map on the cover). Volunteers will guide you from the Keynote lecture to the parking lot. If you are going to City Hall by other means, please note that the reception starts at 19:00 sharp.

## Conference dinner

The conference dinner will be held at City Conference Centre Stockholm, Norra Latin, starting at 19:00 on Friday evening. Norra Latin is located in central Stockholm between Norra Bantorget and Drottninggatan, only a few blocks from the Central Station (see map below). The dinner will be served from 19:30 in Bruce's Dining Rooms and consists of a plate of delicious Swedish specialities accompanied by a drink of your choice. All special dietary requirements will be considered. This will be followed by coffee or tea and delicious truffles. A full bar is open all night, but please note that they only accept card payments.

The 55 EUR tickets (including the dinner and access to the dance, as well as one drink) were sold with registration and will be indicated as a cutlery icon on your badge. Please note that if there are still tickets available during the conference, we will be selling those at the NomadIT office in Aula Magna, but we will not be buying back any tickets from those who want to sell (if you want to donate your ticket to a friend, just give them your badge before leaving).

Norra Latin's address is Drottninggatan 71B, but if you arrive by taxi the address is Barnhusgatan 7A.

## Conference party

A dance party will follow the conference dinner at Norra Latin. For those of you who prefer to come only to socialize and dance, the doors at Norra Latin will open at 21:00. **We will be selling the 12 EUR tickets throughout the conference from the reception desk and the NomadIT office, but also on the door at the event.** Entertainment will be provided by the wonderful *Soul Satisfaction*. The 12-piece band starts playing at 21:30 in the Pillar Hall offering Northern Soul to energize the crowd!



The closest metro station to Norra Latin is Hötorget, but the central metro station, T-Centralen is not far away either.



## Exercise and relaxation

If you feel you are getting tired of sitting, listening and thinking, and feel like you could use a little stretch, check the conference website for yoga and jogging sessions, as well as other additional activities taking place during conference.

## Recycling

NomadIT re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the Reception desk at U6, at the banquet, the farewell 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 fees to a minimum. With similar concern for the environment, we ask delegates to use the recycling bins for paper and plastic.

## Reception desk hours

The Reception desk will be located in the ground floor foyer of the Aula Magna building.

### Reception desk opening hours

Tue: 08:30-16:30

Wed: 08:30-17:00

Thu: 08:30-17:00

Fri: 08:30-16:15

## Conference team

There is a team of helpful volunteers, familiar with the programme, the venue and the surrounding area that you can turn to when in need of assistance. The volunteer team members can be identified by their t-shirts carrying the EASA2018 logo. If you cannot see a team member, please ask for help at the Reception desk in Aula Magna.

## EASA2018 office (NomadIT)

All financial arrangements must be dealt with in the **NomadIT office located in a room called Receptionen in Aula Magna**. This is also where you can buy tickets to the final dinner, if there are any left 😊.

### NomadIT office opening hours

Tue: 08:00-11:45, 12:15-16:30

Wed: 08:30-11:30, 11:45-13:15, 13:45-17:30

Thu: 08:30-11:30, 11:45-13:15, 13:45-17:30

Fri: 08:30-11:30, 11:45-13:15, 13:45-16:30

## Emergency contact details

During the conference, emergency messages should be sent to [conference\(at\)easaonline.org](mailto:conference(at)easaonline.org). There is a message board for delegates at the Reception desk. Triinu of NomadIT can be contacted in emergency situations on +447482613951.

## Printing

If you need to print your conference paper, a boarding pass or other documents this can be done in the NomadIT office **for 20 cents a page**.

## Childcare

We are able to offer delegates a children's daycare facility in the **Gula villan building** on campus. This functions both as a space for a delegate's partner (or attending carer) to spend time with the kids while the other parent (or friend, daughter) is in sessions; as well as offering a daycare service to parents who need to leave the child with nannies. EASA will bear the core costs of setting up the space (rent etc), with parents needing the daycare service contributing €8/hour per child. Please note that while we won't have the services of a professional childcare company, the nannies are trustworthy individuals with previous experience in childcare. Between them, the three nannies can speak English, Swedish, Danish, Arabic, Persian and Spanish.

The play area/daycare will be easy to find, the Gula Villan building is adjacent to the main venue (see map on the cover of this programme). Children from 1-12 years of age are welcome. The opening hours of the daycare are 10:00-17:00 on the opening day and 08:30-17:00 on all other days. Children must be taken out of the childcare service area by their parents for meals (water and fresh fruit snacks will be available); parents are expected to provide nappies, strollers for sleeping etc.

## Useful info for getting around in Stockholm

### Money

Sweden's currency is the Krona (SEK, Kr), often translated as 'Crown' in English. Krona coins are available in 1, 5 and 10 Krona denominations. Common banknotes are the 20, 50, 100, 200 and 500 Krona. There are also larger 1000 SEK notes in circulation but they aren't commonly used and may not be universally accepted.

ATMs are fairly plentiful in Sweden and are often called 'Bankomat'. You should spot them easily as most of them are blue. Try one of these locator searches to find a convenient ATM in your network: Visa ATM locator, MasterCard ATM locator, Amex ATM locator. **HOWEVER, Sweden is recognised as one of the most cashless societies in the world - cash is rarely used in Sweden!** Some cafes and kiosks in Stockholm even refuse cash payments and accept cards only. All major cards are widely accepted, with retailers, hotels, and even taxis and ticket kiosks taking cards. Occasionally, you'll come across restrictions on American Express, as with elsewhere in Europe. If this is your main

card provider, then it's worth asking in advance of making a payment. **When paying by card or taking money out of the ATMs ALWAYS select to be charged in local (SEK) currency, not your home currency, when withdrawing money to ensure you get the best exchange rates and fairest deals.**

## Shopping

The market for grocery stores in Stockholm – and Sweden in general – is dominated by the giants ICA, Coop, and Hemköp. They have a great and varied selection of organic products. For minor purchases, you'll find Pressbyrån and 7-Eleven stores on almost every street corner. In the city center, we might mention the NK department store and Åhléns Hemköp. Grocery stores (unlike other shops) tend to be open also on Sundays. From 09:00 to 20:00 or even 22:00.

Most other Stockholm shops are open Monday to Friday 10:00 to between 18:00 (for large department stores) and 19:00 (for smaller, boutique-style shops). Saturday shopping is possible between 10:00 and 13:00, in the city centre often till 16:00.

Please note: wine and spirits cannot be bought at supermarkets, only at the state-run liquor store: *Systembolaget*, that however offers an amazing selection.

## Finding a drink on campus

Please note that there are no bars or restaurants selling alcoholic drinks on campus. There are a couple of nice cafés open, but these only serve coffee and snacks etc. So delegates will have to go into town (10 minutes by tube) for a glass of non-soft.

## Getting around in Stockholm

Stockholm Public Transport, **SL**, is responsible for buses, underground trains, commuter trains, trams and certain ferry lines in Greater Stockholm.

**The underground is the easiest way to get around town (see metro map on the next page).**

Tickets can be purchased at SL Centers, underground ticket booths, newsagent kiosks, via SMS or via the SL app. It's not possible to pay for tickets with cash on board buses in Stockholm. Failure to show a valid ticket when requested by inspectors results in a penalty fee of 1200 SEK.

A single ticket is valid for 75 minutes and costs 44 SEK (31 SEK if you use a prepaid SL Card instead). It's also possible to buy 24 hours, 72 hours and 30-day tickets. A parent with a stroller gets to ride for free on any of Stockholm's busses.

**Also the official travel planner app of SL is one of the handiest apps to download.** Plan your excursions around town, discover alternate routes and see which connecting buses or trains you need to take. The app even includes timetables for the boats traveling to the islands of the archipelago. You can also use the app to buy your tickets. The **SL** app is free and available for both iOS and Android phones.

SL website: <https://sl.se/en/>



### Taxis and rideshare

There are many taxi companies to choose from in Stockholm. Approved taxis with metered fares always bear yellow number plates. Credit cards are readily accepted.

**NOTE: Taxi prices are not regulated in Sweden; they may vary greatly. It is the customer's responsibility to check prices beforehand.** Check the price on the yellow-and-white label (pictured in the right corner above), which is usually on the rear door window, before entering the vehicle. The unit price of most taxis ought to be between SEK 290 - 390.

The price on the yellow label is based on a 10 km, a 15-minute journey. The price indicated on the taximeter is in Swedish kronor. For trips to and from Stockholm Arlanda Airport, the major taxi companies have fixed prices of between SEK 450-550. Always ask the driver beforehand. In addition to the major taxi companies, there are several independent firms; caution is advised.

You can easily get hold of a taxi by calling a taxi company, hailing one on the street or by taking one from a rank. There is a manned taxi center at Central Station that can help you with finding the right service, e.g. if you need child seats in the vehicle. Several of the big Stockholm taxi companies have a very high proportion of eco-vehicles. A new rota system gives priority to cabs with low carbon emission levels.

Some taxi numbers:

Taxi Stockholm 08-15 00 00

Taxi Kurir 08-30 00 00

Sverigetaxi 020-20 20 20

There are also some taxi apps - free to download but booking a ride is of course not.

Taxi 020 (available for iOS and Android)

Taxi Stockholm (available for iOS and Android)

Taxi Kurir (available for iOS and Android)

**Uber works in Stockholm and tends to be cheaper than taxis.**

## Stockholm by bike

For the practical and ecologically-aware traveller, Stockholm offers an amazing system of biking roads: one can find different categories of bicycle lanes, starting from those that cross the city and connect it to nearby towns, to the neighborhood lanes which take you to the local store, school or the nearby metro station. Parking spaces near offices, public transport hubs, dwellings and commerce areas are common. 'Informal' parking is also allowed, however if the bicycle is in the middle of the sidewalk or is abandoned it will be removed by the police or municipal staff.

The map: <http://www.stockholm.se/TrafikStadsplanering/Trafik-och-resor-/Cykla/Service-for-dig-som-cyklar/#Cykelkarta>

The bike network is very well marked with signs that indicate when a lane is shared with pedestrians, with distances and directions towards different parts of the city, traffic lights, even indicating detours if there is something interrupting the lane.

The **City Bikes app** guides to the company's bike rental stations around town and displays real-time data on whether there are any bikes or parking spots available. It's free and available for both iOS and Android phones.

Bike rentals:

- <http://www.bikehike.se/>
- <http://www.bikesweden.se/>
- <http://www.cykelstallet.se/>
- <http://www.rentabike.se/>
- <http://www.citybikes.se/>
- <http://www.stockholmadventures.com/>

## Sightseeing in Stockholm

Stockholm is a city built on water, with 30% of the city's 4,900 km<sup>2</sup> area being water. Another 30% of the area is made up of parks and "green zones." Besides being green and clean and beautiful, it also has a long and magnificent history. The first mention of Stockholm comes from 1252, some time after the city was chartered by Birger Jarl ("jarl" means "earl"). He founded Stockholm in order to block off the water passage between Lake Mälaren and the Baltic, and within 100 years it grew to be the largest settlement in Sweden.

Stockholm is home to the oldest open-air museum in the world – Skansen (combined with a zoo of Nordic animals!), a beautiful old town (Gamla Stan), and many wonderful museums with modern, interactive displays.

A trip on the number 69 bus or number 7 tram that goes out to Djurgården is a superb way to discover Stockholm. The tram connects you with major attractions like Skansen and the Vasa Museum, exhibiting a mighty warship that capsized and sank in Stockholm in 1628, and Valdemarsudde, a beautifully located art museum.

For further ideas on what to see and experience in Stockholm, we recommend checking out these websites:

- <https://www.visitstockholm.com/>
- <https://www.visitstockholm.com/see--do/attractions/>
- <https://www.lonelyplanet.com/sweden/stockholm/top-things-to-do/a/poi/360803>
- <https://www.stromma.se/en/stockholm/sightseeing/>
- <https://theculturetrip.com/europe/sweden/articles/20-must-visit-attractions-in-stockholm/>

## Useful apps

**Keyflow** helps you plan a night out on the town! The Stockholm-based Keyflow collects events and club nights in one place to help you discover the city's nightlife. The app also helps you to buy tickets to any clubs or events that might require an admission. The app is free and available for both iOS and Android phones.

**Artworks** app helps you find galleries, exhibitions and public art near you. You can create an account to get updates from your favorite galleries and exhibitors and if you're actually looking to buy art, Artworks helps you find pieces for sale. The app is free but currently only available for iOS phones.

**Viewranger:** if walking is your preferred mode of transportation, the Viewranger app is right up your alley. The app leads a double life as a social platform. Not only does it help you find hiking trails near you, but users can also post trails of their own. The app is free and available for both iOS and Android phones.

**Toahjälpen** app helps you find the nearest public bathroom with info on accessibility, if there is a changing table and if the toilet is free-of-charge or not. The app is free and available for both iOS and Android phones.

**Appipelago** is a great way to get to know the Stockholm Archipelago. An offline companion, it offers audio guides and written information about the different islands and islets, their local history and other bits of interesting information. The Appipelago app costs 30 SEK and is currently only available for iOS

## Useful links

Swimming in Stockholm: <https://www.visitstockholm.com/guides/swimming-in-the-city/>

Hiking, fitness activities:

<https://www.visitstockholm.com/see--do/activities/hiking-trails/>  
<https://www.visitstockholm.com/see--do/activities/open-air-gyms/>

Stockholm for kids: <https://www.visitstockholm.com/guides/stockholm-for-kids/>

And more: <https://www.visitstockholm.com/>

## Restaurants, bars and nightlife in Stockholm (ordered by region)

### Södermalm

#### *Restaurants and bars*

- Wood, Mosebacke torg 9, <http://www.woodstockholm.com/food>.
- Södra teatern, Mosebacke torg, <http://sodrateatern.com/english/restaurant>. Bar, restaurant, vegetarian, great view over Stockholm, the same house hosts a theater hall and good clubs.
- La neta, Östgötagatan 12B, <http://laneta.se/sv/ata-dricka>. Tacos and quesilladas, small dishes.
- Pelikan, Blekingegatan 40, <http://www.pelikan.se/en>. Classic Swedish food, old restaurant.
- Kalf & Hansen's, Mariatorget 2, <http://www.kalfochhansen.se>. Eco fast food, vegetarian options.
- Bistro Süd, Swedenborgsgatan 8A, <http://www.bistrosud.com>. Local bistro, French style, with outdoor tables.
- Hermans, Fjällgatan 23B, <https://hermans.se>. Vegetarian buffé, view over water and Djurgården.
- Matapoteket, Bondegatan 6, <http://www.matapoteket.nu>. Raw food, sweet, open daytime.
- Indigo, Götgatan 19, Bar.

- Himlen, Götgatan 78, <http://www.restauranghimlen.se/in-english>. Roof top bar and restaurant.
- Tehran Grill, Timmermangatan 5, <https://tehrangrill.se>. Persian food.
- Nostrano, Timmermangatan 13, <http://www.restaurangostrano.com>. Italian food.
- Häktet, Hornsgatan 82, <https://www.haktet.se>. Trendy restaurant and bar.
- Urban Deli, Nytorget 4, <https://www.urbandeli.org/nytorget>. Restaurant, bar and deli.
- Nytorget 6, Nytorget 6, <http://www.nytorget6.com>. Restaurant and bar.
- Soldaten Svej, Östgötagatan 35, <http://svejk.se/en>. Central European/Swedish husmans.

### **Nightlife**

- Trädgården, Hammarby Slussväg 2, <http://www.husetunderbron.se>. Outdoor night club under a bridge, with food stands, different dance floors, live music.
- Kvarnen, Tjärhovsgatan 4, <http://www.kvarnen.com>. Bar, restaurant, and club.
- Södra Bar & Etablissemang, Mosebacke torg 1, <http://www.sodrateatern.com>. Bar, clubs, outdoor terrace with view over Djurgården.
- Carmen, Östgötagatan, Pub, cheap beer relaxed ambiance.
- Stage Bar & Kök, Långholmsgatan 24. Pub, outdoor terrace.
- Bara Bistro, Östgötagatan 33, <https://www.baras.se/baras-imperium>. Bar/pub.
- Scandic Malmen, Götgatan 49-51. Cocktail bar.
- Debaser strand, Hornstulls strand 4, <http://www.debaser.se>. Concerts and clubs.
- Slakthuset, Slakthusgatan 6, <http://slakthuset.nu>. Large nightclub and concerts.
- Hornhuset/Laika, Hornstull.
- Babylon, Björns Trädgårdsgränd 4. Bar.

### **Norrmalm/Vasastan**

#### **Restaurants and bars**

- Hötorgshallen, Hötorget, <https://www.hotorgshallen.se/haymarket>. Food court, great lunch places and deli.
- Duvel Café, Vasagatan 50, [www.duvelcafe.com/](http://www.duvelcafe.com/). French.
- Le Relais de la Gare, Vasagatan 38, <https://ligula.se/la-gare/>. French.
- Pressklubben, Vasagatan 50, [www.pressklubben.se/](http://www.pressklubben.se/). Swedish.
- Kajsas fisk, Hötorget 6, <http://kajsasfisk.se>. Lunch, fish.



- Tehran Grill, Rörstrandsgatan 15, <https://tehrangrill.se>. Persian food, outdoor tables.
- Tennstopet, Dalagatan 50, <http://www.tennstopet.se>. Traditional Swedish food and pub.
- Tranan, Karlbergsvägen 14, <http://www.tranan.se>. Traditional Swedish food and pub.
- Knut Restaurang , Upplandsgatan 17, <http://restaurangknut.se/en/knut-restaurang>. Food from the north of Sweden.
- Rolf's kök, Tegnérgatan 41, <http://www.rolfskok.se>. Fine dining in relaxed ambiance.
- Lao Wei, Luntmakargatan 74, [http://laowai.se/index\\_en.html](http://laowai.se/index_en.html). Chinese vegetarian.
- Go choo, Upplandsgatan 78. Korean food.
- Glenn Miller Café, Brunnsgratan 21A, <http://www.glennmillerprogram.se>. Moules and selection of other food choices, jazz concerts in several sets most evenings.
- Ultimat, Kalrbergsvägen 70A, <http://shanti.se/en/ultimat>. Bengali and indian food.
- Le Pot, Karlbergsvägen 52, <http://lepot.se>. French bistro, jazz Wednesdays, champagne and oysters Thursdays.
- Flippin Burgers, Observatriegatan 8. Popular burger place.
- Café Facile, Luntmakargatan 99. French bistro.
- Beirut café, Engelbrektsgratan 37, <http://www.beirutcafe.se>. Libanese, restaurant.
- Minh Mat, Odengatan 94, <http://minhmat.se>. Vietnamese bistro.
- Lillebrors, Rörstrandsgatan 12. Fantastic bakery.
- Mr Cake, Rådmanngatan 12, <http://www.mrcake.se>. Bakery, American-Swedish.
- Mellqvists café och bar, Rörstrandsgatan 4. Café, outdoor tables, local favorite, good breakfast.

### **Nightlife**

- Melt, Malmskillnadsgatan 45, <http://www.meltbar.se>. Bar, burlesque and cabaret.
- Hirchenkeller, Sveavägen 61. Pub.
- Bierhaus, Tegnérgatan 10, <http://bierhaus.se>. Pub.
- Erlands cocktailbar, Gästrikegatan 1, <http://www.erlandsbar.se>. Cocktailbar.
- Tranan, Karlbergsvägen 14, <http://www.tranan.se/baren>. Bar, music.
- Fashing Jazz club, Kungsgatan 63, <http://www.fasching.se>. Jazz and soul concerts, and clubbing.
- Berns, Berzeeli park, <http://www.berns.se>. For clubbing, several dance floors.
- F12, Fredsgatan 12, <http://www.f12.se>. For clubbing, several dance floors.

## Gamla Stan

### *Restaurants and bars*

- Bakfickan Djuret, Lilla Nygatan 5, <http://www.djuret.se/english>. For meat and fish, local products.
- Slingerbulten, Stora Nygatan 24, <http://slingerbulten.com>. Classic Swedish food, affordable.
- Frantzén, Klara norra kyrkogata 26, <http://www.restaurantfrantzen.com>, Michelin star restaurant.
- Hermitage, Stora Nygatan 11, Vegetarian buffé, lunch, open until 21.
- Tradition, Österlånggatan 1, <http://www.restaurangtradition.se/en/gamla-stan-2>. Traditional Swedish food.
- Oaxen, Beckholmsbron 26, <http://oaxen.com/en/oaxen-krog>. Fine dining.
- Blå Porten, Djurgårdsvägen 64, <http://www.blaporten.com>. Restaurant, lunch and dinner.

### *Nightlife*

- Pharmarium, Stortorget 7, <http://www.pharmarium.se>. Cocktail bar.
- Engelen, Kornhamnstorg 59B, <http://www.engelen.se>. Pub, live music.
- Aifur krog & bar, Västerlånggatan 68b, <http://aifur.se/en-GB/aifur-en>. Bar, viking style.

## Östermalm

### *Restaurants and bars*

- Nybrogatan 38, Nybrogatan 38, <http://www.nybrogatan38.com>.
- Lisa Elmqvists, Östermalmstorg saluhall, <https://www.lisaelmqvist.se>. Fish restaurant in Östermalm food court.
- Speceriet, Artillerigatan 14, <https://speceriet.se>. Fresh, locally produced, affordable.
- Wedholms fisk, Nybrokajen 17, <http://wedholmsfisk.se/en>. Fine dining fish restaurant.

### *Nightlife*

- Lydmar, Södra Blasieholmshamnen 2, <http://www.lydmar.com>. Hotel bar, outdoor terrace.
- Kåken, Regeringsgatan 66, <http://www.kaken.niklas.se>. Bar.
- Solidaritet, Lästmakargatan 3, <http://www.sldrtt.se>. Nightclub, electronic music.
- Växhusbaren, Sturegatan 6, <http://www.tavernabrillo.se>. Bar.

## Kungsholmen

### Restaurants and bars

- Agnes, Norra Agnegatan 43 , <http://restaurangagnes.com>. Local bistro, vast menu with various sized dishes.
- Bergamott, Hantverksgatan 35, <http://restaurangbergamott.se>. French restaurant.
- Mälarpaviljongen, Norr Mälärstrand 64, <http://malarpaviljongen.se>. Outdoor restaurant and bar pavillion by and on the sea.
- The Green Queen, Norr Mälärstrand 64. Vegan cafe across the street from Mälarpaviljongen.
- Pontonen Bar Brasserie, Riddarfjärden, <http://pontonen.eu>. Fish and seafood, on a dock.
- Kitchen & Table, Kungsholmsgatan 31, <https://www.kitchenandtable.se>. New York inspired.
- Mälarpaviljongen, Norr Mälärstrand 64, <http://malarpaviljongen.se>. Café by the water.

## Events in Stockholm during EASA2018

### 15th August

- Kulturfestivalen, at various sites in the city. Concerts and performances. Program here: <https://kulturfestivalen.stockholm.se/skf/program-2018/>.
- Aquanautes Cirkus Cirkör, Strömmen, between the Royal Opera and the Royal Palace. Water circus performance starting at 21:45. Free Admission. <https://www.aquanauts.se/intro>.
- Outdoor cinema, Rålambhovsparken, Free Admission. <http://www.stockholmfilmfestival.se/sv/sommarbio2018>.
- Dansk Danseteater (Danish dance-theater), Parkteatern Vitabergsparken, 19:00. Free admission. <http://kulturhusetstadsteatern.se/parkteatern/Evenemang/2018/Dansk-Danseteater/>.
- Sam Outlaw, SoCal Country, Lasse i Parken. <https://www.lasseiparken.se/musik>.

### 16th August

- Kulturfestivalen, at various sites in the city. Concerts and performances. Program here: <https://kulturfestivalen.stockholm.se/skf/program-2018/>.
- Aquanautes Cirkus Cirkör, Strömmen, between the Royal Opera and the Royal Palace. Water circus performance starting at 21:45. Free Admission. <https://www.aquanauts.se/intro>.
- Outdoor cinema, Rålambhovsparken. Free admission. <http://www.stockholmfilmfestival.se/sv/sommarbio2018>.
- Cornelis Vreeswijk Price with livemusic, Parkteatern, Vitabergsparken, 19:00. Free admission. <http://kulturhusetstadsteatern.se/parkteatern/Evenemang/2018/Cornelispriset/>.

## Practical information

- Concert Molly Sandén, Gröna Lund. 20:00. <https://www.gronalund.com/sv/scen-show/konserter/molly-sanden-168/>.
- Tchaikovsky x 2, Royal Stockholm Philharmonic Orchestra, Konserthuset. 19:00-21:00. <https://www.konserthuset.se/en/programme/calendar/concert/2018/tchaikovskyx2/>.
- Mamma Mia the Party..., Tyrol, 18:30. <https://www.mammamiatheparty.com/se/en/the-party/>.
- Soul evening with Hot Pretzels, Lasse I Parken. Free admission. <https://www.lasseiparken.se/musik>.
- Big Ben Stand up, The Big ben, Folkungagatan 97. Free admission.

# Events and meetings



## Throughout the conference

Every day during the conference hours

### **Exhibition Wayfinding: a photoethnography of indigenous migration**

*Aula Magna building*

Anthropologists Dolly Kikon and Bengt G. Karlsson collaborated with photographer Andrzej Markiewicz to trace indigenous migrants from the borderland of Northeast India between 2013–2016. This exhibition is concerned with the lives and lifeworlds of indigenous migrants who have travelled from the faraway Northeastern frontier to the expanding cities of South India. This movement does not involve the crossing of any international border, yet both geographically and culturally it is a movement into a very different place. It is a movement away from predominantly rural livelihoods with subsistence agriculture and politics revolving around ethnic homelands – with armed struggles and massive human rights violations – and a corrupt local state structure, to a life in major Indian cities, where migrants are seen as outsiders. Yet where their un-Indian looks and English language skills help provide jobs in the growing, global service sector.

The exhibition is part of a larger anthropological research project where we examine why an increasing number of indigenous youth from Northeast India have started to migrate, leaving the land, at this particular point in time. This mobility has to be understood in the context of an affirmative action regime and a political culture that privilege sedentarism: that people stay put in place and claim rights to ancestral territories. We focus on what labour migration to the south and to the metropolis entails in relation to care for family members and community in the hills. By doing so we aim to assess the cultural fissures at work in people's attachment to the places of their journeys. The young indigenous migrants seem to be out on a migration route without fixed destinations, struggling to make out what and where home is. We refer to this as wayfinding: a voyage without a map or beaten paths or pathways to follow and with no clear destination or end station. But rather as a form of movement

where the traveller constantly is adjusting the direction, seeking out new places and possibilities as he or she is moving on. And as the young are leaving – no longer interested in cultivating the land – we ask what the future holds for the indigenous communities of Northeast India.

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**Tue 14th 10:30-12:15, 13:15-15:30; Wed 15th, Thu 16th, Fri 17th 09:00-10:45, 11:15-13:00**

### **Laboratories**

*Convenors: Else Vogel (Linköping University), Johan Nilsson (Stockholm University)*

*Various locations, see daily timetable*

The convenors of EASA2018 lab programme are excited to announce a diverse and creative set of laboratories for this year, including hands-on sessions that aim at exploring, training or innovating anthropological methods, experimenting with forms of ethnographic expression through crafts, drama, and embodied experience. Dance, arts and physical and sensorial techniques such as meditation or movement as well as experimental use of media are all featured in this years' labs. Find out more and see the times and locations in the Lab programme chapter.

### **EASA2018 Film programme**

*Convenors: Carlo Cubero (Tallinn University), Andrew Mitchell (Stockholm University)*

*Södra Huset building, Hörsal 3 (B3)*

EASA2018 Film Programme presents ethnographic documentaries that address, through their content or form, the complexities at stake in processes associated with staying, moving, and settling. This curated documentary programme and the Q&A discussions that will follow each screening will attempt to come to terms with the nuances and contradictions involved in the transformative effects of crises, routines, continuities and change. Find out more about the participating films and their screening times the Film programme chapter.

## **Tuesday 14th August**

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12:15-13:15

### **WCAA delegates meeting (by invitation only)**

*Aula Magna-Bergsmannen*

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12:15-13:15

### **#HOWtalk**

*Aula Magna-Auditorium*

An hour is unlikely to be long enough to discuss some of the many issues within the discipline which have been highlighted since the mid-June disclosures at HAU. However it's important that there is some space for such discussion at this major gathering. More information about this session will be posted online before the conference. But needless to say all are welcome to attend.

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15:30-17:00

**Opening EASA2018 and Keynote lecture Walling, Unsettling, Stealing by Shahram Khosravi**  
*Aula Magna-Auditorium*

Opening speeches and words of welcome from Valeria Siniscalchi (President of EASA), Astrid Söderbergh Widding (Vice Chancellor of Stockholm University), Mark Graham (Head of Department of Social Anthropology). Helena Wulff, convenor of EASA2018 will introduce the keynote speaker, Professor Shahram Khosravi.

**Keynote lecture Walling, Unsettling, Stealing**  
*Shahram Khosravi (Stockholm University)*

We live in a time of wall fetishism. Never as today have human beings been so obsessed with building walls. Walls are, however, old. Empires built walls, from the Great Wall of China, to Hadrian's Wall in Northern England and the Limes Tripolitanus of the Roman Empire in North Africa to keep "barbarians" out. And if we look closer we can see that there are still traces of the old imperial visions in the modern borders and border walls. In this talk I will look at the connections of wars and walls; walls and empires. I will argue that there is a link between the installation of border walls (here) and the unsettling of communities (there). The current border regime is part of a larger and older project of colonial accumulation by dispossession and expulsion; stealing wealth, labor force, and time. I will also argue that border crossing discloses the cracks in the dominant narration of borders and that travelers without papers denaturalize what are otherwise naturalized borders, politicize what are otherwise depoliticized borders. I will illustrate this argument by following travelers without papers along the railways in the Balkans; tracing Afghan deportees in Kabul; and narrating the social life of the materialities used in the wall between Mexico and the US.

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19:00-20:30

**Welcome drinks reception, hosted by the City of Stockholm**  
*Stockholm City Hall*

After the keynote lecture, all delegates will be whisked away by buses from the Stockholm University campus to the beautiful Stockholm City Hall on the shores of Lake Mälaren in the centre town to enjoy wine and delicious snacks. Delegates will be welcomed by Mats Berglund the Vice President of the Stockholm City Council and professor Helena Wulff. Musical entertainment will follow: Lilla kören (conductor Pelle Olofsson) will perform M. Koapeng/R. Williams' *Khutso*, D. Zehavi Halicha *Lekeisariya*, Arr P. Ekedahl's *Ack, ack om det vore dag*. Lilla Kören (in English "the little choir") is a mixed youth choir that was founded in 2005 by Pelle Olofson with students from The Choir School of Adolf Fredrik. Today some of the original singers remain in the choir, but also new blood has joined the happy fellowship. There is a great sense of community shared among the singers, deriving from the shared background and music tradition at the school.

## Buses to drink reception

The buses leave at 18:00 sharp from the parking lot near the conference venue. Volunteers will guide you from the Keynote lecture to the parking lot.

## Wednesday 15th August

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13:15-14:30

### **Writing Grants for the Wenner-Gren Foundation**

*Aula Magna-Auditorium*

The Wenner-Gren Foundation is a key supporter of anthropology worldwide. Danilyn Rutherford, the Foundation's new president, will offer a workshop designed to help anthropologists from different countries and traditions of scholarship navigate the process of getting a grant. They'll describe the various funding opportunities Wenner-Gren offers for graduate students, faculty and institutions, say something about the review process, and offer helpful tips on how to write a winning proposal. There will be plenty of time for questions.

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13:15-14:30

### **Network convenors meeting (by invitation only)**

*Aula Magna-Bergsmannen*

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.

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13:15-14:30

### **Publishing with Social Anthropology/Anthropologie Sociale**

*Södra Huset, Hörsal 4-B4*

As EASA's flagship journal, Social Anthropology/Anthropologie Sociale (SA/AS) is a key venue for presenting and discussing new ethnographic material and current theoretical developments. This event is an opportunity to meet our current and incoming editors, as well as a senior publishing manager from Wiley, our publisher. They will share some tips about how to get manuscripts published, and provide guidance on how to improve the reach and readership of published articles. The session will also provide an overview of the politics and economics of the open access publishing debate. In a Q&A period, the SA/AS editors and publishing manager will be happy to answer specific questions from the audience.



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13:45-14:30

**Bloomsbury book launch: Caravans: Lives on Wheels in Contemporary Europe by Hege Høyer Leivestad**

*Södra Huset, 3rd floor, Book Exhibit*

Meet the author and raise a glass of something nice with us to celebrate an exciting new addition to Bloomsbury's Anthropology list!

In *Caravans*, Hege Høyer Leivestad opens the caravan door to understand how daily life is organised among Britons and Swedes who have relocated, either seasonally or permanently, to mobile homes. Leivestad investigates how the caravan and campsite come to fit and challenge conventional domestic ideals, and how the static mobile caravan can nurture ideas of freedom even when it is standing still. As the first ethnographic study of caravan life in Europe, *Caravans* offers a refreshing take on contemporary mobility debates, showing how movement can best be understood by taking a detailed look at certain specific mundanities in material culture.

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14:30-16:30

**Plenary A: Anthropological knowledge production and the narratives, regimes and governance of mobility**

*Aula Magna-Auditorium*

*Convenors: Sarah Green (University of Helsinki), Martin Fotta (Goethe-Universität Frankfurt am Main), Ayse Caglar (University of Vienna), Miguel Vale de Almeida (ISCTE, Lisbon)*

*Presenters: Bela Feldman-Bianco (University of Campinas), Ninna Nyberg Sorensen (Danish Institute for International Studies), Cristiana Bastos (University of Lisbon)*

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16:30-17:30

**Brill book launch: Creolization and Pidginization in Contexts of Postcolonial Diversity, editors Jacqueline Knörr and Wilson Trajano Filho**

*Södra Huset, 3rd floor, Book Exhibit*

**Brill's Studies in Language, Cognition and Culture, Volume: 17**

In this book, authors make use of interdisciplinary approaches to investigate creolization and pidginization as specific social processes in the course of which new common languages, socio-cultural practices and identifications are developed under distinct societal conditions and in different historical and local contexts of diversity. Their contributions show that creolization and pidginization are important social strategies to deal with identity and difference in a world in which diversity is closely linked with inequalities that relate to specific group memberships, colonial legacies and social norms and values.

17:00-18:45

**European Directory of Social Anthropologists (EDSA) Roundtable: Facilitating Anthropological Outreach: A Database?**

*Södra Huset, Hörsal 4-B4*

*Organisers: Thomas Hylland Eriksen (Department of Social Anthropology, Blindern, Norway), Marie-Claire Foblets (Max Planck Institute for Social Anthropology)*

*Chairs: Brian Campbell (Max Planck Institute for Social Anthropology), Maria Kartveit (Department of Social Anthropology, Blindern, Norway), Timm Sureau (Max Planck Institute for Social Anthropology)*

*Discussant: Anthony Good (The University of Edinburgh), Sylvie Fainzang (French Institute of Health and Medical Research – INSERM), Guma Kunda Komey (University of Bahri, Sudan)*

This session invites participants to discuss the viability of a ‘European Directory of Social Anthropologists’, an outreach platform being developed by the European Association of Social Anthropologists and the Max Planck Institute for Social Anthropology. Employing a “world-café” format and including presentations from three discussants, the goal of the event is to explore under what conditions such instrument can be set up and managed, taking into account the theoretical, ethical and logistical hazards that anthropology often encounters when going public. The database should offer a service, not a disservice to anthropology. Please visit <http://web.eth.mpg.de/edsa> for more information (extended overview of the event, questions and discussants).

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17:00-18:45

**EASA Network meetings, locations indicated after each network’s name**

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.

Anthropology of Economy Network	SÖ-D289
Anthropology of Food	SÖ-D207
Anthropology and Mobility Network	Hörsal 5 (B5)
Anthropology of the Middle East and Central Eurasia (AMCE)	SÖ-B307
Anthropology of Mining Network	SÖ-D315
Anthropology of Race and Ethnicity	SÖ-B497
Anthropology of Security	SÖ-E420
Applied Anthropology	SÖ-B413
European Directory of Social Anthropologists (EDSA) Roundtable	Hörsal 4 (B4)
FAN (Future Anthropologies Network)	SÖ-B419
History of Anthropology Network (HOAN)	SÖ-D220
Humans and Other Living Beings	SÖ-B487

LAW NET	SÖ-C497
Media Anthropology Network	SÖ-D307
Medical Anthropology Network (MAN)	SÖ-D215
Mediterraneanist Network (MedNet)	SÖ-B315
NAGS (Network for the Anthropology of Gender and Sexuality)	SÖ-E397
Network of Ethnographic Theory [NET]	SÖ-E413
Teaching Anthropology Network (TAN)	SÖ-D320

17:00-18:45

**Wenner-Gren strategic planning discussions***Södra Huset B600*

Danilyn Rutherford, the new president of the Wenner-Gren Foundation, will be hosting discussion groups during the EASA Biennial Conference in Stockholm. She would like to meet with anthropologists from different regions and institutions to explore ways the Wenner-Gren Foundation can better serve anthropology worldwide.

The Wenner-Gren Foundation was founded in 1941 in New York City. We have been supporting anthropological research and promoting the sharing of anthropological insights for the past 75 years. International applicants are eligible to apply to all of our programs. We have several that are explicitly targeted at the international community of anthropologists, from our Wadworth International Fellowships, to our Institutional Development Grants, to our Conference Grants and Symposia, which bring together scholars from around the globe. We are committed to an inclusive vision of anthropology as a discipline where different perspectives and approaches can thrive.

The Wenner-Gren Foundation is currently in the midst of a strategic planning process. As a first step, we are exploring the state of our discipline today. How do we define anthropology? Where do our most exciting ideas come from? What kinds of interdisciplinary and intersubdisciplinary engagements characterize our practice and theorizing? How do anthropologists fund their work? What role does public engagement and activism play in our research? What role do anthropologists play in public life? What are some of the ways anthropologists from different parts of the world are collaborating to advance the field?

Join Danilyn for an informal discussion of these and other topics. If none of the available time slots work for you, please email [drutherford@wennergren.org](mailto:drutherford@wennergren.org) to make other arrangements. Thank you in advance for your help!

19:00-20:00

**Swedish Society for Anthropology and Geography journal launch**

*Aula Magna, Mezzaninen*

*Sten Hagberg (Uppsala University) and Jörgen Hellman (University of Gothenburg), with Ulf Hannerz (Stockholm University) and Thomas Hylland Eriksen (Oslo University)*

The Swedish Society for Anthropology and Geography (SSAG) launches *kritisk etnografi: Swedish Journal of Anthropology* (<http://kritisketnografi.se/>). Join the official launching of *kritisk etnografi* marking both historical continuity and future-oriented innovation. Although this online, open access journal is a *nouveau-né* among SSAG publications, it draws on the association's 145 years history. In *kritisk etnografi*, we seek to situate and examine ethnography as historically grounded scholarly practice and reflect upon what it stands for today in its multifarious shapes and articulations.

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19:00-20:00

**Meeting of AJEC-editors (by invitation only)**

*Södra Huset B600*

## Thursday 16th August

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09:00-10:45

**Wenner-Gren strategic planning discussions**

*Södra Huset B600*

11:15-13:00

**Workshop: Teaching anthropology to health professionals**

*Södra Huset F315*

*Organizer: Margret Jaeger/SFU Austria*

This will be an interactive workshop aimed at young scholars who are interested in teaching in health profession training programs. Workshop leaders will draw on their own teaching experiences to lead participants in reflecting on possible roles for anthropologists in health care institutions, the tools and concepts of anthropology relevant to health professional training and practice, and the importance of considering institutional and health professional cultures. Useful teaching resources will also be discussed.

11:15-13:00

**Anthropology after data (management): access, infrastructure, ethics***Aula Magna-Auditorium**Chair: Alberto Corsín Jiménez (EASA Secretary and co-founder of Libraria)**Participants: Beate Ellend (Open Access Coordinator, National Library of Swedish and Sweden's National Open Access Desk for the OpenAIRE project), Kim Fortun (UC Irvine, President of the Society for Social Studies of Science, and Principal Investigator of the Platform for Experimental, Collaborative Ethnography), John Willinsky (Stanford University, Director of the Public Knowledge Project)*

The European Union's General Data Protection Regulation (GDPR) came into effect on May 25. The new regulation offers enhanced rights to individuals whose data is processed as well as a wider definition of what counts as "personal data". Therefore, the GDPR has introduced key provisos on how data for social scientific research is to be collected, archived, and used, including how to obtain consent, how long data can be held for, or what ethical precepts should guide storage. The GDPR comes in the wake of new calls for the inclusion of "data management plans" in research proposals to funding councils. This special roundtable brings together well-known experts on open access and open infrastructures to discuss how the age of data is shaping research, the challenges and implications for anthropology, and possible ways forward.

11:15-13:00

**Wenner-Gren strategic planning discussions***Södra Huset B600*

13:00-14:30

**#PrecAnthro II: The return of armchair anthropology? Debating the ethics and politics of big projects***Aula Magna-Auditorium**Organizers: Alice Tilche, Giacomo Loperfido, PrecAnthro Union*

Anthropology is increasingly embracing the model of large collaborative projects following emerging paradigms of European and national agencies. This shift is bringing about a new division of labour between tenured academics who work as Principal Investigators, and a pool of lower-tier researchers expected to work on fixed-term contracts, to be mobile and to accept precarious living situations. This shift is also having profound impacts on the production of anthropological knowledge, in terms of aims, methods and contents.

Recent interventions have argued that ethnography is not simply a method of gathering data: doing participant observation means learning a skill, it is a human and personal education (Ingold 2014) and a potentially revolutionary practice (Shah 2017). However, the shift towards large projects is arguably bringing back the 19th century division between ethnography (as a practice of gathering 'data') and anthropology (as a generalising science). Whilst the first has largely become outsourced to postdoctoral researchers, the second has become the purview of principal investigators.

In this meeting we bring together junior and senior, precarious and established scholars in order to reflect on these developments and discuss new organizational principles, legal frames, and ethical guidelines for the production of anthropological knowledge. Ethical guidelines for the discipline have been so far framed assuming a division between professional anthropologists (imagined as an homogenous group), their informants and local research assistants. How can these be reframed to accommodate greater differentiation within the category of the 'professional anthropologist'? What should we consider data in anthropology? Who owns it? How can such 'data' be transferred from the relations that produce it? Who can claim authorship?

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14:30-16:30

**Plenary B: Migrants, refugees and public anthropology**

*Aula Magna-Auditorium*

*Convenor: Ulf Hannerz (Stockholm University)*

*Participants: Andre Gingrich (Austrian Academy of Sciences), Marie-Claire Foblets (Max Planck Institute for Social Anthropology), Ruben Andersson (University of Oxford)*

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17:00-18:45

**Members' Forum**

*Aula Magna-Auditorium*

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

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19:00-20:30

**EASA Network meetings, locations indicated after each network's name**

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.

AGENET	SÖ-D320
Anthropology of Labor	SÖ-D220
Anthropology of the Arts	SÖ-B315
Colleex	SÖ-D315
DICAN Disaster and Crisis Anthropology Network	SÖ-F220
EAN (Energy Anthropology Network)	SÖ-E397
EASA Anthropology of Confinement Network	SÖ-F307
European Network for Psychological Anthropology	SÖ-E420
European Network for Queer Anthropology	SÖ-B487

Europeanists	SÖ-D307
PACSA (Peace and Conflict Studies in Anthropology Network)	SÖ-B307
Pilgrimage Studies Network (PILNET)	SÖ-E413
VANEASA	SÖ-D207

## Friday 17th August

09:00-10:45

### Wenner-Gren strategic planning discussions

*Södra Huset B600*

13:00-14:30

### Focaal editorial meeting (by invitation only)

*Södra Huset B600*

11:15-13:00

### Wenner-Gren strategic planning discussions

*Södra Huset B600*

14:30-16:30

### Plenary C Early Career Scholars Forum: im/mobility, uncertainty and hope - critical reflections on academic precarity

*Aula Magna-Auditorium*

*Convenors: Georgeta Stoica (Institut de Recherche pour le Développement), Sabine Strasser (University of Bern), Gabriella Körling (Stockholm University)*

*Participants: Lara McKenzie (University of Western Australia), Martine Schaer (University of Neuchâtel), Vinicius Ferreira (École des Hautes Études en Sciences Sociales), Christian Rogler*

16:30-17:30

### Berghahn reception

*Södra Huset, 3rd floor, Book Exhibit*

Berghahn Books is pleased to invite you to attend a reception at our book stand. Come along, meet the writers and editors and celebrate with refreshments the publication of new books in Anthropology by Berghahn.

**19:00-21:00**

**Conference dinner**

*City Conference Centre Stockholm, Norra Latin, Drottninggatan 71b, please note that if you arrive by taxi the address is Barnhusgatan 7A*

Warm welcome to the farewell dinner, held in the historic building “Norra Latin” that once housed one of the finest educational establishments in Sweden. The premises of Norra Latin is located in central Stockholm between Norra Bantorget and Drottninggatan, only a few blocks from the Central Station. The building designed in a palatial New Renaissance style still retains an atmosphere of a beautiful school. Norra Latin – concentrating on Greek, Latin and Classical studies – was inaugurated in 1880. It was a very grand occasion, where the dedication speech was given by the Archbishop of Stockholm, attended by King Oscar II, the famed artist, Prince Eugen, and many other members of high society. This splendid building was meant to make an impression and it still does today. Norra Latin exudes the self-confidence and prosperity of its time. Despite the emphasis on the classics, Norra Latin became an extremely progressive school, introducing many modern ideas. It boasted Sweden’s first school canteen and in the 1940s, the parents’ association employed the country’s first school welfare officer. It was also one of the first schools to have a student council. Although deemed progressive, it was an exclusive boys school until 1961 when the school finally became co-educational. School activities ended in the 1980s and in 1989 Norra Latin opened its doors once again in its current form, as a venue for conferences, congresses and concerts.

The dinner will be served from 19:30 in Bruce’s Dining Rooms – four rooms with magnificent chandeliers and beautiful art work – and in the adjoining inner courtyards. Dinner consists of a plate of delicious Swedish specialities accompanied by a drink of your choice. All special dietary requirements will be considered. This will be followed by coffee or tea and delicious truffles. A full bar is open all night, but please note that they only accept credit cards.

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**21:00-01:00**

**Farewell party**

*City Conference Centre Stockholm, Norra Latin, Drottninggatan 71b, please note that if you arrive by taxi the address is Barnhusgatan 7A*

For those of you who prefer to come only to socialize and dance, the doors will open at 21:00. Entertainment will be provided by the wonderful “Soul Satisfaction”. The 12 piece-band starts playing at 21:30 in the Pillar Hall offering Northern Soul to energize us. The Pillar Hall is formerly the gym at the school so we will do our best to fill it once again with energy.



## **Conference dinner and party tickets**

Please note that the conference dinner and party ticket is an optional extra cost of €55, and can be either booked when completing/amending online conference registration or bought from the NomadIT office during the conference. If you have booked a ticket to this event before the conference, you will have a cutlery icon on your delegate badge, which you received at the registration desk. Dance tickets only, including one drink of your choice, cost €12.



# Book exhibit



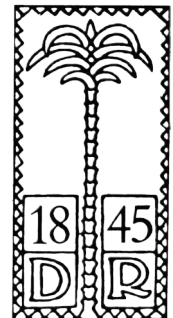
There will be a Book exhibit in the third floor foyer space of Södra Huset alongside the catering areas, where delegates are invited to browse the various book and journal titles, and talk to the publisher, institutional and company representatives. The support of publishers, universities and other institutions is an important part of putting on the annual conference, so please do take the time to visit their stands, and talk to their staff.

The hours of the Book exhibit will be as follows: Tue 15:00-17:00; Wen, Thu, Fri 8:30-17:00

The following publishers, institutions and companies will be in attendance: Berghahn Books, Bloomsbury Academic, Cambridge University Press, Combined Academic Publishers, Dietrich Reimer Verlag, Frobenius Institute, Linköping University, LIT Verlag, Max Planck Institute for Social Anthropology, Max Planck Institute for the Study of Religious and Ethnic Diversity, VERBI Software/MAXQDA, Routledge, Rowman & Littlefield International, Sean Kingston Publishing, UCL Press, Wiley, Nordic Academic Press.



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# Daily timetable



## Tuesday 14th August

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08:30-16:30

Registration desk open

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10:30-12:15

### PANEL SESSION 1

#### **EASA2018 film programme, Session 1 - Souls on the move**

*Convenors: Carlo Cubero (Tallinn University), Andrew Mitchell (Stockholm University)*

*Hörsal 3 (B3): first of eight sessions*

#### **L004 The new ethnographer: addressing contemporary challenges in fieldwork**

*Convenors: Branwen Spector (London School of Economics); Caitlin Procter (University of Oxford)*

*SO-E319: first of two sessions*

#### **L009 Migration of gestures: the process of decoding Indian dance mudras in Christian context**

*Convenor: M. Caterina Mortillaro (Università di Milano Bicocca)*

*SO-F420: single session*

#### **L012 The conference as sensorial field site: embodying knowledge dissemination, recording experience**

*Convenors: Sterre Gilsing (University Utrecht); Carolina Maurity Frossard (University of Amsterdam)*

*SO-F413: first of two sessions (second session on Fri 17th, 11:15-13:00)*

**P003 Tilting the globe: creativity, transition and stasis in the Circumpolar North**

Convenors: Eleanor Peers (University of Aberdeen); Lia Zola (University of Turin)

Chair: Jenanne Ferguson (University of Nevada-Reno)

SO-F389: **first of two sessions**

**P005 International intervention professionals - aid workers on the move**

Convenors: Andrea Steinke (Freie Universität Berlin); Berit Bliesemann de Guevara (Aberystwyth University)

SO-D307: **first of two sessions**

**P016 Mobilizing materiality: theorizing the relationship between finance and infrastructure development**

Convenors: Cristiana Strava (Leiden University); Natalia Buier (Max Planck Institute for Social Anthropology)

Discussant: Marc Morell (Universitat de les Illes Balears)

SO-C497: **single session**

**P020 People and wilderness coming back - negotiating mobility and 'immobility': the case of the Alps and other European mountainous regions**

Convenors: Jaro Stacul (Memorial University of Newfoundland); Pier Paolo Viazzo (Università di Torino);

Elisabeth Tauber (Free University Bolzano)

Discussant: Patrick Heady (Max Planck Institute for Social Anthropology)

SO-F299: **first of two sessions**

**P028 Datamanagement as ethics governance: consequences for anthropologists and ethnographers (Roundtable)**

Convenors: Hansjörg Dilger (Freie Universität Berlin); Peter Pels (Leiden University); Margaret Sleeboom-Faulkner (University of Sussex)

Aula Magna-Spelbomskan: **single session**

**P033 Moving on: food futures and reimagining uncertainty [Anthropology of Food]**

Convenors: Katharina Graf (SOAS, University of London); Petra Matijevic (University College London); Mukta Das (SOAS, University of London); Camelia Dewan (Stockholm University)

Discussant: Nefissa Naguib (University of Oslo)

SO-D299: **first of two sessions**

**P038 Understanding "FGM" and sexual violence in diaspora: women's journeys through recreations of identity and discourses on trauma**

Convenors: Sara Johnsdotter (Malmö University); Sarah O'Neill (Université Libre de Bruxelles)

Aula Magna-Polstjarnan: **first of two sessions**

**P040 Anthropology and emerging technologies [FAN panel]**

Convenors: Sarah Pink (MIT University); Karen Waltoorp (Aarhus University); Debora Lanzani (RMIT)

Horsal 7 (D7): **first of two sessions**

**P042 Urban temporalities**

Convenors: Felix Girke (Universität Konstanz); Christoph Brumann (Max Planck Institute for Social Anthropology, Halle)

SO-E397: **first of two sessions**

**P050 Writing the history of anthropology in a global era [History of Anthropology Network]**

Convenors: *Frederico Rosa (Universidade Nova de Lisboa-CRIA/FCSH); Han F. Vermeulen (Max Planck Institute of Social Anthropology)*

SO-B413: **first of two sessions**

**P057 Digitisation, and the future of labour and migration**

Convenors: *Manuela Bojadzije (Leuphana University Lüneburg); Johan Lindquist (Stockholm University)*

SO-D215: **first of two sessions**

**P063 The anthropology of emotions and law [LAW NET]**

Convenors: *Gerhard Anders (University of Edinburgh); Birgit Müller (Centre National de la Recherche Scientifique)*

SO-D315: **first of two sessions**

**P068 Imaginaries, media and tourism**

Convenors: *Isabelle Boof-Vermesse (University of Lille); Nelson Graburn (University of California, Berkeley)*

SO-E413: **first of two sessions**

**P069 Movement, stasis and interoception: unsettling the body [Medical Anthropology Network]**

Convenors: *Anna Harris (Maastricht University); Andrew Russell (Durham University); Jane Macnaughton (Durham University)*

Horsal 5 (B5): **first of two sessions**

**P073 Locating the Mediterranean: connections and separations across space and time**

Convenors: *Joseph Viscomi (New York University); Carl Rommel (University of Helsinki)*

Chair: *Sarah Green (University of Helsinki)*

Discussant: *Matei Candea (University of Cambridge)*

Horsal 9 (D9): **first of two sessions**

**P074 Negotiating imaginaries: explorations of vernacular audiovisual production**

Convenors: *Carmen Rial (Federal University of Santa Catarina); Alex Vailati (Federal University of Pernambuco)*

SO-D320: **single session**

**P080 Pacing mobilities: a consideration of shifts in the timing, intensity, tempo and duration of mobility [AnthroMob]**

Convenors: *Noel B. Salazar (University of Leuven); Vered Amit (Concordia University)*

Discussants: *Karen Fog Olwig (University of Copenhagen), Karsten Paerregaard (University of Gothenburg)*

Horsal 11 (F11): **first of two sessions**

**P087 Policy mobility in a globalised world: how ideas and practices of governance and management travel, settle and colonise new domains**

Convenors: *Cris Shore (Stockholm Centre for Organisational Research); Susan Wright (Århus University)*

Horsal 4 (B4): **first of two sessions**

**P090 Ageing, care and transnational mobilities**

Convenors: *Megha Amrith (Max Planck Institute for the Study of Religious and Ethnic Diversity); Helena Patzer (Czech Academy of Sciences)*

Chair: *Sandra Torres (Uppsala University)*

Discussants: *Jay Sokolovsky (University of S. Florida St. Petersburg), Maria Vesperi (New College of Florida)*

Aula Magna-Mimer: **first of two sessions**

**P099 Changing face of european pilgrimage [Pilgrimage Studies Network]**

Convenors: *Mario Katic (University of Zadar); John Eade (University of Roehampton)*

SO-B419: **first of two sessions**

**P103 Religion and refugee: interdisciplinary discussion on humane-divine interactions**

Convenors: *Jin-Heon Jung; Alexander Horstmann (Tallinn University)*

SO-B487: **first of two sessions**

**P111 Trapped in space, stuck in time? Exploring irregular migration, time and im/mobility**

Convenors: *Sandrine Musso (Aix Marseille Université/Centre Norbert Elias); Marry-Anne Karlsen (University of Bergen)*

SO-E497: **first of two sessions**

**P116 Youth and indigeneity on the move: mobilities, transcultural knowledge, and sustainability**

Convenors: *Fina Carpena-Mendez (University of Gdansk); Pirjo Kristiina Virtanen (University of Helsinki)*

SO-B315: **first of two sessions**

**P121 Conspiracy theories and conspiracy practices: moving between rationalities**

Convenors: *Theodoros Rakopoulos (University of Oslo); Steven Sampson (Lund University)*

Aula Magna-Bergsmannen: **first of two sessions**

**P123 Anthropological border crossings and migratory aesthetics**

Convenors: *Diana Young (University of Queensland); Cathy Greenhalgh (Central Saint Martins, University of the Arts London); Eni Bankole-Race (Royal College of Art)*

SO-D289: **first of two sessions**

**P124 Museums of world culture: history and future of an idea**

Convenors: *Magnus Fiskesjö (Cornell University); Ulf Johansson Dahre (Lund University)*

SO-D220: **first of two sessions**

**P132 Social mobility in the neoliberal age: practices, relations, expectations, and desires**

Convenors: *Heidi Harkonen (University of Helsinki); Luisa Steur (University of Amsterdam); Hope Bastian Martinez (Colegio San Geronimo de la Habana)*

Discussant: *Anne-Christine Trémon (Université de Lausanne)*

SO-E487: **first of two sessions**



**P138 Containment and excess: techniques for the pacing of mobility, idioms and forms of resistance**

Convenors: Irene Peano (University of Lisbon); Céline Cantat (Central European University); Colette Le Petitcorps (University of Lisbon)

SO-F497: first of two sessions

**P140 Moving across racialised boundaries - settling in mixedness? Dialogues in critical mixedness studies [Anthropology of Race and Ethnicity Network]**

Convenors: Karine Geoffrion (Carleton University); Anne Lavanchy (University of Applied Sciences)

SO-E387: first of two sessions

**P147 Faces of emptiness**

Convenors: Dace Dzenovska (University of Oxford); Larisa Kurtovic (University of Ottawa)

Discussants: Ruben Andersson (University of Oxford), Jeremy Morris (Aarhus University)

SO-D207: first of two sessions

**P151 Migrantizing Europe**

Convenors: Regina Römheld (Humboldt Universität zu Berlin); Arjun Appadurai (New York University)

Discussant: Shalini Randeria (IWM, The Graduate Institute, Geneva)

Horsal 8 (D8): first of two sessions

**P154 Uncertain solidarities: migration, social incorporation, and European welfare states**

Convenors: Kelly McKowen (Princeton University); Synnove Bendixsen (University of Bergen); John Borneman (Princeton University)

SO-B307: first of two sessions

**P157 Refugees and migrants network and mobilise with activists and NGO workers**

Convenors: Fazila Bhimji (University of Central Lancashire); Ziga Podgornik-Jakil (Freie Universität Berlin)

Discussant: Heath Cabot (University of Pittsburgh)

SO-B497: first of two sessions

**P160 Sense and sensibility: investments of emotion and rationality in the charting of future scenarios**

Convenors: Melissa Fisher (University of Copenhagen); Anette Nyquist (Stockholm University); Christina Garsten (Stockholm University); Jakob Krause-Jensen (Aarhus University)

SO-F289: first of two sessions

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12:15-13:15

**Lunch**

Södra Huset, third floor foyer space

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12:15-13:15

**WCAA delegates meeting (by invitation only)**

Aula Magna-Bergsmannen

12:15-13:15

**#HOWtalk**

*Aula Magna-Auditorium*

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13:15-15:00

**PANEL SESSION 2**

**EASA2018 film programme, Session 2 - Nostalgia**

*Convenors: Carlo Cubero (Tallinn University), Andrew Mitchell (Stockholm University)*

*Hörsal 3 (B3): second of eight sessions, ends at 15:30*

**L004 The new ethnographer: addressing contemporary challenges in fieldwork**

*Convenors: Branwen Spector (London School of Economics); Caitlin Procter (University of Oxford)*

*SO-E319: Second of two sessions*

**L006 Should I stay, or should I go? Teaching about migration choices with digital ethnographies [TAN]**

*Convenors: Jakob Krause-Jensen (Aarhus University); Andrea Enrico Pia (London School of Economics); Marco De Mutiis (Fotomuseum Winterthur)*

*Aula Magna-Kungsstenen: single session*

**L010 Rethinking, reactivating and refocussing the Focus Group Discussion**

*Convenor: Sara ten Brinke (Utrecht University)*

*SO-F413: single session*

**L015 Skin and body movement lab**

*Convenors: Jennifer Clarke (Robert Gordon University); Claire Vionnet (University of Bern)*

*SO-F420: single session*

**P003 Tilting the globe: creativity, transition and stasis in the Circumpolar North**

*Convenors: Eleanor Peers (University of Aberdeen); Lia Zola (University of Turin)*

*Chair: Jenanne Ferguson (University of Nevada-Reno)*

*SO-F389: second of two sessions*

**P005 International intervention professionals - aid workers on the move**

*Convenors: Andrea Steinke (Freie Universität Berlin); Berit Bliesemann de Guevara (Aberystwyth University)*

*SO-D307: second of two sessions*

**P020 People and wilderness coming back - negotiating mobility and 'immobility': the case of the Alps and other European mountainous regions**

*Convenors: Jaro Stacul (Memorial University of Newfoundland); Pier Paolo Viazzo (Università di Torino);*

*Elisabeth Tauber (Free University Bolzano)*

*Discussant: Patrick Heady (Max Planck Institute for Social Anthropology)*

*SO-F299: second of two sessions*

**P031 The Balcony**

Convenors: *Konstantina Isidoros (University of Oxford); Árdís Ingvarsdóttir (University of Iceland)*  
Aula Magna-Spelbomskan: **single session**

**P033 Moving on: food futures and reimagining uncertainty [Anthropology of Food]**

Convenors: *Katharina Graf (SOAS, University of London); Petra Matijevec (University College London); Mukta Das (SOAS, University of London); Camelia Dewan (Stockholm University)*  
Discussant: *Nefissa Naguib (University of Oslo)*  
SO-D299: **second of two sessions**

**P038 Understanding “FGM” and sexual violence in diaspora: women’s journeys through re-creations of identity and discourses on trauma**

Convenors: *Sara Johnsdotter (Malmö University); Sarah O’Neill (Université Libre de Bruxelles)*  
Aula Magna-Polstjarnan: **second of two sessions**

**P040 Anthropology and emerging technologies [FAN panel]**

Convenors: *Sarah Pink (RMIT University); Karen Waltorp (Aarhus University); Debora Lanzeni (RMIT)*  
Horsal 7 (D7): **second of two sessions**

**P042 Urban temporalities**

Convenors: *Felix Girke (Universität Konstanz); Christoph Brumann (Max Planck Institute for Social Anthropology, Halle)*  
SO-E397: **second of two sessions**

**P045 Doing anthropology differently: the impact of national infrastructures [Roundtable]**

Convenors: *Anette Wickström (Linköping University); Ilana Gershon (Indiana University)*  
Discussants: *Don Brenneis (University of California, Santa Cruz); Rosemary Coombe (York University); Steffen Jöhncke (Copenhagen University); Eli Thorkelson (Stellenbosch University); Susan Wright (Aarhus University)*  
SO-C497: **single session**

**P050 Writing the history of anthropology in a global era [History of Anthropology Network]**

Convenors: *Frederico Rosa (Universidade Nova de Lisboa-CRIA/FCSH); Han F. Vermeulen (Max Planck Institute of Social Anthropology)*  
SO-B413: **second of two sessions**

**P057 Digitisation, and the future of labour and migration**

Convenors: *Manuela Bojadzijeve (Leuphana University Lüneburg); Johan Lindquist (Stockholm University)*  
SO-D215: **second of two sessions**

**P063 The anthropology of emotions and law [LAW NET]**

Convenors: *Gerhard Anders (University of Edinburgh); Birgit Müller (Centre National de la Recherche Scientifique)*  
SO-D315: **second of two sessions**

**P068 Imaginaries, media and tourism**

Convenors: *Isabelle Boof-Vermeesse (University of Lille); Nelson Graburn (University of California, Berkeley)*  
SO-E413: **second of two sessions**

**P069 Movement, stasis and interoception: unsettling the body [Medical Anthropology Network]**

*Convenors: Anna Harris (Maastricht University); Andrew Russell (Durham University); Jane Macnaughton (Durham University)*

*Horsal 5 (B5): second of two sessions*

**P073 Locating the Mediterranean: connections and separations across space and time**

*Convenors: Joseph Viscomi (New York University); Carl Rommel (University of Helsinki)*

*Chair: Sarah Green (University of Helsinki)*

*Discussant: Matei Candea (University of Cambridge)*

*Horsal 9 (D9): second of two sessions*

**P080 Pacing mobilities: a consideration of shifts in the timing, intensity, tempo and duration of mobility [AnthroMob]**

*Convenors: Noel B. Salazar (University of Leuven); Vered Amit (Concordia University)*

*Discussants: Karen Fog Olwig (University of Copenhagen), Karsten Paerregaard (University of Gothenburg)*

*Horsal 11 (F11): second of two sessions*

**P087 Policy mobility in a globalised world: how ideas and practices of governance and management travel, settle and colonise new domains**

*Convenors: Cris Shore (Stockholm Centre for Organisational Research); Susan Wright (Århus University)*

*Horsal 4 (B4): second of two sessions*

**P090 Ageing, care and transnational mobilities**

*Convenors: Megha Amrith (Max Planck Institute for the Study of Religious and Ethnic Diversity); Helena Patzer (Czech Academy of Sciences)*

*Chair: Sandra Torres (Uppsala University)*

*Discussants: Jay Sokolovsky (University of S. Florida St. Petersburg), Maria Vesperi (New College of Florida)*

*Aula Magna-Mimer: second of two sessions*

**P099 Changing face of european pilgrimage [Pilgrimage Studies Network]**

*Convenors: Mario Katić (University of Zadar); John Eade (University of Roehampton)*

*SO-B419: second of two sessions*

**P103 Religion and refugee: interdisciplinary discussion on humane-divine interactions**

*Convenors: Jin-Heon Jung; Alexander Horstmann (Tallinn University)*

*SO-B487: second of two sessions*

**P111 Trapped in space, stuck in time? Exploring irregular migration, time and im/mobility**

*Convenors: Sandrine Musso (Aix Marseille Université/Centre Norbert Elias); Marry-Anne Karlsen (University of Bergen)*

*SO-E497: second of two sessions*

**P116 Youth and indigeneity on the move: mobilities, transcultural knowledge, and sustainability**

*Convenors: Fina Carpena-Mendez (University of Gdansk); Pirjo Kristiina Virtanen (University of Helsinki)*

*SO-B315: second of two sessions*

**P118 Security on the move: mobility and experimentation [Anthropology of security]**

Convenors: Nils Zurawski (Universität Hamburg); Mark Maguire (Maynooth University); Tessa Diphorn (Utrecht University)

Chair: Erella Grassiani (University of Amsterdam)

SO-D320: **single session**

**P121 Conspiracy theories and conspiracy practices: moving between rationalities**

Convenors: Theodoros Rakopoulos (University of Oslo); Steven Sampson (Lund University)

Aula Magna-Bergsmannen: **second of two sessions**

**P123 Anthropological border crossings and migratory aesthetics**

Convenors: Diana Young (University of Queensland); Cathy Greenhalgh (Central Saint Martins, University of the Arts London); Eni Bankole-Race (Royal College of Art)

SO-D289: **second of two sessions**

**P124 Museums of world culture: history and future of an idea**

Convenors: Magnus Fiskesjö (Cornell University); Ulf Johansson Dahre (Lund University)

SO-D220: **second of two sessions**

**P132 Social mobility in the neoliberal age: practices, relations, expectations, and desires**

Convenors: Heidi Harkonen (University of Helsinki); Luisa Steur (University of Amsterdam); Hope Bastian Martinez (Colegio San Geronimo de la Habana)

Discussant: Anne-Christine Trémon (Université de Lausanne)

SO-E487: **second of two sessions**

**P138 Containment and excess: techniques for the pacing of mobility, idioms and forms of resistance**

Convenors: Irene Peano (University of Lisbon); Céline Cantat (Central European University); Colette Le Petitcorps (University of Lisbon)

SO-F497: **second of two sessions**

**P140 Moving across racialised boundaries - settling in mixedness? Dialogues in critical mixedness studies [Anthropology of Race and Ethnicity Network]**

Convenors: Karine Geoffrion (Carleton University); Anne Lavanchy (University of Applied Sciences)

SO-E387: **second of two sessions**

**P147 Faces of emptiness**

Convenors: Dace Dzenovska (University of Oxford); Larisa Kurtovic (University of Ottawa)

Discussants: Ruben Andersson (University of Oxford), Jeremy Morris (Aarhus University)

SO-D207: **second of two sessions**

**P151 Migrantizing Europe**

Convenors: Regina Römheld (Humboldt Universität zu Berlin); Arjun Appadurai (New York University)

Discussant: Shalini Randeria (IWM, The Graduate Institute, Geneva)

Horsal 8 (D8): **second of two sessions**

**P154 Uncertain solidarities: migration, social incorporation, and European welfare states**

Convenors: Kelly McKowen (Princeton University); Synnove Bendixsen (University of Bergen); John Borneman (Princeton University)

SO-B307: **second of two sessions**

**P157 Refugees and migrants network and mobilise with activists and NGO workers**

Convenors: Fazila Bhimji (University of Central Lancashire); Ziga Podgornik-Jakil (Freie Universität Berlin)

Discussant: Heath Cabot (University of Pittsburgh)

SO-B497: **second of two sessions**

**P160 Sense and sensibility: investments of emotion and rationality in the charting of future scenarios**

Convenors: Melissa Fisher (University of Copenhagen); Anette Nyquist (Stockholm University); Christina Garsten (Stockholm University); Jakob Krause-Jensen (Aarhus University)

SO-F289: **second of two sessions**

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15:00-15:30

**Coffee break**

*Södra Huset, third floor foyer space*

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15:30-17:00

**Opening EASA2018 and Keynote lecture** Walling, Unsettling, Stealing by **Shahram Khosravi**

*Aula Magna-Auditorium*

**17:00-18:00**

## Getting the shuttle bus to the drinks reception

Buses to the drinks reception leave at 18:00 sharp from the parking lot near the conference venue. Volunteers will guide you from the Keynote lecture to the parking lot.

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19:00-20:30

**Welcome drinks reception, hosted by the City of Stockholm**

*Stockholm City Hall*

## Wednesday 15th August

08:30-17:00

Reception desk open

09:00-10:45

### PANEL SESSION 3

#### **EASA2018 film programme, Session 3 - Itineraries of displacement I**

*Convenors: Carlo Cubero (Tallinn University), Andrew Mitchell (Stockholm University)*

*Hörsal 3 (B3): third of eight sessions*

#### **L002 A lab on labs: documenting open formats [#Colleex network]**

*Convenors: Anna Lisa Ramella (Universität Siegen); Mascha Gugganig (Technical University of Munich); Eeva Berglund (Aalto University); Adolfo Estalella (Universidad Complutense de Madrid); Tomás Criado (Humboldt University of Berlin)*

*SO-F420: single session*

#### **L011 The ethnograpoetic paper aeroplane assembly**

*Convenor: Ellen Wiles (University of Stirling)*

*SO-F413: single session*

#### **L013 Working with translocal families and children: experimenting with visual, artwork and participatory methodologies**

*Convenors: Laura Assmuth (University of Eastern Finland); Riitta Hakkarainen; Airi Markkanen (University of Eastern Finland)*

*SO-E319: first of two sessions*

#### **P002 The mobility of applied anthropologists: in and out of fields and between jobs [Applied Anthropology Network]**

*Convenors: Siew-Peng Lee (Brunel University); Margaret Bullen (University of the Basque Country)*

*SO-D289: first of two sessions*

#### **P004 Confinement as a category of practice and a category of analysis [Anthropology of Confinement Network]**

*Convenors: Julianne Weegels (University of Amsterdam); Ines Hasselberg (ICS - University of Minho); Carolina Boe (Université Paris V)*

*SO-F389: first of two sessions*

#### **P012 Ideologies of dispossession along the private/public conundrum [Anthropology of Economy Network]**

*Convenors: Dimitra Kofti (Max Planck Institute for Social Anthropology); Theodora Vetta (Universitat de Barcelona)*

*SO-E420: first of two sessions*

**P018 The sharing economy: sharing with whom, sharing what and sharing for what purpose?**

*Convenors: Benedicte Brøgger (BI Norwegian Business School); Inga Treitler (Anthropology Imagination LLC/ The University of Tennessee)*

*Chair: Lotta Björklund Larsen (Linköping University)*

**SO-D207: first of two sessions**

**P019 Liveability in a time of ecological destruction [Humans and Other Living Beings Network]**

*Convenors: Charlotte Marchina (International Institute for Asian Studies, Leiden University); Sara Asu Schroer (University of Aberdeen)*

*Discussant: Marianne E. Lien (University of Oslo)*

**Horsal 7 (D7): first of two sessions**

**P021 Dwelling on water: mobilities, immobilities and metaphors**

*Convenors: Nataša Rogelja (Slovenian Academy of Sciences and Arts); Ben Bowles (SOAS/ London School of Economics); Maarja Kaaristo (Manchester Metropolitan University)*

*Discussant: Franz Krause (University of Cologne)*

**SO-E387: first of two sessions**

**P036 Queer and feminist ethnography on the move [Roundtable, European Network of Queer Anthropology (ENQA) and Network for the Anthropology of Gender and Sexuality (NAGS)]**

*Convenors: Heather Tucker (Central European University); Christa Craven (College of Wooster); Elisabeth L. Engebretsen (University of Stavanger)*

**SO-B497: first of two sessions**

**P039 Tangles of late liberalism: sexuality, nationalism, and the politics of race in Europe [EASA ENQA and ARE networks]**

*Convenors: Patrick Wielowiejski (Humboldt University Berlin); Christopher Sweetapple (University of Massachusetts); Paul Mepschen (University of Amsterdam)*

*Discussant: Nitzan Shoshan (El Colegio de Mexico)*

**SO-E413: first of two sessions**

**P044 Teaching and learning anthropology and ethnography in transforming contexts: objectives, practices, pedagogies and challenges [TAN]**

*Convenors: Annika Strauss (Westfälische Wilhelms-Universität Münster, Germany); Ioannis Manos (University of Macedonia); Alex Strating (University of Amsterdam); Robert Gibb (Glasgow University)*

**SO-F299: first of two sessions**

**P046 Moving psychological anthropologies [ENPA Roundtable]**

*Convenors: Keir Martin (University of Oslo); Thomas Stodulka (Freie Universität Berlin)*

**SO-E487: single session**



**P049 The role of learned societies and associations in the creation and building of European anthropology [History of Anthropology Network]**

Convenors: Aleksandar Boskovic (*Institute of Social Sciences, Belgrade*); David Shankland (*Royal Anthropological Institute*)

SO-B413: **first of two sessions**

**P053 Swimming into the current: the movement of human society through history (Roundtable)**

Convenors: Catherine Alexander (*Durham University*); Huon Wardle (*St. Andrews University*); Horacio Ortiz (*East China Normal University*); Vito Laterza (*University of Agder*)

Aula Magna-Bergsmannen: **single session**

**P055 Making knowledge mobile: knowledge production and transfer in/to/across/ between anthropology's actors, locations, and performances**

Convenors: Patrícia Ferraz de Matos (*Universidade de Lisboa*); Hande A. Birkalan-Gedik (*Goethe Universität, Institut für Kulturanthropologie und Europäische Ethnologie*); Thomas Reinhardt (*LMU Munich*); Blanka Koffer (*Humboldt-Universität zu Berlin*)

Discussant: Andrés Barrera-Gonzales (*Universidad Complutense de Madrid*)

SO-B315: **first of two sessions**

**P060 Globalized workers and trade unionism**

Convenors: Thomas McNamara (*University of Liege*); Manos Spyridakis (*University of Peloponnese*); Gadi Nissim (*Ruppin Academic Center*)

Aula Magna-Kungsstenen: **first of two sessions**

**P066 The impact of law on transnational families' staying, moving and settling**

Convenors: Jessica Carlisle (*Newman University*); Iris Sportel (*Radboud University Nijmegen*)

Discussant: Annika Rabo (*Stockholm University*)

SO-F307: **first of two sessions**

**P070 Reproductive medical mobilities in contemporary Europe and beyond**

Convenors: Giulia Zanini (*University of Barcelona*); Joanna Mishtal (*University of Central Florida*); Silvia De Zordo (*University of Barcelona*)

Horsal 8 (D8): **single session**

**P072 Hospitality and its reverse: migration and xenophobia in Southern Europe and beyond [MedNet Mediterraneanist Network]**

Convenors: Carlo Capello (*University of Torino*); Jutta Lauth Bacas (*University of Malta*)

Aula Magna-Mimer: **first of two sessions**

**P075 Grace: unexpected moments in ethnographic films**

Convenors: Florian Walter (*Freie Universität Berlin*); Christian Suhr (*Aarhus University*); Christian Vium (*Aarhus University*)

SO-F289: **first of two sessions**

**P084 Migration and the imaginaries of 'good life' [ANTHROMOB]**

Convenors: Unnur Dís Skaptadóttir (University of Iceland); Anna Horolets (University of Warsaw)

Discussant: Valerio Simoni (The Graduate Institute, Geneva)

Horsal 5 (B5): **first of two sessions**

**P085 Engineering mobilities: exploring the infrastructures mediating transnational highly-skilled migration [ANTHROMOB] [Traditional panel]**

Convenors: Sazana Jayadeva (German Institute of Global and Area Studies); Yasmine Ahmed (The American University in Cairo)

Discussant: Vered Amit (Concordia University)

SO-B487: **first of two sessions**

**P094 (Un)Moving, becoming and 'kinning': the times of migration and the nexus with family [ANTHROMOB]**

Convenors: Flavia Cangia (University of Neuchatel NCCR - on the move); Brigitte Suter (Malmö University)

SO-F497: **first of two sessions**

**P095 De-placed mobility: anthropologies of prosumed experience in the contemporary travel and media industries [PechaKucha]**

Convenor: Roger Norum

Aula Magna-Spelbomskan: **single session**

**P096 Aesthetic encounters: the politics of moving and (un)settling visual arts, design and literature**

Convenors: Thomas Fillitz (University of Vienna); Paula Uimonen (Stockholm University)

Discussant: Jonas Tinius (Humboldt-Universität zu Berlin)

SO-D220: **first of two sessions**

**P102 Divine mobilities: how gods and spirits move through the world**

Convenors: Roger Canals (University of Barcelona); Stephan Palmie (University of Chicago); Ruy Blanes (University of Gothenburg)

Horsal 9 (D9): **first of two sessions**

**P108 Revisiting railroads: sociality, mobility and infrastructure**

Convenors: Stephanie McCallum (University of California, Santa Cruz); Olga Povoroznyuk (University of Vienna); Peter Schweitzer (University of Vienna)

Discussant: Heather Anne Swanson (Aarhus University)

SO-E397: **first of two sessions**

**P109 Hoarding, temporality, and value: regimes of accumulation and dispersal**

Convenors: Sasha Newell (Université Libre de Bruxelles); Gustav Peebles (Stockholms Universitet)

SO-D299: **first of two sessions**

**P112 Being stuck. Stillness in times of mobility**

Convenors: Matan Shapiro (University of Bergen); Beata Świtek (Max Planck Institute for Social Anthropology); Roger Casas (Austrian Academy of Sciences)

SO-E497: **first of two sessions**

**P115 Virtuous (im)mobilities: the good life and its discrepancies**

Convenors: Heikki Wilenius (University of Helsinki); Sonja Trifuljesko (University of Helsinki); Jakob Williams Ørberg (Aarhus University)

SO-B307: first of two sessions

**P120 Antagonistic sociality: an anthropology of lives opposed**

Convenors: David Sausdal (University of Copenhagen); Henrik Vigh (University of Copenhagen)

SO-D215: first of two sessions

**P125 Museums in transformation: linking places and people through migratory objects**

Convenors: Andrea Scholz (Ethnological Museum Berlin); Roman Singendonk (University of Osnabrueck); Mariam Bachich (Ethnological Museum Berlin)

SO-D315: first of two sessions

**P126 Styles of domestic life: austerity and self-worth**

Convenors: Joao Pina-Cabral (University of Kent); Consuelo Araos (Pontifical Catholic University of Chile)

SO-D307: first of two sessions

**P133 The new anthropology of class: relations of place, experience and (dis)possessions**

Convenors: Ivan Rajković (Max Planck Institute for Social Anthropology); Norbert Petrovici (Babes-Bolyai University); Jeremy Morris (Aarhus University)

Horsal 4 (B4): first of two sessions

**P144 Laboring racialization in the lived experience of settling, moving, and making place**

Convenors: Cristiana Bastos (University of Lisbon); Brackette Williams (University of Arizona)

Discussants: Richard Drayton (King's College London), Virginia Dominguez (University of Illinois, Urbana-Champaign)

Aula Magna-Polstjarnan: first of two sessions

**P149 Wastescapes: spatial justice and inequalities in contemporary cities**

Convenors: Paolo Grassi (University of Padova); Ferdinando Fava (University of Padova/LAA-LAVUE UMR 7218 CNRS); Kees Koonings (Utrecht University)

SO-B419: first of two sessions

**P152 From good immigrants to good citizens: mapping the space of conditional inclusion**

Convenors: Andreas Hackl (University of Edinburgh); Leonardo Schiocchet (Austrian Academy of Sciences)

Horsal 11 (F11): first of two sessions

**P163 Encounters between past and future: ethnographic approaches on urban renovation, redevelopment, gentrification and heritagization**

Convenors: Paula Mota Santos (Universidade Fernando Pessoa/Universidade de Lisboa, Centro de Administração de Políticas Públicas); Albert Moncusí Ferré (University of Valencia)

SO-F220: first of two sessions

**P164 Technologies, futures and imaginaries**

Convenor: Rachel Charlotte Smith (Aarhus University)

SO-C497: first of two sessions

10:45-11:15

**Coffee and tea break**

*Södra Huset, third floor foyer space*

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11:15-13:00

**PANEL SESSION 4**

**EASA2018 film programme, Session 4 - Itineraries of displacement II**

*Convenors: Carlo Cubero (Tallinn University), Andrew Mitchell (Stockholm University)*

*Hörsal 3 (B3): fourth of eight sessions, ends at 13:15*

**L008 An imaginative 'doing' workshop**

*Convenor: Minke Nouwens*

*SO-F420: single session*

**L013 Working with translocal families and children: experimenting with visual, artwork and participatory methodologies**

*Convenors: Laura Assmuth (University of Eastern Finland); Riitta Hakkarainen; Airi Markkanen (University of Eastern Finland)*

*SO-E319: second of two sessions*

**P002 The mobility of applied anthropologists: in and out of fields and between jobs [Applied Anthropology Network]**

*Convenors: Siew-Peng Lee (Brunel University); Margaret Bullen (University of the Basque Country)*

*SO-D289: second of two sessions*

**P004 Confinement as a category of practice and a category of analysis [Anthropology of Confinement Network]**

*Convenors: Julienne Weegels (University of Amsterdam); Ines Hasselberg (ICS - University of Minho); Carolina Boe (Université Paris V)*

*SO-F389: second of two sessions*

**P012 Ideologies of dispossession along the private/public conundrum [Anthropology of Economy Network]**

*Convenors: Dimitra Kofti (Max Planck Institute for Social Anthropology); Theodora Vetta (Universitat de Barcelona)*

*SO-E420: second of two sessions*

**P013 Urban economies which make you stay [Anthropology of Economy Network]**

*Convenors: Lale Yalcin-Heckmann (Max Planck Institute for Social Anthropology and University of Pardubice); Detelina Tocheva (CNRS/Groupe Sociétés, Religions, Laïcités, Paris)*

*Discussant: Sophie Chevalier (Université de Picardie Jules Verne)*

*Aula Magna-Spelbomskan: single session*

**P018 The sharing economy: sharing with whom, sharing what and sharing for what purpose?**

Convenors: Benedicte Brøgger (*BI Norwegian Business School*); Inga Treitler (*Anthropology Imagination LLC/The University of Tennessee*)

Chair: Lotta Björklund Larsen (*Linköping University*)

SO-D207: **second of two sessions**

**P019 Liveability in a time of ecological destruction [Humans and Other Living Beings Network]**

Convenors: Charlotte Marchina (*International Institute for Asian Studies, Leiden University*); Sara Asu Schroer (*University of Aberdeen*)

Discussant: Marianne E. Lien (*University of Oslo*)

Horsal 7 (D7): **second of two sessions**

**P021 Dwelling on water: mobilities, immobilities and metaphors**

Convenors: Nataša Rogelja (*Slovenian Academy of Sciences and Arts*); Ben Bowles (*SOAS/London School of Economics*); Maarja Kaaristo (*Manchester Metropolitan University*)

Discussant: Franz Krause (*University of Cologne*)

SO-E387: **second of two sessions**

**P032 New urban food practices and the senses in the city [Anthropology of Food]**

Convenors: Roos Gerritsen (*Heidelberg University*); Ferne Edwards (*Trinity College Dublin*); Grit Wesser (*University of Edinburgh*)

SO-D320: **single session**

**P036 Queer and feminist ethnography on the move [Roundtable, European Network of Queer Anthropology (ENQA) and Network for the Anthropology of Gender and Sexuality (NAGS)]**

Convenors: Heather Tucker (*Central European University*); Christa Craven (*College of Wooster*); Elisabeth L. Engebretsen (*University of Stavanger*)

SO-B497: **second of two sessions**

**P039 Tangles of late liberalism: sexuality, nationalism, and the politics of race in Europe [EASA ENQA and ARE networks]**

Convenors: Patrick Wielowiejski (*Humboldt University Berlin*); Christopher Sweetapple (*University of Massachusetts*); Paul Mepschen (*University of Amsterdam*)

Discussant: Nitzan Shoshan (*El Colegio de Mexico*)

SO-E413: **second of two sessions**

**P044 Teaching and learning anthropology and ethnography in transforming contexts: objectives, practices, pedagogies and challenges [TAN]**

Convenors: Annika Strauss (*Westfälische Wilhelms-Universität Münster*); Ioannis Manos (*University of Macedonia*); Alex Strating (*University of Amsterdam*); Robert Gibb (*Glasgow University*)

SO-F299: **second of two sessions**

**P049 The role of learned societies and associations in the creation and building of European anthropology [History of Anthropology Network]**

*Convenors: Aleksandar Boskovic (Institute of Social Sciences, Belgrade); David Shankland (Royal Anthropological Institute)*

*SO-B413: second of two sessions*

**P052 Old crocodiles and new challenges: social anthropology after EASA's first 30 years (Roundtable)**

*Convenors: Adam Kuper (Boston University); Kirsten Hastrup (University of Copenhagen)*

*Horsal 8 (D8): single session*

**P055 Making knowledge mobile: knowledge production and transfer in/to/across/ between anthropology's actors, locations, and performances**

*Convenors: Patrícia Ferraz de Matos (Universidade de Lisboa); Hande A. Birkalan-Gedik (Goethe Universität, Institut für Kulturanthropologie und Europäische Ethnologie); Thomas Reinhardt (LMU Munich); Blanka Koffer (Humboldt-Universität zu Berlin)*

*Discussant: Andrés Barrera-Gonzales (Universidad Complutense de Madrid)*

*SO-B315: second of two sessions*

**P060 Globalized workers and trade unionism**

*Convenors: Thomas McNamara (University of Liege); Manos Spyridakis (University of Peloponnese); Gadi Nissim (Ruppin Academic Center)*

*Aula Magna-Kungsstenen: second of two sessions*

**P062 Transnational corporations, industrial disasters and environmental hazards. Allocating moral and legal responsibilities across different national contexts [Law Net]**

*Convenors: David Lohar (University of Bern); Antonio Maria Pusceddu (Universitat de Barcelona)*

*Discussant: Laura Affolter (University of Bern)*

*SO-E487: single session*

**P066 The impact of law on transnational families' staying, moving and settling**

*Convenors: Jessica Carlisle (Newman University); Iris Sportel (Radboud University Nijmegen)*

*Discussant: Annika Rabo (Stockholm University)*

*SO-F307: second of two sessions*

**P072 Hospitality and its reverse: migration and xenophobia in Southern Europe and beyond [MedNet Mediterraneanist Network]**

*Convenors: Carlo Capello (University of Torino); Jutta Lauth Bacas (University of Malta)*

*Aula Magna-Mimer: second of two sessions*

**P075 Grace: unexpected moments in ethnographic films**

*Convenors: Florian Walter (Freie Universität Berlin); Christian Suhr (Aarhus University); Christian Vium (Aarhus University)*

*SO-F289: second of two sessions*

**P084 Migration and the imaginaries of 'good life' [ANTHROMOB]**

Convenors: Unnur Dís Skaptadóttir (University of Iceland); Anna Horolets (University of Warsaw)

Discussant: Valerio Simoni (The Graduate Institute, Geneva)

Horsal 5 (B5): **second of two sessions**

**P085 Engineering mobilities: exploring the infrastructures mediating transnational highly-skilled migration [ANTHROMOB] [Traditional panel]**

Convenors: Sazana Jayadeva (German Institute of Global and Area Studies); Yasmine Ahmed (The American University in Cairo)

Discussant: Vered Amit (Concordia University)

SO-B487: **second of two sessions**

**P094 (Un)Moving, becoming and 'kinning': the times of migration and the nexus with family [ANTHROMOB]**

Convenors: Flavia Cangia (University of Neuchatel NCCR - on the move); Brigitte Suter (Malmö University)

SO-F497: **second of two sessions**

**P096 Aesthetic encounters: the politics of moving and (un)settling visual arts, design and literature**

Convenors: Thomas Fillitz (University of Vienna); Paula Uimonen (Stockholm University)

Discussant: Jonas Tinius (Humboldt-Universität zu Berlin)

SO-D220: **second of two sessions**

**P102 Divine mobilities: how gods and spirits move through the world**

Convenors: Roger Canals (University of Barcelona); Stephan Palmie (University of Chicago); Ruy Blanes (University of Gothenburg)

Horsal 9 (D9): **second of two sessions**

**P108 Revisiting railroads: sociality, mobility and infrastructure**

Convenors: Stephanie McCallum (University of California, Santa Cruz); Olga Povoroznyuk (University of Vienna); Peter Schweitzer (University of Vienna)

Discussant: Heather Anne Swanson (Aarhus University)

SO-E397: **second of two sessions**

**P109 Hoarding, temporality, and value: regimes of accumulation and dispersal**

Convenors: Sasha Newell (Université Libre de Bruxelles); Gustav Peebles (Stockholms Universitet)

SO-D299: **second of two sessions**

**P112 Being stuck. Stillness in times of mobility**

Convenors: Matan Shapiro (University of Bergen); Beata Świtek (Max Planck Institute for Social Anthropology); Roger Casas (Austrian Academy of Sciences)

SO-E497: **second of two sessions**

**P115 Virtuous (im)mobilities: the good life and its discrepancies**

Convenors: Heikki Wilenius (University of Helsinki); Sonja Trifuljesko (University of Helsinki); Jakob Williams Ørberg (Aarhus University)

SO-B307: **second of two sessions**

**P120 Antagonistic sociality: an anthropology of lives opposed**

Convenors: *David Sausdal (University of Copenhagen); Henrik Vigh (University of Copenhagen)*

SO-D215: **second of two sessions**

**P125 Museums in transformation: linking places and people through migratory objects**

Convenors: *Andrea Scholz (Ethnological Museum Berlin); Roman Singendonk (University of Osnabrueck); Mariam Bachich (Ethnological Museum Berlin)*

SO-D315: **second of two sessions**

**P126 Styles of domestic life: austerity and self-worth**

Convenors: *Joao Pina-Cabral (University of Kent); Consuelo Araos (Pontifical Catholic University of Chile)*

SO-D307: **second of two sessions**

**P133 The new anthropology of class: relations of place, experience and (dis)possessions**

Convenors: *Ivan Rajković (Max Planck Institute for Social Anthropology); Norbert Petrovici (Babes-Bolyai University); Jeremy Morris (Aarhus University)*

Horsal 4 (B4): **second of two sessions**

**P144 Laboring racialization in the lived experience of settling, moving, and making place**

Convenors: *Cristiana Bastos (University of Lisbon); Brackette Williams (University of Arizona)*

Discussants: *Richard Drayton (King's College London), Virginia Dominguez (University of Illinois, Urbana-Champaign)*

Aula Magna-Polstjarnan: **second of two sessions**

**P149 Wastescapes: spatial justice and inequalities in contemporary cities**

Convenors: *Paolo Grassi (University of Padova); Ferdinando Fava (University of Padova/LAA-LAVUE UMR 7218 CNRS); Kees Koonings (Utrecht University)*

SO-B419: **second of two sessions**

**P152 From good immigrants to good citizens: mapping the space of conditional inclusion**

Convenors: *Andreas Hackl (University of Edinburgh); Leonardo Schiocchet (Austrian Academy of Sciences)*

Horsal 11 (F11): **second of two sessions**

**P163 Encounters between past and future: ethnographic approaches on urban renovation, redevelopment, gentrification and heritagization**

Convenors: *Paula Mota Santos (Universidade Fernando Pessoa/Universidade de Lisboa, Centro de Administração de Políticas Públicas); Albert Moncusi Ferré (University of Valencia)*

SO-F220: **second of two sessions**

**P164 Technologies, futures and imaginaries**

Convenor: *Rachel Charlotte Smith (Aarhus University)*

SO-C497: **second of two sessions**

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13:00-14:30

**Lunch**

*Södra Huset, third floor foyer space*



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13:15-14:30

**Writing Grants for the Wenner-Gren Foundation**

*Aula Magna-Auditorium*

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13:15-14:30

**Network convenors meeting (by invitation only)**

*Aula Magna-Bergsmannen*

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13:15-14:30

**Publishing with Social Anthropology/Anthropologie Sociale**

*Södra Huset, Hörsal 4-B4*

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13:45-14:30

**Bloomsbury book launch: Caravans: Lives on Wheels in Contemporary Europe by Hege Høyer**

**Leivestad**

*Södra Huset, 3rd floor, Book Exhibit*

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14:30-16:30

**Plenary A: Anthropological knowledge production and the narratives, regimes and governance of mobility**

*Aula Magna-Auditorium*

*Convenors: Sarah Green (University of Helsinki), Martin Fotta (Goethe-Universität Frankfurt am Main), Ayse Caglar (University of Vienna), Miguel Vale de Almeida (ISCTE, Lisbon)*

*Presenters: Bela Feldman-Bianco (University of Campinas), Ninna Nyberg Sørensen (Danish Institute for International Studies), Cristiana Bastos (University of Lisbon)*

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16:30-17:00

**Coffee and tea break**

*Södra Huset, third floor foyer space*

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16:30-17:00

**Brill book launch: Creolization and Pidginization in Contexts of Postcolonial Diversity, editors**

**Jacqueline Knörr and Wilson Trajano Filho**

*Södra Huset, 3rd floor, Book Exhibit*

17:00-18:45

**European Directory of Social Anthropologists (EDSA) Roundtable: Facilitating Anthropological Outreach: A Database?**

*Södra Huset, Hörsal 4-B4*

*Organisers: Thomas Hylland Eriksen (Department of Social Anthropology, Blindern, Norway), Marie-Claire Foblets (Max Planck Institute for Social Anthropology)*

*Chairs: Brian Campbell (Max Planck Institute for Social Anthropology), Maria Kartveit (Department of Social Anthropology, Blindern, Norway), Timm Sureau (Max Planck Institute for Social Anthropology)*

*Discussant: Anthony Good (The University of Edinburgh), Sylvie Fainzang (French Institute of Health and Medical Research – INSERM), Guma Kunda Komey (University of Bahri, Sudan)*

17:00-18:45

**EASA Network meetings, locations indicated after each network's name**

<b>Anthropology and Mobility Network</b>	<i>Hörsal 5 (B5)</i>
<b>Anthropology of Economy Network</b>	<i>SÖ-D289</i>
<b>Anthropology of Food</b>	<i>SÖ-D207</i>
<b>Anthropology of Mining Network</b>	<i>SÖ-D315</i>
<b>Anthropology of Race and Ethnicity</b>	<i>SÖ-B497</i>
<b>Anthropology of Security</b>	<i>SÖ-E420</i>
<b>Applied Anthropology</b>	<i>SÖ-B413</i>
<b>FAN (Future Anthropologies Network)</b>	<i>SÖ-B419</i>
<b>History of Anthropology Network (HOAN)</b>	<i>SÖ-D220</i>
<b>Humans and Other Living Beings</b>	<i>SÖ-B487</i>
<b>LAW NET</b>	<i>SÖ-C497</i>
<b>Media Anthropology Network</b>	<i>SÖ-D307</i>
<b>Medical Anthropology Network (MAN)</b>	<i>SÖ-D215</i>
<b>Mediterraneanist Network (MedNet)</b>	<i>SÖ-B315</i>
<b>Network of Ethnographic Theory [NET]</b>	<i>SÖ-E413</i>
<b>Teaching Anthropology Network (TAN)</b>	<i>SÖ-D320</i>
<b>Anthropology of the Middle East and Central Eurasia (AMCE)</b>	<i>SÖ-B307</i>
<b>European Directory of Social Anthropologists (EDSA) Roundtable</b>	<i>Hörsal 4 (B4)</i>
<b>NAGS (Network for the Anthropology of Gender and Sexuality)</b>	<i>SÖ-E39</i>

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17:00-18:45

**Wenner-Gren strategic planning discussions**

*Södra Huset B600*

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19:00-20:00

**Swedish Society for Anthropology and Geography journal launch**

*Aula Magna, Mezzaninen*

*Sten Hagberg (Uppsala University) and Jörgen Hellman (University of Gothenburg), with Ulf Hannerz (Stockholm University) and Thomas Hylland Eriksen (Oslo University)*

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19:00-20:00

**Meeting of AJEC-editors (by invitation only)**

*Södra Huset B600*

## Thursday 16th August

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08:30-17:00

**Reception desk open**

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09:00-10:45

**PANEL SESSION 5**

**EASA2018 film programme, Session 5 - Audiovisual timescapes**

*Convenors: Carlo Cubero (Tallinn University), Andrew Mitchell (Stockholm University)*

*Hörsal 3 (B3): fifth of eight sessions*

**L003 Caring in movement: contemplation in/as anthropological practice**

*Convenors: Krzysztof Bierski (Durham University); Elizabeth Rahman (University of Oxford); Paolo Maccagno (University of Aberdeen)*

*SO-F420: single session*

**L007 Mobilising anthropology: making space for multiple forms of engagement with the discipline**

*Convenors: Harshadha Balasubramanian (University of Cambridge); Rebekah Cupitt (UCL Anthropology)*

*SO-F413: first of two sessions*

**L014 Following mobilities through digital media: a toolbox for digital ethnographers**

*Convenors: Christian Ritter (Norwegian University of Science and Technology); Michael Humbracht (University of Surrey)*

*SO-E319: first of two sessions*

**P007 Anthropology of re-construction: exploring and thinking the remaking of broken worlds [Disaster and Crisis Anthropology Network]**

Convenors: Ignacio Farias (Humboldt University of Berlin); Susann Baez Ullberg (Uppsala University)  
SO-E387: first of two sessions

**P017 How mobile is money? Fixture and flow in emerging monetary regimes**

Convenors: Vinzenz Baumer Escobar (Utrecht University); Coco Kanters (Leiden University); Tristram Barrett (Max Planck Institute for Social Anthropology)  
SO-B315: first of two sessions

**P024 Mining mobility: the movement of people and expertise in the context of extractive projects [Anthropology of Mining Network]**

Convenors: Robert Pijpers (University of Hamburg); Nikkie Wiegink (Utrecht University)  
SO-D289: first of two sessions

**P025 Energy in motion [Energy Anthropology Network]**

Convenors: Elisabeth Moolenaar (University of Bremen); Nathalie Ortar (École Nationale des Travaux Publics de l'État)  
Discussant: Simone Abram (Durham University)  
SO-C497: first of two sessions

**P029 Peripheral wisdom [#Colleex network]**

Convenors: Lili Di Puppo (National Research University Higher School of Economics Higher School of Economics, Moscow); Francisco Martínez (University of Helsinki); Martin Demant Frederiksen (University of Copenhagen)  
Discussants: Jamie Saris (NUI Maynooth), Eeva Berglund (Aalto University)  
SO-B487: first of two sessions

**P043 Temporalities of the past: moments, memories, and futures in the making**

Convenors: Ivana Maček (Stockholm University); Siri Schwabe (Roskilde University)  
Horsal 4 (B4): first of two sessions

**P047 (Un)Settling the discipline? the histories of queer\_ing anthropology in Europe [ENQA Roundtable]**

Convenors: Michael Connors Jackman (Memorial University of Newfoundland); Sebastian Mohr (Karlstad University); Anika Keinz (Europa-Universität Viadrina Frankfurt)  
Discussants: Ulrika Dahl (Uppsala University), Annika Strauss (Universität Münster), Ting-Fai Yu (International Institute for Asian Studies)  
SO-E487: single session

**P048 'Peripheral' anthropologies of Europe. Their histories and intellectual genealogies [Europeanist network]**

Convenors: Lorena Anton (University of Bucharest); Susana Viegas (University of Lisbon); Andrés Barrera-González (Universidad Complutense de Madrid)  
Horsal 9 (D9): first of two sessions

**P166 Moving between self and other: Navigating hierarchy and alterity in cosmopolitical encounters**

Convenor: *Theodoros Kyriakides (Open University UK)*

Chair: *John Borneman (Princeton University)*

Horsal 5 (B5): **first of two sessions**

**P054 Anthropology as a tool for discovery: celebrating Kirsten Hastrup's research and professional contributions on the occasion of her retirement**

Convenors: *Astrid Oberborbeck Andersen (Aalborg University); Astrid Stensrud (University of Oslo); Janne Flora (Aarhus University)*

Discussant: *Lotte Buch Segal (University of Copenhagen)*

Horsal 7 (D7): **first of two sessions**

**P056 Beyond precarity: the politics of hope, care, and solidarity under conditions of unsettling (im)mobility [Anthropology of Labour Network]**

Convenors: *Dan Hirslund (University of Copenhagen); Mariya Ivancheva (University of Leeds)*

SO-E397: **first of two sessions**

**P064 Investigating accountability: practices and performances [LAW NET]**

Convenors: *Julie Billaud (Allegra Lab); Jane Cowan (Sussex University)*

SO-F220: **first of two sessions**

**P067 The digital turn: new directions in media anthropology [Media Anthropology Network]**

Convenors: *Sahana Udupa (Ludwig Maximilian University); Elisabetta Costa (University of Groningen); Philipp Budka (University of Vienna)*

SO-B413: **first of two sessions**

**P076 The visual art of refugees: expressions of flight and exile [Anthropology of the Middle East and Central Eurasia Network Panel]**

Convenors: *Pedram Khosronejad (Oklahoma State University); Sholeh Shahrokhi (Butler University)*

Chair: *Leonardo Schiocchet (Austrian Academy of Sciences)*

SO-D299: **first of two sessions**

**P077 Death, mourning, and commemoration through shifting landscapes [VANEASA]**

Convenors: *Kailey Rucker (University of North Carolina, Chapel Hill); Arba Bektashi (University of Sussex);*

*László Kürti (University of Miskolc)*

Discussant: *Caroline Bennett (Victoria University of Wellington)*

SO-B419: **first of two sessions**

**P079 Staying, moving, (re)settling: transitioning practices, actors and places of care in later life [Age and Generations Network]**

Convenors: *Denise de Waal (University of Bradford); Matthew Lariviere (University of Sheffield)*

SO-E497: **first of two sessions**

**P081 Mobilising policies: indolence, zealotry, discretionality and beyond [ANTHROMOB]**

Convenors: *Jérémie Voirol (Graduate Institute); Juan del Nido (University of Manchester); Diego Valdivieso (University of Manchester)*

Aula Magna-Kungsstenen: **first of two sessions**

**P082 Moving the goods: maritime mobility and logistics labour [ANTHROMOB]**

Convenors: *Hege Leivestad (Stockholm University); Johanna Markkula (Stanford University)*

Discussant: *Gustav Peebles (The New School)*

SO-D215: **first of two sessions**

**P086 Wine mobilities: tensions in crafting wine stories [Roundtable]**

Convenors: *Marion Demossier (University of Southampton); Clelia Viecelli (University of Southampton);*

*Christopher Kaplonski (Anthroenology); Sarah Yoho (University of Leeds); Peter Howland (Massey University)*

SO-D320: **single session**

**P088 Silences of/and mobility: towards an anthropology of the unspoken and unspeakable**

Convenors: *Annemarie Samuels (Leiden University); Ana Dragojlovic (University of Melbourne)*

Aula Magna-Mimer: **first of two sessions**

**P089 Stranded in transit. Why people stay, move or settle in a place they wanted to pass through**

Convenors: *Tilmann Heil (University of Leuven); Meron Eresso (Addis Ababa University)*

SO-F389: **single session**

**P092 Cosmopolitan enclaves: tensions and paradoxes**

Convenors: *Yonatan Nissim Gez (The Hebrew University); Matthieu Boly (University of Applied Sciences HEP|PH Fribourg); Jeanne Rey (Graduate Institute of International and Development Studies)*

SO-F307: **first of two sessions**

**P098 Art and nativism [Anthropology and the Arts Network]**

Convenors: *Roger Sansi (Universitat de Barcelona); Jonas Tinius (Humboldt-Universität zu Berlin)*

Discussant: *Manuela Bojadžijev (Leuphana University of Lüneburg)*

SO-B497: **first of two sessions**

**P100 Migration, tourism, business: reconfiguring Muslim pilgrimage through the lens of women's new mobilities**

Convenors: *Viola Thimm (University of Hamburg); Manja Stephan-Emmrich (Institute for Asian and African Studies, Humboldt University of Berlin); Marjo Buitelaar (University of Groningen)*

SO-F299: **first of two sessions**

**P104 Religion on the move: comparative ethnographic accounts of migration and urban religiosity**

Convenors: *Iliyana Angelova (Maynooth University); Antony Pattathu (University of Tübingen)*

Horsal 11 (F11): **first of two sessions**

**P105 Mobile materials and technologies of enchantment**

Convenors: Bruno Reinhardt (*Universidade Federal de Santa Catarina, Brazil*); Diana Espirito Santo (*Pontificia Universidad Católica de Chile*)

Aula Magna-Polstjarnan: **first of two sessions**

**P106 Auto-anthropocenes: alternative uses of roads and vehicles**

Convenors: Patrick Laviolette (*Tallinn Univervity/UCL*); Tatiana Argounova-Low (*University of Aberdeen*)

Discussant: Sarah Pink (*RMIT University*)

SO-D207: **first of two sessions**

**P107 From paths to roads: the transformative capacities of roads on movement and relationships**

Convenors: Lisa Grund (*Museu Paraense Emilio Goeldi*); Jonathan Alderman (*University of St Andrews*); Marlit Rosolowsky (*University of St Andrews*)

SO-D307: **first of two sessions**

**P113 Stuck in a mobile world: the agentive potential of immobility**

Convenors: Cristiano Lanzano (*The Nordic Africa Institute in Uppsala*); Anna Baral (*Uppsala University*); Alessandro Gusman (*University of Turin*)

Aula Magna-Bergsmannen: **first of two sessions**

**P122 Human rights and political subjectivities in motion: migration, hyper-nationalism, and countervailing strategies**

Convenors: Vytis Ciubrinskas (*Vytautas Magnus University*); Jonathan Hill (*Southern Illinois University*)

Aula Magna-Spelbomskan: **single session**

**P128 Environments and infrastructures of slow violence**

Convenors: Janina Kehr (*University of Bern*); Sven Bergmann (*Universität Bremen*)

SO-D315: **first of two sessions**

**P129 Marx @200: historical materialism for today's world [IUAES Commission on Global Transformations and Marxian Anthropology]**

Convenors: Hadas Weiss (*The Max Planck Institute for Social Anthropology*); Patrick Neveling (*University of Bergen*)

Discussants: Don Kalb (*Central European University/Utrecht University*), Ida Susser (*CUNY*)

Horsal 8 (D8): **first of two sessions**

**P141 The (im)mobility of race: European perspectives [Anthropology of Race and Ethnicity Network]**

Convenors: Markus Balkenhol (*Meertens Instituut*); Jasmijn Rana (*Leiden University*); Damani Partridge (*University of Michigan*)

SO-E413: **first of two sessions**

**P143 Boring white people or fascinating bad guys? Lessons from the study of political radicalism [PACSA]**

Convenors: Agnieszka Pasięka (*University of Vienna*); Ana Nichita Ivasiuc (*Center for Conflict Studies, Marburg*); Alexandra Schwell (*Alpen-Adria-Universität Klagenfurt/Celovec*)

SO-B307: **first of two sessions**

**P146 Moving from, moving to, moving in the countryside: ethnographic perspectives on rural mobilities [SIEF panel]**

*Convenors: Pilvi Hämeenaho (University of Jyväskylä); Sophie Elpers (Meertens Institute, Royal Netherlands Academy of Arts and Sciences); Elisabeth Wollin Elhouar; Lauri Turpeinen (University of Helsinki); Michaela Fenske (Universität Würzburg)*

**SO-D220: first of two sessions**

**P155 Houses and domestic space in the diaspora: materiality, senses and temporalities in migrants' dwellings**

*Convenors: Ester Gallo (University of Trento); Henrike Donner (Goldsmiths)*

**SO-F289: first of two sessions**

**P158 Double others? Non-human migrants and changing moral economies of hunting**

*Convenors: Erica von Essen (Swedish University of Agricultural Sciences); Ludek Broz (The Czech Academy of Sciences)*

**SO-F497: single session**

**P161 Complexities of mobility: beyond the binaries of lifestyle v. economic migration**

*Convenors: Natalia Bloch (Warsaw University); Aleksandra Galasinska (University of Wolverhampton)*

**SO-E420: single session**

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**09:00-10:45**

**Wenner-Gren strategic planning**

*Södra Huset B600*

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**10:45-11:15**

**Coffee and tea break**

*Södra Huset, third floor foyer space*

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**11:15-13:00**

**Workshop: Teaching anthropology to health professionals**

*Södra Huset F315*

*Organizer: Margret Jaeger/SFU Austria*

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**11:15-13:00**

**Anthropology After Data (Management): Access, Infrastructure, Ethics, Aula Magna-Auditorium**

*Chair: Alberto Corsín Jiménez (EASA Secretary and co-founder of Libraria)*

*Participants: Beate Ellend (Open Access Coordinator, National Library of Swedish and Sweden's National Open Access Desk for the OpenAIRE project), Kim Fortun (UC Irvine, President of the Society for Social Studies of Science, and Principal Investigator of the Platform for Experimental, Collaborative Ethnography), John Willinsky (Stanford University, Director of the Public Knowledge Project)*



## PANEL SESSION 6

**EASA2018 film programme, Session 6 - Parallels**

*Convenors: Carlo Cubero (Tallinn University), Andrew Mitchell (Stockholm University)*

*Hörsal 3 (B3): sixth of eight sessions, ends at 13:15*

**L001 Stories that settle and move: surprise, humour and reciprocal trust in anthropological storytelling**

*Convenors: Atreyee Sen (University of Copenhagen); Angela Torresan (University of Manchester)*

*SO-F420: single session*

**L007 Mobilising anthropology: making space for multiple forms of engagement with the discipline**

*Convenors: Harshadha Balasubramanian (University of Cambridge); Rebekah Cupitt (UCL Anthropology)*

*SO-F413: second of two sessions*

**L014 Following mobilities through digital media: a toolbox for digital ethnographers**

*Convenors: Christian Ritter (Norwegian University of Science and Technology); Michael Humbracht (University of Surrey)*

*SO-E319: second of two sessions*

**P007 Anthropology of re-construction: exploring and thinking the remaking of broken worlds [Disaster and Crisis Anthropology Network]**

*Convenors: Ignacio Farias (Humboldt University of Berlin); Susann Baez Ullberg (Uppsala University)*

*SO-E387: second of two sessions*

**P015 Forms of integration: redistribution and (market) exchange (Roundtable)**

*Convenors: Thomas Hylland Eriksen (University of Oslo); Chris Hann (Max Planck Institute for Social Anthropology)*

*SO-E420: single session*

**P017 How mobile is money? Fixture and flow in emerging monetary regimes**

*Convenors: Vinzenz Baumer Escobar (Utrecht University); Coco Kanters (Leiden University); Tristram Barrett (Max Planck Institute for Social Anthropology)*

*SO-B315: second of two sessions*

**P024 Mining mobility: the movement of people and expertise in the context of extractive projects [Anthropology of Mining Network]**

*Convenors: Robert Pijpers (University of Hamburg); Nikkie Wiegink (Utrecht University)*

*SO-D289: second of two sessions*

**P025 Energy in motion [Energy Anthropology Network]**

*Convenors: Elisabeth Moolenaar (University of Bremen); Nathalie Ortat (École Nationale des Travaux Publics de l'État)*

*Discussant: Simone Abram (Durham University)*

*SO-C497: second of two sessions*

**P029 Peripheral wisdom [#Colleex network]**

Convenors: Lili Di Puppo (National Research University Higher School of Economics Higher School of Economics, Moscow); Francisco Martínez (University of Helsinki); Martin Demant Frederiksen (University of Copenhagen)  
Discussants: Jamie Saris (NUI Maynooth), Eeva Berglund (Aalto University)

SO-B487: **second of two sessions**

**P035 Cruising the frontiers of time and space: towards an anthropology of queer crossings [ENQA Roundtable]**

Convenors: Hadley Renkin (Central European University); Agnieszka Koscianska (University of Warsaw)

SO-E487: **single session**

**P043 Temporalities of the past: moments, memories, and futures in the making**

Convenors: Ivana Maček (Stockholm University); Siri Schwabe (Roskilde University)

Horsal 4 (B4): **second of two sessions**

**P048 'Peripheral' anthropologies of Europe. Their histories and intellectual genealogies [Europeanist network]**

Convenors: Lorena Anton (University of Bucharest); Susana Viegas (University of Lisbon); Andrés Barrera-González (Universidad Complutense de Madrid)

Horsal 9 (D9): **second of two sessions**

**P166 Moving between self and other: Navigating hierarchy and alterity in cosmopolitical encounters**

Convenor: Theodoros Kyriakides (Open University UK)

Chair: John Borneman (Princeton University)

Horsal 5 (B5): **second of two sessions**

**P054 Anthropology as a tool for discovery: celebrating Kirsten Hastrup's research and professional contributions on the occasion of her retirement**

Convenors: Astrid Oberborbeck Andersen (Aalborg University); Astrid Stensrud (University of Oslo); Janne Flora (Aarhus University)

Discussant: Lotte Buch Segal (University of Copenhagen)

Horsal 7 (D7): **second of two sessions**

**P056 Beyond precarity: the politics of hope, care, and solidarity under conditions of unsettling (im)mobility [Anthropology of Labour Network]**

Convenors: Dan Hirslund (University of Copenhagen); Mariya Ivancheva (University of Leeds)

SO-E397: **second of two sessions**

**P064 Investigating accountability: practices and performances [LAW NET]**

Convenors: Julie Billaud (Allegra Lab); Jane Cowan (Sussex University)

SO-F220: **second of two sessions**

**P067 The digital turn: new directions in media anthropology [Media Anthropology Network]**

Convenors: Sahana Udupa (Ludwig Maximilian University); Elisabetta Costa (University of Groningen); Philipp Budka (University of Vienna)

SO-B413: **second of two sessions**

**P076 The visual art of refugees: expressions of flight and exile [Anthropology of the Middle East and Central Eurasia Network Panel]**

*Convenors: Pedram Khosronejad (Oklahoma State University); Sholeh Shahrokhi (Butler University)*

*Chair: Leonardo Schiocchet (Austrian Academy of Sciences)*

**SO-D299: second of two sessions**

**P077 Death, mourning, and commemoration through shifting landscapes [VANEASA]**

*Convenors: Kailey Rocker (University of North Carolina, Chapel Hill); Arba Bektshi (University of Sussex);*

*László Kürti (University of Miskolc)*

*Discussant: Caroline Bennett (Victoria University of Wellington)*

**SO-B419: second of two sessions**

**P079 Staying, moving, (re)settling: transitioning practices, actors and places of care in later life [Age and Generations Network]**

*Convenors: Denise de Waal (University of Bradford); Matthew Lariviere (University of Sheffield)*

**SO-E497: second of two sessions**

**P081 Mobilising policies: indolence, zealotry, discretionality and beyond [ANTHROMOB]**

*Convenors: Jérémie Voirol (Graduate Institute); Juan del Nido (University of Manchester); Diego Valdivieso (University of Manchester)*

**Aula Magna-Kungsstenen: second of two sessions**

**P082 Moving the goods: maritime mobility and logistics labour [ANTHROMOB]**

*Convenors: Hege Leivestad (Stockholm University); Johanna Markkula (Stanford University)*

*Discussant: Gustav Peebles (The New School)*

**SO-D215: second of two sessions**

**P088 Silences of/and mobility: towards an anthropology of the unspoken and unspeakable**

*Convenors: Annemarie Samuels (Leiden University); Ana Dragojlovic (University of Melbourne)*

**Aula Magna-Mimer: second of two sessions**

**P092 Cosmopolitan enclaves: tensions and paradoxes**

*Convenors: Yonatan Nissim Gez (The Hebrew University); Matthieu Bolay (University of Applied Sciences*

*HEP|PH Fribourg); Jeanne Rey (Graduate Institute of International and Development Studies)*

**SO-F307: second of two sessions**

**P098 Art and nativism [Anthropology and the Arts Network]**

*Convenors: Roger Sansi (Universitat de Barcelona); Jonas Tinius (Humboldt-Universität zu Berlin)*

*Discussant: Manuela Bojadžijev (Leuphana University of Lüneburg)*

**SO-B497: second of two sessions**

**P100 Migration, tourism, business: reconfiguring Muslim pilgrimage through the lens of women's new mobilities**

*Convenors: Viola Thimm (University of Hamburg); Manja Stephan-Emmrich (Institute for Asian and African Studies, Humboldt University of Berlin); Marjo Buitelaar (University of Groningen)*

**SO-F299: second of two sessions**

**P104 Religion on the move: comparative ethnographic accounts of migration and urban religiosity**

Convenors: Iliyana Angelova (*Maynooth University*); Antony Pattathu (*University of Tübingen*)  
Horsal 11 (F11): **second of two sessions**

**P105 Mobile materials and technologies of enchantment**

Convenors: Bruno Reinhardt (*Universidade Federal de Santa Catarina, Brazil*); Diana Espirito Santo (*Pontificia Universidad Católica de Chile*)  
Aula Magna-Polstjarnan: **second of two sessions**

**P106 Auto-anthropocenes: alternative uses of roads and vehicles**

Convenors: Patrick Lavolette (*Tallinn University/UCL*); Tatiana Argounova-Low (*University of Aberdeen*)  
Discussant: Sarah Pink (*RMIT University*)  
SO-D207: **second of two sessions**

**P107 From paths to roads: the transformative capacities of roads on movement and relationships**

Convenors: Lisa Grund (*Museu Paraense Emilio Goeldi*); Jonathan Alderman (*University of St Andrews*); Marlit Rosolowsky (*University of St Andrews*)  
SO-D307: **second of two sessions**

**P113 Stuck in a mobile world: the agentic potential of immobility**

Convenors: Cristiano Lanzano (*The Nordic Africa Institute in Uppsala*); Anna Baral (*Uppsala University*);  
Alessandro Gusman (*University of Turin*)  
Aula Magna-Bergsmannen: **second of two sessions**

**P128 Environments and infrastructures of slow violence**

Convenors: Janina Kehr (*University of Bern*); Sven Bergmann (*Universität Bremen*)  
SO-D315: **second of two sessions**

**P129 Marx @200: historical materialism for today's world [IUAES Commission on Global Transformations and Marxian Anthropology]**

Convenors: Hadas Weiss (*The Max Planck Institute for Social Anthropology*); Patrick Neveling (*University of Bergen*)  
Discussants: Don Kalb (*Central European University/Utrecht University*), Ida Susser (*CUNY*)  
Horsal 8 (D8): **second of two sessions**

**P131 Anthropologies of the state: critical interventions, new directions [Roundtable]**

Convenors: Steffen Jensen (*Aalborg University*); Anouk de Koning (*Radboud University Nijmegen*); Morten Koch Andersen (*Danish Institute Against Torture*)  
SO-F497: **single session**

**P135 Itinerant activism: movement, collaboration and discordance**

Convenors: Stine Kroijer (*Copenhagen University*); Raul Gerardo Acosta Garcia (*Universität Konstanz*)  
SO-F389: **single session**

**P141 The (im)mobility of race: European perspectives [Anthropology of Race and Ethnicity Network]**

Convenors: Markus Balkenhol (Meertens Instituut); Jasmijn Rana (Leiden University); Damani Partridge (University of Michigan)

SO-E413: **second of two sessions**

**P143 Boring white people or fascinating bad guys? Lessons from the study of political radicalism [PACSA]**

Convenors: Agnieszka Pasieka (University of Vienna); Ana Nichita Ivasiuc (Center for Conflict Studies, Marburg); Alexandra Schwell (Alpen-Adria-Universität Klagenfurt/Celovec)

SO-B307: **second of two sessions**

**P146 Moving from, moving to, moving in the countryside: ethnographic perspectives on rural mobilities [SIEF panel]**

Convenors: Pilvi Hämeenaho (University of Jyväskylä); Sophie Elpers (Meertens Institute, Royal Netherlands Academy of Arts and Sciences); Elisabeth Wollin Elhouar; Lauri Turpeinen (University of Helsinki); Michaela Fenske (Universität Würzburg)

SO-D220: **second of two sessions**

**P155 Houses and domestic space in the diaspora: materiality, senses and temporalities in migrants' dwellings**

Convenors: Ester Gallo (University of Trento); Henrike Donner (Goldsmiths)

SO-F289: **second of two sessions**

**P165 Re-inventing European food: pasts and futures of agricultural imaginaries**

Convenor: Robin Smith (Leiden University)

Location SO-D320: **single session**

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13:00-14:30

**Lunch**

Södra Huset, third floor foyer space

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13:00-14:30

**#PrecAnthro II: The return of armchair anthropology? Debating the ethics and politics of big projects**

Aula Magna-Auditorium

Organizers: Alice Tilche, Giacomo Loperfido, PrecAthro Union

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14:30-16:30

**Plenary B: Migrants, refugees and public anthropology**

Aula Magna-Auditorium

Convenor: Ulf Hannerz (Stockholm University)

Participants: Andre Gingrich (Austrian Academy of Sciences), Marie-Claire Foblets (Max Planck Institute for Social Anthropology), Ruben Andersson (University of Oxford)

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16:30-17:00

**Coffee and tea break**

*Södra Huset, third floor foyer space*

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17:00-18:45

**Members' Forum**

*Aula Magna-Auditorium*

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18:45-19:00

**Break**

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19:00-20:30

**EASA Network meetings, locations indicated after each network's name**

AGENET	SÖ-D320
Anthropology of Labor S	Ö-D220
Anthropology of the Arts	SÖ-B315
Colleex	SÖ-D315
DICAN Disaster and Crisis Anthropology Network	SÖ-F220
EAN (Energy Anthropology Network)	SÖ-E397
EASA Anthropology of Confinement Network	SÖ-F307
European Network for Psychological Anthropology	SÖ-E420
European Network for Queer Anthropology	SÖ-B487
Europeanists	SÖ-D307
PACSA (Peace and Conflict Studies in Anthropology Network)	SÖ-B307
Pilgrimage Studies Network (PILNET)	SÖ-E413
VANEASA	SÖ-D207

## Friday 17th August

08:30-16:15

Reception desk open

09:00-10:45

Wenner-Gren strategic planning discussions

Södra Huset B600

09:00-10:45

### PANEL SESSION 7

**EASA2018 film programme, Session 7 - The transborder family**

Convenors: Carlo Cubero (Tallinn University), Andrew Mitchell (Stockholm University)

Hörsal 3 (B3): seventh of eight sessions

#### **L005 Fieldwork theater**

Convenors: Michal Assa-Inbar (Hebrew University of Jerusalem/Ono Academic College); Orit Hirsch-Matsioulas (Ben-Gurion University in the Negev, Israel); Hagar Hazaz-Berger (Hebrew University, Jerusalem)

SO-F413: single session

#### **L017 Getting dirty: activism, intervention and mobilising future anthropologies**

Convenors: Sarah Pink (RMIT University); Johannes Sjöberg (The University of Manchester); Magdalena Kazubowski-Houston (York University)

SO-F420: first of two sessions

#### **P008 De-exceptionalising displacement in times of crisis**

Convenors: Heath Cabot (University of Pittsburgh); Georgina Ramsay (University of Delaware)

Discussant: Henrik Vigh (University of Copenhagen)

Horsal 9 (D9): first of two sessions

#### **P009 Piecing life together in impermanent landscapes**

Convenors: Gisele Fonseca Chagas (Universidade Federal Fluminense); Nefissa Naguib (University of Oslo)

Chair: Dawn Chatty (University of Oxford)

SO-D299: first of two sessions

**P010 Moving money and everyday life - understanding debt and the digitalization of credit [Anthropology of Economy Network]**

Convenors: Pernille Hohnen (Aalborg University); Marie Kolling (University of Southern Denmark)

Discussant: Marek Mikuš (Max Planck Institute for Social Anthropology)

SO-F299: first of two sessions

**P014 Unsteady food in a migrant Africa [Anthropology of Economy Network]**

Convenors: Gabriele Volpato (University of Gastronomic Sciences); Michele Filippo Fontefrancesco (Durham University)

Chair: Paolo Corvo (University of Gastronomic Sciences)

SO-E387: **first of two sessions**

**P022 Into the the blue - cultures of the sea**

Convenors: Dorle Dracklé (University of Bremen); Ana Isabel Afonso (CICS.NOVA / FCSH-Universidade Nova de Lisboa)

SO-F307: **first of two sessions**

**P023 Moving towards a future sustainable life - attempts to change the contemporary world**

Convenors: Hanna Wittrock (Swedish School of Textiles); Nina Gren (Lund University)

Aula Magna-Kungsstenen: **first of two sessions**

**P026 The spectres, spectacle and speculation of infrastructure - tracing the moralities of movement along energy corridors**

Convenors: Rebekah Plueckhahn (University College London); Ariell Ahearn (Oxford University)

Aula Magna-Polstjärnan: **first of two sessions**

**P027 Lines on the land: mobility and stasis in northern extractive landscapes**

Convenors: Jan Peter Laurens Loovers (University of Aberdeen); Tara Joly (Willow Springs Strategic Solutions, Inc.); Nuccio Mazzullo (University of Lapland)

Chair: Robert Wishart (University of Aberdeen)

Discussant: David G. Anderson (University of Aberdeen)

SO-D315: **first of two sessions**

**P030 On the move: fieldwork, academy and home in the early anthropologists' careers**

Convenors: Grazyna Kubica-Heller (Jagiellonian University); Dorothy Louise Zinn (Free University of Bozen-Bolzano)

SO-B413: **first of two sessions**

**P034 Ethnographies of food inclusion and exclusion [Anthropology of Food Network]**

Convenors: Zofia Boni (Adam Mickiewicz University); Celia Plender (University of Exeter)

Horsal 7 (D7): **first of two sessions**

**P037 Critical feminism and the politics of austerity: gender regimes and the making of economic orthodoxies**

Convenors: Andreas Streinzer (Institute for Social Research Frankfurt/Main); Patrícia Alves de Matos (University of Barcelona); Phaedra Douzina-Bakalaki (University of Helsinki)

Discussant: Victoria Goddard (Goldsmiths, University of London)

Aula Magna-Bergsmannen: **first of two sessions**

**P041 Heritage geographies in the age of mobility**

Convenors: Oscar Salemink (University of Copenhagen); Anna Niedźwiedz (Jagiellonian University)

SO-B419: **first of two sessions**



**P059 Rarticulating labour: staying, moving, and mobilizing along global commodity chains**

Convenors: Elisabeth Schober (University of Oslo); Alina-Sandra Cucu (Humboldt University, Berlin)  
Discussants: Massimiliano Mollona (Goldsmiths); George Baca (Dong-A University)  
SO-C497: **first of two sessions**

**P061 Linguistic agency and responsibility in (im-)mobility**

Convenors: Laura Siragusa (University of Helsinki); Jenanne Ferguson (University of Nevada-Reno)  
Horsal 11 (F11): **first of two sessions**

**P065 (Post-)colonial settling and native staying: indigeneity and land rights in the Americas [law net]**

Convenors: Antje Gunsenheimer (University of Bonn); Jonas Bens (Freie Universität Berlin)  
SO-D307: **first of two sessions**

**P071 Reproductive aspirations and trajectories within movement/settlement across borders**

Convenors: Susan Frohlick (University of British Columbia); Paula Migliardi (University of Manitoba)  
SO-E487: **first of two sessions**

**P078 Working with images in (un-)stable times [VANEASA]**

Convenors: Felicia Hughes-Freeland (SOAS); Beate Engelbrecht (Max Planck Institute for the Study of Religious and Ethnic Diversity)  
SO-D220: **single session**

**P083 Creating locality in mobile times: intimacy, friendship and belonging between digital and physical co-presence [ANTHROMOB]**

Convenors: Fabiola Mancinelli (Universitat de Barcelona); Chima Michael Anyadike-Danes (University of Warwick)  
Horsal 5 (B5): **first of two sessions**

**P093 Passing on: the materialisation of kinship**

Convenors: Marianne Elisabeth Lien (University of Oslo); Simone Abram (Durham University); Bodil Selmer (Aarhus University)  
Horsal 8 (D8): **first of two sessions**

**P097 Roots, routes and rhizomes: narratives of staying, moving and settling in literature**

Convenors: Cicilie Fagerlid (Oslo Metropolitan University); Michelle Tisdal (National Library of Norway)  
Discussant: Helena Wulff (Stockholm University)  
SO-F315: **first of two sessions**

**P101 Travelling religion, religious travel. Gender challenges in theory and ethnography [Anthropology of Gender and Sexuality Network]**

Convenors: Anna Fedele (Instituto Universitário de Lisboa, CRIA); Lena Gemzøe (Stockholm University)  
Discussant: Simon Coleman (University of Toronto)  
Horsal 4 (B4): **first of two sessions**

**P110 Things are not as they seem. Tracing the movements and immobility of conspiracy theories**

Convenors: Annika Rabo (Stockholm University); Ela Drazkiewicz (Maynooth University)

SO-E413: **first of two sessions**

**P114 Permanence: anthropologies of what stays**

Convenors: Alice Elliot (Goldsmiths, University of London); Ana Carolina Balthazar (Pontificia Universidade Católica do Rio de Janeiro)

Discussant: Lotte Buch Segal (University of Copenhagen)

SO-B487: **first of two sessions**

**P117 Pedagogies on the move: parenting interventions in transcultural and minoritarian contexts**

Convenors: Gabriel Scheidecker (Institute of Social and Cultural Anthropology/CRC 1171 Affective Societies); Alice Sophie Sarcinelli (Université de Liège); Marjorie Murray (Pontificia Universidad Católica de Chile)

SO-D215: **first of two sessions**

**P119 Artefacts of mobility and immobility in the border world**

Convenors: Perle Möhl (University of Copenhagen); Laura Huttunen (University of Tampere); Kristina Grünenberg (University of Copenhagen)

Discussant: Johan Lindquist (Stockholm University)

SO-D289: **single session**

**P127 Vulnerability and housing policies: anthropological insights across Europe**

Convenors: Giacomo Pozzi (Università degli Studi di Milano-Bicocca); Rita Cachado (ISCTE-IUL, Lisbon University Institute); Ana Luísa Micaelo (ISCTE-IUL, University Institute of Lisbon)

Aula Magna-Spelbomskan: **first of two sessions**

**P134 What is soft about soft power? Critical engagements with an emerging form of statecraft**

Convenors: Karin Ahlberg (University of Chicago); Andrew Graan (University of Helsinki)

SO-E497: **first of two sessions**

**P136 Systemic crisis, anti-systemic movements: marxist approaches to capitalist restructuring and social reproduction in contemporary global scenarios of movement and stability**

Convenors: Matjaz Pinter (Maynooth University); Agnes Gagyi (University of Gothenburg); Ingo Schröder (University of Marburg)

SO-E397: **single session**

**P137 The roads to freedom? Liberal grammar in translation**

Convenors: Hugh Williamson (University of Cambridge); Taras Fedirko (University of Cambridge); Farhan Samanani (University of Oxford)

Discussant: Dace Dzenovska (University of Oxford)

SO-B497: **first of two sessions**

**P139 Alter-politics, commons and ethnographies for another world**

Convenors: Alexandros Kioupiolis (Aristotle University); Maribel Casas-Cortes (Wenner-Gren Anthropological Foundation); Aimilia Voulvouli (Aristotle University of Thessaloniki)

SO-D207: **first of two sessions**

**P145 Critical whiteness studies of movement, settlement and staying put in Europe**

Convenors: Nydia Swaby (SOAS, University of London); Carrie Benjamin (Independent Scholar)

SO-D320: **single session**

**P148 Converting spaces and religious transformation: exploring the potential of human and material interactions**

Convenors: Vanessa Rau (University of Cambridge); Nurit Stadler (The Hebrew University of Jerusalem); Elisa Farinacci (University of Bologna)

SO-B315: **first of two sessions**

**P150 To the “front” and back “home” again: military mobilities and the social transitions they entail**

Convenors: Roy Gigengack (Vrije Universiteit Amsterdam); Guy Paikowsky (University of Edinburgh); Alexander Edmonds (University of Edinburgh)

Aula Magna-Mimer: **first of two sessions**

**P153 Settling in hostile environments: the effects of deportability on migrants and their families**

Convenors: Barak Kalir (University of Amsterdam); Anna Waldstein (University of Kent)

SO-F497: **single session**

**P156 Encountering refugees beyond urban Europe: everyday interactions, pragmatics and outcomes**

Convenors: Birgitte Romme Larsen (University of Copenhagen); Susanne Bygnes (University of Bergen)

Discussant: Lisa Åkesson (University of Gothenburg)

SO-B307: **first of two sessions**

**P159 Sensory events, material texts, and phenomenological inscriptions of migration**

Convenors: Marija Dalbello (Rutgers, The State University of New Jersey); Kirsti Salmi-Niklander (University of Helsinki)

SO-F389: **single session**

**P162 Materializing the past and imagining the future**

Convenors: Maris Boyd Gillette (Göteborgs Universitet); Carol Ann Kidron (University of Haifa)

SO-F289: **first of two sessions**

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10:45-11:15

**Coffee and tea break**

Södra Huset, third floor foyer space

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11:15-13:00

**Wenner-Gren strategic planning discussions**

*Södra Huset B600*

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11:15-13:00

**PANEL SESSION 8**

**EASA2018 film programme, Session 8 – closing film**

*Convenors: Carlo Cubero (Tallinn University), Andrew Mitchell (Stockholm University)*

*Hörsal 3 (B3): eight of eight sessions*

**L012 The conference as sensorial field site: embodying knowledge dissemination, recording experience**

*Convenors: Sterre Gilsing (University Utrecht); Carolina Maurity Frossard (University of Amsterdam)*

*SO-F413: second of two sessions (first session on Tue 14th, 10:30-12:15)*

**L017 Getting dirty: activism, intervention and mobilising future anthropologies**

*Convenors: Sarah Pink (RMIT University); Johannes Sjöberg (The University of Manchester); Magdalena Kazubowski-Houston (York University)*

*SO-F420: second of two sessions*

**P001 Staying, moving and settling in Africa and its diaspora [EASA Africanists' Network]**

*Convenors: David O'Kane (Durham University); Dmitri Bondarenko (Russian Academy of Sciences)*

*SO-D220: single session*

**P006 Post-disaster situations and the appropriation of disaster governance from below [Disaster and Crisis Anthropology Network (DICAN)]**

*Convenors: Pascale Schild (University of Bern); Martin Sökefeld (Munich University)*

*SO-D289: single session*

**P008 De-exceptionalising displacement in times of crisis**

*Convenors: Heath Cabot (University of Pittsburgh); Georgina Ramsay (University of Delaware)*

*Discussant: Henrik Vigh (University of Copenhagen)*

*Hörsal 9 (D9): second of two sessions*

**P009 Piecing life together in impermanent landscapes**

*Convenors: Gisele Fonseca Chagas (Universidade Federal Fluminense); Nefissa Naguib (University of Oslo)*

*Chair: Dawn Chatty (University of Oxford)*

*SO-D299: second of two sessions*

**P010 Moving money and everyday life - understanding debt and the digitalization of credit [Anthropology of Economy Network]**

*Convenors: Pernille Hohnen (Aalborg University); Marie Kolling (University of Southern Denmark)*

*Discussant: Marek Mikuš (Max Planck Institute for Social Anthropology)*

*SO-F299: second of two sessions*

**P011 Renegotiating the social contract: ethnographic explorations of the contemporary welfare state [Anthropology of economy]**

Convenors: Douglas Holmes (Binghamton University); Knut Myhre (University of Oslo)

SO-E397: **single session**

**P014 Unsteady food in a migrant Africa [Anthropology of Economy Network]**

Convenors: Gabriele Volpato (University of Gastronomic Sciences); Michele Filippo Fontefrancesco (Durham University)

Chair: Paolo Corvo (University of Gastronomic Sciences)

SO-E387: **second of two sessions**

**P022 Into the the blue - cultures of the sea**

Convenors: Dorle Dracklé (University of Bremen); Ana Isabel Afonso (CICS.NOVA/FCSH-Universidade Nova de Lisboa)

SO-F307: **second of two sessions**

**P023 Moving towards a future sustainable life - attempts to change the contemporary world**

Convenors: Hanna Wittrock (Swedish School of Textiles); Nina Gren (Lund University)

Aula Magna-Kungsstenen: **second of two sessions**

**P026 The spectres, spectacle and speculation of infrastructure - tracing the moralities of movement along energy corridors**

Convenors: Rebekah Plueckhahn (University College London); Ariell Ahearn (Oxford University)

Aula Magna-Polstjarnan: **second of two sessions**

**P027 Lines on the land: mobility and stasis in northern extractive landscapes**

Convenors: Jan Peter Laurens Looers (University of Aberdeen); Tara Joly (Willow Springs Strategic Solutions, Inc.); Nuccio Mazzullo (University of Lapland)

Chair: Robert Wishart (University of Aberdeen)

Discussant: David G. Anderson (University of Aberdeen)

SO-D315: **second of two sessions**

**P030 On the move: fieldwork, academy and home in the early anthropologists' careers**

Convenors: Grazyna Kubica-Heller (Jagiellonian University); Dorothy Louise Zinn (Free University of Bozen-Bolzano)

SO-B413: **second of two sessions**

**P034 Ethnographies of food inclusion and exclusion [Anthropology of Food Network]**

Convenors: Zofia Boni (Adam Mickiewicz University); Celia Plender (University of Exeter)

Horsal 7 (D7): **second of two sessions**

**P037 Critical feminism and the politics of austerity: gender regimes and the making of economic orthodoxies**

Convenors: Andreas Streinzer (Institute for Social Research Frankfurt/Main); Patrícia Alves de Matos (University of Barcelona); Phaedra Douzina-Bakalaki (University of Helsinki)

Discussant: Victoria Goddard (Goldsmiths, University of London)

Aula Magna-Bergsmannen: **second of two sessions**

**P041 Heritage geographies in the age of mobility**

Convenors: Oscar Salemink (*University of Copenhagen*); Anna Niedźwiedz (*Jagiellonian University*)  
SO-B419: **second of two sessions**

**P059 Rarticulating labour: staying, moving, and mobilizing along global commodity chains**

Convenors: Elisabeth Schober (*University of Oslo*); Alina-Sandra Cucu (*Humboldt University, Berlin*)  
Discussants: Massimiliano Mollona (*Goldsmiths*); George Baca (*Dong-A University*)  
SO-C497: **second of two sessions**

**P061 Linguistic agency and responsibility in (im-)mobility**

Convenors: Laura Siragusa (*University of Helsinki*); Jenanne Ferguson (*University of Nevada-Reno*)  
Horsal 11 (F11): **second of two sessions**

**P065 (Post-)colonial settling and native staying: indigeneity and land rights in the Americas [law net]**

Convenors: Antje Gunsenheimer (*University of Bonn*); Jonas Bens (*Freie Universität Berlin*)  
SO-D307: **second of two sessions**

**P071 Reproductive aspirations and trajectories within movement/settlement across borders**

Convenors: Susan Frohlick (*University of British Columbia*); Paula Migliardi (*University of Manitoba*)  
SO-E487: **second of two sessions**

**P083 Creating locality in mobile times: intimacy, friendship and belonging between digital and physical co-presence [ANTHROMOB]**

Convenors: Fabiola Mancinelli (*Universitat de Barcelona*); Chima Michael Anyadike-Danes (*University of Warwick*)  
Horsal 5 (B5): **second of two sessions**

**P091 Shifting populations, permanent instability, suspended stay: contemporary mobilities in Palestine and Israel**

Convenors: Caitlin Procter (*University of Oxford*); Nayrouz Abu Hatoum (*Columbia University*); Branwen Spector (*London School of Economics*)  
SO-F497: **single session**

**P093 Passing on: the materialisation of kinship**

Convenors: Marianne Elisabeth Lien (*University of Oslo*); Simone Abram (*Durham University*); Bodil Selmer (*Aarhus University*)  
Horsal 8 (D8): **second of two sessions**

**P097 Roots, routes and rhizomes: narratives of staying, moving and settling in literature**

Convenors: Cicilie Fagerlid (*Oslo Metropolitan University*); Michelle Tisdell (*National Library of Norway*)  
Discussant: Helena Wulff (*Stockholm University*)  
SO-F315: **second of two sessions**

**P101 Travelling religion, religious travel. Gender challenges in theory and ethnography [Anthropology of Gender and Sexuality Network]**

Convenors: Anna Fedele (*Instituto Universitário de Lisboa, CRIA*); Lena Gemzöe (*Stockholm University*)

Discussant: Simon Coleman (*University of Toronto*)

Horsal 4 (B4): **second of two sessions**

**P110 Things are not as they seem. Tracing the movements and immobility of conspiracy theories**

Convenors: Annika Rabo (*Stockholm University*); Ela Drazkiewicz (*Maynooth University*)

SO-E413: **second of two sessions**

**P114 Permanence: anthropologies of what stays**

Convenors: Alice Elliot (*Goldsmiths, University of London*); Ana Carolina Balthazar (*Pontificia Universidade Católica do Rio de Janeiro*)

Discussant: Lotte Buch Segal (*University of Copenhagen*)

SO-B487: **second of two sessions**

**P117 Pedagogies on the move: parenting interventions in transcultural and minoritarian contexts**

Convenors: Gabriel Scheidecker (*Institute of Social and Cultural Anthropology/CRC 1171 Affective Societies*);

Alice Sophie Sarcinelli (*Université de Liège*); Marjorie Murray (*Pontificia Universidad Católica de Chile*)

SO-D215: **second of two sessions**

**P127 Vulnerability and housing policies: anthropological insights across Europe**

Convenors: Giacomo Pozzi (*Università degli Studi di Milano-Bicocca*); Rita Cachado (*ISCTE-IUL, Lisbon*

*University Institute*); Ana Luísa Micaelo (*ISCTE-IUL, University Institute of Lisbon*)

Aula Magna-Spelbomskan: **second of two sessions**

**P130 Hierarchy as a theory of action [Roundtable]**

Convenors: Anastasia Piliavsky (*University of Cambridge*); Guido Sprenger (*Heidelberg University*)

Discussants: André Iteanu, Jukka Siikala, Joel Robbins (*University of Cambridge*)

SO-F389: **single session**

**P134 What is soft about soft power? Critical engagements with an emerging form of statecraft**

Convenors: Karin Ahlberg (*University of Chicago*); Andrew Graan (*University of Helsinki*)

SO-E497: **second of two sessions**

**P137 The roads to freedom? Liberal grammar in translation**

Convenors: Hugh Williamson (*University of Cambridge*); Taras Fedirko (*University of Cambridge*); Farhan Samanani (*University of Oxford*)

Discussant: Dace Dzenovska (*University of Oxford*)

SO-B497: **second of two sessions**

**P139 Alter-politics, commons and ethnographies for another world**

Convenors: Alexandros Kioupkiolis (*Aristotle University*); Maribel Casas-Cortes (*Wenner-Gren Anthropological Foundation*); Aimilia Voulvoulouli (*Aristotle University of Thessaloniki*)

SO-D207: **second of two sessions**

**P142 Sorting, typing, classifying: the elephants in ‘our’ rooms [Anthropology of Race and Ethnicity Network; Medical Anthropology Network] [Roundtable]**

Convenors: *Katharina Schramm (University of Bayreuth); Claire Beaudevin (Centre National de la Recherche Scientifique, Cermes3)*

Chair: *Kristine Krause (University of Amsterdam)*

Discussant: *Janina Kehr (Bern University)*

SO-D320: **single session**

**P148 Converting spaces and religious transformation: exploring the potential of human and material interactions**

Convenors: *Vanessa Rau (University of Cambridge); Nurit Stadler (The Hebrew University of Jerusalem); Elisa Farinacci (University of Bologna)*

SO-B315: **second of two sessions**

**P150 To the “front” and back “home” again: military mobilities and the social transitions they entail**

Convenors: *Roy Gigengack (Vrije Universiteit Amsterdam); Guy Paikowsky (University of Edinburgh);*

*Alexander Edmonds (University of Edinburgh)*

Aula Magna-Mimer: **second of two sessions**

**P156 Encountering refugees beyond urban Europe: everyday interactions, pragmatics and outcomes**

Convenors: *Birgitte Romme Larsen (University of Copenhagen); Susanne Bygnes (University of Bergen)*

Discussant: *Lisa Åkesson (University of Gothenburg)*

SO-B307: **second of two sessions**

**P162 Materializing the past and imagining the future**

Convenors: *Maris Boyd Gillette (Göteborgs Universitet); Carol Ann Kidron (University of Haifa)*

SO-F289: **second of two sessions**

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13:00-14:30

**Lunch**

*Södra Huset, third floor foyer space*

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14:30-16:30

**Plenary C Early Career Scholars Forum: im/mobility, uncertainty and hope - critical reflections on academic precarity**

*Aula Magna-Auditorium*

Convenors: *Georgeta Stoica (Institut de Recherche pour le Développement), Sabine Strasser (University of Bern), Gabriella Körling (Stockholm University)*

Participants: *Lara McKenzie (University of Western Australia), Martine Schaer (University of Neuchâtel), Vinicius Ferreira (École des Hautes Études en Sciences Sociales), Christian Rogler*



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16:30-17:00

**Coffee and tea break**

*Södra Huset, third floor foyer space*

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16:30-17:30

**Berghahn reception**

*Södra Huset, 3rd floor, Book Exhibit*

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19:00-21:00

**Conference dinner and farewell party**

*City Conference Centre Stockholm, Norra Latin, Drottninggatan 71b, please note that if you arrive by taxi is the address Barnhusgatan 7A*

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21:00-01:00

**Farewell party**

*City Conference Centre Stockholm, Norra Latin, Drottninggatan 71b, please note that if you arrive by taxi is the address Barnhusgatan 7A*



# Plenaries

EASA2018



## **Plenary A** Anthropological knowledge production and the narratives, regimes and governance of mobility

*Convenors: Martin Fotta (Goethe-Universität Frankfurt am Main); Miguel Vale de Almeida (ISCTE – University Institute of Lisbon); Sarah Green (University of Helsinki); Ayse Caglar (University of Vienna)*

*Aula Magna-Auditorium: **Wed 15th Aug, 14:30-16:30***

Questions about the impact of an unprecedented increase in the flow of goods, capital and people for social relations, borders, formation of subjectivities, as well their governance and regulation, have come to the fore in recent years within anthropology, as in several other disciplines. On the one hand, the concept of “mobility” acquired prominence as an analytical concept to address and capture the workings of these flows, while on the other hand the concept simultaneously provided fertile ground for critical engagement, both in terms of its use in anthropology, and in terms of its place within regimes of governance, in the imaginaries of nation-states, and in regulatory schemes across multiple scales. Depending on their positionality, anthropologists explored the questions of what kinds of mobilities acquire value, when, for whom, and within what kind of power relations from within different terrains of conceptual, academic and political legacies. How does the discipline of anthropology broaden and shift the research agenda in this field? In what way does it displace prevailing conceptualizations and in what way does its practice enact a specific vision of the world? This plenary drawn upon the prominent but also the critical and variegated scholarship not only on the “staying, moving, settling” of people, but also of capital, information, and organizations in different parts of the world as an entry point to scrutinize anthropological knowledge production, its entanglements with histories and power structures. The plenary aims to focus on the anthropological narratives entangled with the enactment and the governance of mobility of people, goods, information and capital, and the borderings and essentialisations that accompany them, to reflect critically on the location of anthropological knowledge.

### **The mobile colour of labour: plantations and other unequal settlements**

*Cristiana Bastos (University of Lisbon)*

I will discuss the multiple challenges of an anthropology research project involving different space and time zones and cross-disciplinary perspectives around a common question: how race and racialized categories are produced in contexts of migrant, mobile, forced and other modes of “imported” labour. Inspired by plantation literature and by the racialization of cross-oceanic enslaved and indentured labourers, the project addresses case studies of contract labour in 19th century sugar plantations in colonial British Guiana and Hawaii, industrial New England work hierarchies and racializations, the mobility of labour and technology in the cocoa and coffee economies of colonial São Tomé, the political re-routing of Portuguese migrant islanders into colonial settlements, contemporary mobile labour in southern Italian agro-industries, domestic work in Mauritius and France, and the uses of plantation references in contemporary economies and cultural productions.

### **Human mobility in times of crisis**

*Ninna Nyberg Sørensen (Danish Institute for International Studies)*

The relationship between conflict, inequality and human mobility is complex and complicated by the fact that neither is a monolithic phenomenon. Armed conflicts, whether within or between states, produce migration, as well as containment and involuntary immobility (Lubkeman 2008). Post-war political economies produce sustained pressures to migrate that often divide families between different countries and produce the physical absences of relatives that again may invoke memories of wartime losses. Apart from being a mere economic option, international mobility may become the ‘social project of a post-war generation’, a project that in times of enhanced border control may demand ‘as much ingenuity as joining a revolutionary movement must have required’ in earlier generations (McAllister and Nelson 2013: 33). How far those mobilized by war or dispossession become internally displaced, involuntarily immobile, lost en route, or make it to foreign destinations from where they eventually may return (or be returned), generally depends as much on global migration regimes as on the so-called ‘root causes’ of these phenomena. The construction of particular mobility narratives as ‘crisis’ and the crises provoked in families and communities by particular mobility regimes provides fertile ground for critical reflection of the location of anthropological knowledge.

### **A global perspective on displacements, dispossessions and violence**

*Bela Feldman-Bianco (University of Campinas)*

In this paper, I argue for a global perspective on migration and displacements in the current global conjuncture of capital accumulation, whether considering transnational migration, political and environmental refugee seekers; human trafficking; the removal of populations or territories due to real estate interests; or assassinations and militarization in urban peripheries. As multicultural ideologies, a “human rights” rhetoric and humanitarianism prevail, there has been the creation of technocratic government policies of securitization, criminalization and dehumanization of poverty. While Sassen’s notion of “expulsions” and Harvey’s “accumulation by dispossession” concept are valuable tools for the understanding of the movements of capital, the displacement paradigm aims at uncovering the interstices of domination and power, and the production of inequalities inherent to the restructuring of global political economy. The idea is to investigate how mobilities and imobilities of many types are related to the production of domination, dispossession and violence in everyday life, as well as the subjectivities and social mobilizations of different protagonists against these types of violence and domination.

## **Plenary B** Migrants, refugees and public anthropology

*Convenor: Ulf Hannerz (Stockholm University)*

*Aula Magna-Auditorium: Thu 16th Aug, 14:30-16:30*

The 2018 EASA conference theme “Staying, Moving, Settling” is clearly not only of scholarly interest – we encounter aspects of it in politics, law, the media, and short-term and long-term public responses. Consequently, anthropological work on the issues involved should be a central field of public anthropology. This session draws on experience and expertise from different parts of Europe on the complex uses of anthropological knowledge in institutional arenas and in media, with an emphasis on the period since 2015. What are the other kinds of professional expertise we will come to interact with, and how do we communicate effectively with them? What are the practical and ethical constraints on field research in ethnographic grey zones between legal and illegal conditions, and on reporting on such research? What are the communicative skills we must identify and acquire in order to reach out persuasively beyond our academic audiences? There are important challenges here to the further development of an anthropology which is effective in the public arena.

### **Refugee “crises” and methodological challenges: the pursuit of public anthropology in Austria**

*Andre Gingrich (Austrian Academy of Sciences)*

In absolute numbers as well as by percentage of the resident population, Austria is one of the European Union countries that have accommodated the highest numbers of refugees from the Middle East since 2015. After an initial phase of welcoming support by large sectors of civil society, growing popular concerns were, however, instrumentalized by conservative and nationalist political forces. This has resulted in public discourses reducing each and every political issue to the topic of a “refugee crisis”, and to the takeover of federal government by a conservative-neonationalist coalition. There has been a rapid growth of deportations especially to Afghanistan, and new restrictions on legal procedures. Refugees have become increasingly insecure in relating to other refugees of current and of previous generations, and to their country of refuge. Problems of obtaining refugee status also reinforce and aggravate earlier traumatic ruptures in many lives. All this has resulted in new empirical, methodological and conceptual challenges for local researchers. There are growing ethnographic grey zones between legal and illegal conditions. The transformation of contexts raises questions about “undercover” ethnography and the limits for fieldwork. Where do our own academic potentials fade out, making cooperation with other experts indispensable? What is legally not too grey, and what is far too grey to be communicated to the media? Where do our tasks as researchers end, while intersecting with our responsibilities as critical citizens?

### **Human rights are not a panacea: protection gaps in European migration law**

*Marie-Claire Foblets (Max Planck Institute for Social Anthropology)*

European countries have a restrictive migration policy. Their aim is to control access to their territory. After having tried to follow this policy at national level, and since these policies were unable to manage the restrictions they sought to impose, starting from the nineties the countries moved certain competencies to the European level, hoping an EU policy could better exercise that control. Current events show us every day that these policies are still not able to produce the desired effectiveness. I would like to emphasize the ever more prominent role of human rights – in the past 30 or so years – that allow, depending on each situation, to correct certain injustices or serious infringements of respect for human dignity and other fundamental rights that migrants are entitled to. In practice, however, what we see is that this corrective role is not equally effective for everyone: either, national policies remain very different, or case law is divided as to the scope of protection according to the situation, or people do not have the necessary information or are not ensured access to human rights protection. I see human rights play out in another way as well: for it to play this protective role, we see certain stratagems put in place, with people putting themselves deliberately in situations, or make claims that will enable them to make use of human rights. While recourse to these stratagems is understandable, they have a negative impact on the protective role of human rights.

### **Emotion and ethnography: thoughts on outreach and its limits**

*Ruben Andersson (University of Oxford)*

I will offer some brief personal reflections on how anthropological expertise gets mobilised in discussions around migration, with particular emphasis on the sense of “crisis” gripping media and policymakers in 2015 in Europe. As is well known, established “expert” positions tend to emphasise rational, abstract accounts of contentious social phenomena, migration being a strong case in point. This has serious consequences in a polarised public sphere. By reaching out into the public sphere with a “voice of reason” on highly charged topics such as migration, “experts” effectively leave the whole emotional terrain to other (political) voices. The debate becomes stuck between positions speaking different languages, separated by a reinforced borderline between rationality and affect. In other words, the role of emotion in politics is both an important analytical and practical problem, in need of further ethnographic scrutiny on the one hand, and scholarly experimentation with “affective” forms of communication, on the other.

## **Plenary C Early Career Scholars Forum: im/mobility, uncertainty and hope - critical reflections on academic precarity**

*Convenors: Gabriella Körling (Stockholm University); Georgeta Stoica (Institut de Recherche pour le Développement - IRD France); Sabine Strasser (University of Bern)*

*Aula Magna-Auditorium: Fri 17th Aug, 14:30-16:30*

In recent years, precarity has become a new standard on the labour market and an urgent topic for discussion and research. Precarity in academia, a symptom of larger political and economic transformations, is also gaining increasing attention as a structural problem that has negative effects on occupational health (causing stress and anxiety). At the same time as precarity is directly linked to risk and uncertain choices for future careers, it also needs to be understood from an intersectional perspective that takes for instance gender, nationality, race, ethnicity, class and age into account. By discussing and unfolding different types of precarious lives through the lens of different experiences

and choices of staying, moving – including mobility in the search for employment and immobility in the context of hardening migration regimes - and settling in different academic and national contexts, this plenary invites proposals from precarious scholars in order to explore the following questions: How is im/mobile precarity produced at different institutional levels and in different national and political contexts? How is it experienced by the scholars' community whether tenured-track or non-tenure track research staff? What are the implications at a personal and professional level of long years of academic precarity? What are the possibilities of solidarity and collective mobilisation? How can we engage with the casualization of labour outside of academia? The plenary is intended to be an opportunity for EASA members to discuss and share reflexions on these timely problems.

### **Leaving precarity? The emotions of quitting contingent academia**

*Lara McKenzie (The University of Western Australia)*

In February of 2018, Erin Bartram, who held a PhD in history and had spent several years searching for a tenure-track position in the United States, wrote an article on her decision to leave academia. In it, she argued for the need for her, and others, to grieve the epidemic of losses to universities' academic departments when precarious scholars leave their disciplines (Bartram 2018). Bartram's article—which was so widely read that it crashed her website—was the latest in what has become a steady stream of academic 'quit lit'. Like other such pieces written by precarious academics, her article tapped into the emotions of quitting: the pain, grief, and rage of thwarted desire for an academic career. Unlike many others, she explicitly sought to analyse these emotions, grief in particular. Taking Bartram's (2018) lead, in this paper I draw on interviews with precarious academics in Australia, my observations and experiences in universities, and an analysis of academic 'quit lit'. Through people's narratives of leaving and being left behind, I pursue an analysis of the emotional dimensions of leaving academia, including feelings of longing and love as well as shame, loss, and anger. Drawing on scholarship on emotions, precarity, and universities, I question how leaving is understood, felt, and enacted by precarious academics, why people do (or do not) leave, and ask what might be done about these losses.

### **The imperative to be mobile for academics: negotiating career, personal life, and transnational mobility**

*Martine Schaer (University of Neuchâtel)*

Transnational mobility is often presented as indispensable for a successful academic career. In Switzerland and beyond, many academics thus integrate mobility in their career trajectories. Apart from its 'imperative' character, academic mobility differs from other forms of highly-skilled mobility in that it is organized without institutional support and on the precarious basis of fixed-term contracts/fellowships (except for professorships). Academic mobility also triggers a particular dynamic whereby it often becomes difficult for the academics to return where their mobility trajectories started, without disrupting their careers. Furthermore, as with other forms of mobility, research showed that academic mobility is highly gendered and has important effects in (re-)producing or transforming gender inequalities. Building on a research project conducted at three universities - Zurich (Switzerland), UCLA (USA), and Cambridge (UK) - this paper discusses the mobility experiences of young academics and their partners. Through the portraits of academics whose mobile trajectories are emblematic of today's academic paths, we examine the difficulties they confront when trying to reconcile career, personal life, and mobility. Furthermore, we show the role of gender in these negotiations, as well as the constraints that structural contexts and gendered societal expectations put onto these mobile academics. Overall, when mobility episodes (and/or fixed-term appointments) follow one another with no satisfactory ending in sight, academics express the possibility to leave academia altogether or move to a less fulfilling position elsewhere to better attune their personal life.

**“It’s mobility for precarity”: ethnographic considerations on South Asian scholars in Europe**

*Vinicius Ferreira (École des Hautes Études en Sciences Sociales)*

As “academic mobility” becomes one of the watchwords of contemporary scientific policies, universities and research institutions in the global North adopt new strategies to attract “talented” foreign scholars. In this context, in which historical intellectual circulations between Europe and its ancient colonies are strengthened and resiginified, a growing number of South Asian researchers are recruited as postdoctoral fellows at European institutions. At the same time, European institutions are reshaped by pervasive managerial practices based on the notions of “flexibility” and “accountability”, which are translated into the proliferation of short-term contracts as the dominant model for the recruiting of their academic staff. Those “academic workers” are often postdoctoral fellows. Drawing on an ongoing PhD research on South Asian social scientists trying to build an academic career in Europe, with a special focus on the German context career, this paper explores the experience of continuous and indefinite mobility amongst South Asian social scientists who seeks to build not only a career, but also a life on the road. We ask how lives can be lived in a context of proliferation of short-term contracts engendering indefinite mobility. In sum, it argues that the growing precarization of academic jobs in conjugation with contemporary scientific policies of mobility has meant a particular kind of precarization of life to these scholars who are part of historical circulations between Europe and South Asia.

**Between privilege and precarity**

*Christian Rogler*

Academic precarity is a multi-faceted phenomenon: While academics are increasingly and continuously subjected to short-term and part-time employment and expected to be repeatedly internationally mobile, developments which undermine the stability of both their economic situation as well as of their social networks, they are relatively free to self-determine their work to a high degree (both concerning its content as well as its organisation). Therefore, (particularly early-career) academics find themselves in the challenging situation of pursuing a seemingly privileged occupation demanding an extremely high commitment and specialisation of them, while at the same time struggling with insecure employment conditions, uncertain career perspectives and inadequate career alternatives. At the same time, they face an increasingly high competition for both internally as well as externally funded academic positions which inflates the demands they face for obtaining these positions. Based on two years of ethnographic fieldwork at two university departments for social anthropology in Austria and Denmark, this paper discusses how these phenomena are experienced by early-career academics and how they intertwine, confronting these academics with new possibilities for (temporary) academic careers on the one hand and new hierarchies and dependencies on the other hand that leave them vulnerable to exploitation by both their superiors and themselves.







# Lab programme



Anthropologists are still often imagined as individuals moving ‘there’ to present their knowledge ‘here’ – usually in the form of a monograph or academic paper. At the same time anthropology is increasingly done at home or in collaborative settings. Moreover, fieldwork moves into spaces hitherto unexplored by the discipline, such as boardrooms and scientific laboratories. Happening in new ways and in new places, anthropological knowledge and how it is produced will change. From multi-sited ethnography to speculative fiction and the realms of the digital: Ethnography continues to move in different directions, expanding and stretching the concept in the process.

Laboratories offer participants the possibility to move beyond the paper format and explore aspects of our work that do not fit the traditional scholarly mould of 20-minute presentations in front of a more or less attentive audience. Rather than exhibiting already finished work, the conference Laboratories organise collective research activities that are open-ended and cultivate possibilities for surprise, novelty and learning. Orchestrating interventions in work-in-progress, participants’ involvement and sharing of insights and skills are put the forefront. In this sense, Laboratories exploit an important strength of anthropology: that its forms of knowledge-making are never settled. By moving out of the conference room, Laboratories allow for rethinking the spaces of anthropological knowledge production, as well as attending to the embodiment of knowledge and the sensorial character of experience.

The convenors of EASA2018 lab programme are excited to announce a diverse and creative set of laboratories for this year. The laboratories of this conference include hands-on sessions that aim at exploring, training or innovating anthropological methods, such as focus groups. Some experiment with forms of ethnographic expression through crafts, drama, and embodied experience. Dance, arts and physical and sensorial techniques such as meditation or movement as well as experimental use of media are all featured in this years’ labs. Moreover, through activities both inside the buildings of Stockholm University and outside on the university grounds, the laboratory sessions seek to nurture spaces in which it is possible to explore the challenges and potentials of dynamic interactions with collaborators in interdisciplinary environments, policy settings or through activism. Lastly, some laboratories foreground anthropology as a discipline, focusing on diversity and the accessibility to anthropological work.

Lab programme co-ordinators: *Else Vogel (Linköping University), Johan Nilsson (Stockholm University)*

## Lab abstracts

### **L001** Stories that settle and move: surprise, humour and reciprocal trust in anthropological storytelling

*Convenors: Atreyee Sen (University of Copenhagen); Angela Torresan (University of Manchester)*  
SO-F420: **Thu 16th Aug, 11:15-13:00**

The lab explores the power of anthropological storytelling to move beyond space and across time drawing on the magic of ethnographic surprise.

### **L002** A lab on labs: documenting open formats [#Colleex network]

*Convenors: Anna Lisa Ramella (Universität Siegen); Mascha Gugganig (Technical University of Munich); Eeva Berglund (Aalto University); Adolfo Estalella (Universidad Complutense de Madrid); Tomás Criado (Humboldt University of Berlin)*  
SO-F420: **Wed 15th Aug, 09:00-10:45**

Let's explore the experimental, heterodox and imaginative world of labs and open formats that get us together. We will discuss their relevance as pedagogical spaces for ethnographic experimentation and the need to document these methodologies so that they may travel, learnt and reproduced elsewhere.

### **L003** Caring in movement: contemplation in/as anthropological practice

*Convenors: Krzysztof Bierski (Durham University); Elizabeth Rahman (University of Oxford); Paolo Maccagno (University of Aberdeen)*  
SO-F420: **Thu 16th Aug, 09:00-10:45**

Both anthropology and contemplative techniques encourage its practitioners to explore the world with all our being; they allow us to appreciate the transformative nature of experience and caringly participate in the world's becoming. In this lab, we explore anthropology as a contemplative practice.

### **L004** The new ethnographer: addressing contemporary challenges in fieldwork

*Convenors: Branwen Spector (London School of Economics); Caitlin Procter (University of Oxford)*  
SO-E319: **Tue 14th Aug, 10:30-12:15; 13:15-15:00**

This lab will host four one-hour discussions on challenges in fieldwork under the themes of ethical digital practices; gender; safety; and mental health and well-being. Participants are invited to discuss their own fieldwork experiences and propose ideas for the development of new codes of practice.

### **L005** Fieldwork theater

*Convenors: Michal Assa-Inbar (Hebrew University of Jerusalem/Ono Academic College); Orit Hirsch-Matsioulas (Ben-Gurion University in the Negev, Israel); Hagar Hazaz-Berger (Hebrew University, Jerusalem)*  
SO-F413: **Fri 17th Aug, 09:00-10:45**

This lab is aimed to re-experience dilemmas or incidents from our fieldworks. Inspired by the 'Playback Theater' method, we will improvise as actors enacting different roles in time and space. Number of participants is limited and pre-registration is needed: <https://goo.gl/forms/XP4Q0xNeYxuUJ0aW2>

### **L006 Should I stay, or should I go? Teaching about migration choices with digital ethnographies [TAN]**

*Convenors: Jakob Krause-Jensen (Aarhus University); Andrea Enrico Pia (London School of Economics); Marco De Mutiis (Fotomuseum Winterthur)*

*Aula Magna-Kungsstenen: Tue 14th Aug, 13:15-15:00*

The reasons why people move and settle somewhere new are often poorly understood by those who never get to make such choices. This collaborative lab asks participants to explore what these reasons may be through a collaborative gaming session of The Long Day of Young Peng, a digital ethnography.

### **L007 Mobilising anthropology: making space for multiple forms of engagement with the discipline**

*Convenors: Harshadha Balasubramanian (University of Cambridge); Rebekah Cupitt (UCL Anthropology)*

*SO-F413: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

Anthropologists have different ways of moving in, and negotiating, academic landscapes, fieldwork, conferences, professional networks, but access is always key. In this workshop we explore the paths of scholars as they are shaped by experiences of gender, disabilities, and ethnicity.

### **L008 An imaginative 'doing' workshop**

*Convenor: Minke Nouwens*

*SO-F420: Wed 15th Aug, 11:15-13:00*

Art-based methods are increasingly used to capture the more-than-human, more-than-textual, multisensual realities of contemporary fieldwork. In this lab, we experience how these methods can help us – as scholars – as a practice of knowledge through four imaginative exercises.

### **L009 Migration of gestures: the process of decoding Indian dance mudras in Christian context**

*Convenor: M. Caterina Mortillaro (Università di Milano Bicocca)*

*SO-F420: Tue 14th Aug, 10:30-12:15*

This lab offers the chance to go through the process of decoding I experienced during my research about the gestures of Indian dance and their migration in the Christian context. This method involves embodiment, elicitation and drawing.

## **L010 Rethinking, reactivating and refocussing the Focus Group**

### **Discussion**

*Convenor: Sara ten Brinke (Utrecht University)*

*SO-F413: Tue 14th Aug, 13:15-15:00*

You conduct FGDs but you would like to rethink their potential? You have never conducted FGDs but you would like to? In this Lab we will pool our experiences, our imaginations and our creative minds together in order to co-create new, effective and exciting methods for conducting FGDs.

## **L011 The ethnopoetic paper aeroplane assembly**

*Convenor: Ellen Wiles (University of Stirling)*

*SO-F413: Wed 15th Aug, 09:00-10:45*

Join this ethnopoetic aeroplane assembly in the fresh air and engage in collective reading aloud, creative writing and paper aeroplane making. The process shall be documented in a collage illustrating flight paths to the conference, embodied and imagined.

## **L012 The conference as sensorial field site: embodying knowledge dissemination, recording experience**

*Convenors: Sterre Gilsing (University Utrecht); Carolina Maurity Frossard (University of Amsterdam)*

*SO-F413: Tue 14th Aug, 10:30-12:15; Fri 17th 13:15-15:00*

In order to tend to the phenomenology of producing and sharing knowledge, this lab engages the conference through sensorial ethnography. It consists of a research experiment focused on how we inhabit the spaces of EASA2018. Our collective output will feature as an episode in the City Talks podcast.

## **L013 Working with translocal families and children: experimenting with visual, artwork and participatory methodologies**

*Convenors: Laura Assmuth (University of Eastern Finland); Riitta Hakkarainen; Airi Markkanen (Uef)*

*SO-E319: Wed 15th Aug, 09:00-10:45; 11:15-13:00*

Convenors have worked ethnographically for many years with children in translocal families. We invite lab participants to engage with each other in hands-on learning, working with creative, experimental, and participatory methodologies that reach out to the lived experience of people on the move.

## **L014 Following mobilities through digital media: a toolbox for digital ethnographers**

*Convenors: Christian Ritter (Norwegian University of Science and Technology); Michael Humbracht (University of Surrey)*

*SO-E319: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

This workshop invites ethnographic researchers who seek to understand the role of media practices in mobile cultures. Attendees will reflect on experimental forms of gathering and presenting data from digital media platforms and craft methodologies for researching digital mobilities.

### **L015 Skin and body movement lab**

*Convenors: Jennifer Clarke (Robert Gordon University); Claire Vionnet (University of Bern)*

*SO-F420: Tue 14th Aug, 13:15-15:00*

This practical workshop will investigate the body and boundaries, focusing on the skin as a porous surface marked by experience. How to extend ways of thinking and feeling with the skin? We will move, listen, talk and question through movement and mark-making.

### **L016 Bodies-in-motion: experiencing the role of ‘moving’ in anthropological praxis [AnthroMob]**

*Convenors: Shireen Walton (University College London); Paolo S. H. Favero (University of Antwerp)*

*Chair: Noel Salazar (University of Leuven)*

*Discussant: Patrick Laviolette (Tallinn University/University College London)*

*Outside: Fri 17th Aug, 11:15-13:00*

This laboratory allows participants to acknowledge and challenge issues of pace, rhythm, tempo, velocity and flow surrounding their own movements as well as the people, ‘things’ and contexts circulating around them, be it during fieldwork or while teaching. This laboratory will take place outside.

### **L017 Getting dirty: activism, intervention and mobilising future anthropologies**

*Convenors: Sarah Pink (RMIT University); Johannes Sjöberg (The University of Manchester); Magdalena Kazubowski-Houston (York University)*

*SO-F420: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

Laboratory participants will explore co-creative practice as a way of envisioning anthropology’s moral responsibility in a critical context in workshops led by Sarah Pink, Magda Kazubowski-Houston and Johannes Sjöberg.





# Film programme



EASA2018 Film Programme presents ethnographic documentaries that address, through their content or form, the complexities at stake in processes associated with staying, moving, and settling. This curated documentary programme and the Q&A discussions that will follow each screening will attempt to come to terms with the nuances and contradictions involved in the transformative effects of crises, routines, continuities and change. The films will be screened during panel sessions throughout the conference in Södra Huset building, Hörsal 3 (B3).

Film programme co-ordinators: *Carlo Cubero (Tallinn University) and Andrew Mitchell (Stockholm University)*

## Tuesday 14th August

10:30 – 12:15

### Session 1 - Souls on the move

#### **Five lives (2016) 65'**

*Filmmaker: Jaroslava Panáková (Faculty of Social and Economic Sciences)*

Location: Chukotka, Russia

The film addresses the issue of transformative experiences within religious beliefs, namely the phenomenon of “return”. According to the local people, the dead can return to the realm of the living up to five times. Viktor Valerevich Mumikhotkak also known as “Mukha”, Chukchi from the hamlet New Chaplino (Chukotka, Russia), died tragically in 2012. Two years later, when young Alla Ukuma gave birth to her first son, her mother told her: “Last night I saw Mukha in my dream. He had come back in your boy. Let us name your baby Viktor”. The technologically diverse material recorded in 2008-2014 has become the basis for creating two realms – one of the living people (digital) and one of the spirits (8mm film material with children). Their dialogue then generates the tension that

culminates in Kutylina's statement: "Everything there is the same as here, but some people say – life is better there. There's so much drinking here, probably not so much there. It would be nice if it were true." In the epilogue, drunken Mukha falls down onto the snow in tundra, then stands up, only to walk straight back to new life with a baby Viktor.

**Portraits Berlin - Loreto (2017) 9'**

*Filmmaker: Sophia Söderqvist*

Location: Berlin

Loreto talks about growing up in Chile during the Pinochet regime, about France, Fellini and her lost paradise. She also sings two wonderful songs for us. This portrait was shot on a beautiful spring day at Bornholmer Straße, which is the historical place where the first people crossed the border to west Berlin on the 9th of November 1989, the day when the wall came down".

**Portraits Berlin - Katri (2015) 8'**

*Filmmaker: Sophia Söderqvist*

Location: Berlin

Katri tells us about why she left Finland and how cool Berlin was in the 80's. She also talks very honestly about her family and motherhood. A charming portrait of a charming woman. This portrait was shot at Katri's Datscha (small cottage) on the Island of Reiswerder, close to Tegel Airport, so we are constantly interrupted by airplanes taking off and landing. Music: New Found Land.

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13:15 – 15:30

## Session 2 - Nostalgia

**Lukomir, my home (2018) 62'**

*Filmmakers: Manca Filak (Institute of Slovenian Ethnology), Žiga Gorišek*

Production: Ethnocinema

Location - Lukomir (Federation of Bosnia and Herzegovina)

Lukomir is one of the few villages on Bjelašnica that was not burnt down during the Yugoslav War in the 1990s, therefore it has maintained its traditional architecture and appearance. Today, this is its main attraction that brings in growing numbers of outside visitors. In tourism, Lukomir is painted as a picturesque village above the Rakitnica Canyon, one of the most authentic and unspoilt villages in Bosnia and Herzegovina. The entire area is popular among hikers as well as among skiers in the winter season. Lukomir, My Home is an ethnographic film that was in the making from April 2014 until May 2017. It portrays a visual ethnography of an older couple's everyday life. The authors of the film lived with Hismet and Tidža in different periods and seasons. They accompany the couple while they carry out most of their everyday chores in Lukomir and Hadžići as well as when they release the sheep into the valley and when they return to Lukomir.

**Through love, thorns become roses (2016) 20'**

*Filmmakers: Philippe Gazagne (Graduate Institute of International and Development Studies), Alessandro Monsutti (Graduate Institute of International and Development Studies)*

Location: Athens, Greece

Ali is an afghan refugee caught in a limbo life in Athens for years. In this state of confinement, he escapes through dreams, prose and poetry. His words squeal like a cry of hope. 'Through Love, Thorns Become Roses' is an attempt to grasp his feeling of being in between place and time, his feeling of being in between a past not yet completely left behind and a present not yet fulfilled. Immobilized, socially absent, he revisits continually his memory. Ali's taste for poetry mingles with a narration of his dreams and insomnia. Challenging conventional logics of time and space, 'Through Love, Thorns Become Roses' offers a poetic vision of a poetical act. The film is the result of a three-way negotiation: between Ali, an social anthropologist expert of Afghanistan and a visual anthropologist.

**Poem and stone (2015) 10'**

*Filmmaker: Maryam Tafakory (Oxford University/Kingston University)*

One experiences and records the present through bodily sensations that hold memories. The desire to remember, embeds the past involuntarily within the present. Poem and stone interweaves performance, documentary and poetry, drawing on notions of belonging, absence and the impossibility of a return. Strolling the streets of Tehran, unfolding recollections, inscribed as it were, through a language primarily material. Bringing the distant, the outside and the unreachable inside a studio space, the residual, the soil, dust and stains aren't mere reconstruction of the past but an attempt to return to ritualise fragments of the forgotten and absent referencing Marcel Proust's notion of 'Involuntary Memory' coined in his book 'In search of lost time'.

## Wednesday 15th August

09:00 – 10:45

### Session 3 - Itineraries of displacement I

**Riski (2017) 12'**

*Filmmaker: Otto Reuschel*

Location: Melilla, Spain

Along with dozens of other young Moroccan boys between 8 and 18 years old, Mohammed lives on the shores of the Mediterranean Sea in the port of Melilla, a Spanish autonomous town on the east coast of Morocco. Mohammed lives in the hope of one day stowing away aboard a freighter headed for Europe.

**69 minutes of 86 days (2017) 70'**

*Filmmaker: Egil Håskjold Larsen*

Location: Europe

In the middle of a crowd of people on the run, a 3-year-old Lean slowly emerges. She takes in her surroundings between hundreds of adult trouser legs. Aware of the situation she and her family find themselves in, with childlike wonder she continues her journey and with every step, she is closer to her grandfather in Sweden.

11:15 – 13:15

## Session 4 - Itineraries of displacement II

**Lust (2017) 22'**

*Filmmakers: Giannis Tsiachristas, Maria Zitaki*

Location: Eleonas Camp, Greece

The documentary tells the story of Rahmat, refugee from Afghanistan who works as a translator in the camp of Eleonas. The film through the history of Rahmat deals with aspects of the daily life of refugees and the problems they face in Greece.

**What the wind took away (2017) 75'**

*Filmmakers: Helin Celik, Martin Klingenböck*

Location: Turkey

As a tribe of Kurdish nation, Yazidis never had an official land and had to suffer oppression from other countries since the beginning of their existence. Yazidi women additionally have to endure the hegemony of men and its strict customs. During the IS attack in August 2014 in Sinjar (Northern Iraq) - the main settlement area of Yazidis - plenty of men were killed and thousands of women kidnapped. What the wind took away shows the destiny of two Yazidi women and how violence and oppression affected their lives. It aims to achieve an intimate insight into their personal experiences during the IS war.

## Thursday 16th August

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09:00 – 10:45

## Session 5 - Audiovisual timescapes

**Wási (ver, to see) (2017) 15'**

*Filmmakers: Sebastián Gómez Ruíz (University of Barcelona), Amado Villafaña Chaparro (Universidad Central)*

Location: Colombia

Wási (to see) is the story of a day of seeing (themselves) in the Arhuaco community in Kutunzama (Magdalena, Colombia). From the hand of the Arhuaco filmmaker Amado Villafaña, we enter into what it means to see for the indigenas Arhuacos. From the viewing of photographs and films, we approach how the Arhuaco people have been visually represented from the outside and what Amado's interpretation of these representations is, in an exercise of seeing, seeing and representing themselves.

**Memory is not about the past (2016) 20'**

*Filmmaker: Anna Chahine*

Location: Berlin, Germany

The film aims to understand how former East Germany is remembered in accordance with the general national historic discourse today. The intent of this ethnographic encounter is not to solely observe and conduct interviews, but also to stage encounters with the participants in order to access the different layers of memory and perception. The performance-like movement of the body through different places of the city functions as a catalyst for emerging stories and memories from the past. The focus on walking as a method and moving through urban space of Berlin might fit into the overall topic “Staying, Moving, Settling” concerning the form of the ethnographic research method itself.

### **Rhythms of attunement (2017) 6'**

*Filmmaker: Anna Lisa Ramella (Universität Siegen)*

Location: Europe

It is a 2-channel video that presents an experiment to grasp senses of belonging in mobile settings through audiovisual means.

Drawing from my fieldwork on the road with touring musicians, the piece explores the concept of “attuning” (Ingold/Vergunst 2008; Edensor 2008) through both, musical and mobile practices. Through the audio, recipients are invited to perceive the process of tuning an instrument on stage and witness the finding of the “right tone”. Visually, practices of finding one’s place within itinerant spaces and of constituting instances of belonging are made visible through the camera’s tracing of a precise movement of a hand, of finding the exact position of the screw to tune the drums or guitar, of tape-marking the instruments’ positions on a stage, of installing one’s body in a van seat. These two levels of attunement - visually and sonically - will lead the recipient through phases of arhythmic as well as rhythmic elements, coinciding in what can be described as “rhythms of attunement” - a certain state of bodily comfort and familiarity within space and sound.

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11:15 – 13:15

## **Session 6 - Parallels**

### **A goddess in motion: María Lionza in Barcelona (2016) 64'**

*Filmmakers: Roger Canals (University of Barcelona), Jordi Orobitg*

Production: Wenner-Gren Foundation and Jordi Orobitg Produccions

Location: Venezuela & Spain

The cult of María Lionza, one of the most important religious practices in Venezuela, is beginning to manifest itself in Barcelona. Through the testimonies of believers, artists and esoteric art sellers, this ethnographic film depicts, for the first time, the appearance of this religion in the Catalan capital. Through the montage, the author questions the changes that the ritual undergoes when it must adapt to a new context. This film is also a visual essay in the first person, in which the anthropologist –of Catalan origin– reflects openly on the nature of the fieldwork and on the boundaries between “us” and “others”.

### **Making home - with five artists based in the UK (2014) 35'**

*Filmmaker: Anna Laine (Swedish National Heritage Board)*

Location: London, Belfast, Jaffna

This video-work presents five contemporary artists based in London and Belfast who use their art practices to investigate complex notions of belonging related to their Tamil Sri Lankan background. The artists convey how dialectic movements between accommodating themselves and creating disruptions take individual as well as shared forms. The complexities of their shifting positions in relation to making home have been explored through direct improvisations as well as constructed settings in London, Belfast and Jaffna, over a period of one and a half years. Laine's way of working at the intersection of art and anthropology combined with the artists' engagement in visual and material practice as well as theoretical reflections destabilized the boundary between researcher and researched during the making of the video. Shared interests and methodologies influenced how relationships and knowledge emerged, and they consequently inform the composition of the collaborative outcome. In order to evoke the multiple layers of the participants' art making and everyday lives, sounds and images merge, clash and dissolve through the form of a split screen.

## Friday 17th August

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09:00 – 10:45

### Session 7 - The transborder family

#### **Together apart (2018) 57'**

*Filmmakers: Maren Wickwire (Manifest Media), Iara Rodriguez Vilardebó*

Location: Cyprus & Philippines

Together Apart is an intimate family portrait of two Igorot women, a mother and a daughter, who leave the the Philippines to seek work in Cyprus. The film portrays issues of separation and hope across three generations. Guil Ann, a twenty-five-year-old woman from the Cordilleras, follows her own mother Carren to the other side of the world. As the most eastern outpost of the European Union, Cyprus has one of the lowest wages for migrant domestic helpers, but still recruits large numbers of workers. Only months after mother and daughter reunite on the island, unexpected events lead to Carren's forced departure. Having lived abroad for almost two decades, the mother has to adjust to a new life in the Philippines, while the daughter is passed the baton of having to provide cross-generational income. Shifting between the temporary present and future imagination of serial migrants, the film contemplates notions of selfhood, belonging and care, sharing insights into the complex emotional web of transnational migration as it transcends victimization and sacrifice.

#### **Paper paradise (2015) 30'**

*Filmmakers: Floor de Bie, Eva van Roekel (Utrecht University)*

Location: The Netherlands & Belgium

Colombian Jenny and Dutch Dion want to live together in the Netherlands, but Jenny doesn't have a residence permit. To rebel against the rules they live 50 ms across the Belgian border. What seemed the solution slowly changes into a bureaucratic nightmare.

## **Session 8 - closing film**

You'll find more details about the film we've selected to close this year's film programme in the printed programme you'll receive at the conference.





# Panel and paper abstracts



## **P001 Staying, moving and settling in Africa and its diaspora [EASA Africanists' Network]**

*Convenors: David O'Kane (Durham University); Dmitri Bondarenko (Russian Academy of Sciences)*

**SO-D220: Fri 17th Aug, 11:15-13:00**

In choosing to stay, move, or settle, within Africa or beyond, Africa's people reshape their continent and its future. We invite papers that will deal with all aspects of these experiences of migration and the choices it entails.

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11:15-13:00

### **Mothering across borders: Basotho migrant women as domestic workers in South Africa**

*Kelebogile Moeletsi (University of Pretoria)*

The paper explores the experiences of migrant women from Lesotho that work as domestic workers in South Africa. Using feminist tools of analysis, It explores how these migrant women negotiate and construct the meaning of motherhood, how they deal with transnational motherhood.

### **The art of migration: visual cultures of travel in West Africa**

*Victoria Rovine (University of North Carolina at Chapel Hill)*

Distinctive artistic styles are produced through people's movements across cultural boundaries. Using two forms of personal adornment from West Africa, I explore the roles of visual culture in histories of migration, serving as a source of inspiration for movement and as a marker of experience.

### **Ethnicities, representations and identity discourses in new migratory contexts. The case of the Mbororo Fulani in Cameroon and Europe**

*Cristina Enguita Fernández (University of Barcelona)*

This paper examines ethnic identity reconfigurations in new migration contexts. From a multisited ethnography, we will approach the case of the Mbororo Fulani, comparing their identity discourses in Cameroon and Europe.

**Class matters: social distinctions and life strategies among African migrants in Moscow**

*Dmitri Bondarenko (Institute for African Studies)*

We distinguish between two social groups of African migrants: “affluent” and “struggling”. Their life strategies differ sharply: the affluent opt for maximum integration in the mainstream socio-cultural milieu; the struggling limit themselves to mere adaptation by cooperating mainly with one other.

**African educational migration to India: ‘How dare we expect a diverse country like India to accept people who look different?’**

*Veronica Usacheva (Russian Academy of Science)*

A great number of African students came to India recently to study in state and private universities. The paper will critically question the experience of the African students in India who are living in a changing but complex society marked by religious, racial, cultural and linguistic diversity.

**P002 The mobility of applied anthropologists: in and out of fields and between jobs [Applied Anthropology Network]**

*Convenors: Siew-Peng Lee (Brunel University); Margaret Bullen (University of the Basque Country)*

*SO-D289: Wed 15th Aug, 09:00-10:45; 11:15-13:00*

This panel seeks to explore spaces where anthropological training is applied outside the university: amongst people on the move over space and time, in design and technology, and personal accounts of moving in and out of such ‘applied’ jobs while juggling with the resulting precariousness.

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**09:00-10:45**

**Ethnography of corporate life**

*Magdalena Dabkowska (Deutsche Bank)*

This paper outlines career path of an anthropology graduate who found employment outside of academia. Firstly it will discuss the challenges of looking for a job, and secondly, provide insight into corporate life and how it is experienced by an anthropologist.

**Reflections on doing anthropological research in the Norwegian defence for a decade. Challenges, advantages and ethical considerations**

*Nina Hellum (Norwegian Defence Research Establishment)*

As an applied researcher in the Norwegian defence, I have experienced challenges, advantages and ethical considerations. Being somewhat of an anomaly in the organisation, maintaining an anthropological identity has been challenging. Not compromising your ideals is a continuing process.

**A skipping stone on deep pools: problems of skilling and knowledge production in a mobile career in applied anthropology**

*Edward McDonald (Ethnoscience)*

Reviewing my long and mobile career as an applied anthropologist, I examine some of the problems of competency and knowledge production as one learns by doing while moving between a variety of research and policy areas.

**“Selling out” while “selling in”: reflections from a marketer-cum-anthropologist on moving from the university to the corporation and back again**

*Cynthia Sear (University of Melbourne)*

Anthropological theories and methods are being increasingly used in corporate settings. In this paper, I will draw on my reflections working as a Marketer cum Anthropologist to detail both the tensions and possibilities that arise from moving from the University to the Corporation and back again.

**Does anybody need it? Applied anthropology in contemporary Russia**

*Dmitri Funk (Moscow State University)*

The paper presents an overview and analysis of contemporary practices (not)training of applied anthropologists at Russian universities and spheres where knowledge and skills of applied anthropologists are (not)used. The analysis is based primarily on the author’s own practice of the last 35 years.

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11:15-13:00

**What do anthropologists actually do? Studying anthropological competences**

*Hanne Mogensen (University of Copenhagen)*

The paper discusses the results of a study of anthropological practice inside and outside of academia. The purpose of the study was to identify tacit competences that characterize work practices of anthropologists and the paper suggest new ways of talking about anthropological competences.

**Using anthropology in design practice: workshops Aqua Labs for efficient urban water management**

*Laura Korčulanin (IADE- Universidade Europeia); Ana Ferreira (IADE-Universidade Europeia)*

Convergent crisis within freshwater resources are steadily increasing and radical innovation within urban water management become imperative. To enable innovation we propose transdisciplinary method of design anthropology, as a unique feature to contribute to the efficient urban water management.

**Making anthropology of the patrimonialization processes in Italy**

*Lia Giancristofaro (Università “Gabriele D’Annunzio” - Chieti - Pescara)*

Many patrimonialization processes specifically regard the Unesco List of the Immaterial Heritage: the presentation describes the role of applied anthropology in Italy into a the fast-moving sector, which the State let to the ONGs, and to the holders, or better to the “heritage communities”, according to the Conventions around the Cultural Rights.

**Being an anthropologist in the middle: between the “real world” and the future**

*Paul Hartley (Gemic OY)*

This paper explores the widening role of anthropologists and other social scientists in the field of foresight and foresight strategy. Anthropologists can provide a unique perspective on the work of articulating the future that can create real value for a number of different clients and audiences.

## **P003 Tilting the globe: creativity, transition and stasis in the Circumpolar North**

*Convenors: Eleanor Peers (University of Aberdeen); Lia Zola (University of Turin)*

*Chair: Jenanne Ferguson (University of Nevada-Reno)*

*SO-F389: Tue 14th Aug, 10:30-12:15; 13:15-15:00*

This panel, focused on the Circumpolar North, explores how moments of transition in space, perception, or relationship shape knowledge transmission and engagement of practices. In examining forms of creativity in practice, we locate how stasis can be enfolded into change.

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**10:30-12:15**

### **Following the words: the mobility and meanings of Sakha algys blessing poetry**

*Jenanne Ferguson (University of Nevada-Reno)*

This paper investigates the recent popularization of Sakha algys, or “blessing words” (ritual poetry). I analyze both the metaphorical mobility of language and social practices in conjunction with movements of speakers to understand the (re-)emerging and transforming meanings of the practice.

### **“I lay motionless in the bloody abyss:” ritual, sacrifice, and the birth of Soviet Sakha (Yakut) literature 1917-1939**

*Naomi Caffee (Reed College)*

This paper examines the themes of ritual and sacrifice, in the works of two indigenous writers, Petr Chernykh-Yakutskii (1882-1933) and Platon Oiunskii (1893-1939), who became founding figures of the Sakha literary tradition in northeastern Siberia the early Soviet era.

### **Movement of song and dance across a national border: the story of the Hän songs**

*Tamara Ranspot (University of Aberdeen)*

In 1903, the traditional territory of the Tr’ondëk Hwëch’in First Nation was bisected by the imposition of a national border. Rather than a disruption of movement, this paper focusses on how Tr’ondëk Hwëch’in leadership facilitated and continue to engage with the flow of creative musical practices.

### **The tentacular museum? Transdisciplinary growth along with the changing Arctic**

*Lotten Gustafsson Reinius (Stockholm University); Anna Laine (Swedish National Heritage Board)*

Seminars with curators, artists and scholars engaged in geo-cultural movements in the Arctic, forms parts of a cooperation by the Nordic Museum and Stockholm University. This paper is a dialogue on tentacular curation (Haraway 2016) and of making as transdisciplinary process of growth (Ingold 2013)

### **Global connections and optical illusions: spaces and stories in a Russian tundra village**

*Petia Mankova (UIT The Arctic University of Norway)*

The paper explores how in a remote Russian tundra village new communication and technological advances become interweaved into everyday stories and how these stories subvert dominant spatial configurations of centres, peripheries and remoteness, rendering the village an open and dynamic character.

13:15-15:00

**Sakha literature and formation of new post-soviet identity***Oleg Sidorov (Faculty of Philology, North-Eastern Federal University)*

This paper considers transformation of identity of indigenous peoples in the Sakha Republic, during the Post-Soviet era. We examine, how the process is reflected in Sakha literature and in the most significant novels of post-soviet Sakha writers Vasyli Dalan (1928-1996) and Nikolay Luginov (1948).

**Being a northern nomad: post-Soviet transformations in nomadic families in the Republic of Sakha, Russian Federation***Elena Khlinovskaya Rockhill (Cambridge University); Lena Sidorova (Institute of Languages and Cultures of the Indigenous Peoples of the North East of Russia, North-Eastern Federal University)*

This paper, based on the results of research conducted in 2014-18 in N. Kolyma and Oymyakon of Yakutia, analyses changes which have taken place in nomadic families during the post-Soviet period. We examine the creative ways in which northern nomads try to save and adapt their traditional life style.

**“The track is never the same”: fluid ecotopes, changing landscapes, and mobility among the Ewenki people***Nadezhda Mamontova (University of Oxford); Thomas Thornton (University of Oxford)*

This presentation analyses the variation in meaning in basic landscape terminology, including ecotopes and related place names, in Siberian Ewenki, and what these ‘fluid signs’ reveal about people’s experience of landscape, mobility patterns, and complex relationships with non-human beings.

**Territory as intimacy: transition and stasis in the Sakha people’s Yhyakh***Eleanor Peers (University of Aberdeen)*

Sakha communities in north-east Siberia have been creating Yhyakh rituals for many centuries. These festivals celebrate the Sakha community, understood in the broadest possible sense. I explore the continuing power of the Yhyakh – and in so doing I highlight one interrelation of stasis and change.

**“Is it still the same nature you used to know?” Local knowledge and environmental change in Sakha Republic (Yakutia)***Lia Zola (University of Turin)*

My paper aims to investigate issues such as the production of local knowledge and environmental change in the Sakha Republic (Yakutia). Particularly interesting is the case of local knowledge about nature and who is “entitled” to use it.

**P004 Confinement as a category of practice and a category of analysis [Anthropology of Confinement Network]***Convenors: Julienne Weegels (University of Amsterdam); Ines Hasselberg (ICS - University of Minho); Carolina Boe (Université Paris V)***SO-F389: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

In the context of heightened human mobility and increasing efforts to control and restrict mobility and settlement, this panel seeks to expand the ways of understanding confinement – both as a category of practice and a category of analysis.

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09:00-10:45

**Confinement at home/work, in shelter and in a country: the (im)mobility of migrant domestic workers in Singapore**

*Laura Antona (LSE)*

Migrant domestic workers (im)mobility is controlled by different actors through practices of confinement at different scales: in the homes where they live/work; in Singapore itself; and in a shelter for MDWs who are no longer willing/able to work for, or reside with, their employers.

**The containment and surveillance of ‘mentally impaired accused’ people in an Australian Disability Justice Centre**

*Jocelyn Avery (The University of Western Australia)*

I extend the notion of confinement to containment to show just how socially embedded the belief in the need to contain ‘Mentally Impaired Accused’ people is. The consequences of this can be used instrumentally to reinforce the original justification for the containment and perpetuate the belief.

**Estamos encerrados: confinement in the Borderlands**

*Heide Castaneda (University of South Florida); Milena Melo (Mississippi State University)*

This paper explores the analytical construct of confinement by examining containment practices for immigrant families in the US/Mexico borderlands, focusing on the 100-mile interior “buffer zone” in which certain rights are suspended, and specific enforcement practices that result.

**Confinement in proper place: repatriation of Bissau-Guinean Quran school boys in Senegal**

*Jónína Einarsdóttir (University of Iceland)*

The presentation deals with the repatriation of Bissau-Guinean Quran school boys in Senegal. The aim is to explore repatriation as an anti-trafficking measure and confinement strategy. Through repatriation, that confines boys to a proper place, the boys circulate between Senegal and Guinea-Bissau.

**Confinement contested: basic education and end-of-life situations in prison as examples of normalisation processes**

*Ueli Hostettler (University of Bern)*

The total institution and confinement are contested concepts and seen now as products of social practice relating different actors who appropriate those space and time regimes. Two examples show how confinement is challenged on various levels and clear-cut separation of in- and outside is blurred.

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11:15-13:00

**“Who am I?” Collapsing time and practices of a self-reconstruction in a confinement institution**

*Luigigiovanni Quarta (Sapienza University of Roma/Ecole des Hautes Etudes en Sciences Sociales de Paris)*

What does it mean to deal with an immobile time in a social space of constraint? Within an anthropological understating of mental illness and confinement experiences, I reflect on the production of autobiographical narratives as ethical exercises that make people able to act on their own Self.

**When the state polices lovers: sexualized citizenship, forced separation and confinement of minors in Freetown, Sierra Leone**

*Luisa Schneider (ISCA Oxford)*

Based on fieldwork in and outside of prison in Freetown, this paper analyses how the policing of the relationships of minors and their reactions creates sexualized and confined citizenship. It analyses confinement, not as a site, but a state of being; of conflicted state-citizen relations.

**Freedom in quarantine? A case of 'voluntary' confinement in a therapeutic community**

*Lorenzo Urbano (Sapienza Università di Roma)*

What happens when confinement is, in a way, a choice of the confined? Reflecting on my ethnographic experience in a therapeutic community for drug addicts, this paper aims to explore the interplay between ideas of 'confinement', 'choice', and 'responsibility'.

**"Being like a state": the narrative of refugee policy in Australia. Analysing legislation and policy affecting refugees of the "Asylum Legacy Caseload"**

*Hanne Worsoe (University of Queensland)*

Examining Australian policy towards boat-arriving refugees, state power reverberates across all dealings with them. When policy is punitive and objects of policy are precarious non-citizens, detention is but one expression of state power.

**Transgender people confinement in Brazil**

*Marcio Zamboni (Universidade de São Paulo)*

The objective of this work is to analyse the confinement of transgender people in Brazil. The main argument is that this confinement is not restricted to the time that these subjects spend inside prison institutions, but remains in their bodies for a long time.

**P005 International intervention professionals - aid workers on the move**

*Convenors: Andrea Steinke (Freie Universität Berlin); Berit Bliesemann de Guevara (Aberystwyth University)*

*SO-D307: Tue 14th Aug, 10:30-12:15; 13:15-15:00*

People employed in the aid system often share patterns of movement with refugees, soldiers, entrepreneurs and anthropologists themselves. Our panel seeks to assemble contributions dedicated to (re-)establishing international intervention professionals as subjects of ethnographic inquiry.

10:30-12:15

**Aid-land and the Congolese space of aid in North Kivu, Democratic Republic of the Congo: exploring proximity, identity and complementarity**

*Myfanwy James (University of Oxford)*

This paper explores the dynamics between international humanitarian workers and their national, Congolese colleagues in North Kivu, in the eastern Democratic Republic of the Congo – how multiple 'spaces of aid' interact and understand one another in 'Aid-land'.

### **International Aid Workers and their national colleagues: brokers, ambiguities and shared spheres**

*Kathrin Knodel (Goethe University Frankfurt am Main)*

The paper focuses on two main aspects of aid work: How can the working environment of aid be characterized? What are its specificities? And how can the relationship between international aid workers and their national colleagues be described? In which way do their spheres overlap or differ?

### **Sensitive encounters in medical aid: the Cuban mission in Brazil**

*Maria Lidola (Universität Konstanz)*

Focussing the Cuban medical mission in Brazil, the paper explores sensitive encounters and emergent socialities in South-South medical aid that go beyond postcolonial imaginaries of help-givers and help-receivers in medical work and humanitarian care.

### **Expatriate experiences of working with medical aid in the Global South**

*Katarzyna Wolanik Boström (Umea university)*

The paper, based on a qualitative case study of Swedish physicians who had worked with medical aid in the Global South, investigates their narratives on professional and personal trajectories, experiences and insights in the ascribed, involuntary privileged “expatriate” position.

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13:15-15:00

### **National employees in foreign aid agencies: those who stay put to let others move**

*Molly Sundberg (Uppsala University)*

In the field offices of foreign aid agencies, aid workers are primarily divided between local and sent-out staff. This distinction is about nationality, but also geographic and professional mobility. This paper discusses how the mobility of sent-out staff rests on the immobility of national staff.

### **Negotiating with a protocol: ebola, risk and technologies of certainty**

*Rebecca Henderson (University of Florida); Kristen McLean (Yale University)*

This study uses aid worker interviews to critically examine the social life and the consequences of a protocol: the case definition for Ebola used during the 2014 epidemic. It examines the construction of such protocols and their use within events in which knowledge is uncertain and risk great.

### **Precarity in humanitarianism's Beirut**

*Faith Cowling (University of Oxford)*

Using Tsing's notion of 'precarity,' this paper explores the Humanitarianism's Beirut – a fragile and exclusive space which relies on, yet simultaneously works to compartmentalise or obscure, the existence of Syrian refugees and vulnerable Lebanese communities.

## **P006 Post-disaster situations and the appropriation of disaster governance from below [Disaster and Crisis Anthropology Network (DICAN)]**

*Convenors: Pascale Schild (University of Bern); Martin Sökefeld (Munich University)*

SO-D289: Fri 17th Aug, 11:15-13:00



This workshop explores unpredictable and ambivalent social and political consequences of post-disaster interventions by state and non-state institutions, pointing to how affected people appropriate the instruments and subjectivities of disaster governance for their own purposes in manifold ways.

11:15-13:00

**Kinning as intimate disaster response: from recuperation in host families to educational migration of the Chernobyl children from Belarus to Italy**

*Ekatherina Zhukova (Lund University)*

This paper brings in the concept of kinning to the anthropology of disaster response and migration. It does so by studying intimate relationships formed between the Chernobyl children from Belarus and their host families in Italy within the humanitarian programme of child recuperation abroad.

**Governing reconstruction and its limits: the politics of a (failed) prefabricated housing scheme after the earthquake in Muzaffarabad, Azad Kashmir**

*Pascale Schild (University of Bern)*

With case studies on reconstruction after the 2005 earthquake in Pakistan-administrated Azad Kashmir, I demonstrate how a prefabricated housing scheme and its procedures figured in peoples' daily struggles social and political power relations and state-society boundaries in the city of Muzaffarabad.

**“Non-citizen citizens”: undocumented Honduran migrants organizing politically in post-Katrina New Orleans**

*Deniz Daser (Rutgers University)*

This paper examines how undocumented Latinx migrants have organized politically for the right to stay in post-Katrina New Orleans by framing their past labor in post-disaster rebuilding as a civic contribution that has earned them the right to remain in the city.

**Disaster governance and the peasant morality: the house, everyday life and perspectives of a collective future for Paracatu de Baixo**

*Gabriela Neves de Lima (London School of Economics and Political Science); Eduardo Oliveira (Arquitetos Sem Fronteiras Brasil)*

This paper examines the moral conflict experienced by members of a rural community during the processes of reparation and reconstruction installed after the collapse of a tailings dam in 2015, belonging to the mining company Samarco, owned by Vale and BHP Billiton, in Mariana – MG, Brazil.

**P007 Anthropology of re-construction: exploring and thinking the remaking of broken worlds [Disaster and Crisis Anthropology Network]**

*Convenors: Ignacio Farias (Humboldt University of Berlin); Susann Baez Ullberg (Uppsala University)*

SO-E387: Thu 16th Aug, 09:00-10:45; 11:15-13:00

As disaster becomes our contemporary condition, settling, moving and staying are modes of reconstruction. This panel explores ways of recomposing livelihoods, environments and modes of anthropological thinking in endemically broken worlds.

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09:00-10:45

**Crisis and the dream of solidarity: staying with old concepts and/or moving towards the future on Madagascar**

*Peter Kneitz (Martin-Luther University, Halle (Saale))*

The everyday crisis mode on Madagascar creates a lust for a rhetoric, and of practices, playing on the cords of respect, solidarity and national refoundation. The paper will trace such dynamic by regarding the recently created 'Council of Malagasy Reconciliation'.

**Broken worlds: climate disaster, ruination, and gendered crises in Vietnam**

*Helle Rydstrom (Lund University)*

This paper explores the gender differentiated impacts of storms in a masculinized fishing community in Vietnam. The paper engages with tendencies in disaster anthropology to understand a catastrophe as a parenthesis of daily life, which is to be dealt with so things can return to "normal".

**Reconstruction of cultural heritage: disaster, tourism, and anthropology**

*Megumi Doshita (Tama University); Shinji Yamashita (Teikyo Heisei University); Hiroi Iwahara (Toyo University); Tomoko Kano (Teikyo Heisei University); Momoyo Gota (Tokyo University of Science); Tanaka Takae (Tama University)*

This paper presents a comparative study of cultural heritage in relation to disaster risk management in five countries in Asia. The paper also intends to re-construct anthropology through the collaborative ethnography of cultural heritage and tourism working with the devastated local communities.

**Common breakdown: towards an ethnography of the meantime**

*Lukas Ley (Heidelberg University)*

The paper asks how ethnography, as a collaborative research method, can reveal and potentially disrupt the logic of chronic breakdown and repair of infrastructure in Semarang, a Javanese port city.

**From Mordor to eco-park: re-presenting forest in the wake of wildfire**

*Susann Baez Ullberg (Uppsala University)*

The 2014 wildfire in Sweden had devastating effects. To preserve and study the ecological consequences of the disaster, 8000 hectares were declared protected area. This making of a different forest is taken to discuss how disaster re-construction can be understood as a temporal process.

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11:15-13:00

**Hope as a sine qua non of the post-disaster re-construction of lives**

*Tanja Granzow (Collaborative Research Centre 923 "Threatened Order")*

The re-construction process after disasters involves numerous actors and specific temporalities. In the paper I explore the significance of temporalities for the re-establishment of hope and aspirations for the future which I consider decisive for the re-construction of people's lives.

**Kiruna 4-ever: mining-based displacement and urban design for resettlement in Kiruna, Sweden**

*Elisa Lopez (Uppsala University)*

This paper discusses how architects and urban planners tasked with designing New Kiruna, a resettlement area for residents of Kiruna, Sweden displaced by mining, have tried to re-construct living spaces, sense of places, and collective futures in the midst of ongoing and long-term displacement.

**From cranes to alleys in L'Aquila post-earthquake***Rita Ciccaglione (Università di Roma "La Sapienza")*

Starting from L'Aquila earthquake, a paraethnography of urban governance and a street ethnography reveal a descending path from the cranes of the current greatest European building site to the context-sensitive good life "improvisation" of alley's teenagers.

**Circling the square: urban heat islands and its anthropological effects***Ignacio Farias (Humboldt University of Berlin)*

Looking at current efforts to redesign public spaces affected by climate change in Munich, I would like to propose three keys for an anthropology of re-construction: moving between the lab and the field, favouring languages of recursion over exception, and welcoming re-articulations of its own role.

**Disaster as historical and community heritage: memory, management and fluid landscapes of the 1963 Vajont Dam disaster***Claudia Merli (Uppsala University); Michele Filippo Fontefrancesco (Durham University)*

Survivors of the 1963 Vajont Dam disaster make of memory the foundational heritage of their communities. Individual and collective stories cut across people's experiences and roots, making of memory a problematic legacy for the contemporary re-construction of identities.

**P008 De-exceptionalising displacement in times of crisis***Convenors: Heath Cabot (University of Pittsburgh); Georgina Ramsay (University of Delaware)**Discussant: Henrik Vigh (University of Copenhagen)**Horsal 9 (D9): Fri 17th Aug, 09:00-10:45; 11:15-13:00*

The label of "crisis" has solidified representations of the "refugee" as an exceptional category of person. In this panel we seek to de-exceptionalize displacement by considering how it is experienced across, and implicated in reconfigurations of, categories of citizen, refugee, migrant, other.

09:00-10:45

**Anti-refugee***Georgina Ramsay (University of Delaware)*

Has the label of "crisis" focused attention toward exceptionalising the experiences of refugees, whilst overlooking the common forces of precarity that shape not only their lives but the lives of many?

**Immobility and crisis: Sub-Saharan migrants' journeys in Libya***Marthe Achtnich (University of Oxford)*

Focusing on lived experiences of sub-Saharan migrants in Libya, this paper argues that a focus on the complex dynamics between mobility and immobility on unauthorised journeys is vital to understanding forces connecting people's mobility experiences and reconfiguring static categories of migration.

**Between the states of exile and migration: on the governance of getting stuck in Adelaide***Melinda Hinkson (Deakin University)*

A situation of displacement is explored amidst transformation in the Australian government's approach to remote Aboriginal people. One Aboriginal woman's navigation of her new metropolitan life involves wrestling between exilic states and place-based ways of being human.

**On doing being “normal”: unaccompanied refugee youths’ attempts to escape exceptionalisation**

*Annika Lems (University of Bern)*

In this paper I will examine the exceptionality of the figure of the unaccompanied minor as the product of “crisis talk” in Switzerland. I will zoom in on the strategies young people deploy to challenge these ambiguous categorisations and the precarious labour going into being “ordinary”.

**Humanitarian borders, crisis and ordinary politics in the management of mobility**

*Antonio De Lauri (Chr. Michelsen Institute)*

Through a critique of crisis, this paper discusses the link between the management of mobility and the proliferation of humanitarian borders in Europe.

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11:15-13:00

**Waves of migration in the Aegean: moving beyond decontextualized crisis-management and contextualizing overlapping experiences of displacement towards recognizing parameters of cultural accommodation**

*Ilay Ors (Istanbul Bilgi University)*

The coding of single cases of migration as crisis leads to an oversight of the overlapping migratory experiences in societies accustomed to living with mobility throughout their history. A comparative analysis of multiple waves of Aegean migration in the last century may help remedy that tendency.

**What if ‘displacement’ is subjectivized as a political option? Theoretical reflections on recent dynamics of the indigenous peoples’ movement in southern Philippines**

*Myfel Paluga (University of the Philippines-Mindanao); Andrea Malaya Ragraio (Leiden University)*

Case studies of internal displacement will show how the lumad creatively deal with this condition and transform it into acts of resistance. We will also reflect on the intersections of creating political options between the indigenous, radicalized peasant, and 21st-century occupy-style movements.

**Re-centering the human: crisis, migration, and new frames of reference**

*Aditi Surie von Czechowski (Columbia University)*

This paper argues against narratives of crisis and biopolitical governance to propose that we re-center the concept of human in examining contemporary migration and displacement. This would allow us to move past legal categories and binaries to understand the global forces shaping inequality today.

**P009 Piecing life together in impermanent landscapes**

*Convenors: Gisele Fonseca Chagas (Universidade Federal Fluminense); Nefissa Naguib (University of Oslo)*

*Chair: Dawn Chatty (University of Oxford)*

**SO-D299: Fri 17th Aug, 09:00-10:45; 11:15-13:00**

The aim of this panel is to understand through words, pictures, and artifacts the practices and textures of the everyday aesthetic experiences of refugees as they piece their lives together against a backdrop of upheaval and impermanence.

09:00-10:45

**Visiting a museum in Shatila, Lebanon: selectively remembering and forgetting Palestine and the Thawra (revolution)***Gustavo Barbosa (Universidade Federal Fluminense)*

A visit to a museum in Shatila prompts the ethnographer to think about how rural Palestine and the days of the revolution in Lebanon (1967-1982), the fallāḥ and the fidāī, are selectively remembered and forgotten.

**Piecing life together through food: Syrians refugees in Rio de Janeiro, Brazil***Gisele Fonseca Chagas (Universidade Federal Fluminense); Houda Blum Bakour*

This paper explores the dynamics ways through which Syrian refugees experience their ethnic and national identities in Brazil through activities of cooking and selling “Arabic food” in the streets of the Rio de Janeiro’s city.

**“Today it might be all in fashion” - home-made things and identity shift in immigrant stories of Russian-speaking young adults in Finland***Marina Hakkarainen (University of Eastern Finland)*

This presentation will analyse immigrant stories of Russian-speaking young adults to show how ethics and aesthetics of home-made things that were necessary for their domestic life represent the shift in their local identities and belonging in Finland.

**Poetics and politics of khat in a London Somali community***Guntars Ermansons (King’s College London)*

The aim of this paper is to show – through photography, voice recordings and poems – how Somalis in London seek to establish relationships that enable reciprocity, and how they ascribe moral value to changes associated with the prohibition of khat in the UK.

**Kunafa, food and love: on Egyptianess in Qatar***Mari Norbakk (University of Bergen)*

Using the pastry kunafa as an image this paper explores love, longing and family amongst Egyptian expats in Qatar. Food here functions as symbols of Egyptianess, but also displays the social connections across borders that make men full social persons.

11:15-13:00

**“Malaysia has already become our country”: home making among Rohingya families living in Malaysia***Josee Huennekes (Swinburne University of Technology)*

Looking at photographs of the dwellings of Rohingya families living in Kuala Lumpur’s suburbs, this paper focuses on ways in which Rohingya families make homes for themselves in Malaysia under conditions of permanent precariousness.

**The silver solution: Armenian artisanship in migrancy***Nefissa Naguib (University of Oslo)*

This paper considers how re-crafting of artisanship in migrancy function as sites where cultural values are affirmed, modified, reformulated or obliterated.

**Materialities of arrival. Urban dwelling, assemblage, and the aesthetics of belonging after migration**

*Friedemann Neumann (Goethe Frankfurt University)*

This paper examines the societal process of arrival after migration, by taking a look at the domestic orders (of things) in an urban context. In shared life-worlds interactions and relations are emerging along assemblages of domestic objects, by which people are forming the contexts where they take place.

**Belonging through assertion and pride**

*Noreen Mirza*

Islamophobia and hostility experienced by British-Pakistanis, has made many second generation British-Pakistanis question their belonging and acceptance in Britain. Consequently, they are asserting their cultural identity as a way of belonging and earning capital.

**P010 Moving money and everyday life - understanding debt and the digitalization of credit [Anthropology of Economy Network]**

*Convenors: Pernille Hohnen (Aalborg University); Marie Kolling (University of Southern Denmark)*

*Discussant: Marek Mikuš (Max Planck Institute for Social Anthropology)*

**SO-F299: Fri 17th Aug, 09:00-10:45; 11:15-13:00**

This panel investigates how emerging financial regimes and new forms of digital money are being accommodated in different social and regional contexts with the particular aim of understanding how debt and credit based financing affect peoples' moralities, emotions and actions in everyday life.

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**09:00-10:45**

**"Nurturing credit": logics and practices of digital money borrowing among Chinese migrant factory workers**

*Tom McDonald (The University of Hong Kong)*

This paper shows Chinese migrant labourers' attempts to accumulate increasing amounts of credit via online finance platforms, understanding these practices through local ideologies of 'nurturing credit' and revealing the specific monetary repertoires migrants deploy in the face of financial precarity.

**"They don't have the money and they don't care". Debt, care and credit-based consumption among the urban poor in Brazil**

*Marie Kolling (University of Southern Denmark)*

Urban poor in Brazil juggle a double burden of debt in the informal cash economy and the formal economy. Exploring intricate debt relations among neighbours and relatives, this paper argues that these relations are characterized by care and exploitation, showing the limits to debt as care (Han 2012).

**The temporary possession of debt -- exploring debt as gift/commodity in the Mongolian countryside**

*Hedwig Waters (University College London)*

This paper examines how residents of a remote Mongolian township are navigating protracted formal bank indebtedness through an explosion of local gift-economy-esque relations of lending. As bank interest pressure mounts, however, so does the financialization of these gift-like lending networks.

**Indebted dreams: the temporality of student loan debt in the US***Mathias Krabbe (Aarhus University)*

Based on fieldwork in Wisconsin, USA, this paper explores the impact of student loan debt on present and former university students. This particular debt is temporal and ambiguous, enabling current students to live their everyday life but disabling graduates from achieving the life they envisioned.

**Syrian refugees moving money: hawala, (il)licit transfers, and surviving precarity in Jordan***Sarah Tobin (Chr. Michelsen Institute)*

Hawala system provides Syrians in exile a continuation of pre-war socio-economic arrangements and a new response to conditions of warfare and displacement. It is subject to governance and securitization, demonstrating tensions between local protection and international responses to refugees.

11:15-13:00

**Estonian e-residency and the productive (and profitable) possibilities of “being yourself” online***A. Lorraine Kaljund*

Through an ethnographic engagement with an Estonian government initiative, this paper considers the techno-legal work necessary to produce subjects capable of accessing debt/relations online.

**Automatic repayment: debt in Ramallah - Al Bireh, Palestine***Christopher Harker (University College London)*

This paper examines digital bank systems that automate the repayment of debt, and how these systems impact the everyday social and political geographies of Palestinians living in the conurbation of Ramallah-Al Bireh.

**Moral hierarchies of debt - exploring emotions and changing notions of financing among indebted Danish young adults***Pernille Hohnen (Aalborg University)*

This paper investigates everyday lives of indebted young Danes and discusses credit/debt constellations involved in the ‘financialization’ of the everyday. The paper outlines emotions and experiences as linked to different forms of debt and carves out the emergence of new moral hierarchies.

**P011 Renegotiating the social contract: ethnographic explorations of the contemporary welfare state [Anthropology of economy]***Convenors: Douglas Holmes (Binghamton University); Knut Myhre (University of Oslo)**SO-E397: Fri 17th Aug, 11:15-13:00*

This panel investigates ethnographically the contemporary welfare state with a particular focus on the processes and relationships they enable and entail, and the social contracts they afford and actualise.

11:15-13:00

**South Korea's imperial links with Keynesian compromises and neo-liberal retrenchment: from Cold War miracles to advanced nation status**

*George Baca (Dong-A University)*

The South Korean welfare state highlights the imperial nature of the “Keynesian compromise” during the Cold War. Recent changes from state-based economic policies to financialization carries important continuities. Both “eras” contributed to the making of a world of competitive consumerism.

**The Norwegian oil fund and the contemporary social contract**

*Knut Myhre (University of Oslo)*

This paper investigates how the Norwegian oil fund conducts a custodial finance that is constitutive of the contemporary social contract and that always already entails questions of ethics and politics.

**Fair taxation. Controllability vs. communicability at the Swedish tax agency**

*Lotta Björklund Larsen (Linköping University)*

‘Our vision is a society where everybody wants to do their fair share’ states the Swedish Tax Agency. Fairness in practice is difficult. This presentation addresses the fickle negotiation at the Agency between the type of taxable activities that can be controlled and those that can be communicated.

**Far right as welfare**

*Agnieszka Pasieka (University of Vienna)*

The paper discusses the conceptualizations of the welfare state by far-right activists. Drawing on ethnographic research in peripheral Milan, it explores the ways in which far-right actors link the questions of labor with the ideas of human fulfillment, social belonging, and national autarchy.

**The commodities bust and the politics of conditional cash transfers in Brazil**

*Martin Fotta (Goethe-Universität Frankfurt am Main)*

The paper is based on a fieldwork in Bahia, Brazil, during the recent economic and political crisis. It focuses on the work of front-desk bureaucrats tasked with fiscalisation of the Bolsa Familia Programme. It argues that the programme is built on differential citizenship and premises of scarcity.

**P012 Ideologies of dispossession along the private/public conundrum [Anthropology of Economy Network]**

*Convenors: Dimitra Kofti (Max Planck Institute for Social Anthropology); Theodora Vetta (Universitat de Barcelona)*

SO-E420: **Wed 15th Aug, 09:00-10:45; 11:15-13:00**

This panel seeks to explore ideologies and practices of dispossession. It asks why failed paradigms to tackle economic decline, built around a public/private controversy, endure; how dispossessions are implemented and justified and what political expressions their ideologies take.



09:00-10:45

**Differentiated (dis)possessions in urbanizing China's public goods provision***Anne-Christine Trémon (Université de Lausanne)*

Current policies of public good provisioning in urbanising China rest on an ideological reinvigoration of socialist values at the same time as a principle of territorial-based entitlements and a logic of maximization of real-estate generated value. They continue to sustain wide inequalities.

**From a development town to an eco-Jewish community: the case of Miztpe Ramon***Reut Reina Bendrihem (The Open University of Israel)*

The lecture will deal with economic dispossession and accumulation carried out by new settlers in Miztpe-Ramon, a small town in southern Israel. This process is executed through the practices of agro-ecological tourism.

**Taking back what is "ours": ideological ambiguities and capacity-building in housing mortgage debtors' struggles under Hungary's newly nationalizing financial regime***Agnes Gagyi (University of Gothenburg); Natasa Szabó (Central European University)*

The paper traces how mortgage debtors' struggles around housing as private property relate to multiple scales of exploitative relations mediated by a newly nationalizing financial regime in Hungary.

**"Property of the people" and the entanglement of public/private and national/foreign conundrum***Dimitra Kofiti (Max Planck Institute for Social Anthropology)*

This paper focuses on ideological debates and practices of dispossession in Greece by looking at legal transformations and political contestations on property protection and confiscation and the changing meanings of public/private property in relation to national/foreign capital and debt.

**Presumed guilty until proven innocent: legitimising the criminalisation of livelihood under austerity***Carmen Leidreiter (Universitat de Barcelona)*

This paper investigates the case of day labourers arrested during work to question how the dispossession of their means to livelihood is rendered legitimate in the wake of austerity restructurings.

11:15-13:00

**Public and private economies: ideologies in crisis***Giacomo Loperfido (Universitat de Barcelona); Theodora Vetta (Universitat de Barcelona)*

In this paper, we tackle the dialectics between the political meanings attached to "private" and "public", while recording their transformations throughout the event of economic turmoil

**Ambivalent dispossessions - complicity, critique and longing to be commodified in Greece***Andreas Streinzer (Institute for Social Research Frankfurt/Main)*

The paper explores the interrupted quest for conspicuous commodification of young adults in Volos, Greece and their ambivalent critiques resulting from it. The aim is to contrast their experience with austerity and recession and their abstract thoughts, and longings for others' dispossessions.

**Beyond the public/private conundrum? Ideologies and practices of dispossession in modern food factories in western Nepal**

*Michael Hoffmann (ZIRS/University of Halle)*

This paper explores ideologies and practices of dispossession in modern food factories in western Nepal. It suggests a reading of dispossession processes in industrial environments that goes beyond the public/private dichotomy.

**King coal and his dispossessed subjects: cooking, heating, and mining in China's deindustrializing economy**

*Charlotte Bruckermann (Max Planck Institute for Social Anthropology)*

As deindustrialization and financialization gain pace in China's coal-rich Shanxi Province, residents resist dispossession through three coal-dependent spheres of social reproduction: household cooking, domestic heating, and industrial mining.

**P013 Urban economies which make you stay [Anthropology of Economy Network]**

*Convenors: Lale Yalcin-Heckmann (Max Planck Institute for Social Anthropology and University of Pardubice); Detelina Tocheva (CNRS/Groupe Sociétés, Religions, Laïcités, Paris)*

*Discussant: Sophie Chevalier (Université de Picardie Jules Verne)*

*Aula Magna-Spelbomskan: Wed 15th Aug, 11:15-13:00*

Cities have dense, rapidly changing economies. Urban economies with different kinds of firms, networks and institutions dominate the world economy. We invite papers which highlight the dynamic and variegated character of the relationship between staying and settling, and urban economies.

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**11:15-13:00**

**Staying and settling in the urban economies of Mount Hagen and Goroka, Papua New Guinea**

*Ivo Syndicus (Maynooth University)*

This paper explores how distinct practices of exchange underlie different experiences of staying and settling in two urban economies in the Papua New Guinea highlands.

**Settling down by setting up a business - why and how people started small enterprises in Patheingyi, Myanmar**

*Laura Hornig (Max Planck Institute for Social Anthropology)*

This paper investigates reasons, resources and challenges for setting up a small business in Patheingyi, Myanmar. Through case studies it addresses socio-economic factors in the changing urban landscape as well as moral aspects and value-related ideas such as autonomy that business owners refer to.

**Bar groups as resilience: urban migration, informal employment, and economic support networks at the margins in Kampala, Uganda**

*Megan Schmidt-Sane (Case Western Reserve University)*

Kampala, Uganda is a rapidly growing and stratifying urban city. A majority of individuals migrate from rural areas and are employed in the urban informal economy. Support networks, known as bar groups, provide a buffer against economic scarcity and fragility that punctuates life at the margins.

**Social bonds that make you stay: rethinking work in tobacco retail trade in Hungary***Luca Szücs (Max Planck Institute for Social Anthropology)*

Drawing on ethnographic experiences, this paper aims contributing to the better understanding of the question why some people stay by looking at how sociality and durable social relations continued to prevail and define labour in retail trade in postsocialist urban context.

**The Eloy Salmón market in the city of La Paz, Bolivia: the circulation of goods and global capital***Maria Luisa López Guerrero (Universidad Iberoamericana)*

The market of the Eloy Salmón is the most important and reliable market of the city of La Paz, in which all kinds of electronic devices are offered and has become a lever of the economic growth of the city.

**P014 Unsteady food in a migrant Africa [Anthropology of Economy Network]***Convenors: Gabriele Volpato (University of Gastronomic Sciences); Michele Filippo Fontefrancesco (Durham University)**Chair: Paolo Corvo (University of Gastronomic Sciences)***SO-E387: Fri 17th Aug, 09:00-10:45; 11:15-13:00**

The panel presents ethnographic contributions that discuss the role of food and food systems in Africa. In particular, it highlights the links between food systems, local development, social and environmental sustainability, and national and international mobility.

**09:00-10:45****Introduced species and commodified diets. The case of fish and fishing in Lake Naivasha, Kenya***Gabriele Volpato (University of Gastronomic Sciences)*

Introduced species and livelihood commodification are transfiguring African landscapes and foodscapes. The consumption of introduced carp, tilapia, and catfish by internal migrants settling around Lake Naivasha (Kenya) in search of employment is exemplary of this change.

**Factors affecting the management and use of traditional foods. A case study among migrants in Naivasha, Kenya***Rachele Ellena (University of Gastronomic Sciences)*

This study used ethnographic and ethnobiological methods to investigate changes in foodways among work migrants of different ethnicity in Naivasha. Results show that exchange of food and knowledge through migrants' informal networks increases dietary diversity while reinforcing culinary identity.

**“Nakofuta mafuta mbila”: moving, selling and eating in the Congo Central (DRC)**

*Rosa Vieira (Federal University of Rio de Janeiro)*

This paper analyzes the relationship between the village, the market and the house through an ethnographic approach of the palm oil trade made by women in Congo Central (DRC). Our discussion is about a kind of economic life based on day to day rhythms and the constant management of uncertainties.

**Land evictions and the resilience strategies for the preservation of traditional food productions: beekeeping activity among the Ogiek of Mariashoni**

*Dauro Zocchi (Università di Scienze Gastronomiche)*

The paper is meant to analyse the effects of forced migrations on the Ogiek of Mariashoni beekeeping activity. It is also meant to analyse the role the “Slow Food Presidium” in the recovery of the traditional beekeeping practices and in promoting social, economic and environmental development.

**Fragmented markets, fragmented lives**

*Michele Filippo Fontefrancesco (Durham University)*

The paper explores the structure of food market in Kenya and the experience of small-scale farmers. It suggests the fragmentation of the value chain limits farmers’ professionalization and links with internal and international migrations.

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11:15-13:00

**Liberating taste: food memories and the legacy of the Revolutionary War (1964-1974) in northern Mozambique**

*Jonna Katto (University of Helsinki)*

My paper explores the sensory and affective dimension of food, cooking and eating in ex-combatants’ life narratives in Mozambique. It shows how in their memories, aesthetic aspects of food such as taste and flavor are closely intertwined with the revolutionary ideas of liberation and socio-economic justice.

**P015 Forms of integration: redistribution and (market) exchange (Roundtable)**

*Convenors: Thomas Hylland Eriksen (University of Oslo); Chris Hann (Max Planck Institute for Social Anthropology)*

SO-E420: Thu 16th Aug, 11:15-13:00

Following Karl Polanyi, the balance between redistribution and markets (notably with reference to the fictive commodity labour and its mobility) is central to societal cohesion. Contributors will address multiple levels, from the household to the planet, in a variety of spatio-temporal frameworks.

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11:15-13:00

**An interrelated mix of environmental change, inequality and population growth: is Polanyi of any help?**

*Tijo Salverda (University of Cologne)*

Starting from how market actors involved in land investments respond to their countermovement, I discuss (1) that Polanyi is too pessimistic about the countermovement and (2) that his principles may not point us in the right direction when we want to overcome our current (‘overheated’) predicament.

**'Sharing out': divisions of labour, domestic anarchy and crises of redistribution in a rural Vanuatu community**

*Rachel Smith (Stanford)*

I focus on the politics of redistribution and exchange in a rural Vanuatu community highly engaged in overseas labour programmes. Returned workers were withdrawing from communal and reciprocal work and redistributive demands, instead espousing market exchange, microfinance, and voluntary donations.

**Debt socialization and angry taxpayers in Greece: on social disintegration and redistribution under austerity**

*Theodora Vetta (Universitat de Barcelona)*

Starting from ethnographic material on taxation regimes in Greece, I will discuss austerity-led redistribution as a form of social disintegration.

**(Re-)embedding: crisis and new infrastructures**

*Dimitris Dalakoglou (Vrije University Amsterdam)*

Does crisis of capitalism help the '(re)embedding' of economy to society?

**P016 Mobilizing materiality: theorizing the relationship between finance and infrastructure development**

*Convenors: Cristiana Strava (Leiden University); Natalia Buier (Max Planck Institute for Social Anthropology)*

*Discussant: Marc Morell (Universitat de les Illes Balears)*

**SO-C497: Tue 14th Aug, 10:30-12:15**

We address movement by looking at infrastructure development as a form of the circulation of capital through the built environment. We are interested in papers that analyse social phenomena that result from infrastructures' ability to join the movement of material resources and financial capital.

**10:30-12:15**

**Spanish high-speed rail and the disarticulation of capital and labour mobility**

*Natalia Buier (Max Planck Institute for Social Anthropology)*

This paper takes up the case of the Spanish high-speed rail project as a way to explore the interrelation between transport infrastructure, processes of accumulation and devaluation of the built environment and the increasing segregation of the mobility of labour and capital.

**'Moving in two speeds': financialization, infrastructure, and governance in Morocco**

*Cristiana Strava (Leiden University)*

This paper proposes to explore the link between the global movement of capital and emerging forms of governance through the case of Morocco's first high-speed rail project and the development corridor it is envisioned to be part of.

**The illusion of coffee development: who is getting the profit from agrarian capitalism in China?**

*Li Mo (KU Leuven); Ching Lin Pang (University of Antwerp); Priscilla Van Even (KU Leuven)*

This paper discusses the agrarian capitalism through an ethnographic research of a coffee village in China. Dragon-head enterprises and governmental projects influenced, but peasants cannot get profit from coffee plantation.

**Digitizing Poland: funding, infrastructure, and a society in transition**

*Daria Voyloshnikova (University of Fribourg)*

The paper focuses on the symbolic role of infrastructural assets in moulding culture.

**P017 How mobile is money? Fixture and flow in emerging monetary regimes**

*Convenors: Vinzenz Baumer Escobar (Utrecht University); Coco Kanters (Leiden University); Tristram Barrett (Max Planck Institute for Social Anthropology)*

*SO-B315: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

While money facilitates movement and interconnection, its movement is also heavily regulated and transixed by a variety of actors. By focusing on emerging monetary regimes, such as cryptomarkets and local currencies, this panel interrogates money's fixture and flow across multiple scales.

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**09:00-10:45**

**Money un/chained: promoting Bitcoin through local exclusion of fiat money**

*Martin Tremcinsky (Faculty of social science, Charles University, Prague)*

Despite Bitcoin being usually promoted as a global currency, its use can be significantly locally fixed in order to protect it from the competition of fiat money. Such policies present theoretical challenge where Bitcoin exceeds the boundary between categories of global and local currency.

**Moving while staying: the cryptocurrency of a dying village**

*Virginia Vargolska (Charles University in Prague)*

A case study on a farm in rural Russia which minted its own cryptocurrency.

**Monies at play: on cryptocurrencies, blockchain projects' agencies and regulatory configurations in the Netherlands and beyond**

*Ines Faria (University of Lisbon)*

Cryptocurrencies and blockchain projects crosscut various material, regulatory and market configurations. This paper contributes to a mapping of the ways in which cryptocurrencies travel across such configurations, by examining how project teams navigate particular regulatory and market contexts.

11:15-13:00

**The rules of rebellion: permanence, stabilisation and fixture in monetary re-organisation***Coco Kanters (Leiden University)*

This paper details the legal, juridical and bureaucratic aspects of re-organising economies through an ethnography of the various kinds of corporate forms in implementing a local currency, and the regulatory framework to which they are subjected in the Netherlands and the United Kingdom.

**Being bounded in a boundless world: high frequency trading algorithms in the Republic of Macedonia***Ilka Thiessen (Vancouver Island University)*

This paper will introduce survival strategies of computer engineers in Macedonia who seek to make a living with forex. I will explore the personal aspects of a global economic transaction for peoples identity.

**Rediscovering the money in credit/debt: exploiting and contesting the mobility of money in Croatian household debt***Marek Mikuš (Max Planck Institute for Social Anthropology)*

A critical analysis of mainstream, mundane forms of money and their pragmatics, so far largely neglected in the anthropology of credit/debt, reveals the importance of specific ways of exploiting and contesting the mobility of money for the social relations and politics of household debt in Croatia.

**P018 The sharing economy: sharing with whom, sharing what and sharing for what purpose?***Convenors: Benedicte Brøgger (BI Norwegian Business School); Inga Treitler (Anthropology Imagination LLC/ The University of Tennessee)**Chair: Lotta Björklund Larsen (Linköping University)***SO-D207: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

This panel probes deeper into practices in the sharing economy. The sharing economy is thought to be a sustainable economic solution enabled by digital technologies for 'all' people. Is there something new here? Do we see an emergent underclass or new viable economic relations?

09:00-10:45

**State neglect of sharing: women's shared reproductive experience in Tuscany, Italy***Michaela Wallerstedt (Southern Methodist University)*

While Italian state officials seek to improve maternal health outcomes, women's desire for a shared experience in childbirth goes unacknowledged as an important aspect of women's positive experiences in pregnancy and childbirth.

**Sharing economy and automobility: a comparison of app-based and off-line hitchhiking***Iulian Valentin Gabor (University of Bucharest)*

Internet infrastructure is facilitating the rise of ride-sharing methods. Users develop different behavioral patterns, depending on the way they get to share a journey. The concepts of trust and risk are differently perceived by people that use online ride-sharing apps and by those who are hitchhiking.

### **The Youwei Library - sharing of books and revival of local culture in China**

*Benedicte Brøgger (BI Norwegian Business School)*

The paper traces the story of library in a small town in China. It was set up by a Chinese returnee who felt that her hometown was “dying”. Young adults had left for work elsewhere. The old and the young were left behind with limited access to books and training in creative and critical reflection.

### **Sharing, including, excluding? “Food initiatives” - culinary collectives and people’s kitchens in Poland**

*Joanna Krukowska (University of Gdansk)*

This paper aims to share research results conducted in Poland addressing the subject of “food initiatives” in the chosen Polish cities, and is focused on social practice, sharing food and space, class context, the creation of new social forms and its inclusive /exclusive character.

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**11:15-13:00**

### **Greed vs. belief? ‘Immoral’ accumulations during two Hindu festivals**

*Cora Gaebel (University of Cologne)*

Religious festivals offer business opportunities for ritual specialists, who try to benefit from the religious needs of the attending devotees and thereby accumulate wealth. Devotees, in contrast, strive to accumulate and share religious values such as merit, blessings, and sanctified objects.

### **Shared economic practices securing the viability of rural households in Latvia**

*Kristīne Rolle (Rīgas Stradins University)*

The paper analyses the importance and diversity of shared economic practices in securing the viability of rural households in Latvia.

### **Can the sharing economy drive social change? Learning from Baynatna, Berlin’s Arabic library**

*Inga Treitler (Anthropology Imagination LLC, and The University of Tennessee)*

Surplus linked to shortage is a driver in the sharing economy worldwide. But is it also a driver in society at large? In Berlin we meet a group of literature professionals and students – refugees from conflict zones – who have co-built an Arabic library sharing space with the Berlin State Library.

### **Moving while keeping on from the Igbo cosmological conception**

*John Chidubem Nwaogaidu (University of Nigeria, Nsukka)*

Movement is an important aspect of identity struggle that is understandable through external domains of social relationships. There is always interconnection between the moved and the stayed in the society in order to maintain the kinship network through reciprocity.

## **P019 Liveability in a time of ecological destruction [Humans and Other Living Beings Network]**

*Convenors: Charlotte Marchina (International Institute for Asian Studies, Leiden University); Sara Asu Schroer (University of Aberdeen)*

*Discussant: Marianne E. Lien (University of Oslo)*

*Horsal 7 (D7): Wed 15th Aug, 09:00-10:45; 11:15-13:00*



This panel centres on the notion of liveability in a time in which human activity on the planet has had large-scale destructive influence on ecologies and the myriad more-than-human lifeworlds that constitute them.

09:00-10:45

### **(De)-extinction and the precarity of life in the Anthropocene**

*Sara Asu Schroer (University of Aberdeen)*

Based on an initial exploration of species (de)-extinction, exemplified through the historical trajectory of the peregrine falcon, this paper raises the question of liveability and what it means for a species to flourish in the Anthropocene.

### **The plantation as a space of hope: tea and the travel of seeds, science and clones**

*Bengt G. Karlsson (Stockholm University)*

In the paper I probe the plantation as a site of multispecies entanglements as well as a space of hope in troubling times of ecological crisis.

### **The social life of difficult things: navigating air pollution in Mongolia's capital**

*Saskia Abrahms-Kavunenko (New York University Shanghai)*

This paper will discuss the social life of a 'difficult thing': air pollution. It will pay attention to the ways that pollution, light and purity are part of urban assemblages. How does the desire for purification and light, in a chronically polluted city, relate to Mongolian religious practices?

### **An ethnoecology of submerged life**

*David Anderson (University of Aberdeen)*

This paper examines the active role that sub-surface forms of life play in the lives of laboratory scientists and circumpolar hunters. The paper will focus on the woolly mammoth thought to be extinct but who is thought to swim underground for Evenki and Dolgan hunters and reindeer herders.

### **Caring for the forest by treading lightly. The story of a man on a mountain**

*Lisa Jenny Krieg (University of Bonn)*

From a perspective of care and temporality, this paper will discuss the practices of 'slow care' of a zoologist living in an isolated mountain village, fighting species extinction. Taking nonhuman ways of moving through the forest as an example, he weeds and plants along irregular lines.

11:15-13:00

### **Liveability of a forest in uncertain contemporaneity**

*Agata Konczal (European Forest Institute)*

This paper focuses on a forest as space where the meaning of liveability and ecological destruction is agreed. It analyses multispecies relations and the role of the various pasts and futures for the way in which liveability is imaged and managed.

**Haunting fungus. Re-imagining Philippine banana plantations as more-than-human interaction**

*Robin Thiers (Ghent University)*

A fungus threatens Philippine banana plantations. I argue practices of “producing despite” push us to understand plantations as being shaped through more-than-human interactions. This in turn opens a window to imagine new and unknown futures.

**Liveable ecologies and the issue of ownership: potentialities and limitations**

*Cecilie Vindal Ødegaard (University of Bergen)*

The paper conceptually explores ongoing attempts to rethink ownership as defining feature of how the “humanity”-“nature” relationship conventionally have been defined. It discusses how attempts to redefine the status and ownership of entities of the landscape may inform liveable ecologies.

**Sustaining life: a critical pedagogy for living life in its full**

*Elizabeth Rahman (University of Oxford)*

Liveability goes hand in hand with human capability, as one teacher training initiative in the Peruvian Amazonian is acutely aware. Carving their own ecological niches to afford pan-species flourishing, this initiative employs a critical pedagogy to evaluate divergent intercultural epistemologies.

**P020 People and wilderness coming back - negotiating mobility and ‘immobility’: the case of the Alps and other European mountainous regions**

*Convenors: Jaro Stacul (Memorial University of Newfoundland); Pier Paolo Viazzo (Università di Torino); Elisabeth Tauber (Free University Bolzano)*

*Discussant: Patrick Heady (Max Planck Institute for Social Anthropology)*

*SO-F299: Tue 14th Aug, 10:30-12:15; 13:15-15:00*

This panel will focus on the local and larger-scale negotiations over rights in tangible and intangible resources generated by the migration and settlement of ‘new highlanders’ and by the return of wild animals that are currently experienced by the Alps and other upland areas of Europe.

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**10:30-12:15**

**Marginal shepherds, immigrating wolves and central EU regulations. Negotiating an uneven relationship**

*Elisabeth Tauber (Free University Bolzano)*

“EC Environment” targets to protect and reintroduce endangered plants and animals. One of the consequences of this policy is the return of the wolf in some regions of the Alps, which leads to shepherds withdrawing from alpine pastures with their flocks.

**Long-term settled and newcomer breeders, hunters, rangers and carnivores: the Resia Valley case**

*Špela Ledinek Lozej (Research Centre of the Slovenian Academy of Sciences and Arts)*

The paper examines the variety of actors claiming rights over the mountain pastures of the Resia Valley (NE Italy): long-term settled and newcomer breeders, rangers, hunters, tourism providers, and wild animals. Who represents these different visions and what lies behind them?

**People, animals and land in movement: dynamics of social and economic change in the western Alps valley floors (1738-1870)**

*Matteo Tacca (Laboratorio di Storia delle Alpi)*

This paper examines the complex changing relationships between people and mountain resources in the western Alps between the 18th and the 19th century.

**North of Trent, south of Bozen: the landscape of the Alpine Adige Valley floor as a mark of identity and tourist attraction**

*Marta Villa (Università della Svizzera Italiana)*

The landscape reflects man's idea of himself. Does the mountain today belong to its inhabitants or to those who scout it as tourists? The alpine landscape reveals the stratification of the different communities that have lived in it.

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13:15-15:00

**How new is the “new peopling” of the Alps?**

*Pier Paolo Viazzo (Università di Torino)*

How new is the “new peopling” of the Alps? While it represents a departure from the demographic closure of the modern age, a longer-term perspective reminds us that nobody was born a mountaineer. This helps us to look with different eyes at the delicate relations between “locals” and newcomers.

**Between emergency and creativity in asylum seekers' reception in Valsusa**

*Giulia Tabone*

As historical crossroad of different cultures, the Valle di Susa has long manifested a sense of community which, far from being culturally bounded, acknowledges the potential enrichment brought about by process of incorporation of alterity as a way to create original strategies of co-existence.

**Return of the wolves in Switzerland: Alpine visions between cultural landscape and ecosystem**

*Elisa Frank (University of Zurich); Peter Nikolaus Heinzer (Universität Zürich)*

This paper analyses Swiss wolf debates by focusing on two visions of the Alps: Cultural Landscape and Ecosystem. We elaborate three analytical dimensions (functionalising, practical vs. theoretical knowledge, spatial-temporal horizons) that help understand negotiations of modern Alpine societies.

**Who knows what? Negotiating ‘local culture’ in the Italian alps**

*Jaro Stacul (Memorial University of Newfoundland)*

Drawing upon research conducted in the Italian Alps of Trentino, the paper examines the ways the economic crisis and the subsequent decline of the ‘public sphere’, as a domain of social interaction, affect the intergenerational communication of different kinds of knowledge.

## **P021 Dwelling on water: mobilities, immobilities and metaphors**

*Convenors: Nataša Rogelja (Slovenian Academy of Sciences and Arts); Ben Bowles (SOAS/London School of Economics); Maarja Kaaristo (Manchester Metropolitan University)*

*Discussant: Franz Krause (University of Cologne)*

**SO-E387: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

This panel explores the (im)mobilities of water dwelling lifestyles and their relationship with (state) power. How are water mobilities practiced, governed and represented in various waterscapes? What are the challenges, advantages and metaphorical possibilities of dwelling on water?

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**09:00-10:45**

### **“This squiggly wiggly, not quite democratic thing”: chasing Deleuze and political (dis)organisation on London’s canals**

*Ben Bowles (SOAS/LSE)*

London’s liveaboard boat-dwellers live lives that tend towards the rhizomatic. The geography of the canals supports this way of being, and it is reflected in Boaters’ political organisation, which is directly democratic and has a tendency to resist holding a single consistent shape.

### **Inhabiting the sea gap: living on a boat between systems, ports and possibilities**

*Nataša Rogelja (Slovenian Academy of Sciences and Arts)*

The sea as a place signifies something loosely defined as quality of life, has also a quality of a “gap”. Experiments of inhabiting the gap, of temporarily unbelonging, will be observed ethnographically, reflecting on liveaboards’ expectations, aspirations and experiences.

### **The ship as a dwelling place becomes a living organism: experiences of liminality among youngsters**

*Montse Pijoan (University of Barcelona)*

Based on an ethnography in Sail Training experiences for youngsters, my aim is to develop the idea of the ship as a dwelling place that becomes a living organism in interaction with the ocean. Being immersed within this environment supposes a liminality experience for the youngsters on board.

### **Sailing in transformation. Ethno-graphic dialogue**

*Hannah Wadle*

This paper reflects on contemporary dilemmas of shifting values, commercialization, and changing cultural traditions in the Polish sailing landscape. The reflections are presented as ethno-graphic dialogue between anthropologist Hannah Wadle and Masurian sailor-cum-artist Jerzy Tyszko.

### **(Im)mobilities, power and claims to belong on the waterways in London**

*Laura Roberts (School of Oriental and African Studies)*

The practice and governance of boat-dwellers in London allow them to become ‘out-of-the-way people’ (Scott, J. 2009, *viv*). To what extent is access to (im)mobilities of water as a refuge mediated by discourses and practices of middle-class whiteness (Frankenberg 1993; Wemyss, 2009)?

11:15-13:00

**Arguments from the Atlantic: the emergence of a surfing-environmentalist narrative upon the waves***David Whyte (University College London)*

This paper describes a coastal development dispute in Clare, Ireland, in order to examine the manner in which particular narratives of environmentalist resistance emerge ecologically through surfers' practical engagements with the sea.

**The Sovietization of the Yssyk-Kul lake: dynamics of change and adaptation to fluid environments***Nurzat Sultanalieva (Asia-Orient Institute)*

Social and spatial dynamics that have been taking place at the Yssyk-Kul lake in Kyrgyzstan since 1991, and the massive land territories that were once collective farms, operated by the central apparatus have been rapidly privatized in favour of tourism and entrepreneurship.

**Dwelling on death in water: interpreting the state(s) of drowning and undercurrents of power in Ghana***Kirsty Wissing (Australian National University)*

This paper will dwell on water as death, not life, and unpack Akwamu interpretations of drowning in Ghana. By exploring rituals thought to move the victim and broader society from watery ambiguity to certainty on/in land, I will ask how death in water threatens and/or consolidates state(s) of power.

**Living with an abnormal drought? An ethnographic and corpus analysis of water consumption practice in the non-stop raining Taiwan***Win-Ping Kuo (Chinese Culture University)*

This paper studies water consumption practice of Taiwan during the 2014-2015 drought. Data from an ethnographic observations and interviews and media corpus were collected for analysis. results showed the negotiation and conflicts between official grand narrative and domestic water usage culture.

**P022 Into the the blue - cultures of the sea**

*Convenors: Dorle Dracklé (University of Bremen); Ana Isabel Afonso (CICS.NOVA/FCSH-Universidade Nova de Lisboa)*

*SO-F307: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

Half of the world's population is living near the ocean. Modern cultures produced plastic islands, vanishing fisheries and waves of refugees – alongside whale-watching boats and surfing competitions. This panel will reassess transcultural networks of mobility and opens up new fields of concern.

09:00-10:45

**Fluid borders, flexible politics: where does the land end and the sea begin?***Werner Krauß (University of Bremen)*

The border between the sea and the land is often marked by dams and dikes; in many cases, these constructions are as much the problem as they are the solution. Once the separation of sea and land is opened up for discussion, options for more flexible climate politics come into view.

### **This sea is our sea - controversies around Cape Wind**

*Ana Isabel Afonso (CICS.NOVA/FCSH-Universidade Nova de Lisboa)*

Climate change threatens coastal communities and horizons are expanding faraway into less vulnerable places. Renewable energies go into the blue to medicate global warming and produce sustainable alternatives to fossil fuels. However, this process is full of controversies, conflicts and conundrums.

### **Out of the blue sea into the port city - a culture of the sea? An ethno-historical exploration of the concept of coastal societies using the example of the port city of Bremen in the 19th century**

*Jan Oberg (University of Bremen)*

The sea, by historians and anthropologists is often regarded as a transfer medium for culture. This paper deals with the hypothetical linkage between the sea, maritime economy and local culture and examines the concept of coastal societies by using the example of Bremen in the 19th century.

### **Belize Blues**

*Kenneth Little (University of York)*

Using tourist, expat, and Creole examples this paper tracks the emergent political imaginaries and affects of blue compositions that become thinkable and felt through a sustained engagement with the seductive and recalcitrant materiality of the colour blue in a coastal tourist village in Belize?

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**11:15-13:00**

### **Pescaturismo: tourist fishing or fishing tourist?**

*Francesco Bravin (Cultural Association Antropolis)*

Since 1997, a Sea Reserve protects the waters of the Cinque Terre. The fishing activity in Monterosso is dying, partly because of mass tourism, partly because the fish is disappearing. The local fishermen blame the Sea Reserve, but some of them found a new source of income: the “pescaturismo”.

### **Surfers and fishermen : heritage, work and sport in Ericeira**

*Vera Azevedo (CRIA. NOVA/FCSH - Universidade Nova de Lisboa)*

This presentation considers the impact of sea patrimonialization in Ericeira and explores how official discourses and policies about Portuguese maritime heritage are related to the (re)definition of surfing and fishing practices in the village.

### **Surfers' paradise: the heritagization of surfing on Australia's Gold Coast**

*Dario Nardini (Università di Milano-Bicocca)*

This paper analyses the heritagisation of surfing on Australia's Gold Coast. It examines how such a process has contributed to delineate the city's cultural identity and lifestyle, promote political interventions and environmental awareness, and reassert the basis of an exclusive coastline practice.

### **Swimming with monsters: scuba diving tourism in Micronesia**

*Hans Tunestad (Stockholm University)*

The study investigates scuba diving tourism, here seen as a form of so called serious leisure. The focus is not on the occasional diver, but on those that pursue this interest on a long term basis, and also on the frameworks that enable, encourage or restrict these involvements.

## **P023 Moving towards a future sustainable life - attempts to change the contemporary world**

*Convenors: Hanna Wittrock (Swedish School of Textiles); Nina Gren (Lund University)*  
*Aula Magna-Kungsstenen: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

This panel focuses on projects and processes that attempt to create sustainable lives in a wide sense, such as urban gardening, local theatre groups and rehabilitation for burned-out employees. We invite papers that critically discuss and investigate such attempts in relation to an imagined future.

09:00-10:45

### **Settling in diversity: how bodily practices foster social integration at an intercultural centre in Berlin**

*Nina Graeff (Free University of Berlin)*

The paper explores how a German-Brazilian intercultural centre in Berlin fosters diversity and social integration through collective bodily practices that perform principles of openness, multiplicity, and communality.

### **Cultivating a sustainable society - attempts to change contemporary Sweden by urban gardening and theatre**

*Nina Gren (Lund University); Hanna Wittrock (Swedish School of Textiles)*

This presentation focuses on theatre and urban gardening projects in Sweden that try to handle and promote cultural diversity. Sustainability is perceived as key when it comes to environmental issues, social integration as well as a balanced work life.

### **Imaginations and uncertain futures: urban gardening in Germany**

*Annalina Buckmann*

Urban gardens in Germany promoting sustainability establish places that allow for an altered experience of urbanity. Changing the contemporary, they inspire imaginations for the future. However, their own future is often uncertain, as they depend on the benevolence of their respective environment.

### **Growing materials: becomings in reuse interior design work**

*Staffan Appelgren (University of Gothenburg)*

Borrowing the concept of growing from the biotic world and employing it to analyse the handling of things and materials by a group of reuse interior designers, this paper seeks to develop a theory of reused things and their social and ecological embeddedness.

### **Sustainability of monastic life: contemporary reinterpretations in dialogue with the society**

*Barbora Spalová (Faculty of Social Sciences, Charles University in Prague); Marek Liška (Faculty of Social Sciences, Charles University in Prague)*

Monasteries provide specific and spiritually coherent way of sustainable life. In our contribution we explore how monastic way of sustainable life is reproduced and reinterpreted in newly open dialogue with society after recent restitution of church properties in Czech Republic.

11:15-13:00

**Neo-peasants in search of sustainability: imaginaries, challenges and lifestyles in Catalonia, Spain**

*Agata Hummel (Adam Mickiewicz University in Poznań); Paula Escribano (Universidad Autónoma de Barcelona)*

We would like to explore neo-peasants' visions of alternative, sustainable life in the countryside in Catalonia, and what it means to be neo-peasant in relation to imaginations, anticipations and aspirations for the sustainable future.

**Sustainable living: a contradiction or a solution?**

*Nora Haukali (University of Bergen)*

Through ethnographic work, this paper questions the inherent contradictions in a developmental project in Fiji that simultaneously promotes sustainable development and economic growth.

**Water practices and socio-ecological futures: negotiating knowledge and environmental citizenship in Belize**

*Sophie Haines (University of Oxford)*

This paper explores the future-making potential of processes of translation occurring among rural residents, NGO practitioners, and scientists – and the 'brokers' who inhabit and traverse multiple roles – as they negotiate community watershed management in Belize.

**Water sustainability in the web of knowledge systems. Ethnography of drought in South Moravia**

*Marketa Zandlova (Faculty of Humanities, Charles University in Prague)*

The paper, based on ethnographic research on climate change and particularly drought in the Czech Republic, explores, how interactions and pragmatic use of various knowledge systems establish the local notion of the conditions for sustainable water management.

**P024 Mining mobility: the movement of people and expertise in the context of extractive projects [Anthropology of Mining Network]**

*Convenors: Robert Pijpers (University of Hamburg); Nikkie Wiegink (Utrecht University)*

*SO-D289: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

This panel invites papers that address the mobility and connectivity of knowledge, expertise, policies, technology and people in the context of resource extraction.

09:00-10:45

**Moving ideals: the international reach of responsible mining and ethical sourcing principles in the early twenty-first century**

*Peter Oakley (Royal College of Art)*

An examination of recent responsible ASM gold mining and ethical gold sourcing programmes and the extent to which these demonstrate the global mobility of responsible and ethical ASM mining ideals.



**Viewing the mines from afar: comparing corporate and NGO morals on mines in West Africa***Sabine Luning (Leiden University)*

Investors and consumers need information on mining sites, either where 'their' gold is extracted, or where it is sourced. How are mining sites framed, and connections represented to far-flung audiences? Attention is given to issues of scale, and oscillations between embedding and dis-embedding.

**From gold mine to public policy: shaping promises and living life in a small mining town in Quebec***Rafael Simoes Lasevitz (Université de Montréal)*

Following the proposition of an open pit gold mine in a small Quebec town, this presentation focuses on how it turned from private initiative into public policy – erasing projects that preexisted it – and how its plans and promises eventually contrasted with the lived experiences of local dwellers.

**Coercive expertise and the paradox of responsible extraction in the global ruby trade***Brian Brazeal (CSU, Chico)*

This paper explores how expert knowledge on artisanal mining is produced by mining companies and consultancies and deployed against miners, even as it purports to benefit them. It is based on fieldwork conducted with ruby miners, traders and consultants in Mozambique, Thailand and Europe.

**Designing dislocation: travelling models of resettlement in the extractive context of Mozambique***Nikkie Wiegink (Utrecht University)*

This paper discusses the connections between different extractive projects in Mozambique (coal mining and gas extraction) by focusing on the mobility of (inter)national experts, consultancy companies and their critics in relation to displacement and resettlement for resource extraction.

11:15-13:00

**Metals, magic, and mobility: the role of mining and metallurgy in indigenous mobility and European settlement in southern Africa***Robert Thornton (University of the Witwatersrand)*

The metalliferous geology of southern Africa drew European miners and metallurgists to settle in southern Africa, but earlier indigenous miners and metallurgists opened the way. Metals shaped precolonial and colonial mobility and settlement, defining southern Africa's history and social order

**'We have to be mining evangelists': local defenders of a contested corporation***Anneloes Hoff (University of Oxford)*

This paper explores how a global gold mining corporation seeks to obtain a 'social licence to operate' for its strongly contested projects in Colombia. It focuses on the role and experiences of local workers of the Community Relations Department in legitimising and defending the corporation.

**'Risk' as perceived by Nepalese coal mine migrant workers in Meghalaya, India***Rashmi Upadhyay (Sikkim University)*

This paper, based on the multisited fieldwork deals with the emic concept on 'risk' that exists among the Nepalese migrant workers living and working in the coal mines of Jaintia Hills, Meghalaya in Northeast India.

**Blood, meat, oil and the generative power of moving resources**

*Marianna Betti (University of Bergen)*

I discuss how in Turkana, in a context of an extractive project, moving resources, oil and meat, become powerful agents in shaping conflict at different scales fueled by powerful imaginaries of blood: that of the meat feeding the oil project, of the land (oil), of Turkana victims of cattle rustling.

**The return of the local: large-scale mining and autochthony debates in Sierra Leone**

*Robert Pijpers (University of Hamburg)*

While mining environments are habitually characterized by intensified mobility of people and capital, this paper discusses how, in this mobile environment, particular forms of local rootedness (immobility) become more prominent.

**P025 Energy in motion [Energy Anthropology Network]**

*Convenors: Elisabeth Moolenaar (University of Bremen); Nathalie Ortar (École Nationale des Travaux Publics de l'État)*

*Discussant: Simone Abram (Durham University)*

**SO-C497: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

This first EASA panel of the Energy Anthropology Network invites contributors to address the 'staying, moving, settling' found in energy anthropologies, addressing legacies and futures of energy-related practices, beliefs, theories and governance.

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**09:00-10:45**

**How stakeholders envision the future of energy anthropology**

*Nathalie Ortar (ENTPE); Pauline Claudot (Ecole Normale Supérieure de Lyon)*

As part of a project about the future role of social sciences in energy research, 18 meetings were held across Europe with politicians, administrators and stakeholders working in energy. This communication presents those results and what place could anthropology seek within those future research.

**Exploring energy governance through CSR: Norwegian energy corporations abroad**

*Ståle Knudsen (University of Bergen); Ingrid Birce Muftuoglu (Universitet i Bergen)*

Through an empirical focus on the way in which Norwegian energy corporations handle CSR in their international operations, this study discuss dynamics between neoliberalization and various corporate models for company-state-society interaction.

**Movement in three energy infrastructures of a Nepali town: the importance of materiality and practice**

*Mikkel Vindegg (University of Oslo)*

Exploring the materiality of energy carriers and its infrastructure is key to understanding energy consumption and the prospects for a renewable transition. I make this argument by comparing the provisioning and consumption of electricity, cooking gas (LPG), and petrol in a Nepali town.

### **Our houses may be cracked but we are cracked too! Gas legacies and energy futures in the Netherlands**

*Elisabeth Moolenaar (University of Bremen)*

This paper examines the socio-cultural context of earthquakes induced by natural gas extraction in Groningen. It unpacks local meanings of gas extraction and ideas about natural resources, energy, and region/nation, and places those within debates about justice, climate change, and energy futures.

### **Coping and adjustment in the resettlement process. Questions regarding energy consumption and resettlement**

*Valeska Flor (University of Bonn)*

Lignite mining is part of the German “hunger for energy”. This has very real consequences for thousands of people in Germany who have to resettle in order to make room for excavations. The ambivalence of energy production, consumption, and the consequences for resettlers is presented in this paper.

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11:15-13:00

### **How to live near a nuclear power plant? A programme that listens to the people, a case study in France**

*Armelle Faure (Independent consultant, France)*

France is one of the nations that uses nuclear energy most. This research focuses on local people and their activities. What do they say about the effect of such an industry in the territory?

### **Energy on the move: comparing energy practices among informal settlers in capital cities of Nepal, Bangladesh, Nigeria and South Sudan**

*Ben Campbell (Durham University)*

Peri-urban areas of capital cities in the Global South are increasingly peopled by migrants from environmental disaster, conflict and deepening rural poverty. How can anthropological understandings of energy practices among these groups help inform ambitions to provide ‘sustainable energy for all’?

### **Smart energy in intercultural contexts: the case of Nordic innovations in the Gulf**

*Agnese Cimdina (University of Latvia)*

How does global request for green shift towards more sustainable energy economies takes place locally? The focus of the paper is on Nordic and Gulf region business interactions in smart energy sector and sociocultural dimensions of developing energy technologies in intercultural environments.

### **Geothermal energy potential in the Andes mountains: future imaginations of energy through practical engagement with the earth**

*Martin Fonck (Rachel Carson Center for Environment and Society/Ludwig-Maximilians-Universität München)*

The paper seeks to explore future imaginations among scientist and local communities, concerning geothermal energy potential in the Andes mountains. Our ethnographic approach proposes to analyse how future imaginations are constantly redefined through practical engagement with earth.

**P026 The spectres, spectacle and speculation of infrastructure - tracing the moralities of movement along energy corridors**

*Convenors: Rebekah Plueckhahn (University College London); Ariell Ahearn (Oxford University)*  
*Aula Magna-Polstjarnan: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

This panel focuses on the moralities of movement induced by infrastructure corridors, where people speculate on the movement of energy resources (heating, mining, etc) and related migrations in capital, and people. It examines how speculative spaces shape peoples' actions, perceptions and politics.

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**09:00-10:45**

**“China is coming”: rising Chinese influence in Laos through One Belt: One Road**

*Phill Wilcox (Goldsmiths, University of London)*

This paper draws on ethnographic research and examines how the rise of China in Laos is impacting on the aspirations of Lao youth with respect to consumption choices and aspirations of future opportunities.

**The contested “publics” of public infrastructure provision in an Indian resource frontier**

*Madhuri Karak (The Graduate Center, City University of New York)*

Rural infrastructure functions as subsidies for extractive industries, contend the Kondh, a vulnerable Indian tribe. This paper discusses how frontier expansion is mutually constituted by the imperatives of extraction and a continuously produced backwardness that demand infrastructural fixes.

**The informal infrastructure of refugee reception: the intertwinement of care practices and anticipated repression**

*Lieke van der Veer (Radboud University)*

This contribution, empirically based on ethnographic fieldwork in Rotterdam, discusses how the informal infrastructure of refugee reception materializes in anticipation to repression. It examines how accepted refugees assemble possibilities that emerge at the intersection of moralities of 'active citizenship' and 'activist citizenship'.

**Infrastructural ethics in Ulaanbaatar - conceptualising the city through quests for 'life quality'**

*Rebekah Plueckhahn (University College London)*

Subterranean heating pipes in Ulaanbaatar, their potential presence, absence, upgrading or decay form part of peoples' infrastructural imaginaries that shape decisions around property. This paper charts the emerging infrastructural ethics that shape people's conceptualisation of the city.

**The filter and the city: the spectacle of nature and the specters of contamination in New York City's water infrastructure**

*Liviu Chelcea (University of Bucharest)*

Water filters are widely used in New York City. Paradoxically, while the filters materialize the fears and specters of contamination, they simultaneously reassert the purity and 'natural morality' of water circulating through the vast watershed and infrastructure of the city.

11:15-13:00

### **Building gravy trains or ghost towns? Exploring speculations around the China-Pakistan Economic Corridor in Northern Pakistan**

*Ariell Ahearn (Oxford University)*

The article examines the particular form of development embodied by China Pakistan Economic Corridor and the double meaning of speculative investments that this development has provoked in the high mountain communities of the Pamir and Karakorum regions of N. Pakistan.

### **P027 Lines on the land: mobility and stasis in northern extractive landscapes**

*Convenors: Jan Peter Laurens Loovers (University of Aberdeen); Tara Joly (Willow Springs Strategic Solutions, Inc.); Nuccio Mazzullo (University of Lapland)*

*Chair: Robert Wishart (University of Aberdeen)*

*Discussant: David G. Anderson (University of Aberdeen)*

*SO-D315: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

This panel explores a multitude of lines in the North: e.g. seismic cutlines, pipelines, borders and fences, roads and railways, traplines. We want to address what such lines, often related to resource extraction, entail for Northerners (with emphasis on Indigenous people) and Arctic environment.

09:00-10:45

### **Lines of procurement: marking movement and resources in Northern Canada**

*Jan Peter Laurens Loovers (University of Aberdeen)*

This paper addresses a variety of lines of procurement and situate this in broader themes of land tenure, resource extraction, well-being, and ecological alternations.

### **Skolt Sami and the Arctic Ocean railroad plan**

*Panu Itkonen (University of Lapland)*

A new railroad plan threatens the natural environment and the culture of the Skolt Sami peoples in Northern Finland. In this presentation, I discuss elements of the Skolt Sami environmental sustainability in relation to the Arctic Ocean railroad plan.

### **Axis and borders: patterns of spatial organization of herding and hunting in Northern landscapes**

*Konstantin Klovov (Saint-Petersburg State University); Vladimir Davydov (Peter the Great Museum of Anthropology and Ethnography)*

Do the lines on the earth point the direction to move, or are they boundaries restricting movements? The authors' field studies discuss the paradoxical character of the perception of space by different groups of northern population and by animals living in the symbiotic relationship with people.

**'I think because of the highway there is no caribou sometimes': changing hunting practices along the Dempster Highway**

*Erin Consiglio (University of Aberdeen)*

The Dempster Highway has provided access to caribou hunters from all over the Yukon, however, some Gwich'in elders claim they are not following traditional rules of respect. Development proposals in the area include new access roads, leading to a request for better monitoring of hunters.

**Crisscrossing life. (In)visible lines of oil, power, and belonging in Northern Alberta, Canada**

*Lena Gross (University of Oslo)*

This paper will investigate questions of scale, intimate and alienated space, hidden histories inscribed in the land, and issues of settler colonialism and belonging in Northern Alberta, Canada in the context of the oil sands industry.

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**11:15-13:00**

**Paths, forest roads and roads as different ways of perceiving the landscape and exploiting resources: the Sámi case in Finnish Upper Lapland**

*Nuccio Mazzullo (University of Lapland)*

In the presentation I will describe how paths, forest roads and roads afford different possibilities to access resources and are fundamental for the perceptions of the landscape. Official maps are important tools to describe them. Only those authorized to make maps though can influence these processes

**Trails and roads: dialectics between Métis and oil company movements in a muskeg environment**

*Tara Joly (Willow Springs Strategic Solutions, Inc.)*

This paper describes entangled route-making practices of Métis people and oil companies. I argue that Métis trappers preserve and renew connections to their homelands by maintaining ancestral trails and responding to new extraction-related lines on the land – a process mediated by muskeg.

**Straightness in a bendy world: the effects of seismic lines in a Siberian taiga community**

*Evelyn Landerer (University of Lapland)*

In this paper I want to show how seismic lines influence every day life in a hunting and reindeer keeping community in the Siberian taiga with special focus on forest infrastructure (e.g. trails and camps), movement and human-animal relations.

**Making, following and keeping trails in the Mackenzie Delta**

*Franz Krause (University of Cologne)*

This presentation provides some preliminary reflection on the ways the Inuvialuit and Gwich'in inhabitants of the Canadian Mackenzie Delta make and use trails.

**'They go to the reservoir now': changing geese migration in Wemindji, Northern Quebec**

*Gioia Barnbrook (University of Aberdeen)*

Hydro-electric development in Northern Quebec is impacting on the lines of travel taken by migrating geese. This paper describes how some Cree hunters are responding to these changing flight paths, discussing how not only terrestrial but also aerial lines are affected by hydroelectric development.

**Modern land use and economy of forest Nenets in the zone of industrial development**

*Elena Volzhanina (Institute of the problems of the Northern development SB RAS)*

The presentation raises questions of traditional land use and economy of forest Nenetses known as Vyngapur Nenetses, whose hunting and fishing territories and nomadic routes, are in the zone of industrial development.

**P028 Datamanagement as ethics governance: consequences for anthropologists and ethnographers (Roundtable)**

*Convenors: Hansjörg Dilger (Freie Universität Berlin); Peter Pels (Leiden University); Margaret Sleeboom-Faulkner (University of Sussex)*

*Aula Magna-Spelbomskan: Tue 14th Aug, 10:30-12:15*

“Datamanagement” - a recent requirement in university administration, transnational project funding, and publications – often disregards how research materials are co-produced and kept in ethnography. This Roundtable discusses whether and how to resist potential negative effects on anthropology.

**P029 Peripheral wisdom [#Colleex network]**

*Convenors: Lili Di Puppo (National Research University Higher School of Economics Higher School of Economics, Moscow); Francisco Martínez (University of Helsinki); Martin Demant Frederiksen (University of Copenhagen)*  
*Discussants: Jamie Saris (NUI Maynooth), Eva Berglund (Aalto University)*

*SO-B487: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

The peripheral is not just a location or a feeling; it is a form of knowing too. This panel explores the ways in which peripherality can be considered a way of thinking about problems, questions, and evidence, gathering papers that deal with or reflect on edgy methods and politics in anthropology.

09:00-10:45

**DIY Anthropology: epistemic partners and the crisis of disciplinary knowledge**

*Tomás Criado (Humboldt University of Berlin); Adolfo Estalella (Universidad Complutense de Madrid)*

An account of DIY transformations impinged on our anthropological practice in a context of urban and financial crisis in Spain ‘peripheralising’ disciplinary knowledge with our epistemic partners in the field.

**An embodied methodology of peripheral experiments in design ethnography**

*Arianna Mazzeo (Fundacio per a la Universitat Oberta de Catalunya); Elisenda Ardèvol (Universitat Oberta de Catalunya)*

This paper examines the relations between design and ethnography drawing on an experience of learning design through ethnography by exploring the notion of “peripheral experiments” focusing on the epistemological dimensions and their implications for enriching design-practices based interventions.

**Being in the periphery, thinking from the periphery**

*Kirsten Marie Raahauge (The Royal Danish Academy of Architecture, Design and Conservation, The Design School)*

In this paper, the peripheral is explored both empirically and analytically: As a geographical site, Tønder, DK, and as an analytical position that thrives on edginess, transformation, elusiveness and blind angles.

**Searching for the invisible: Sufism and fieldwork in Volga-Ural**

*Lili Di Puppo (NRU - Higher School of Economics, Moscow)*

Sufism in Volga-Ural appears as absent yet present. I reflect on my field research to ask how to approach the elusiveness of Sufism. Sufism transcends efforts to frame it into certain categories; it invites us to go beyond a conventional mode of knowing to consider the invisible realm it opens up.

**“On the Atlantic edge”: geopoetics, creative ethnology, and the anthropological imagination**

*Ulrich Kockel (Heriot-Watt University)*

Against a background of multiple cultural peripherality within Scotland as a geographical periphery, the paper charts the emergence of ‘Creative Ethnology’, a movement of cultural activists and academic researchers seeking out new ways of engaged anthropological practice, inspired by geopoetics.

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11:15-13:00

**“Awesome Assam”. Marginality as a resource. Tourism and pilgrimage to a peripheral State of India**

*Irene Majo Garigliano (CNRS, Centre d'Études Himalayennes)*

The marginal Indian State of Assam had—and still has—an ambiguous reputation. This image is being transformed by the growing tourism and pilgrimage industry. Marginality becomes a resource: Assam is depicted as nestling untouched natural beauty and age-old traditions to be discovered by the visitor.

**Weird: political thinking on the fringes of ignorance**

*Brian Callan (Goldsmiths, University of London)*

Taking the case of Israelis engaged in ‘Solidarity Activism’ this paper argues that their activism grew out of repeated ‘weird encounters’. Weirdness is an affect which describes the failure of hegemonic expectations, reveals the fringes of ignorance and allows doubt and political dissent to emerge.

**Stories from the periphery: ordinary objects and marginalized meanings**

*Ceyda Yolgormez (Concordia University); Gabrielle Lavenir (Concordia University)*

This study results from the peripheries of the field of trucking, and epistemologies that surround it. We have focused on stories of people and ordinary objects that remain outside the scope of studies in trucking. The project problematizes spatiality and mobility with a focus on materiality.

**The right to remoteness? Peripherality as a development tool in the Italian inner areas**

*Maria Giulia Pezzi (Gran Sasso Science Institute, Italy); Gabriella Punziano (University of Naples Federico II)*

The contribution uses “remoteness” as a theoretical framework to describe the existing relationships between centres and peripheries within the Italian National Strategy for Inner Areas, analyzing the set of power relations that influence policy-making strategies and identity-making processes.



**The acoustics of peripheral wisdom: childhood and public life**

*Melissa Nolas (Goldsmiths College, University of London); Christos Varvantakis (Goldsmiths); Vinnarasan Aruldoss (Goldsmiths, University of London)*

We examine children's lived experience as knowing subjects. Drawing on evidence from a multimodal ethnographic study on the relationship between childhood and public life we trouble what it means to tune into peripheral wisdom in relation to key theoretical terms (public, private and non-human).

**P030 On the move: fieldwork, academy and home in the early anthropologists' careers**

*Convenors: Grazyna Kubica-Heller (Jagiellonian University); Dorothy Louise Zinn (Free University of Bozen-Bolzano)*

SO-B413: Fri 17th Aug, 09:00-10:45; 11:15-13:00

Focusing on the interconnections between geographical and social mobility, academic policy, forms of family and the gendered division of work, this panel examines the careers of early anthropologists — above all women — who were on the move in order to professionalize.

09:00-10:45

**Almost an anthropologist: Elsie Masson observes indigenous Australia before becoming Mrs. Malinowski**

*Daniela Salvucci (Free University of Bolzano-Bozen)*

Utilizing feminist theories and text analysis, this paper underlines the originality of Elsie Masson's gaze on the social change in colonized indigenous Australia, and shows how family care and the commitment to the career of her husband, Bronislaw Malinowski, influenced her own mobility and career.

**Between the United States and Brazil: Ruth Landes and the construction and reception of "The City of Women"**

*Amurabi Oliveira (Federal University of Santa Catarina)*

The American anthropologist Ruth Landes (1908-1991) conducted a field research between 1938 and 1939 in the city of Salvador (Brazil). I analyze in this paper the transit, and the formation of networks that allowed her displacement to Brazil, and the reception of her work in both countries.

**Mircea Eliade and the nostalgia for origins**

*Gheorghita Geana (Academia Romana)*

As applied to the great historian of religions, "nostalgia for origins" refers to Eliade's status of living in exile, far from his native Romania, and also to his strong interest in the primordial cultural facts ("archetypes") by which he may be epistemologically integrated to anthropology.

**“No place for a women”: South African anthropology, 1930-1960**

*Adam Kuper (Boston University)*

In the 1930s Agnes Winifred Hoernle inspired a cohort of young South Africans to become critical, scholarly witnesses to the grim politics of “race relations” in their country. Among them were Monica Wilson, Eileen Krige, Ellen Hellman and Hilda Kuper, all of whom became significant figures in the field.

**Up as ethnographer: women moving anthropology in early Socialist Central Europe**

*Blanka Koffer (Humboldt-Universität zu Berlin)*

By comparing the professional biographies of female ethnographers in Czechoslovakia and in the GDR this paper analyzes the links between social mobility provided by the political changes after 1945 and the transformation of anthropology into ethnography.

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11:15-13:00

**Between Polish and British academia and Macedonian fieldwork. Józef Obrębski and the first functionalist research of European village**

*Anna Engelking (Institute of Slavic Studies, Polish Academy of Sciences)*

The paper deals with unknown legacy of Józef Obrębski, a Polish precursor of gender studies. He was a first anthropologist who applied (in the early 1930s' in Macedonia) Malinowski's method and theory to European village. His writings on social structure and magic are now being edited critically.

**“Emigration of capabilities” and political exile - the trajectories of two Polish anthropologists: Maria Czaplicka and Alicja Iwańska**

*Grazyna Kubica-Heller (Jagiellonian University)*

The paper deals with political aspects of emigration, fieldwork and “job-hunting” of women-anthropologists of two generations: Czaplicka (1884-1921) and Iwańska (1918-1996), who represent two ways of mobility.

**Erika Sulzmann (1911-1989) and her academic career during the National Socialist period**

*Katja Geisenhainer*

Erika Sulzmann studied during the Nazi era and was entrusted with a colonial political task including trips to France and Belgium. The lecture gives an insight into the beginning of her career, how easily she became part of the regime, and how the past was handled in the postwar period.

**From Odessa to Chicago with a detour to the battlefields of Spain: politics and anthropological vocation in John Murra's life**

*Marian Viorel Anastasoae (New Europe College)*

Based on archival research, written and oral testimonies about John Victor Murra (1916-2006), this paper explores the first half of Murra's life including his early political activism in Romania, his participation in the Spanish Civil War and his anthropological training in the U.S.

**P031 The Balcony**

*Convenors: Konstantina Isidoros (University of Oxford); Árdís Ingvarsdóttir (University of Iceland)*  
*Aula Magna-Spelbomskan: Tue 14th Aug, 13:15-15:00*

The Balcony invites anthropologists to flock back to balconies – defying Malinowski – and engage in “deep play” to create intricately rich and innovatively theoretical ethnographic magic about balconies and humans in their myriad interactions, like Catalan pot-banging and Danish hyggeligt

13:15-15:00

**Forms of the balcony as heterotopias**

*Mihai Burlacu (Transilvania University, Brasov)*

In my paper I argue that at least several forms of the balcony can be considered heterotopias. I aim to emphasize a double-tiered description, based on Foucault (1967), Geertz (1973) and Arendt's (1989) groundworks, which may contribute to a reappraisal of the balconies' anthropological relevance.

**From balcony to centre stage: shifting vantage points through researching Igue festival in Benin City, Nigeria**

*Georgiana Gore (University of Clermont Auvergne)*

This presentation reflects upon long-term research on post-colonial Benin City's Igue festival in order to explore the balcony as a device for negotiating distance and positionality in the appreciation and enactment of the performative by ethnographer, audience and participants alike.

**Whose balcony is it? Thermal rehabilitation of apartment buildings and ownership conflicts in Bucharest**

*Bogdan Iancu (National School of Political Studies and Public Administration Bucharest / Museum of Romanian Peasant)*

This paper will illustrate the configuration of the thermal rehabilitation of (post)socialist blocks of flats in Bucharest simultaneously viewed as a desirable home experience, and as an invasive and contested practice.

**The social life of Bulgarian balconies - individual aspirations and common visions**

*Velina Ninkova (University of Tromsø, Norway); Petia Mankova (UIT The Arctic University of Norway)*

The paper explores the multi-faceted purposes and meanings of Bulgarian panel-block balconies through the intersection between the personal and the public, the mundane and the ideological.

**P032 New urban food practices and the senses in the city****[Anthropology of Food]**

*Convenors: Roos Gerritsen (Heidelberg University); Ferne Edwards (Trinity College Dublin); Grit Wesser (University of Edinburgh)*

*SO-D320: Wed 15th Aug, 11:15-13:00*

This panel aims to explore the relationship between food and the senses in urban and peri-urban contexts, with a particular focus on how these food practices and senses have been reshaped in recent years through an increasing mobility of both people and produce.

11:15-13:00

**Consumption, space, representation: exploring the food truck phenomenon in paris through participant observation and digital media analysis**

*Mattawan Sutjaritthanarak (InProcess/Sciences Po Paris)*

This paper aims to study food trucks in Paris by asking how experiences around the food infrastructure shape the identities of city dwellers and redefine urban space. It also explores how exploring the digital space can contribute to the understanding of such phenomenon.

**Street food and other foodiescapes as means of staging the middle class in Bucharest**

*Monica Stroe (National University of Political Studies and Public Administration Bucharest)*

The new cosmopolitan, burger-centred, urban foodscape is contributing to the articulation of a new class of casual gourmet consumers who use their foodie knowledge to create distinction and to make claims to a new urbanity.

**Tasting trust: building long-term support for ecological farming through free samples in Shanghai**

*Leo Pang (SOAS, University of London)*

In this paper, I discuss the meaning of the seemingly ordinary practice of handing out free samples by ecological farmers at farmers' markets. I show that free samples are not only a crucial marketing tactic but a critical means to connect peri-urban food producers to their urban target customers.

**Escaping the accelerating environment of the city in urban gardens**

*Vincent Walstra (Leiden University)*

Through sensorial experiences, urban gardens raise awareness for the qualitative values in everyday life, opposing the quantified landscape of the city. As a response to the accelerating urban environment, these green 'oases' share a sense of community, socio-ecological solidarity and mindfulness.

**Food, place, and personhood: changes and continuities in coming-of-age in eastern Germany**

*Grit Wesser (University of Edinburgh)*

This paper focuses on the consumption practices associated with the family celebration of the secular coming-of-age ritual Jugendweihe in Thuringia, eastern Germany, and traces their links to place as a significant constituent of personhood.

**P033 Moving on: food futures and reimagining uncertainty  
[Anthropology of Food]**

*Convenors: Katharina Graf (SOAS, University of London); Petra Matijevec (University College London); Mukta Das (SOAS, University of London); Camelia Dewan (Stockholm University)*

*Discussant: Nefissa Naguib (University of Oslo)*

**SO-D299: Tue 14th Aug, 10:30-12:15; 13:15-15:00**

This panel addresses how food 'moves on' across time and space, borders and bodies. From everyday practices to overarching value systems, we consider foodways as human contemplations of the future: as sources of uncertainty, as cushions against it and as speculations in search of opportunities.

10:30-12:15

### **Empowering residents to co-design their food systems: experimenting with future-oriented methods in Japan and Thailand**

*Christoph Rupprecht (Research Institute for Humanity and Nature); Joost Vervoort (Utrecht University); Astrid Mangnus; Steven McGreevy (Research Institute for Humanity and Nature); Kazuhiko Ota (Research Institute for Humanity and Nature)*

How can future-oriented participative methods empower residents to take ownership of their rapidly changing food systems? We showcase results from Japan and Thailand, from visioning workshops and backcasting to “serious games” and social media-based collective reflections on “good food”.

### **Making cheese - repositioning the country: the embargo, import substitution, and visions of Russia's development**

*Volha Biziukova (University of Vienna)*

The paper explores how developments in cheese consumption and production in Russia, which gained salience amid the embargo and import substitution, function as a milieu for negotiating contradictions of Russia's development and global positionality as well as expressing aspirations for its future.

### **From source of life to embodiment of an uncertain and dangerous future: changes in the perception of rice in a South Indian village**

*Heribert Beckmann (Heidelberg University)*

This paper describes how in a rice-cultivating village in South India the meaning of the staple food rice for residents increasingly shifts from constituting a source of certainty and stability to becoming the embodiment of bodily and ecological decay and an uncertain future.

### **Strategic ignorance and crises of trust: horsemeat, global supply chains and the making unforeseeable of food futures**

*Jeremy Brice (London School of Economics)*

This paper explores the negotiation of anxieties about risk, responsibility and the anticipation of possible futures through the 2013 horsemeat scandal. Examining why food businesses did not foresee the adulteration of meat products, it explores the role of ignorance in making and managing futures.

### **Embedded foodways. Exploring the “avant-garde” of Styrian family farmers**

*Elisabeth Kosnik (University of Graz); Gabriele Sorgo (University of Graz); Andrea Heisteringer (University of Graz)*

Our research explores foodways as embedded in multi-dimensional ways in response to food related anxieties. For small-scale farmers this might prove an opportunity to make a livelihood through alternative schemes, whereby food is less considered as disembodied commodity than as ‘total social fact’.

13:15-15:00

### **Being in and belonging to the future - food, eclectic identity in Hong Kong and Macau**

*Mukta Das (SOAS University of London)*

Hong Kong and Macau are counting down to 2047 and 2049 and full integration with China. The cultural uncertainty of this – and what it will mean to be and belong to a port city with eclectic culinary practices in the future – plays out in the daily work of local South Asians cooks.

### **The imagination and creation of a Levantine cuisine and taste in Argentina**

*Lorenzo Cañás Bottos (Norwegian University of Science and Technology); Tanja Plasil (Norwegian University of Science and Technology)*

This paper explores the transformation of migrant food practices and the creation of a Levantine-Argentine cuisine, based on shared taste, authenticity and memory.

### **Flour martyrs? Fighting food insecurity from within the urban Moroccan home**

*Katharina Graf (SOAS, University of London)*

In urban Morocco, socioeconomic uncertainty and especially food insecurity are engaged with and fought in daily life by women, especially mothers, whose daily practices of breadmaking reveal the hidden nature of poverty and precariousness in a rapidly liberalising economy.

### **Rice going wrong and on - realizing Burkina Faso's rice promise in Bagré**

*Janine Hauer (Humboldt University)*

Drawing on fieldwork in Bagré, I examine the role rice plays throughout changing political regimes and project conditions. I argue that the notion of the boundary object provides a useful lens to grasp the temporal dimension of rice-associated transformations of lands and livelihoods.

### **Cultivating possibilities: the reconfiguration of rice cultivation activities in Ifugao, Philippines**

*Kathrine Ann Cagat (University of Utah Asia Campus)*

In an examination of how the Ifugao have reconfigured rice cultivation activities, this paper discusses how the potential of people and rice are indelibly linked and considers how people's visualization of past agricultural practices is shaped by future aspirations.

## **P034 Ethnographies of food inclusion and exclusion**

### **[Anthropology of Food Network]**

*Convenors: Zofia Boni (Adam Mickiewicz University); Celia Plender (University of Exeter)*

*Horsal 7 (D7): Fri 17th Aug, 09:00-10:45; 11:15-13:00*

This panel focuses on different forms and relationships of food exclusion and inclusion, as they are imagined and expressed across contemporary Europe and beyond.

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**09:00-10:45**

### **"Do you pay for your lunch?" Eating the school lunch at the margins: an extreme case study**

*Filippo Oncini (University of Trento)*

This paper is based on the fieldwork conducted during break and lunch in a school located in a poor neighbourhood of Palermo. I explore what happens to food education guidelines when they are applied in problematic classroom and encounter children coming from severely deprived households.

**Back to the Shtetl? On crossing boundaries and boundary work in culinary encounters between secular and ultra-Orthodox Jews**

*Shlomo Guzman- Carmeli (Bar-Ilan University)*

In this lecture I will describe a new culinary scene, in one of Israel's largest ultra-Orthodox cities, that enables, and even generates, encounters between ultra-Orthodox and secular Jews. In addition, I examine how "boundary-work" still exists in the course of these chance meetings.

**Food adventures, recognition and othering: enacting cosmopolitanism in Vietnamese bistros in Prague**

*Jakub Grygar (Faculty of Social Sciences, Charles University)*

Based on ethnographic research in Vietnamese bistros in inner Prague and at a Vietnamese open market at the edge of Prague, the paper discusses an interplay between recognition of Vietnamese minority, practices of orientalist Othering and enacting of consumers' cosmopolitanism.

**'Shit kebab' to 'British institution': how British Kebab Awards re-imagine origins, home and nation?**

*Nese Ceren Tosun (University of Warwick)*

In this paper, I will explore the ways in which British Kebab Awards re-imagines the British nation to the inclusion of the abject kebab based on an ethnography of the Awards Ceremony.

**Cooking and eating together in London: food sharing initiatives as collective spaces of care and encounter**

*Brigida Marovelli (Trinity College Dublin)*

This paper explores food sharing initiatives in London and their role in creating collective spaces of care and encounter. Cooking and eating together are examined as practices that become particularly poignant in promoting urban conviviality at times of austerity.

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11:15-13:00

**London food co-ops: negotiating structures, ideals and practicalities**

*Celia Plender (University of Exeter)*

Building on almost two years of ethnographic fieldwork with food co-ops in London, this paper explores the interplay between the structures, practices and ideals of the food co-op in creating inclusions and exclusions

**Doing politics with food: alternative agricultural networks in Turkey**

*Erdem Evren (Leibniz-ZMO)*

This paper looks at the agricultural networks in Turkey with a focus on the relations between food and alternative political and economic visions.

**Inclusion and exclusion in the margins of urban food market: ethnography of informal urban food-recycling practices in the cities of Granada (Spain) and Marseille (France)**

*Giorgio Cassone (Ecole des Hautes Etudes en Sciences Sociales)*

This paper analyses food-recycling practices. It focus on the inclusion and exclusion experience embedded in the pursuit, reclamation, circulation, and consumption of food rejected from the urban food cycle and the transformation of garbage into an edible, social, economic and political object

**P035 Cruising the frontiers of time and space: towards an anthropology of queer crossings [ENQA Roundtable]**

*Convenors: Hadley Renkin (Central European University); Agnieszka Koscianska (University of Warsaw)*  
SO-E487: **Thu 16th Aug, 11:15-13:00**

This panel explores global queer crossings and makings of borders of time and space, rethinking the import of queer mobilities for grasping the social, political, theoretical, and methodological (dis)connections between past and present, East and West, North and South, and their diverse effects.

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**11:15-13:00**

**In a permanent “transition”? Identity politics and strategies of non-heteronormative citizens of Wrocław (PL)**

*Monika Baer (University of Wrocław)*

Drawing on fieldwork research conducted in Wrocław (PL), in the proposed paper I analyze how conceptual divisions between North and South or West and East have historically shaped spatiotemporal aspects of identity politics and strategies of non-heteronormative citizens of a “postsocialist” city.

**The facts and fictions of flows and frictions: queer im/mobilities in Hungarian post/socialism**

*Hadley Renkin (Central European University)*

Based on ethnographic fieldwork in Hungary since 1999, this paper explores stories of queer im/mobilities and border crossings during Hungarian Socialism, the divergent postsocialist paths they have traveled, and the differing borders of time and space they have shaped for queer people and politics.

**Queer crossings in communist Poland. The life narratives of Polish queers in the 1970s**

*Jedrzey Burszta (University of Warsaw)*

The proposed contribution to the roundtable will discuss chosen spatial and temporal aspects of the life narratives of Polish queers in the 1970s, based on an ongoing ethnographic and historical research project dealing with queer autobiographies in the 1970s (CRUSEV research project).

**Anti-queer knowledge and border-crossings in Cold War psychiatry**

*Kate Davison (University of Melbourne)*

This paper discusses sexological knowledge transfer across the Cold War border in the years 1960-62. Western psychiatrists using homosexual aversion therapy selectively ignored earlier research carried out by a group of researchers in Prague from 1950-62, upon which their own experiments were based.

**Queering sexology: towards an anthropological inquiry into the history of knowledge flows**

*Agnieszka Koscianska (University of Warsaw)*

This presentation reflects on flows of expert knowledge of queerness between the East and the West during the Cold War.



**P036 Queer and feminist ethnography on the move [Roundtable, European Network of Queer Anthropology (ENQA) and Network for the Anthropology of Gender and Sexuality (NAGS)]**

*Convenors: Heather Tucker (Central European University); Christa Craven (College of Wooster); Elisabeth L. Engebretsen (University of Stavanger)*

SO-B497: **Wed 15th Aug, 09:00-10:45; 11:15-13:00**

Ethnographic knowledge production is a deeply vexed terrain. This two-part roundtable examines queer and feminist approaches to: Part 1) tensions around activism, collaboration & scholarship, and writing choices, and Part 2) epistemology, decolonizing FQE, and contesting categories of analysis.

**09:00-10:45**

**Feminist/queer ethnographies of reproductive health**

*Christa Craven (College of Wooster)*

Christa Craven is the author of *Pushing for Midwives: Homebirth Mothers and the Reproductive Rights Movement* (2010), co-author of a textbook with Dána-Ain Davis, *Feminist Ethnography: Thinking Through Methodologies, Challenges & Possibilities* (2016).

**Feminine ecriture and ethnographic poetry in practice: queer as an act of writing, working at the margins of ethnographic writing**

*Diana Manesi (Goldsmiths, University of London)*

Why doesn't anthropology question textuality and representation? How do patterns of writing reproduce forms of power and authority? Why doesn't poetry and ethnography interact? How does reflexivity relate to ethnographic poetry? These remain some of the key questions of my ethnographic practice.

**Rethinking queer activism and social invisibility**

*Eva Theunissen (University of Antwerp)*

In this round table, I aim to contribute to the debate on queer activism and solidarity by questioning the ways in which the desired invisibility of fieldwork participants may reflect upon our ethnographic research practices.

**Queer left critique: crossing borders of ethnographic knowledge production**

*Margot Weiss (Wesleyan University)*

How can queer/feminist ethnographic knowledge-making challenge borders between knower and known; or anthropologist-subject and object of knowledge? My talk focuses on the forms of connection that arise in ethnography and modes of "thinking with" that are less collaboration than political solidarity.

**Scaling differences and mobilities: toward a decolonial feminist ethnography of place, race, and gender in Andean Peru**

*Florence Babb (University of North Carolina at Chapel Hill)*

My ethnographic work in three sites in Peru--an indigenous community, a highland city, and the migrant stream to Lima--seeks to decolonize knowledge regarding the intersection of gender and race in the Andean region. This paper traces my approach for advancing a decolonial feminist anthropology.

11:15-13:00

**Decolonizing trans: travesti identity as cultural resistance**

*Bruno Barbosa (Universidade Estadual de Campinas)*

This paper aims to discuss the global circulation of medical discourses about trans people and the Brazilian singularities. I explore the connection between anthropologists and activists in the construction of a cultural notion of travesti as a way to decolonize trans global e colonial discourses.

**Bio Francis Seeck**

*Francis Seeck (Humboldt University Berlin)*

Francis Seeck is an author, trainer and PhD candidate. They are a PhD candidate at the Institute for European Ethnology (HU). Since 2018 they are also part of the team of the Institute for Queer Theory in Berlin. Research interests: Queer Feminist Anthropology, Insider Ethnography, Trans Studies.

**A feminist anthropologist in interdisciplinary gender and religion studies: challenging categories ethnographically and/as the case for social justice**

*Kathrine (C.E.) van den Bogert (Utrecht University)*

Short Bio: Kathrine van den Bogert has an MA in Gender & Ethnicity and is PhD-candidate in Cultural Anthropology. She sees feminist and queer ethnography as an opportunity to challenge and open up the academic and intersectional categories (e.g. “Muslim girls”) where people find themselves stuck in.

**P037 Critical feminism and the politics of austerity: gender regimes and the making of economic orthodoxies**

*Convenors: Andreas Streinzer (Institute for Social Research Frankfurt/Main); Patrícia Alves de Matos (University of Barcelona); Phaedra Douzina-Bakalaki (University of Helsinki)*

*Discussant: Victoria Goddard (Goldsmiths, University of London)*

*Aula Magna-Bergsmannen: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

This panel invites papers mobilizing critical feminist theory to examine the normative foundations of the politics and economics of austerity regimes.

09:00-10:45

**Austerity before austerity: grassroots ethics of reproduction in the making of austerity regimes**

*Patrícia Alves de Matos (University of Barcelona)*

This paper explores the historical articulation and mutual constitution of austerity as an economic policy regime and austerity as a grassroots ethics of reproduction.

**The state we are in: understanding the symbiotic relationship between the state's production and legitimisation of austerity and young women's lived experiences.**

*Vicki Dabrowski (Middlesex University)*

This paper explores the gendered impact of UK austerity. Through a combination of qualitative methods, it examines the symbiotic relationship between the states production and legitimisation of austerity, and the ways in which it is experienced and articulated by women in their everyday lives.

**Shifting masculinity and the reproduction of Orthodoxy: a case of truck drivers in India***Indrani Mukherjee (University of Delhi)*

The lives of truck driver's in India is governed by constant mobility through multiple social systems. The present paper analyses how shifting masculinity helps the truckers negotiate everyday life and leads to the reproduction of the Orthodoxy.

11:15-13:00

**The cost of economic crisis in Croatia: its impact on women***Ana Radović Kapor (LIU/University of Zadar)*

This article summarizes recent evidence from the economic crisis that show the effect it had on women in Croatia. This study expects to find that Croatia did not implement enough gender-aware measures of economic recovering, causing a major setback in gender equality.

**Capitalism's housewife: a biographical narrative of state-sponsored empowerment from Southeast Turkey***K. Zeynep Saraslan (Univeristy of Bern)*

Through the life history of a housewife, this paper focuses on depoliticization of feminist claims, which are relevant to everyday lives of women living in the context of state-sponsored empowerment in Southeast Turkey.

**“Nos quieren hundir” [They want to drown us]: feminists considerations about “the Crisis” (of social reproduction) in Vélez-Málaga (Spain)***Diana Sarkis (Universidad de Barcelona)*

Drawing on ethnographical case, I uphold the value of feminist theory not only for apprehending the unequal consequences of the present crisis of social reproduction for women, but for analyzing its global nature, as well as the embodied human agencies which are its product and challenge it.

**The importance of social origin, gender and education in social science research on emerging female adulthood in Switzerland***Barbara Waldis (University of Applied Sciences and Arts Western Switzerland)*

In research about emergent adulthood of young women and men, one main finding is that the opportunities on the way to autonomy differ according to social origin, gender and education. I discuss the intersection and salience of these categories for women in relevant studies in Switzerland.

**P038 Understanding “FGM” and sexual violence in diaspora: women's journeys through re-creations of identity and discourses on trauma***Convenors: Sara Johnsdotter (Malmö University); Sarah O'Neill (Université Libre de Bruxelles)**Aula Magna-Polstjarnan: Tue 14th Aug, 10:30-12:15; 13:15-15:00*

We explore trauma, sexual violence and discursive discrepancies on 'FGM' among female migrants living in diaspora. What happens during the process of re-viewing and re-defining such experiences and what kinds of actions are taken to re-create one's gender or ethnic identity?

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10:30-12:15

**Walking a tightrope: coping and gender-identity of refugee women in the residential welfare system**

*Sabine Tiefenthaler (Free University of Bozen-Bolzano)*

As female refugees often were confronted with gender-based violence in their past according to previous studies there is a high risk of re-victimization. Social workers and refugee women in the welfare system are walking a tightrope between power gaps and intersectional processes.

**Definitions of gender-based violence and migrant women's self-determination on the part of antiviolence operators: a critical analysis.**

*Marina Della Rocca (Free University of Bozen-Bolzano); Dorothy Louise Zinn (Free University of Bozen-Bolzano)*

This paper presents ongoing research on the gap in the definitions of gender-based violence and women's empowerment between operators of antiviolence centers and migrant-origin women in Northern Italy. It identifies operator perspectives that may homogenize and essentialize the assisted women.

**Understanding turning points in the process of changing attitudes towards the practice of Female Genital Mutilation/Cutting among migrant women in Belgium**

*Afi Agboli (UCL/ IRSS); Fabienne Richard (GAMS Belgique); Isabelle Aujoulat (Université Catholique de Louvain)*

This study explores the role of turning points in the process of changing attitudes towards Female Genital Mutilation/Cutting (FGM/C) and other related norms among migrant women with FGM in Belgium. These turning points help to understand the critical moments at which the change of attitude occurs.

**Experiencing female genital mutilation/cutting (FGM/C) in terms of violence - does only migration change the perception?**

*Elena Jirovsky (Medical University of Vienna, Centre for Public Health, Department of General Practice and Family Medicine)*

In this paper, I challenge the notion that changes in experiencing FGM/C especially or only occur due to migration to countries of the Global North. Findings from Burkina Faso illustrate how women (and men) experience FGM/C in terms of violence, and what implications this locally has.

**Repairing and retelling : the back and forth's medical journeys in the reconstruction after FGM**

*Michela Villani (University of Fribourg)*

According to human rights definition, female genital mutilation/cutting is defined as violation of the female body, integrity and sexual life. Based on two qualitative studies, this paper discusses the different meanings of the term "reparation" after FGM/c and various dimensions involved.

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13:15-15:00

**Reconstructing selves: therapeutic journeys after "female genital mutilation" in Belgium**

*Sarah O'Neill (Université Libre de Bruxelles); Cendrine Vanderhoeven (CHU Saint-Pierre); Fabienne Richard (GAMS Belgique)*

This paper explores how women requesting reconstructive surgery after FGM go through a process re-appropriating their body and their female identity through sexology and psychotherapy. Perceptions of intimacy, sexual well-being and aesthetics change during this process of re-appropriation.

### **Reinterpreting experiences, but resisting reconstruction - perceptions of infibulation and deinfibulation among Somali and Sudanese migrants in Norway**

*R. Elise B. Johansen (Norwegian Centre for Violence and Traumatic Stress Studies)*

Somali and Sudanese migrants in Norway reinterpret and reframe the meanings of the pain and sexuality related to infibulation from virtue to destruction. These changes relate to a reinterpretation of the practice as well as changes in personal relationships, gender roles and expectations.

### **The FGM discourse, western repressive actions, and suffering**

*Sara Johnsdotter (Malmö University)*

FGM is condemned at the global level by WHO and western state governments. Criminal laws and police action are in place for both prevention and punishment. What are the ramifications for individual girls and women in western host societies?

## **P039 Tangles of late liberalism: sexuality, nationalism, and the politics of race in Europe [EASA ENQA and ARE networks]**

*Convenors: Patrick Wielowiejski (Humboldt University Berlin); Christopher Sweetapple (University of Massachusetts); Paul Mepschen (University of Amsterdam)*

*Discussant: Nitzan Shoshan (El Colegio de Mexico)*

**SO-E413: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

How are liberal values such as gender equality and gay rights put into the service of a globally ascending neo-nationalism? This panel brings together ethnographers studying the frictions and entanglements between liberalism, neo-nationalism, and sexuality from the far right to queer activism.

**09:00-10:45**

### **Late liberalism, ontopower and anthropological equipment**

*Christopher Sweetapple (University of Massachusetts)*

I reassess the contributions to anthropological theorizations of (neo)liberalism proffered by Elizabeth Povinelli and Brian Massumi, showing how both authors provide invaluable tools with which anthropologists might better investigate the tricky interrelations of nationalism, racism and sexuality.

### **“Homonationalism” à la polonaise, or how (not) to be successfully coopted by the (neo)liberal national state**

*Monika Baer (University of Wrocław)*

Drawing on fieldwork material on non-heteronormative urban citizenship in Wrocław (PL), in the proposed paper I discuss ambivalent workings of “homonationalism” in a specific “postsocialist” setting, and their problematization by discursive practices of differentiated non-heteronormative subjects.

### **The spectacle of gay suffering: gay victimhood and the making of secular publics in Amsterdam and Berlin**

*Paul Mepschen (University of Amsterdam)*

The paper engages with the formation of gay and LGBTIQ heritage, which involves the transformation of the suffering of sexual Others into spectacle: events to be regarded and enjoyed by spectators that turn into publics. This demonstrates a religious dimension in contemporary secular culture.

**“Colourful queers” and “identitarian gays”: national conservatism between heteronormativity and homonationalism**

*Patrick Wielowiejski (Humboldt University Berlin)*

In this paper, the rejection of queerness through the German far right is considered not as “homophobic” but rather as anti-liberal. While gays and lesbians can be accepted by national conservatives, everything that counts as “liberal” is dismissed, such as equality, gender fluidity, constructivism.

**The Krampus in Austria: male white sexualised performances of violence with a neo-nationalist agenda?**

*Gertraud Seiser (University of Vienna); Matthäus Rest (Max Planck Institute for the Science of Human History)*

In this paper the booming of the Krampus phenomenon (performances of fiercely masked men) in Austria will be analysed as a highly sexualised form of white male identity politics. Dependent on context, the masculinities produced reject and claim liberal “European values”.

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11:15-13:00

**Between cross and rainbow. War of symbols in the protest culture of the Polish LGBT movement after 1989**

*Agnieszka Balcerzak (University of Munich)*

The Polish LGBT movement is an important player on the arena of Poland’s post-communist minority politics. In contrast to the far right xenophobic principle “God-Honor-Fatherland”, its visual representations and performative practices of protest support the fight for more diversity in Poland.

**Visualizing sexuality, preaching tolerance, promoting integration: the cultural politics of displaying ‘mixed couples’**

*Annelies Moors (University of Amsterdam); Rahma Bavelaar (University of Amsterdam); Shifra Kisch (Universiteit van Amsterdam)*

Focusing on a controversy about a poster campaign that depicts ‘mixed couples’ intimately kissing to promote free partner choice, coproduced by a feminist group and an ethnonationalist party, we analyze the audiences it addresses and the work it does through critical engaging with femonationalism.

**P040 Anthropology and emerging technologies [FAN panel]**

*Convenors: Sarah Pink (RMIT University); Karen Waltorp (Aarhus University); Debora Lanzeni (RMIT)*  
**Horsal 7 (D7): Tue 14th Aug, 10:30-12:15; 13:15-15:00**

This panel examines emerging technologies and the ways in which they participate in constituting futures that cannot be predicted or necessarily imagined. We are interested in ethnographic examples from the immediate present, historical, as well as examples of technologies that can only be imagined.

10:30-12:15

**Modelling the future***Simone Abram (Durham University)*

How far do today's imaginative horizons define futures that will emerge? This paper discusses how a cadre of engineers and mathematicians are attempting to generate a holistic model of contemporary and future energy systems, through imaginings of current and hypothetical infrastructures.

**Radical engineering: an ethnography of promise***Goetz Bachmann (Leuphana University of Lüneburg)*

With the notion of 'promise', the paper thinks through imaginaries of emerging technologies in engineering, based on a two-year long ethnographic fieldwork in the "Dynamic Medium Group," an influential research collective in the San Francisco Bay Area.

**Yearning alternative futures in Shenzhen***Silvia Lindtner (University of Michigan)*

Making has been envisioned to enable alternative futures by returning control over the means of production to citizens. In this paper, I unpack how Shenzhen in the South of China was transformed from an image of copycat into an ideal laboratory to prototype alternatives to neoliberal capitalism.

**Healthy futures: imagining an innovation unit in an English hospital***Lydia Nicholas (UCL)*

Plans for the survival of England's National Health Service explicitly rely on innovation, but current pressures & past failures shape capacity to imagine & build new solutions. This paper explores futures anticipated and desired by hospital staff and how this influenced design of an innovation unit.

**Finding innovation in the emergence of the Smart Technologies***Debora Lanzeni (RMIT); Sarah Pink (RMIT University)*

In this paper we discuss emerging technologies associated with smart cities through the prism of three concepts which are articulated in the narratives of the policy makers, researchers and project leaders who support and mobilise smart city agendas: co-creation, validation and infrastructuring.

13:15-15:00

**Ways of world making: design anthropological approaches to emerging technologies***Rachel Charlotte Smith (Aarhus University)*

Perspectives on world making from anthropology and design practice can open for new modes of research and engagement into the social, cultural and material processes of designing with and for emerging technologies. The case reports on digital technologies for future educational practices.

**Distributed autonomy: smart insurance as a technological imaginary***Maiju Tanninen (University of Tampere); Turo-Kimmo Lehtonen (University of Tampere); Minna Ruckenstein (University of Helsinki)*

In this paper, we study how the actual and potential consumers of smart insurance products understand, perform and negotiate the degrees of autonomy in self-tracking practices. Through the examination of these practices and the consumers' imaginaries, we develop the concept of distributed autonomy.

**Flying drones and the flow of images: A gendered 'issue of concern'**

*Karen Walторp (Aarhus University); Maja Hojer Bruun (Aalborg University); Maja Hojer Bruun (Aalborg University)*

This paper explores the socio-technical assemblage of flying drones in an infrastructure of hyper-visibility, omnipresent cameras, and a lack of control over who gets access to the flow of images. This ties into and reframes well-known notions of proxemics, privacy, female nudity and the male gaze.

**Emerging technologies: a design anthropological approach to Autonomous Driving Futures**

*Sarah Pink (RMIT University); Vaike Fors (Halmstad university); Thomas Lindgren (Halmstad University); Katalin Osz (Loughborough University); Kaspar Raats*

In this paper we interrogate: 1) an approach to emerging technologies rooted in design anthropology and future anthropologies, and supporting the development of equitable and responsible technological futures 2) how this approach plays out in our research with Autonomous Driving (AD) Vehicles.

**Making sense of sensors: combining ethnography with data mining to understand and improve smart buildings**

*Dan Podjed (ZRC SAZU); Ajda Pretnar (Faculty of Computer and Information Science)*

The paper presents an analysis of a smart university building and shows how the built-in sensors can be used for understanding and influencing people's behaviour. The study is part of the EU MOBISTYLE project, whose main goal is to support sustainable and healthy lifestyle in buildings.

**P041 Heritage geographies in the age of mobility**

*Convenors: Oscar Salemink (University of Copenhagen); Anna Niedźwiedz (Jagiellonian University)*

*Chair: Irene Stengs (Meertens Institute)*

**SO-B419: Fri 17th Aug, 09:00-10:45; 11:15-13:00**

Mobility and migration generates a tension between mobile people and place-bound and place-making heritage geographies. We aim to explore this tension by linking pilgrims and tourists, immigrants and emigrants to spectacular heritage, anticipatory heritage and heritage of absence.

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**09:00-10:45**

**The homeland as a broken bus: Soviet heritage and the Armenian diaspora**

*Rik Adriaans (Central European University)*

Young diasporans from the Global North who move to Armenia as volunteers and flexible laborers often find the country's socialist heritage unsettling. Through a range of participatory media practices and the use of irony, the undesired Soviet past nevertheless becomes a source of identity.

**Immobilized heritage of expellees. German culture and post-German property as a subject of museum exhibitions in Poland**

*Lukasz Bukowiecki (University of Warsaw)*

In my paper on the example of a few Polish open-air museums I will study historical changes in museum narratives constructed and promoted about German culture and post-German property left in post-war Poland, taking into account an impact of European integration after the EU enlargement in 2004.



**Reimagining a Siberian city: heritagisation of the pasts and futures in post-Soviet Ulan-Ude***Kristina Jonutyte (Max Planck Institute for Social Anthropology)*

This paper explores practices and discourses of place-making and heritagisation in a multi-ethnic post-Soviet urban environment in Ulan-Ude (Buryatia, Russia), defined by a recent and continuing urban migration. It focuses on the ongoing indigenisation and de-secularisation of the urban environment.

**Competing heritages: between neo-pagan and Christian Rękawka fairs in Cracow***Kamila Baraniecka-Olszewska (Polish Academy of Sciences)*

I look into relation between heritage and locality in the context of competing visions of an annual Rękawka fair in Cracow. Drawing on mutual process of sacralization and secularization of places, practices and events, I present how geographical places become crucial factors in heritage building.

**Jewish Culture Festival in Kraków: from heritage of absence to spectacular heritage?***Anna Niedźwiedz (Jagiellonian University)*

The Jewish Culture Festival in Kraków, organized annually in the city's historical Jewish district, is an event linked to the creation of specific heritage geographies. Experiences of its participants and organizers will be studied through the concepts of heritage of absence and spectacular heritage.

11:15-13:00

**Heritage economies and “sustainable” development as “a way out of the Greek Crises”: tourism, movement and home-making.***Panas Karampampas (École des Hautes Études en Sciences Sociales)*

Looking at the Greek migrants, and the heritage policies of Greek Ministry of Culture influenced by ongoing Greek austerity, this ethnographic paper will discuss the complex mobility of individuals and ICH in relation to tourism and home-making.

**Local cemeteries between heritagization and family mourning***Ekaterina Melnikova (Museum of Anthropology and Ethnography (Kunstkamera); European University at St Petersburg)*

The paper is focused on the uses of the Finnish cemeteries at the former Finnish Karelia after the territory was ceded by Finland to the USSR. I'm interested in the ways the foreign graves are incorporated into local landscape, rituals and memory becoming the sites of ignorance, heritage or mourning.

**“Kinning immigrants” with revolutionary narratives: localising monuments of revolutionary martyrs and transforming traditional festival in the North Korean-Chinese borderland***Shiwei Chen (Nanyang Technological University)*

The paper examines the entry of revolutionary narratives into the life of migrants in the North Korean-Chinese borderland in the form of state-sponsored stone monuments and traditional festivals. It discusses how various actors strategically place such narratives and how they are treated locally.

**Seit 5.45 wird zurück versöhnt! Debatable attempts at reconciliation through heritage making in Eastern Germany**

*Agnieszka Halemba (University of Warsaw)*

This presentation analyses cases of heritagization of church buildings in Eastern Germany, where there is a strong tension between different visions of anticipatory heritage, spectacular heritage and heritagization as a deeply localized and even conservative practice.

**P042 Urban temporalities**

*Convenors: Felix Girke (Universität Konstanz); Christoph Brumann (Max Planck Institute for Social Anthropology, Halle)*

**SO-E397: Tue 14th Aug, 10:30-12:15; 13:15-15:00**

Efforts to edit the past (e.g. by conserving heritage) and shape the future (e.g. by ambitious planning) often unfold simultaneously in urban spaces. Based on ethnographic observation, the panel explores the interplay between different time horizons in contemporary cities.

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**10:30-12:15**

**Revolutionary ruins: the case of Chile's KDP buildings**

*Helene Risør (Universidad Católica de Chile/Copenhagen University)*

The paper discusses the interplay between contemporary 'neoliberal' everyday life and a social housing infrastructure projected into a socialist reality that never came true. The analysis focus on the meaning and experience of utopia in material chronological perspective.

**Ruins of pre-gentrification: Schrotthäuser and urban standstill in a post-industrial city**

*Felix Ringel (Durham University)*

This paper explores the phenomenon of urban standstill in the German city of Bremerhaven. It presents the Goethe-district's many scrap-houses as ruins of anticipated gentrification, which maintain the current inhabitants' local futures by delaying the gentrification everybody continues to foresee.

**Temporal disjunctures: post-revolution Cairo, the built environment, and the making of future political subjectivities**

*Claire Panetta (CUNY Graduate Center)*

This paper explores the temporal dimensions of urban revitalization initiatives in post-Revolution Cairo. I focus on an Egyptian NGO's sociospatial activities to show how the past is mobilized-not as a means of negotiating or making political claims in the present, but as a tool to shape the future.

**The coffee-table and the city: Western subjectivities and colonial buildings in Yangon**

*Felix Girke (Universität Konstanz)*

Numerous recent coffee-table books reduce modernizing Yangon (Myanmar) to a crumbling relic that demands rescue and preservation. Their transient western creators merge urban and personal time horizons and commit their subject positions to a salvage project of a city that changes too fast for them.

**Sustainable pasts: turning back to find the future in Kyoto, Japan***Christoph Brumann (Max Planck Institute for Social Anthropology, Halle)*

Kyoto was subject to intense modern redevelopment but citizen protest led to a new planning regime seeking links with the rich history, supported by most residents. The paper explores the contradictions of the respective social process and of current appropriations of local traditions by newcomers.

13:15-15:00

**(Im)mobility: movement, confinement and temporality in Colombo***Alessandra Radicati (London School of Economics & Political Science)*

How are different forms of movement, circulation and flow – or their opposites (confinement, stasis, disconnection) associated with different temporalities and understandings of the future in contemporary cities? This paper examines this question through an ethnography of a market space in Colombo.

**Speculating on urban futures: the growth of an emerging South Indian city, Cochin***Ikuno Naka (University of Oxford)*

Examining the emerging city of Cochin whose development has been driven by financial speculation, the paper explores the actors (developers, financiers and bureaucrats) and their ‘hustlings,’ interrogating how notions of investable futurity are constructed and endowed upon spaces.

**‘We’re going vertical!’: accommodating history and the future on a Mombasan building site***Zoe Goodman (SOAS)*

This paper explores the temporalities that infuse a building project being constructed in Mombasa, Kenya. The project erases some histories while preserving others, and exposes the tensions around a Shia Muslim community’s efforts to secure a place for themselves within the city’s future.

**The ideology of middle class housing strategies in (not so) neoliberal Mozambique***Jason Sumich (GIGA Hamburg)*

I explore urban temporalities through articulations of middle class housing in post-socialist Maputo, Mozambique. By exploring the ways in which actors try to secure their future, we discuss middle class contours under capitalist conditions and how this is shaped by the legacies of the past.

**‘Abidjan 2.0’: post-conflict rehabilitation of a tattered city image***Irit Eguavoën (University of Bonn)*

Post-conflict debates about the future and the city image manoeuvre between notions of “Abidjan will never be beautiful”, “sustainable city” and “the new Ivorian” citizen. The paper provides empirical examples of how these debates have practically affected inhabitants of waterfronts.

**P043** **Temporalities of the past: moments, memories, and futures in the making**

*Convenors: Ivana Maček (Stockholm University); Siri Schwabe (Roskilde University)*

*Horsal 4 (B4): Thu 16th Aug, 09:00-10:45; 11:15-13:00*

The panel explores the role of the past in shaping current moments and imaginings of the future. We are interested in individual, familial, and collective processes, as well as in their overlapping spatial and temporal dynamics.

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**09:00-10:45**

**‘True island type ponies’: the role of the past in contemporary Shetland pony breeding**

*Catherine Munro (University of Aberdeen)*

In this paper I argue that the past is a living, adaptable part of the present in relationships between humans, animals and landscapes in Shetland.

**Spectral landscapes: ghosts of colonialism, conflict and climate change in the Southeast highlands of Myanmar**

*Tomas Cole (Stockholm University)*

In this paper I discuss how the landscapes along the western bank of the Salween River in Southeast Myanmar are replete with ghosts. Not only the kind that go bump in the night but also the ghosts of Colonialism, Christian proselytising, chronic conflict and growing concerns of ecological collapse.

**Family house between the past and the future - transnational families and the ambivalences of remembrance in Bosnia-Herzegovina**

*Sanda Üllen (University of Vienna)*

The presentation discusses the role of the family house as an active participant in construction of memories in post-war Bosnia. Following a processual concept of memory, the family house is perceived as an ambivalent site of memories, revealing negotiations about the past, present and future.

**A sheltered space: arranging past, present and future inside of home bomb shelters in northern Israel**

*Sonia Zafer-Smith (University College London)*

This paper explores the temporal overlaps between past, present and future inside of bomb shelters on Israel's northern borders with Lebanon and Syria. It considers how family memory and myth intertwine with Israeli state temporality in private shelters, embedded in quotidian space and practice.

**A family affair: memory, postmemory, and the online afterlife of the Portuguese colonial wars**

*Maria José Lobo Antunes (Institute of Social Sciences, University of Lisbon)*

This paper explores the mnemonic processes centred in online communities dedicated to the Portuguese colonial wars, and examines the interplay between memory and postmemory of a disputed past.

11:15-13:00

**Family stories as myths in Bosnian Swedish families***Ivana Maček (Stockholm University)*

This paper explores similarities between family stories and myths in providing the coming generations with explanations of the past, present and future. The materials are drawn from more than 20 families where parents left Bosnia because of the war in the 1990s, and children were born in Sweden.

**“I know what happened”: diasporic origin and/as intergenerational knowledge***Spela Drnovsek Zorko (University of Warwick)*

The paper explores ‘origin’ as an object of intergenerational investment among post-Yugoslav migrants in Britain. It shows how young people’s own experience of places of origin traverses the historical distance between themselves and their older kin, thus constituting a form of mnemonic time travel.

**Big shoes to fill: young adults’ future narrative and its intergenerational entanglements in Timor-Leste***Sara ten Brinke (Utrecht University)*

In this paper I explore how the past plays a crucial role in young adults’ narratives about their future engagement as citizens of Timor-Leste. I will show how the romanticised view on the past independence struggle profoundly impacts intergenerational relations and young adults’ positionality.

**“Once it is bangsamoro...”: the temporal dimension of the Bangsamoro imaginary***Rosa Cordillera A. Castillo (Humboldt University Berlin)*

The specific configurations of the Bangsamoro as imagined future that is captured in the subjunctive phrase “once it is Bangsamoro...” point to the plurality of pasts in the sense that this imagined future has various ways of simultaneously constructing and relating to the past(s).

**P044 Teaching and learning anthropology and ethnography in transforming contexts: objectives, practices, pedagogies and challenges [TAN]**

*Convenors: Annika Strauss (Westfälische Wilhelms-Universität Münster); Ioannis Manos (University of Macedonia); Alex Strating (University of Amsterdam); Robert Gibb (Glasgow University)*

*SO-F299: Wed 15th Aug, 09:00-10:45; 11:15-13:00*

In an era of increasing student mobility, diversification and blurred disciplinary boundaries, this panel explores aspects of teaching and learning anthropology and/or ethnography in both academic and non-academic contexts and disciplinary and interdisciplinary programmes.

09:00-10:45

**Can you hear me john? Teaching and learning anthropology in a real and virtual classroom***Karen Lane (University of St Andrews); John Knowles*

The evening degree at St Andrews is for mature students from non-traditional pathways. This co-authored paper (lecturer and student) considers the pedagogical challenges in teaching and learning anthropology on an interdisciplinary degree combining classroom and blended synchronous learning.

**The benefits of blackboard collaborate for teaching dream analysis methods online**

*Matthew Newsom (Washington State University)*

In this paper, I reflect on my experience teaching dream analysis methodologies online to suggest the application known as Blackboard Collaborate is useful for teaching interviewing techniques, fostering class discussion, and making virtual classrooms more personal.

**Making anthropological knowledge accessible: Empathic Cultural Mapping as an online educational, research, and policy resource**

*Suzanne Goopy (University of Calgary)*

This paper discusses the genesis, development and implementation of the Urban Healthscapes: Empathic Cultural Mapping project. ECM disseminates anthropological knowledge via connections between community narratives and 'big data'. The ECM is designed for use by educators, policy-makers, and others.

**Teaching anthropology/teching with anthropology: making anthropology relevant outside anthropology**

*Ulrika Persson-Fischer (Uppsala University)*

With experiences from teaching in settings such as engineering, entrepreneurship and destination development, I discuss ways to make anthropology relevant outside anthropology. This activates questions on what anthropology is and why it is important, relevant also to the inside of anthropology.

**Cross-cultural pedagogy: teaching social science across disciplinary and linguistic boundaries**

*Shukti Chaudhuri-Brill*

Based on experience teaching introductory anthropology in English to French information science students, I interrogate how anthropological views on culture and ethnography intersect with or challenge these students' conceptions of what culture means to them as participants in a globalizing world.

**What do we learn from learners: educating potential ethnographers**

*Zerrin Tandogan (Bilkent University)*

This study is based upon the perceptions and experiences of individuals who are in the teaching and learning positions in the context of an ethnographic research course at tertiary level.

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11:15-13:00

**Chances of exploratory learning for the teaching of anthropological methods in interdisciplinary master programs**

*Petra Panenka (University of Education/Univerity of Lucerne)*

This paper shows how the teaching of anthropological methods in interdisciplinary master programs is supported by researched-based modules designed for exploratory learning and accompanying workshops courses.

**Medical anthropology in Russia: the possibilities of creating helping professions and the formation of educational programs**

*Valentina Kharitonova (Institute of Ethnology and Anthropology, RAS)*

In Russia, medical anthropology is not yet represented by professions legalized in state registries, and scattered author's courses are read at universities. The paper will discuss promising proposals on the formation of educational programs and the creation of professional standards.

### **Teaching anthropology and anthropological methods to caregivers: a practice to define, a challenge to take up**

*Helene Hoarau-Uny (University of Bordeaux, Teaching Hospital of Bordeaux (CHU- URISH)); Christine Germain (Universitaire Hospital Centre)*

A University Degree of Nursing Research has been integrated a qualitative methods course by an anthropologist since 2016. The pedagogy links quantitative and qualitative methods and a practical issue. We explore the structure of the course and concerns from both students and pedagogic team.

### **Teaching anthropology to health professionals: experiences and challenges**

*Margret Jaeger (SFU Private University); Patricia Hudelson (Geneva University Hospitals)*

Teaching anthropology to health professionals has resulted in job opportunities for many anthropologists over the last ten years. The purpose of the presentation is to share experience and strategies (using clinical cases) involved in making anthropology relevant for health professionals.

### **P045 Doing anthropology differently: the impact of national infrastructures [Roundtable]**

*Convenors: Anette Wickström (Linköping University); Ilana Gershon (Indiana University)*

*Discussants: Don Brenneis (University of California, Santa Cruz); Rosemary Coombe (York University); Steffen Jöhncke (Copenhagen University); Eli Thorkelson (Stellenbosch University); Susan Wright (Aarhus University)*

**SO-C497: Tue 14th Aug, 13:15-15:00**

This roundtable contributes to ethnographies of higher education and takes advantage of EASA's international composition. We will discuss how national institutional frameworks effect anthropology and how these frameworks shape the interdisciplinary conversations anthropologists can enter into.

### **P046 Moving psychological anthropologies [ENPA Roundtable]**

*Convenors: Keir Martin (University of Oslo); Thomas Stodulka (Freie Universität Berlin)*

**SO-E487: Wed 15th Aug, 09:00-10:45**

For the inaugural meeting of the European Network for Psychological Anthropology (ENPA), this roundtable discusses the seminal themes, challenges, and debates confronting psychological anthropology in Europe today.

### **P047 (Un)Settling the discipline? the histories of queer\_ing anthropology in Europe [ENQA Roundtable]**

*Convenors: Michael Connors Jackman (Memorial University of Newfoundland); Sebastian Mohr (Karlstad University); Anika Keinz (Europa-Universität Viadrina Frankfurt)*

*Discussants: Ulrika Dahl (Uppsala University), Annika Strauss (Universität Münster), Ting-Fai Yu (International Institute for Asian Studies)*

**SO-E487: Thu 16th Aug, 09:00-10:45**

This roundtable explores the (ongoing) histories of European queer anthropology by reflecting on the specific trajectories of queer thought and scholarship within anthropology across the different national and institutional contexts of European academia.

### **P048 'Peripheral' anthropologies of Europe. Their histories and intellectual genealogies [Europeanist network]**

*Convenors: Lorena Anton (University of Bucharest); Susana Viegas (University of Lisbon); Andrés Barrera-González (Universidad Complutense de Madrid)*

*Horsal 9 (D9): Thu 16th Aug, 09:00-10:45; 11:15-13:00*

This panel invites looking at ways of doing anthropology not within the mainstream, at 'peripheral' traditions in the discipline which are often overlooked. Like Renaissance endeavors such as the Spanish and Portuguese 'missionary anthropologies' or minor ethnologies from the peripheries of Europe.

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**09:00-10:45**

#### **Contributions to Anthropos-logos from the Renaissance: accounts about the peoples and cultures of the Indies written by Spanish authors**

*Andrés Barrera-González (Universidad Complutense de Madrid); Fermin del Pino-Diaz (Consejo Superior de Investigaciones Científicas)*

The paper proposes revisiting the large body of chronicles, memorials, grammars, natural and moral histories written by Spanish authors after the 'discovery' of the Indies; with the aim to take account of works and authors indeed relevant to the history of a science of anthropology.

#### **The formation of ethnographic knowledge in Spain and its (post-) colonies within the 'Cuadros de Costumbres' during the 19th century**

*Florian Grafl (Ludwig-Maximilians-Universität München)*

This paper analyses social sketches ('cuadros de costumbres') in Spain and its former south-American and Caribbean colonies in the 19th century. It argues that these short but essential descriptions of daily life established an early tradition concerning the ethnographic knowledge production.

#### **From the empire with love: Andreas David Mordtmann, traveling theory, and the tale of Turkish ethnology**

*Hande A. Birkalan-Gedik (Goethe Universität, Institut für Kulturanthropologie und Europäische Ethnologie)*

Before anthropology was professionalized in 1925 in Turkey, several travelers shared pre-anthropological accounts. I focus on Andreas Mordtmann (1811-1879), a Protestant-German Orientalist and a cultural broker and his impact on ethnology, ethnography and anthropology in the 19th century-Turkey.

#### **Prince Peter and the attempt to establish a national school of anthropology in Greece**

*Michael Harkin (University of Wyoming); Elly-Maria Papamichael*

Prince Peter, member of the Greek royal family, and ardent anti-fascist, received the Ph.D. from the LSE. He attempted to establish anthropology in Greece as a means of ensuring a democratic, multi-cultural society. Although unsuccessful, he pointed the way for future Greek anthropologists.



### **Scholars in the armchair, knowledge on the move: agents and contexts of the appearance of global ethnography/anthropology in Hungary, 1760-1830**

*Ildiko Kristof (Institute of Ethnology Hungarian Academy of Sciences Research Centre for the Humanities)*

The paper examines the appearance of anthropological knowledge in the Kingdom of Hungary between 1760-1830. Focusing on its agents and media, it intends to throw light on the particular cultural/political contexts in which it was embedded in that 'peripheral' region of the Austrian Empire.

11:15-13:00

### **The peripheral centre: dispersed tradition of the German Enlightenment and non-colonialist travelogues**

*Lazar Jovanović (Westfälische Wilhelms-Universität Münster)*

In this paper I discuss the peripheral status of the short-lived tradition of the German Enlightenment and assert that this intellectual current represents the tradition of its own which echoed in the latter development of the German anthropological tradition.

### **Anthropology of decadence at the margins of hellenism: Elias Petropoulos and the Greek underground**

*Christos Panagiotopoulos (Cornell University)*

Documenting the marginal, the decadent, the underground, was Elias Petropoulos' anthropological response to an official history that erased, disregarded and delegitimized these realms from modern Greek history and identity. He developed an anthropology of decadence, at the margins of hellenism.

### **Self-educated ethnologist: Jan Witort (1853-1903), 'an ethnographer from Lithuania'**

*Auksuole Cepaitiene (Lithuanian Institute of History)*

The paper will discuss the Jan Witort's case of becoming an ethnologist, and the ways in which ideas travel across political boundaries, and make an impact on intellectual contexts. It will give attention to the specificity of the epoch, the region and personal lived experience.

### **The study of the people in the people's democracies**

*Joseph Grim Feinberg (Institute of Philosophy, Czech Academy of Sciences)*

I look at the tradition of ethnology and folklore studies in the Communist-led countries of Eastern Europe. I argue that instead of rejecting the tradition's Communist legacy, we should seriously investigate the contributions it made to the region's history of cultural-political thought.

### **Writing own culture and "the other's" culture in "the heart of Europe"**

*Jurij Fikfak (Research Center)*

The paper explores the writing of the own and the other's culture in the "heart of the Middle Europe" (Ljubljana, Zagreb, Trieste, Klagenfurt, Graz) in 19th century. Issues are the institutionalization and professionalization; the reception of Herder, Humboldt, etc; different approaches.

**P049 The role of learned societies and associations in the creation and building of European anthropology [History of Anthropology Network]**

*Convenors: Aleksandar Boskovic (Institute of Social Sciences, Belgrade); David Shankland (Royal Anthropological Institute)*

SO-B413: **Wed 15th Aug, 09:00-10:45; 11:15-13:00**

This panel invites submissions that will consider the role of learned societies and association in the creation of anthropology in Europe. The panel is open to papers which consider the historical importance of learned societies and associations, as well as their contemporary significance.

**09:00-10:45**

**Anthropology and Europe: the role of the RAI**

*David Shankland (Royal Anthropological Institute)*

This paper begins with the basic consideration: what was the institutional framework for the founding of anthropology in Europe? It argues that associations and societies were of paramount importance in this respect.

**Lithuanian Science Society in European anthropology**

*Vida Savoniakaitė (Lithuanian Institute of History)*

Learned societies such as the 'Lithuanian Science Society' issued new ideas in the domain of the theory of anthropology in early 20th century. The paper deals with the historical importance of this learned society's ideas in strategies of universal belonging notions in European anthropology.

**19th century Triestine learned societies: embracing, ignoring or resisting the challenges of nationalism?**

*Daša Ličen (Scientific Research Centre - Slovenian Academy of Science and Arts)*

The paper explores the 19th century Trieste learned societies. In particular, the midpoint these associations often found themselves in: the increasingly tricky balance between becoming more and more national, on the one hand, and remaining somewhat cosmopolitan or even global, on the other.

**The role of the Russian Geographical Society in the creation of a Russian ethnographic tradition, 1845-1870.**

*Nathaniel Knight (Seton Hall University)*

The Ethnographic Division of the Russian Geographical Society was the first institution in Russia specifically dedicated to ethnography as a discipline. Ethnographers in the Geographical Society defined the theoretical and practical parameters of distinctive tradition in the human sciences.

**Ethnographic museums as anthropological laboratories**

*Han F. Vermeulen (Max Planck Institute of Social Anthropology)*

Early ethnographic collections functioned as anthropological laboratories before anthropology came of age. Founding fathers like Tylor and Boas also worked on material culture in Oxford and Berlin. What role did early ethnographic museums play in the formation of anthropology?

11:15-13:00

**The ethnographic department of the Gothenburg Museum and the establishment of International Americanist Ethnology**

*Erik Petschelies (Unicamp)*

This paper aims to investigate the role of the ethnographic department of the Gothenburg Museum in the establishment of international Americanist science during the administration of its director Erland Nordenskiöld (1877-1932).

**Pushing through to the other side: the emergence of psychotherapeutic lines of investigation in the unfinished business of anthropology**

*Salma Siddique (University of Aberdeen)*

W. H. R. Rivers leader of the Anthropological Expeditions to Torres Straits and Todas of South India. Leaving Cambridge as a psychologist and returning as an ethnographer of a newly recognised genealogical method of investigation to inform observation as a new scientific method.

**The role of the British Psychoanalytic Society in the establishment of social anthropology**

*Aleksandar Boskovic (Institute of Social Sciences)*

The presentation will offer some insights about the role that the emerging discipline of psychoanalysis had in the establishment of social anthropology. A particular attention will be paid to the role of the London (later British) Psychoanalytical Society.

**P050 Writing the history of anthropology in a global era [History of Anthropology Network]**

*Convenors: Frederico Rosa (Universidade Nova de Lisboa-CRIA/FCSH); Han F. Vermeulen (Max Planck Institute of Social Anthropology)*

**SO-B413: Tue 14th Aug, 10:30-12:15; 13:15-15:00**

This panel invites papers on authors, institutions and traditions relevant to the history of anthropology and ethnology, including museum and visual studies in the Global Era, taking off in the 18th century. The papers should derive from research undertaken within a history of science framework.

10:30-12:15

**Was anthropology the child and handmaiden of colonialism?**

*Herbert Lewis (University of Wisconsin-Madison)*

A critical re-examination of the trope of anthropology's complicity with colonialism with specific reference to early American cultural anthropology and British social anthropology.

**'Silence, silence. The story is (not) done': redeploying the Harvard-Irish Mission (1930-1936) archive for the present**

*Anne Byrne (NUI Galway Ireland)*

How might anthropological archives be expanded to articulate concerns of the present? Using a multi-disciplinary perspective on the Harvard-Irish Mission (1930-1936), exemplars on sharing the gift of the archive for diverse interests are interrogated for future use.

**“Demologia”: the rise and fall of a Gramscian Italian science of popular culture**

*Fabio Dei (University of Pisa)*

The paper reconstructs the foundation and the subsequent crisis of a new anthropological discipline in postwar Italy, called demology and grounded in Gramscian theories on popular culture.

**An episode from the beginnings of anthropology in the Amazon: Curt Nimuendajú and the Xipaya Indians - a research in adverse circumstances**

*Peter Schröder (Universidade Federal de Pernambuco)*

Between 1915 and 1919, the German ethnologist Curt Nimuendajú (1883-1945) carried out field work among the Xipaya in quite adverse circumstances. This is an illuminating episode an anthropology without universities where texts written by self-educated researchers were still accepted.

**The lesser known legacy in Sir Raymond's biography**

*Patrick Laviolette (Tallinn University/UCL)*

As a preliminary intellectual biography, this paper provides an introductory study into R. Firth's early research, as it initially related to Maori issues. It demonstrates the use of archival and other techniques as well as collaboration in creating an archaeology of anthropology's contemporary past.

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13:15-15:00

**Renaissance philosophy and the emergence of modern anthropology**

*Simone De Angelis (University of Graz)*

Anthropology as a “science de l'homme” is often traced back to the 18th century. By reconsidering Renaissance Aristotelianism, especially the commentaries of De Anima, we see modern anthropology emerging as an interaction of philosophical, theological, medical, psychological and natural law issues.

**Proto-rassenkunde or proto-anthropology?: Göttingen University's Wissenschaft vom Menschen**

*Demetrius Eudell (Wesleyan University)*

This paper examines the contributions of three professors at Göttingen University Johann David Michaelis (1717-1791), Christoph Meiners (1747-1810), and Heinrich Moritz Gottlieb Grellmann (1756-1804) to the history of anthropology and increasingly racialized modes of scholarship and knowing.

**Harvesting the archive: historical explorations of early 20th century physical anthropology in Greece**

*Ageliki Lefkaditou (The Norwegian Museum of Science and Technology)*

The paper reflects on the multiple dimensions of the archive's importance in writing anthropological history by engaging with earlier accounts of the history of physical anthropology in Greece.

**Global stage of local stories: Siberian landscapes, Samoyedic indigenous ethnogenesis, and the (soviet) anthropological imagination**

*Dmitry Arzyutov (KTH Royal Institute of Technology)*

This paper deals with the transnational history of Soviet concepts of indigenous ethnogenesis and its effect on the Cold War anthropology.

**Totalitarian critique? Johannes Fabian and the history of “primitive” anthropology***Frederico Rosa (Universidade Nova de Lisboa-CRIA/FCSH)*

The paper proposes a reassessment of Johannes Fabian thesis that anthropology of the colonial period denied coevalness to the “Observed”. Focusing on diverse historical monographs, it puts into perspective the critic’s dismissal of an allegedly flawed epistemology.

**P052 Old crocodiles and new challenges: social anthropology after EASA’s first 30 years (Roundtable)***Convenors: Adam Kuper (Boston University); Kirsten Hastrup (University of Copenhagen)**Horsal 8 (D8): Wed 15th Aug, 11:15-13:00*

As EASA approaches its 30th anniversary, what of the future of the field? Founder members and veterans of the EASA will table new – or revived – ideas, themes, questions and concerns for debate and research.

**P053 Swimming into the current: the movement of human society though history (Roundtable)***Convenors: Catherine Alexander (Durham University); Huon Wardle (St. Andrews University); Horacio Ortiz (East China Normal University); Vito Laterza (University of Agder)**Aula Magna-Bergsmannen: Wed 15th Aug, 09:00-10:45*

This roundtable discussion is inspired by Keith Hart’s work to understand world society and history through human lives and how people are connected. We bring these questions into dialogue with his interest in different writing forms and strategies within and beyond ethnography.

**P054 Anthropology as a tool for discovery: celebrating Kirsten Hastrup’s research and professional contributions on the occasion of her retirement***Convenors: Astrid Oberborbeck Andersen (Aalborg University); Astrid Stensrud (University of Oslo); Janne Flora (Aarhus University)**Discussant: Lotte Buch Segal (University of Copenhagen)**Horsal 7 (D7): Thu 16th Aug, 09:00-10:45; 11:15-13:00*

This session celebrates Kirsten Hastrup’s career in anthropology on the occasion of her retirement from her position as Professor at the University of Copenhagen. We invite scholars to engage with different sides and currents of Kirsten Hastrup’s work, using examples from their own research.

**09:00-10:45**

**Introduction by conveners**

*Astrid Oberborbeck Andersen (Aalborg University); Astrid Stensrud (University of Oslo); Janne Flora (Aarhus University)*

**Honorary words by Thomas Hylland Eriksen**

*Thomas Hylland Eriksen (University of Oslo)*

**Provocative landscapes**

*James Maguire (IT University of Copenhagen)*

This paper draws upon some key insights generated by Kirsten Hastrup's work on Icelandic landscapes. While such landscapes are now constituted by energy extraction, their agency remains a force to be reckoned with as they provoke both anthropogenic earthquakes and anthropological insights anew.

**Encounters and survivals: the untimely persistence of the other than human**

*Stuart McLean (University of Minnesota)*

This presentation juxtaposes Hastrup's reflections on the transformative power of moments of encounter with Tylor's concept of "survivals" to explore the ways in which an engagement with the presence the untimely can open new pathways for thought and imagination.

**Anticipating crisis. Uncertainty and futures in making in Iceland**

*Marek Pawlak (Jagiellonian University)*

Drawing on ethnographic fieldwork in Iceland, the paper seeks to explore crisis-driven futures in making. It focuses on the context of imagining and anticipating crisis, which results from recognising the emerging signs of the near past events and practices in the present-day Icelandic landscape.

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**11:15-13:00**

**Working the watershed: the impossible endeavour to contain unruly flows and concepts**

*Astrid Stensrud (University of Oslo)*

Inspired by Kirsten Hastrup's work on natural-social entanglements and 'scales of attention', the paper explores how watersheds are constituted by traveling concepts and plural practices, which also produce diverse versions of water and different yet entangled waterworlds in local/global encounters.

**Club stone: collapsing the field-desk dichotomy**

*Astrid Oberborbeck Andersen (Aalborg University); Janne Flora (Aarhus University)*

The club stone is a rock where little auks reconvene several times during their life-time. Mirroring anthropological practices in the club stone, we show how a rock in Thule can move through time and space, and collapse the gap between field and desk.

**Discussion**

*Lotte Buch Segal (University of Copenhagen)*

**General discussion**

*All participants*

**P055 Making knowledge mobile: knowledge production and transfer in/to/across/between anthropology's actors, locations, and performances**

*Convenors: Patrícia Ferraz de Matos (Universidade de Lisboa); Hande A. Birkalan-Gedik (Goethe Universität, Institut für Kulturanthropologie und Europäische Ethnologie); Thomas Reinhardt (LMU Munich); Blanka Koffer (Humboldt-Universität zu Berlin)*

*Discussant: Andrés Barrera-Gonzales (Universidad Complutense de Madrid)*

**SO-B315: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

Translation and transfer of local knowledge(s) have always been a decisive feature of the anthropological enterprise. The panel analyzes different forms of "knowledge mobility" in anthropological theory and practice, from individual fieldwork to wider disciplinary and public contexts.

**09:00-10:45**

**Making encounters across boundaries. Enacted knowledge mobility in Laos**

*Pascale Hancart Petitet (Institut de Recherche pour le Développement)*

Our ongoing research program conducted in Laos experiments innovative forms of knowledge mobility across social/cultural boundaries. This is a creative space negotiated in an authoritarian environment born from a plurality of social ties and the social production of an enacted reflexive approach.

**The wisdom of patients, clients and users: making and re-making knowledge and expertise in emerging ecologies of care**

*Jamie Saris (Maynooth University); Vanessa Carter (hcmSA)*

This paper charts how patients have emerged as both expert and advocate in medicine. We trace both the kinds of "body knowledge" that can (and cannot) be understood as advice in medicine to how individual experience(s) of care failures are scaled up to broader critiques of care ecologies.

**Managing distance in commissioned knowledge production**

*Johan Nilsson (Stockholm University)*

Movement of knowledge has been studied focusing on the social outcomes of such distribution. Drawing on ethnographic study of market researchers and 'commissioned knowledge production', this paper inquires into how to understand the role of mutually shaping knowledge and relationships in tandem.

**Knowledge puzzles and paradoxes: how anthropological knowledges on climate change (don't) move**

*Elizabeth Hall (University of Toronto); Todd Sanders (University of Toronto)*

In recent years, anthropologists have redoubled efforts to produce policy-relevant knowledge on global climate change. This paper explores some of the features of the climate change knowledge ecology that invite, enable and disable particular forms of anthropological knowledge.

**Evolutionism in German Volkskunde in the 20th century: escaping the predicament of “Volkskultur”**

*Elisabeth Timm (University of Münster (Germany))*

In the discipline’s history, German “Volkskunde” until the 1960’s usually is characterised as a nationally confined endeavour. A new analysis of the papers of ethnographer Bruno Schier (1902-1984) will critically resituate his work as a late contribution to international evolutionist anthropology.

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**11:15-13:00**

**To see is to know?: the circulation of knowledge through photography in the Portuguese colonial context**

*Patricia Ferraz de Matos (Universidade de Lisboa)*

This paper explores the role played by photography as an item used for documenting anthropological works and as an ancillary tool in anthropological practices in the first half of the 20th century. It also analyses the way photography depicted individuals under Portuguese colonial administration.

**The “retourn” of traditional knowledge. Dialogues triggered by the repatriation of ethnographic registers among the Náayeri**

*Margarita Valdovinos (Universidad Nacional Autónoma de México)*

This paper explores the mobility generated by anthropologists when they bring back to the community of origin part of the traditional knowledge gathered by previous explorers. For this purpose, I will analyze the mobility of the wax cylinder recordings made in Mexico by K. Th. Preuss (1906).

**Knowledge circulation and gender: rethinking the role of paradigm shifts and resistance to feminist knowledges**

*Celine Camus (IMF - CSIC)*

The paper discusses the transfer of gender knowledges within the hunter-gatherers’ studies, a multidisciplinary field of research composed of feminists, anthropologists, ethnographers, historians, and archaeologists.

**P056 Beyond precarity: the politics of hope, care, and solidarity under conditions of unsettling (im)mobility [Anthropology of Labour Network]**

*Convenors: Dan Hirslund (University of Copenhagen); Mariya Ivancheva (University of Leeds)*

**SO-E397: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

The panel invites empirical case studies that explore if and how precarious living and working situations, inside and outside paid labour, can mobilise solidarity, hope or care under the conditions of unsettling (im)mobility in advanced capitalist societies.



09:00-10:45

**Time, care and relatedness in Turkey's precarious mining industry***Zeynel Gul (Johns Hopkins University)*

This paper examines how precarious everyday within and outside the mines in Turkey is held together through the collective care of the miners, families, friends and others, especially by mundane utterances and practices.

**Channels of precariousness: integration and care amongst Berlin migrant women***Maayan Ash (LSHTM)*

This paper explores the role of precarity in the construction of various care imaginaries. Using two case studies of unemployed migrant women organisations in Berlin, it explores the role of 'integration' as it pits neoliberal labour market logics against migrant histories.

**Paradoxes of precarity: hopes and aspirations of Central Asian migrant domestic and care workers in Istanbul***Marhabo Saparova (Northeastern University)*

This ethnographic case study problematizes the conventional understanding of precarity/ precariousness and examines everyday negotiations of Central Asian domestic and care workers within the informal labor market and different systems of inequalities in Istanbul.

**'I will never let you down': informality and the mechanisms of support within the private firm in provincial Russia***Daria Tereshina (Max Planck Institute for Social Anthropology)*

The paper reflects on the subjective experience of informal labor within the private sector in Russia. It shows how reliance on personal connections and ties of mutual dependencies enable laboring poor to navigate uncertainties of the market economy and effectively engage in social reproduction.

**Between catholic and meritocratic Argentina: facing precarity, assessing inequality through university aid volunteer programs***Sebastian Fuentes (FLACSO/ CONICET)*

The exchange relations dispossessed people built with wealthier students help both of them to dream of a better society, so their bonds produce a political imagination, and foster the awareness of social inequality.

11:15-13:00

**Case study of the Barcelona's union of street traders: organising migrant street vendors rights behind the blanket***Anna Gine March (University of the Basque Country)*

Barcelona's Union of Street Traders (Sindicato Popular de Vendedores Ambulantes de Barcelona), is a migrant street vendors organisation, a collective of workers and activists that helps irregular and undocumented migrant street vendors to fight for their right to work.

**'Because I'm Romanian': desires for recognition and haz de necaz amongst Romanian migrants in Danish agriculture**

*Astrid Lovelady (University of St Andrews)*

This paper explores how Romanian migrants in Danish agriculture cope with the feeling of not being recognised as equal human beings, when they are poorly treated. They create a shared sense of suffering with other Romanian migrants and in this way gain recognition through their ethnic belonging.

**Zero cycle of solidarity - Latvian path through economic crisis**

*Aivita Putnina (University of Latvia)*

The paper offers an anthropological perspective on economy in Latvia. Looking at household ethnography, it traces mechanisms of social solidarity ensuring stability and security for household members. It makes Latvian society prone to crisis but hinders the economic development of the country.

**A little help from my friends - the momentary solidarities of precarious living**

*Dora-Olivia Vicol (Queen Mary University of London)*

This paper challenges narratives of neoliberal anomie by showing how precarity may open spaces of casual help, where interest blends with affect, and self-centred action with momentary solidarities.

**P057 Digitisation, and the future of labour and migration**

*Convenors: Manuela Bojadzijev (Leuphana University Lüneburg); Johan Lindquist (Stockholm University)*

*SO-D215: Tue 14th Aug, 10:30-12:15; 13:15-15:00*

Digitisation is not only profoundly transforming labour but also mobility and migration. The panel welcomes papers on the basis of exemplary ethnographic cases and investigation, which connect these two related fields of research.

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**10:30-12:15**

**Beyond control: thinking automation through social reproduction theory**

*Tsvetelina Hristova (Western Sydney university)*

Drawing on ethnographic research on digitalisation and outsourcing of healthcare diagnostics in radiology, I propose a rethinking of the concept of automation through the changes in the relation between production and social reproduction.

**Tech for food? Digital refugee economies and the changing relationship between displacement and labour**

*Andreas Hackl (University of Edinburgh)*

A growth in digitally mediated labour offers new opportunities and potential risks for refugee livelihoods. This could change the way the 'refugee' is framed in legal and conceptual terms, as the relationship between forced migration and labour is being transformed.

**Digital labour, mobility and social reproduction**

*Mira Wallis (Leuphana University Lüneburg); Moritz Altenried (Leuphana Universität Lüneburg)*

The paper discusses the relationship between digital labour, mobility and social reproduction. It aims to understand how the platform-driven digitisation of labour transforms household structures, gender relations and mobility practices, focusing on crowdsourced labour performed from home.

**Beyond digital sweatshops: click farming and mobility in Indonesia**

*Johan Lindquist (Stockholm University)*

This paper focuses on Indonesian “click farmers” who produce and sell followers on social media platforms; aspirational and experimentally-oriented young men highly cognizant of the instable nature of their labor. The ethnography allows for an engagement with debates concerning digital labor.

**The ghost in the tweet**

*Deborah Jones (Max Planck Institute for Social Anthropology)*

What does it mean to migrate linguistically? This paper considers how and why “ghostwriters,” experts in virtual and verbal assimilation, adopt the personae of students, doctors, product reviewers, and political activists – for pay. It engages work on outsourcing, ethics, and digital cultures.

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13:15-15:00

**From expert study to software: cloud-based labour and expertise in a Norwegian-based digital service firm**

*Christian Ritter (Norwegian University of Science and Technology)*

Based on a long-term immersion in the working lives of consultants and software engineers, this paper critically examines how the arrival of cloud-based labour reshuffled expertise practices within a Norwegian-based digital service firm providing software to the global oil and gas industry.

**P059 Rearticulating labour: staying, moving, and mobilizing along global commodity chains**

*Convenors: Elisabeth Schober (University of Oslo); Alina-Sandra Cucu (Humboldt University, Berlin)*

*Discussants: Massimiliano Mollona (Goldsmiths); George Baca (Dong-A University)*

*SO-C497: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

The panel problematizes taken-for-granted notions such as “flows” and “mobilities” in commodity production. By investigating how the life cycle of goods impacts the dynamics through which capital mobilizes labor, we will look at how value chains structure the field of possibility for workers.

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09:00-10:45

**The coffee market as a global value chain: understanding contemporary transformations**

*Estuardo Chacon (University of Vienna); Andrew Lawrence (Vienna School of International Studies)*

This article challenges global commodity chain analysis with ethnographic insights to illuminate changes in the coffee industry. While economists focused on pricing, the market paradox demands greater understanding of how financial issues intersect within and across the GCC nodes.

**Moving the resource frontier: the fordist-neo-populist turn in Venezuela**

*Aaron Kappeler (University of Edinburgh)*

This paper seeks to fill a gap in the existing literature on The Pink Tide by providing an ethnographically-grounded, multi-scalar account of the efforts of the Venezuelan government to transition from regimes of growth based on the capture of rent to a productivist model based on internal markets.

**Miner's town, miner's luck: gold seekers, energy and value in Marmato, Colombia**

*Federico Mejía*

This paper explores the ways in which the gold from a Colombian town that enters the global commodity chains is created by “traditional” gold miners in the relationship they establish between their personhood as moral-economic agents and a metal as an elusive and mysterious agent.

**Sacred commodity, profane labor: reflections on the supply chain of migrant workers to the Brazilian halal meat industry**

*Lais Meneguello Bressan (Graduate Institute of International and Development Studies)*

My work contrasts the trajectory of some migrant workers accessing Brazil via humanitarianism with the global circulation of the religious commodity they produced. Scrutinizing the ascension of Brazil as the leading exporter of halal meat sheds light to how commodities help fabricate “the human”.

**Migrant enclaves and Industrial Districts: a complex interaction**

*Jose Luis Molina (Universitat Autònoma de Barcelona); Luis Martínez-Cháfer*

By focusing on the case of the ceramic Industrial District (ID) of Castelló (Spain), we show how this ID influenced the emergence of a Romanian migrant enclave with a particular mode of emplacement. Such emergence should be interpreted taking into account the international organization of value.

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11:15-13:00

**Following the tweed van: movement, labour, and workers' subjectivities in the Harris Tweed industry**

*Joana Nascimento (University of Manchester)*

Harris Tweed can only be produced in the Outer Hebrides. It is hand-woven at home – but exported to over 50 countries, trademark protected in over 30. This paper explores how parallels between various kinds of ‘movement’ can illuminate experiences of work uncertainty and ideas of a ‘good life’.

**The vital capital of Serbia: co-producing valuable fruits, kinship, and the state through the global value chain of raspberries**

*Andre Thiemann (Central European University, Budapest)*

For post-socialist Serbia, the global value chain of raspberries has provided a main export commodity. The paper traces the value chain from its creation during socialism over its transformation in the 1990s to contemporary trends of “conquering” novel standards and battling increased competition.

**Struggling in the bubble: workers' experiences in China's digital economy**

*Bingqing Xia (East China Normal University)*

Little is known about how professional internet workers are experiencing this process. Therefore, this paper answers this question by focusing on how social relations are reconfigured and subsumed in the capital accumulation process in the realm of the internet content industry.

**P060 Globalized workers and trade unionism**

*Convenors: Thomas McNamara (University of Liege); Manos Spyridakis (University of Peloponnese); Gadi Nissim (Ruppin Academic Center)*

*Aula Magna-Kungsstenen: Wed 15th Aug, 09:00-10:45; 11:15-13:00*

This panel explores how the global mobility of capital and labor offers challenges and opportunities to unions. Through exploring the changing roles and ideologies of trade unions, it contributes to understandings of contemporary capitalism as created through opposed interests and social relations.

09:00-10:45

**(De)unionized struggle in the shipbuilding industry of Piraeus: an ethnography in times of crisis**

*Manos Spyridakis (University of Peloponnese)*

In this paper, based on anthropological fieldwork and having briefly sketched the background of Greek Unionized movement, I will explore the workers' representations on the matter, the content of the notion of solidarity as well as the role Unions may play in the so called post-industrial era.

**Fractured unions: corporate versus independent unions in Mexico's transnational agriculture**

*Christian Zolniski (University of Texas at Arlington)*

This paper examines the organizational strategies and barriers of indigenous unions to address the labor and civil rights demands of farmworkers in Northern Mexico. This study contributes to the anthropology of precarious labor and new forms of union organization in the Global South.

**Highlighting or concealing socialism: two opposed responses of Israeli unions to labor market's trends**

*Gadi Nissim (Ruppin Academic Center)*

Based on a case study of two units in the Histadrut – Israel's main labor organization – the analysis will demonstrate two opposite strategies to face the liquidation of labor: A radical labor movement approach, and a blurred and moderate version of socialism.

**Learning to negotiate: collective bargaining, technical knowledge and union subjectivation**

*Thomas McNamara (University of Liege)*

Zambian trade unionists are taught to conceptualise the bargaining process as a contest among equals. By presenting their poor wages as fair and technically derived, they perform a key piece of political labour for neoliberal exaction in Zambia

**Globalized workers and trade unionism in Mexican maquiladoras**

*Maria De La O (Centro de Investigaciones y Estudios Superiores en Antropología Social)*

In the paper I examine some characteristics of worker organizations in the US-Mexican border. I propose that the official unions maintained a strong relationship with the Mexican State and were aligned with the interests of capital. Thus unions are not able to defend workers rights.

11:15-13:00

**Shifting from labour rights to human rights in non-financial reporting in Norwegian energy companies**

*Ingrid Birce Muftuoglu (Universitet i Bergen)*

This paper explores the ethical implications of the shift from labour rights to human rights in corporate reporting by analysing the tensions between global frameworks for corporate responsibility and the Nordic tripartite model where employee rights traditionally have been in focus of dialogue.

**Doing global investments the social democratic way: the ‘business case’ for Statoil’s support to union work among its employees in Tanzania**

*Siri Lange (University of Bergen)*

This paper explores the attempt at exporting the Norwegian tripartite collaboration model to the Tanzanian context and the encounter between this ‘travelling rationality’ and the Tanzanian reality characterized by split unions and unions that were set up during the one party era.

**P061 Linguistic agency and responsibility in (im-)mobility**

*Convenors: Laura Siragusa (University of Helsinki); Jenanne Ferguson (University of Nevada-Reno)*

*Horsal 11 (F11): Fri 17th Aug, 09:00-10:45; 11:15-13:00*

This panel tackles mobility from a linguistic-anthropological point of view and places language at the center of our investigation. We invite papers examining what happens to ways of speaking/writing when people remain in their homeland, move away, and/or settle somewhere else.

09:00-10:45

**Language ideologies in Gao Xingjian’s literature: a linguistic anthropological study of Chinese diaspora literature in Europe**

*Lijing Peng (Trinity College Dublin)*

This paper is one of the first few attempts of using linguistic anthropology methods to study the relationship between Chinese Diaspora literature and the European political and cultural roles for immigrants. It contributes to the recent hot debates on immigrant cultural diversity in Europe.

**Dialect, slang, or something else? Characterizations of Englishes, and what they imply**

*Jonathan Roper (University of Tartu)*

The Englishes spoken in Newfoundland (Canada) and New Zealand are the product of mobility of similar groups of English-speaking people. And yet one of these Englishes locally characterized as a ‘dialect’, the other as ‘slang’. What do such characterizations serve to emphasize and to background?

**Performing locality: the role of a contested language in identity construction for “New Scots”**

*Máiréad Nic Craith (Heriot-Watt University)*

This contribution focuses on a contested tongue in Scotland, exploring how the use of Scots can operate as a platform for identity construction, belonging and locality – not just for established population groups, but also for newcomers to Scotland.

**More than a tool - emotional aspects of language in transcultural contexts***Dorothea Breier (University of Helsinki)*

Drawing on interview material with people of German-Finnish background, this presentation reflects on emotionality of language: at what points in life does language become particularly important? What does it mean (not) to be able to choose, especially regarding one's feeling of belonging?

**Language movement and social transformation: the shifting value of te reo for non-Māori in Aotearoa New Zealand***Michelle O'Toole (La Trobe University)*

Non-indigenous, predominantly non-marginalised novice students of te reo Māori are contributing to the language's vitality. Simultaneously, it appears such engagement may be affording some of these interactants cultural capital and mobility in the social and work domains.

11:15-13:00

**Unheard voices of a rebel city: re-appropriation of rights through the city walls***Maria Rosaria Esposito (University of Cologne)*

This paper investigates the Linguistic Landscape of the Centro Storico district in Naples, Italy, through the lens of graffiti as an Agency tool for dwellers claiming the right to the city in the context of mass tourism.

**Language diversity as an example of ever increasing cosmopolitan societies: the case Francophone African migrants in Lyon***Dafne Accoroni (Université Lyon3)*

This paper addresses the representations held by Francophone migrants about the French language and the Francophone space as they are circulated in Lyon, the site of my fieldwork, as a paradigmatic case of ever increasing cosmopolitan societies.

**Long-distance interaction and language survival in Eastern Indonesia***Timo Kaartinen (University of Helsinki)*

Through an exploration of conflicting strategies of linguistic survival among an Eastern Indonesian diaspora, this paper seeks to reveal how a former history of migration provides a framework for interpreting present-day mobility.

**Yucatec Maya language on the move: considerations on vitality of indigenous languages in an age of globalization***Eriko Yamasaki (University of Bonn)*

Presenting the multifaceted implications of globalization for language maintenance of Yucatec Maya, this paper intends to discuss a general framework for considering vitality of indigenous languages in the present age characterized by mass migration and electronic mediation.

**The role of the state in teaching Icelandic to foreigners: Icelanders' and immigrant language learners' opinions***Pamela Innes (University of Wyoming)*

The Icelandic state and citizens expect immigrants learn Icelandic. At issue for Icelanders and adult learners are the state's and learners' roles in reaching this goal. Interviews show there is tension between Iceland's position as a Scandinavian welfare state and its responsibility to learners.

**P062 Transnational corporations, industrial disasters and environmental hazards. Allocating moral and legal responsibilities across different national contexts [Law Net]**

*Convenors: David Loher (University of Bern); Antonio Maria Pusceddu (Universitat de Barcelona)*

*Discussant: Laura Affolter (University of Bern)*

**SO-E487: Wed 15th Aug, 11:15-13:00**

This LawNet panel discusses how law organises the allocation of responsibilities to transnational corporations and their representatives in the context of industrial disasters and environmental hazards across different legal forums in late capitalism.

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**11:15-13:00**

**Environmental damages, transnational corporations and legal responsibility in Peru's mining regions**

*Angela Lindt (University of Bern)*

By analysing different mining conflicts in Peru, the paper illustrates the difficulties that exist in holding transnational corporations liable for environmental damages at a local level. The paper compares lawsuits over environmental damages with lawsuits over human rights violations.

**“Sovereign debt crisis”, subterranean politics and the emergence of political subjectivities: the case of a gold mine in North Greece**

*Effrosyni Rantou (York University)*

My paper explores the ways collective resistance against the gold mining in a forest of North Greece and the re-appropriation of the forests as a potential negotiating tool reshapes crucial questions of emancipatory politics that inform the notions of citizenship and the public realm.

**You cannot get blood out of a stone: the nexus of neoliberalism, violence and slavery in the Democratic Republic of the Congo**

*Patience Kabamba (Utah Valley University)*

The Democratic Republic of the Congo is a compelling nexus for many of the planet's pathologies as they are woven into a complex of crisis and challenges. Looking carefully at the DRC allows us to see the connections of global political capital (neoliberalism) to questions of human security, global slavery, environmental crisis and climate to understand more about a world that puts profit above people and the planet itself.

**The dirty fuel: declared goals and real practices of corporate social responsibility in Russian coal-mining industry**

*Vladimir Poddubikov (Kemerovo State University)*

This paper is a review of contemporary Russian coal-mining companies' attempts to apply CSR standards, which can make it possible to start a new practice of environmental hazards prevention.



**P063 The anthropology of emotions and law [LAW NET]**

Convenors: *Gerhard Anders (University of Edinburgh); Birgit Müller (Centre National de la Recherche Scientifique)*

SO-D315: **Tue 14th Aug, 10:30-12:15; 13:15-15:00**

The law tends to emphasise rationality but courtrooms are often sites where emotions are displayed and lawyers appeal to emotions to strengthen their arguments. This panel examines the complex relations between emotions and the law drawing on ethnographies of legal discourse, courts and disputes.

10:30-12:15

**“Am I lying?": suspicion and injustice in a divorce court in Ben Ali's Tunisia**

*Sarah Grosso (Webster University Geneva)*

Based on an ethnography of a family court, this paper explores how emotional responses to divorce law relate to perceptions of justice and the legitimacy of the law. Mistrust marks legal practice leading to suspicion, uncertainty and anxiety and threatening both justice and the law's legitimacy.

**A case of insult: honour and reputation in the customary court**

*Pnina Werbner (Keele University); Richard Werbner (Manchester University)*

The chapter considers the significance of honour and dignity for villagers in rural Botswana, focusing on cases of insult, public shaming and redemptive demand for recognition in village courts.

**Defining human dignity: welfare judges, law and fairness in Belgian courts**

*Sophie Andreetta (Max Planck Institute for Social Anthropology)*

This presentation will discuss the place of emotions in the work of welfare magistrates in Belgium. It will address the discourses, professional ethos and practices of those who decide whether to grant or withdraw social assistance based on the notion of "human dignity".

**The emotional social life of a law: tracing the many lives of Law No. 3413 in Turkey**

*Berna Yazici (Bogazici University)*

Tracing the social life of the 1988 dated Law Number 3413 in Turkey, I highlight how a specific law acquires a life of its own; gains contradictory emotional meanings and generates multifaceted relations between different social actors and the state.

**'Being like a snake' - street-level bureaucrats' conceptions of law in European migration enforcement**

*Lisa Marie Borrelli (Bern University)*

How do street-level bureaucrats understand law and make use of it? What are the consequences of their understanding and use of law? This paper analyses state agents, working in migration enforcement, balancing between emotional encounters and their interpretation of legal conceptions.

13:15-15:00

**The affect of objectivity: on the atmosphere of international criminal court proceedings**

*Jonas Bens (Freie Universität Berlin)*

It is often assumed that court proceedings are designed to cast aside affect and emotion to ensure a rational procedure and a just outcome. This paper instead describes the courtroom as an apparatus to produce specific affective and emotional dynamics, a specific courtroom atmosphere.

**On judging: managing emotions in trials of crimes against humanity in Argentina**

*Noa Vaisman (Aarhus University); Leticia Barrera (CONICET)*

For over a decade, trials of crimes against humanity, committed during the last military dictatorship (1976-1983) in Argentina have been carried out. Based on interviews with federal court judges, the paper examines the effects these trials have had on the judges inside and outside the courtrooms.

**P064 Investigating accountability: practices and performances  
[LAW NET]**

*Convenors: Julie Billaud (Allegra Lab); Jane Cowan (Sussex University)*

*SO-F220: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

Individuals and institutions are increasingly called upon to 'give an account' of themselves. Building on the vibrant discussion on audit culture, we invite papers that investigate—ethnographically, theoretically, ethically—existing and emergent practices and performances of accountability.

09:00-10:45

**Accounting for opacity: anthropological conundrums in an age of openness**

*Todd Sanders (University of Toronto); Elizabeth Hall (University of Toronto)*

In Britain, Europe and North America, 'openness' is key to accountability. When it comes to science, this means opening one's data, procedures and practices to public scrutiny. This paper considers some of the problems these new practices of accountability create for anthropology.

**Accountability anxiety and the allure of anonymization**

*Alison Cool (University of Colorado, Boulder)*

Drawing on fieldwork with researchers in Sweden, I argue that accountability principles in EU data law encourage researchers to reflect on their ethical responsibility for personal data, but can also become a source of anxiety that leads researchers to embrace flawed anonymization techniques.

**Chronopolitics in experimental physics: technologies of timework**

*Tereza Virtová (Czech Academy of Sciences)*

In the paper we contribute to the discussion on academic 'acceleration' by interrogating project and process time dichotomy (Ylijoki 2016). Drawing on ethnographic data, we introduce timework technologies that both ease the relationship between project and process and strengthen the formal assessment regime.

**About cats, aliens and numbers. At what cost do we rank musicians?**

*Miriam Odoni (Université de Neuchâtel)*

This paper explores judgement in international classical music competitions. My analysis compares two types of judging processes applied in a specific competition that implements a special evaluation system.

**“Masters of disorder”: monitoring violations of International Humanitarian Law at the international committee of the Red Cross**

*Julie Billaud (Allegra Lab)*

This paper focuses on the monitoring practices of ‘International Humanitarian Law’ carried out by the delegates of the International Committee of the Red Cross. It analyses how ICRC humanitarian principles (‘neutrality’, ‘impartiality’) are translated in everyday practices.

11:15-13:00

**On the co-production of accountability. Rohingya asylum cases in the UK**

*Judith Beyer (University of Konstanz)*

Building on ethnomethodology’s theory of accountability (Garfinkel 1967), this paper focuses on asylum cases of stateless Rohingya in the UK. In screening interviews, Rohingya are asked to ‘give an account’ of themselves. In complying, they help to reproduce the validity of the state’s own account.

**Economy and efficiency as justice imperatives: the case of the Kosovo Property Agency**

*Agathe Mora (Graduate Institute of International and Development Studies)*

The Kosovo Property Agency, as a mass claims mechanism, had to strike a difficult balance between producing quantifiable outputs and abiding to the requirements of due process. This paper unpacks the tensions and limitations such an understanding of rendering justice produced in the everyday.

**When accountability is not enough! Survival strategies of Argentinian state agencies in times of political change**

*Ingo Rohrer (Albert-Ludwigs-Universität)*

Argentinian state agencies which fear for their continuation after a change of government do not rely on the usual forms of accountability but employ additional survival strategies in order to underline their relevance. These strategies are inspired by methods of the human rights movement and NGOs.

**On Israel’s “Transparency Law” and civil society-state relations**

*Jasmin Habib (University of Waterloo)*

In this paper, I examine the politics associated with the introduction of the “Transparency Law” in Israel. I follow Wagner and ask if human rights NGOs resisting and challenging the authoritative power of government may lead to the symbolic performance of the state as democratic.

**P065 (Post-)colonial settling and native staying: indigeneity and land rights in the Americas [law net]**

*Convenors: Antje Gunsenheimer (University of Bonn); Jonas Bens (Freie Universität Berlin)*

*SO-D307: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

How are “staying, moving, and settling” translated under colonial and postcolonial conditions into legal relationships between indigenous and settler communities to regulate land in the Americas? How are these legalities constructed, transformed, mobilized, and challenged?

09:00-10:45

**From the right to be “here” to the obligation to stay put**

*Anne Lavanchy (University of Applied Sciences)*

How does the Chilean Indigenous Law frame the Mapuche relationship to the land? With this question, the paper addresses the ambiguous outcomes of legal recognition. From the right to be “here” to the obligation to stay put.

**Affects of dispossession: colonizing native land and labor in the Gran Chaco (Argentina)**

*Tamar Blickstein (Columbia University/Freie University)*

Drawing on ethnographic fieldwork among settlers and native Qom in the Argentine Chaco, this paper develops the concept of “affects of dispossession” to explain how settler feelings of belonging reinforce legal and ideological infrastructures of native territorial dispossession.

**Of indigenous peoples, nationals and cosmopolitans: indigenous communities resisting pressures from land grabbing, exploitation of natural resources and drug trafficking in Northwestern Colombia**

*Stefan Khittel (University of Vienna)*

I shall argue that the strategy of choice for indigenous peoples to resist the territorial encroachments of national as well as international actors upon their territories in Northwestern Colombia is to become players in the national and international arenas.

**Loosing the land, again. Indigenous rights without impact in post-colonial Nicaragua**

*Katja Seidel (University of Bern)*

Land-demarcations and an autonomy statute protect indigenous and ethnic land rights in Nicaragua’s Autonomous Region. However, a transoceanic Canal now threatens their territories, evoke conflicts, lawsuits and resistance, and demonstrate the continuity of indigenous struggles since colonial times.

**Insurgent Maya urbanism: moving to the city and claiming land and rights**

*Heidi Moksnes*

Indigenous claims on the right to land, and self-determination on these lands, concern almost exclusively rural territories. This paper explores the insurgent urbanism by highland Mayas in a city in southern Mexico and their challenge of the “right” place to claim indigenous rights.

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11:15-13:00

**The Ejido in motion - reforms and regulations regarding mexican communal landholding**

*Svenja Schöneich (German Institute of Global and Area Studies/University of Hamburg)*

The ejido is a form of communal land holding in Mexico introduced after the Revolution. It roots in pre-Columbian times and grants territory and a certain autonomy to peasant communities. But conflicts about land with state entities continued, as this case of PEMEX in a Totonac community shows.

**The construction of Métis as an aboriginal identity in aboriginal land rights claims in the Canadian courts**

*Sinead O’Sullivan (University of Manchester)*

In 1982, Métis people were recognised as ‘one of the aboriginal peoples of Canada’. As a people whose identity and history are based on mixedness and a post-contact origin, they struggle to construct their identity as aboriginal in the understanding of the legal system, and claim aboriginal rights.

**“The perception of Guarani youth about the preservation of environment”***Maria Beldi de Alcantara (University of Sao Paulo)*

That paper aims to work with the guarani narratives from young and oldest indigenous about the concept of TEKOHÁ, that means in guarani, the place they live their life, “the place where we are what we are”.

**Dating in Amazonia: taming the forest with Quilombola corporeal openings***Anibal Arregui (University of Vienna/CEFRES, Charles University)*

This paper proposes to read Amazonian quilombolas ‘dating’ practices and semantics as a ‘taming’ vector that both opens and limits the possibilities of livability and cohabitation of humans and nonhumans in the forest.

**P066 The impact of law on transnational families’ staying, moving and settling***Convenors: Jessica Carlisle (Newman University); Iris Sportel (Radboud University Nijmegen)**Discussant: Annika Rabo (Stockholm University)***SO-F307: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

Law shapes people’s decisions to stay, move, or settle. Institutions interpret international treaties and domestic legislation producing dynamic categories of deserving and undeserving migrants. Transnational families use, avoid or subvert this law to facilitate migration and maintain kinship.

**09:00-10:45****Immigration and domestic violence in Australia: a longitudinal approach to the impact of law on migrant women’s mental health.***Ana Borges Jelinic (University of Queensland)*

When visa rights are linked to surviving domestic violence, migrant women often experience additional practical and emotional challenges. This paper focuses on women’s visa process through time with experiences of intersecting vulnerabilities, resilience, confusion, deportation and complex trauma.

**Dependency, “performances of deservingness” and transnational family ties: cross-border relationships of spousal visa holders in Hong Kong and Melbourne***Alexandra Ridgway (The University of Hong Kong)*

This paper builds upon research into the relationship between legal statuses and transnational family practices. It does so by exploring how one particular legal status – the spousal visa – impacts upon the maintenance of transnational family ties for migrant women in Hong Kong and Melbourne.

**Interpretation of law, interpretation of Chinese “illegals” in Hong Kong***Wai-chi Chee (Hong Kong Baptist University)*

This paper examines the lives of a group of mainland Chinese who lost their right of abode as a result of the interpretation of the Basic Law regarding the eligibility of mainland-born children of Hong Kong residents.

**Transnational marriage in Yiwu, China: mobility, settlement, and children's education**

*Heila Sha (University of Sussex)*

In this paper, I exam how internal and international migration policies in China combine with precarity in informal trading activities to create a sense of uncertainty among transnational families in terms of settlement and children's education in Yiwu.

**The making of 'left behind' women: the impact of debates about abandoned migrant Muslim women's right to parent in the Netherlands**

*Jessica Carlisle (Newman University)*

Flexible rules for visa applications from 'left behind' mothers bucked a trend in the 2000s towards increasing restrictions on low-skilled immigration to The Netherlands. This paper analyses the negative gender outcomes of awarding exceptional status to migrant Muslim mothers of Dutch children.

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**11:15-13:00**

**Migration law as a resource of power in intimate relationships**

*Iris Sportel (Radboud University Nijmegen)*

In marriage and family relations, like in all social relations, power comes into play. For migrant and transnational families, migration processes can have a significant impact on power relations in the family. Moreover, migration law can be a powerful tool in transnational family conflicts.

**German kinship law and family ties in struggle over health and well-being of HIV positive Polish migrants in Berlin**

*Pawel Lewicki (Europa-Universität Viadrina Frankfurt (Oder))*

This paper maps entanglements of kinship law and practice with health care and social welfare regimes in struggles over well-being of diseased migrants from Poland in Berlin. It shows how heteronormative kinship law and family ties are often used as a way to "normalize" HIV positive migrants.

**The impact of the Swiss migration policy on transnational grandparenting: the case of mobile European and non-European migrants' parents providing childcare in Switzerland**

*Mihaela Nedelcu (University of Neuchâtel); Malika Wyss (University of Neuchâtel)*

Based on a comparative qualitative study of grandparenting practices within EU and non-EU transnational families, this paper shows that the Swiss migration regime is significantly shaping the mobility patterns and the involvement of migrants' parents in transnational childcare arrangements.

**Constructing and deconstructing kinship in Finnish court cases on arranging illegal immigration for relatives**

*Taina Cooke (The University of Oulu)*

This paper examines the Finnish court cases in which illegal immigration is arranged for family members. The law can consider the impact of 'close family ties' in convicting for the act but as the evaluation is dependent on a case-by-case evaluation, kinship opens to a multitude of interpretations.

### **Bordering ingeniousness by lawfulness - the creative use of overlapping legal systems in family reunification**

*Hester Kroeze (Ghent University)*

Conditions to family reunification are governed both by European law and national law. This overlap creates tensions and questions of equality, but also offers the opportunity for families to pursue the most favourite regime. The paper explains existing tensions and the strategies to deal with them.

### **P067 The digital turn: new directions in media anthropology [Media Anthropology Network]**

*Convenors: Sahana Udupa (Ludwig Maximilian University); Elisabetta Costa (University of Groningen); Philipp Budka (University of Vienna)*

**SO-B413: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

This panel recognizes the digital turn as a paradigm shift in the anthropological study of media, and aims to push further the ethnographic knowledge into the role that digital media play in people's everyday life and broader sociopolitical transformations.

**09:00-10:45**

### **What's new? Turns, re-turns in digitalization of Danish right-wing online vitriol language**

*Peter Hervik (Aalborg University)*

Through ethnographic interviews with seasoned far-right online activists, who use extreme speech targeting "non-Western" refugees, migrants and asylum seekers, the paper argues that a neo-nationalism-neo-racism narrative drove people into extreme speech and not the new digital technology per se.

### **Extreme speech: online media cultures as a context for right-wing politics**

*Sahana Udupa (Ludwig Maximilian University)*

Examining key features of global digital media, this presentation argues that online media culture should be seen as a context for right-wing extreme speech, and not merely as a channel for the discourse produced outside of it.

### **Populist masculine domination in the moments of Trump and Brexit: on the importance of big <-> thick description**

*Bryce Peake (University of Maryland)*

This paper demonstrates the power of pairing data science and ethnography, which makes legible how Trump and Brexit broadcast news coverage and its social media ecology constitutes a battleground for the state's monopoly over white masculine domination.

### **Rethinking women's agency and digital media in the Middle East**

*Elisabetta Costa (University of Groningen)*

This paper aims at re-thinking the concept of human agency to recognize the role that digital technologies play in the fulfillment of women's desires within patriarchal societies. The paper integrates two different scholarly traditions, the anthropology of the Middle East and digital anthropology.

### **Gender, kinship and mediation in rural West Bengal, India**

*Sirpa Tenhunen (University of Helsinki)*

My paper explores gendered mobile phone use in rural India. Based on long-term fieldwork (2005-2013), I argue that the role of new media in social change depends on how the emerging media-saturated contexts of social interaction and communication relate to pre-existing contexts and social changes.

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**11:15-13:00**

### **An ethnography of young people's gender negotiations in everyday digital peer cultures in Chile**

*Irene Arends (University of Amsterdam)*

This paper proposal contributes to the exploration of the digital turn in anthropology by showing how combining digital and in-person ethnography can shed light on how young people give meaning to, and negotiate, their gender and sexuality by using social media.

### **The material dimension of digital visibility: anthropological possibilities, challenges and futures**

*Philipp Budka (University of Vienna)*

This paper discusses from an anthropological perspective the material dimension of digital visibility as a contemporary phenomenon and as a constituting feature of new patterns of visual communication and culture.

### **Matters of similarity: affordances of digital visualities**

*Christoph Bareither (Humboldt-Universität zu Berlin)*

A particular potential of digital media is that they afford practices based on the similarity between physical entities and their computer-mediated representations. Using the example of Emojis, the paper elaborates this argument and shows how affordances of digital visualities unfold in practice.

### **Digital visualities disrupted - local photographers in Aleppo and the shifting infrastructures of war**

*Nina Grønlykke Møllerup (University of Copenhagen)*

This paper interrogates the importance of digital media technologies for local, non- or semi-professional photographers in Aleppo and their ability to disseminate their work, focusing on the time when the city was under rebel-control.

## **P068 Imaginaries, media and tourism**

*Convenors: Isabelle Boof-Vermeesse (University of Lille); Nelson Graburn (University of California, Berkeley)*

**SO-E413: Tue 14th Aug, 10:30-12:15; 13:15-15:00**

This panel seeks research on the new ways tourist imaginaries are constructed and exchanged, with a focus on new forms of ritualized mediation (like the social media) emphasizing increased participation and feedback, in commercial as well as in personal communications.



10:30-12:15

**Feast and fantasy: Macao imaginaries on the official tourism website***Marisa C. Gaspar (Universidade de Lisboa (ISEG-ULisboa))*

Macao is mostly attractive due to its gambling market. However, the city government is seeking alternative directions and creating new tourism imaginaries, such as a culinary heritage. To understand how this is been done, it is crucial to acknowledge how the city is represented and perceived online.

**Building visibility, touring the nation***Arlindo Horta (CRIA/ISCTE-IUL/NOVA-FCSH)*

Visibility has devolved into a significant, and ubiquitous, contemporary capital. This paper explores its continuous performance in the context of place-making rhetoric within a famous portuguese TV show that travels across the territory.

**Travel celebrities and new media travel culture in South Korea***Minyoung Lee (Seoul National University)*

This paper shows the way how 'travel celebrities' appear and the 'new media travel culture' are formed to understand the new formational mechanism of tourist culture in Korea. New media function as tools to accumulate 'travel capital', and emotional images, ritual plays about travel are spread.

**The stalker's way. Between reality and virtuality of the Chernobyl Exclusion Zone***Magdalena Banaszkiwicz (Jagiellonian University)*

The project investigates the role played by the stalkers (illegal visitors) in presenting dissonant heritage of the Chernobyl Exclusion Zone. Despite the fact, that they are in general against mass tourism, they contribute greatly to its development by influencing on tourism imaginaries.

**Shedding light on different readings of India***Cecilia Bastos (Federal University of Rio de Janeiro)*

Analysing the speech of travellers and different narratives presented in several sources which assemble the "mystic" and/or "spiritual" as main elements in their accounts, I investigate the notion of a "spiritual" India based on the idea of the discourse as a social construction.

13:15-15:00

**Guides of the Atlas - tourism, or the challenge of scope in Moroccan mountains***Simon Holdermann (University of Cologne)*

In the Moroccan High Atlas social status, political and economic influence that were once reserved for saints, shifted to tourist guides. Tourism presents itself as a resource and strategy, but at the same time also as a challenge of scope that actors try to overcome with new media technologies.

**Playful photography: travel selfies with smartphone and social media***Sumei Wang (National Chegnchi University)*

Using methods of ethnography, the paper investigates the playful experiences of taking travel selfies. Through the circulation of images on social media, photography itself becomes the purpose of travel, rather than means of event-recording, which may have changed the meanings of tourism.

**P069 Movement, stasis and interoception: unsettling the body**

**[Medical Anthropology Network]**

*Convenors: Anna Harris (Maastricht University); Andrew Russell (Durham University); Jane Macnaughton (Durham University)*

*Horsal 5 (B5): Tue 14th Aug, 10:30-12:15; 13:15-15:00*

This panel applies anthropological theories of embodiment, including interoceptive awareness, to movement-based approaches in health and wellbeing. In this way the panel will offer new perspectives on movement as a means of unsettling habitual embodied practices.

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**10:30-12:15**

**Interoceptive awareness and breathlessness: challenges and solutions**

*Jane Macnaughton (Durham University)*

Chronic breathlessness is associated with poor interoceptive awareness and difficulty interpreting symptoms. Increased breathlessness is perceived as a barrier to movement and this paper describes a potential rationale and approach to addressing this.

**Joy of being water: moving with the elements in contemplative practice**

*Krzysztof Bierski (Durham University)*

Across contemplative techniques, practitioners guide their movements by evoking the elements. How one can experience wellbeing by, for example, floating in or flowing as water? I suggest in correspondence with the elements' creative properties.

**Movement, disability, and kinesthetic-self-making in integrated dance**

*Gili Hammer (The Hebrew University of Jerusalem, Israel)*

This paper explores the relations among physical disability, movement, and kinesthetic self-making, focusing on the case study of integrated dance of people with and without disabilities. It discusses the ways disability functions in this context as a means of unsettling habitual embodied practices.

**Transformations in the experience and social meaning of the warrior body: from Tamil Tiger training camps to exile in France**

*Giacomo Mantovan (EHESS)*

This paper focuses on body transformations in the life trajectories of Tamil Tigers fighters exiled in France. It seeks to understand, firstly, how the warrior body is constructed in the training camps and, secondly, how its social meaning and its experiences change in the context of exile.

**Dangerous movements: historical and cross-cultural perspectives on tobacco craving**

*Andrew Russell (Durham University)*

This paper explores tobacco craving historically and cross-culturally as an interoceptive force that plays an important and anthropologically underestimated role in generating and maintaining tobacco-human hybridity in long-term users.

13:15-15:00

**Making the measuring body, in medical education***Anna Harris (Maastricht University)*

Learning skills of diagnosis in medicine requires a dynamic reorientation of the body. Drawing on fieldwork in a Dutch medicine school, this paper explores this process of making, measuring and unsettling.

**Getting a feel for movement: the role of simulation in training medical students to move***Andrea Wojcik (Maastricht University)*

Moving the body is something many do unconsciously. Medical students, however, (re)learn to move their bodies in relation to patients. In this paper, I explore the role of simulation in training medical students how to move and find that training movement is intimately related to training touch.

**Moved to change: health and bodily awareness in rehabilitation clinics for persistent pain and fatigue in the Netherlands***Else Vogel (Linköping University)*

This paper articulates relations between movement and personal change as they are enacted in a Dutch rehabilitation clinic for people with persistent pain and fatigue. I argue that movement is not only understood as a means to health but as constituting health in itself.

**Stillness in motion: the in/determinate relations of movement and repose in horseback therapy for people on the autism spectrum.***Roslyn Malcolm (University of Edinburgh)*

Interoceptive difficulties have been recently explored as a feature of autism spectrum conditions (Garfinkel et al. 2016). This paper explores the role of interoception in the in/determinate (Roberts 2017) relations between movement and repose in the context of horseback therapy in the UK and USA.

**Unsettling the running body and disrupting the urban recreational run in “GoodGym”***Emily Tupper (Durham University)*

This paper explores the way in which GoodGym activity “unsettles” the embodied, habituated experience of the urban recreational runner and “disrupts” the practice of the urban recreational run. In so doing, it challenges existing concepts of “achievement” in running.

**P070 Reproductive medical mobilities in contemporary Europe and beyond**

*Convenors: Giulia Zanini (University of Barcelona); Joanna Mishtal (University of Central Florida); Silvia De Zordo (University of Barcelona)*

*Horsal 8 (D8): Wed 15th Aug, 09:00-10:45*

This panel examines contemporary reproductive mobilities, focusing on medical travels within, from or to Europe. Selected papers discuss reproductive health travels for assisted reproduction, abortion, sterilisation and other reproductive choices, which may require travel to seek medical assistance.

09:00-10:45

**Abortion care across European borders: women's experiences with barriers to legal abortion and abortion travel**

*Silvia De Zordo (University of Barcelona); Giulia Zanini (University of Barcelona); Ann Kathrin Ziegler; Joanna Mishtal (University of Central Florida); Caitlin Gerds (Ibis Reproductive Health); Alexandra Wollum (Ibis Reproductive Health)*

In many European countries, despite relatively abortion laws, women face a number of barriers to abortion that can lead them to travel across borders in pursuit of abortion care. This paper presents preliminary results from a 5-year study about women's experiences seeking abortion care abroad.

**In-country abortion care travels in Spain**

*Giulia Colavolpe Severi (University of Barcelona); Silvia De Zordo (University of Barcelona); Caitlin Gerds (Ibis Reproductive Health); Alexandra Wollum (Ibis Reproductive Health)*

This paper explores the main barriers to abortion care that women face in Spain and women's experiences travelling across regions to seek abortion care, based on the preliminary results of an innovative, 5-year, mixed-method research study, funded by the European Research Council.

**The reproductive medical mobility of Montenegrin women to Serbia**

*Diana Dubrovka (Riga Stradins University)*

This paper examines the reproductive medical mobility of Montenegrin women to Serbia. Medical institutions in Serbia offer geographical closeness, comfortable familiarity, and, most importantly, privacy to women from Montenegro.

**Unravelling reproductive mobilities. Movements within and around the Georgian market of assisted reproduction**

*Annabell Körner (Max Planck Institute for Social Anthropology)*

This paper examines the complex movements of people and gametes that attribute to the international mobility in Georgia's market of assisted reproduction, with a special focus on the reproductive imaginaries and aspirations of actors in a medical system that is perceived as insufficiently regulated.

**P071 Reproductive aspirations and trajectories within movement/settlement across borders**

*Convenors: Susan Frohlick (University of British Columbia); Paula Migliardi (University of Manitoba)*

*SO-E487: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

Examines the intersection of mobilities and global/transnational reproduction, focusing on reproductive aspirations and trajectories and how they are entangled in a variety of mobilities, which involve simultaneous movement and settling in rather than an over-privileging of movement.

09:00-10:45

**Realizing newcomer parental aspirations: how parenting programs shape new Canadian citizens***Paula Migliardi (University of Manitoba)*

In this paper, I examine the shaping of citizenship, social reproduction, and “integration” to Canada through programs targeting immigrant parents.

**Pursuing the desire for a child in the context of Germany’s politics of reception and arrival for refugees***Marie Fröhlich (University of Göttingen)*

Drawing on ethnographic research in the field of maternity care for refugee women in Lower Saxony, Germany, I will show how these women’s diverse reproductive hopes challenged local infrastructures, raised moral debates and shed light on the highly stratified access to reproductive health care.

**The ethics of kinship in “private” adoption in Greece. Bulgarian women give birth for Greek couples***Eirini Papadaki (University of Edinburgh)*

In this paper, I focus on the making of kinship through “grey zone” practices of private adoption in Greece.

**Settling temporarily - Wemindji Cree women’s experiences in evacuation for births***Ieva PaberzYTE (McGill University)*

There’s an evacuation policy in place for expectant women in remote communities in Canada prior their due dates. The paper is looking into experiences of Indigenous Wemindji Cree women in southern boarding homes while waiting for births.

**Destination pregnancy: moved to conceive, naturally***Susan Frohlick (University of British Columbia)*

This paper looks at how tourism mobilities affect Euro-American women’s ideas around cross-border interracial conception, pregnancy, childbearing, and kinship in an ecotourism destination, Costa Rica. Place mobilizes the championing of natural conception over assisted reproduction technologies.

11:15-13:00

**“Feeling the moves”: mobility, vulnerability and reproductive trajectories of migrant women in the Czech Republic***Emilia Hresanová (Charles University)*

This paper deals with pregnancy and childbirth experiences of migrant women living in the Czech Republic. It aims to examine their situational vulnerabilities in the context of health care provision, resulting from their specific experiences with migration, mobility and reproductive trajectories.

**Aspiring towards reproductive masculinity: the mobility of donor semen and the regimes of intimate (im)mobility at Danish sperm banks***Sebastian Mohr (Karlstad University)*

Based on interviews with sperm donors in Denmark and participant observation at Danish sperm banks, this presentation gives insights into how reproductive politics and governance become part of sperm donors’ ways of being men through regimes of intimate (im)mobility.

**P072 Hospitality and its reverse: migration and xenophobia in Southern Europe and beyond [MedNet Mediterraneanist Network]**

*Convenors: Carlo Capello (University of Torino); Jutta Lauth Bacas (University of Malta)*  
*Aula Magna-Mimer: Wed 15th Aug, 09:00-10:45; 11:15-13:00*

The massive arrival of boat migrants and refugees in Mediterranean countries has given way to hospitality and to growing xenophobia. What are causes and consequences of such increasing xenophobic feelings? And how are grassroots hospitality and the official migration apparatuses locally organised?

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**09:00-10:45**

**Visions and practices of hospitality at the French-Spanish Mediterranean border**

*Eliseu Carbonell (University of Girona)*

This paper deals with the immigrants welcoming practices at the French-Spanish border in northern Catalonia. Despite the permeability of the border and the cultural and territorial continuity, the different migration policies by the two States have a strong impact on local practices of hospitality.

**Hospitality, new identity nationalism and ethnicity negotiation in anti-migrant movements in Italy**

*Rosa Parisi (University of Foggia)*

Starting from the analysis of the conflict between pro and anti immigrants movements, the paper aims to explore the Italian new forms of ethnicity included in the rhetoric on identity nationalism produced since the “diferentialis inclusion” of migrants.

**Xenophobia, racism, and attachment to homeland in the experience of Santomean migrants in Portugal**

*José Sobral (Universidade de Lisboa)*

In spite of the Portuguese common-sense rhetoric that depicts the Portuguese as non-racist, the experience of Santomean migrants in Portugal has been marked by xenophobia and racism. We argue that this experience is a main factor in keeping alive the feelings of belonging that bind them to homeland.

**“A great variety of morbid symptoms appear.” An ethnographic approach to economic crisis and xenophobia in Italy**

*Carlo Capello (University of Torino)*

In the last years we have seen, also in Italy, a surge and a recrudescence in xenophobic discourses. The aim of my paper is to offer an interpretation of this phenomenon through the case-study of unemployed people in Turin, among whom xenophobic and nationalistic feelings are quite widespread.

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**11:15-13:00**

**Ethnic encounters in the urban space: evidence from two working class districts in Istanbul**

*Aysen Ustubici (Koc University)*

The paper focuses on Syrians’ experiences of incorporation in the urban context of Istanbul, on their encounters with service providers and local residents. The findings are based on fieldwork conducted in two districts of Istanbul where the presence of newly arrived Syrian population prevails.

**“Lost in hospitality”: reflections on Italian social services and social workers welcoming immigrant families**

*Paola Sacchi (University of Turin); Carlotta Saletti Salza*

We propose to consider a set of meanings shared by a group of Italian social workers and related to the strategies they enact to host and support immigrant families as signs of discomfort and bewilderment in managing cultural differences between xenophilia and xenophobia.

**Xenophobia and diversity: organised approaches in municipalities in Germany**

*Jutta Lauth Bacas (University of Malta)*

My paper will discuss the lower than average level of electoral success of the nationalist party AfD in cities in west Germany, where immigration is high since the 1960ies. My analysis will refer to citizens' engagement on the local level and to municipal institutions promoting cultural diversity.

**P073 Locating the Mediterranean: connections and separations across space and time**

*Convenors: Joseph Viscomi (New York University); Carl Rommel (University of Helsinki)*

*Chair: Sarah Green (University of Helsinki)*

*Discussant: Matei Candea (University of Cambridge)*

*Horsal 9 (D9): Tue 14th Aug, 10:30-12:15; 13:15-15:00*

The displacement, unsettling, and uprooting provoked by recent events highlight connections and separations across the Mediterranean. Through rigorous crossings of intellectual traditions, this panel explores how temporal and spatial relations comprise and dissolve regional boundaries.

10:30-12:15

**Introduction: locating the Mediterranean through connections and separations**

*Carl Rommel (University of Helsinki); Joseph Viscomi (New York University)*

This panel introduction has two aims. First, it reviews anthropological and historical literatures about the 'location' of the Mediterranean, stressing their attention to connections and separations. Second, it outlines a framework for empirical research based on overlapping 'locating regimes'.

**At the fringes of Europe: what 'remote areas' can teach us about connections and separations in the Mediterranean**

*Laia Soto Bermant (University of Helsinki)*

Taking as a departure point one of Europe's most remote borderlands, this paper explores how the constitution of Europe as a political, economic and cultural project has re-defined and re-signified local conflicts in Europe's southern periphery.

**Reading Ardener on Lampedusa: scales of regional imagination in the central Mediterranean borderlands**

*Laust Lund Elbek (Aarhus University)*

Based on fieldwork on the island of Lampedusa, this paper argues that visions of the central Mediterranean as a European border zone clashes with local experiences of detachment from both the Italian and European communities as well as transnational connections with North African seafarers.

**Back to the Mediterranean? Return migration and regionalist discourse in Spain**

*Mikaela Rogozen-Soltar (University of Nevada)*

This paper explores how Spanish return migrants, arriving home from northern Europe to a Spain in economic distress, are reconceptualizing the meaning of Spain's "Mediterraneaness." Ethnography of this case reorients and thus reinvigorates theoretical frames for an anthropology of the Mediterranean.

**The Mediterranean Sea in the Arab historiography: a preliminary approach of Arab-Mediterranean perceptions and outlooks**

*Mohieddine Hadhri (University of Tunis)*

The present paper aims at placing the Mediterranean sea within the Arab cultural perceptions and literary productions, through the medieval, modern and contemporary eras, with a particular focus on the Muslim scholars in the Maghreb such as Al Idrissi, Ibn Batutta and Ibn Khaldun.

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13:15-15:00

**The making of crossroads: understanding in-betweenness as a value through the circulation of carpets in Istanbul's Grand Bazaar**

*Patricia Scalco (University of Helsinki)*

This paper explores the centuries-old trade of carpets and kilims within Istanbul's Grand Bazaar as a means to explore the relationship between circulation, value and the construction of a location as crossroads.

**Pilgrimage to sacred space and time in contemporary Greece: the case of Meteora**

*Phaedra Douzina-Bakalaki (University of Helsinki)*

This paper addresses Christian pilgrims' trips to the Meteora, Central Greece, and inquiries into the social, spatial, and temporal relations and connections that become enacted through Christian narratives, practices, and imaginaries.

**Delineating the public in Beirut: connections through colonialism and civil society across the Mediterranean**

*Samuli Lähteenaho (University of Helsinki)*

This paper examines the colonial institution of a legal and bureaucratic framework on public coastline and land ownership in Beirut, and how traces of it are negotiated by the civil society to promote public space. It argues that new connections across the Mediterranean are formed in the process.

**'The exception which proves the rule': spatiotemporal logics of mobility in Istanbul, past and present**

*Janine Su (University College London)*

This paper focuses on how young men in Istanbul's Sultanahmet district perform mobility through encounters with each other and with tourists, as well as the impact of their performative success or failure on regimes of space and temporality in contemporary Turkey.



## **P074** **Negotiating imaginaries: explorations of vernacular audiovisual production**

*Convenors: Carmen Rial (Federal University of Santa Catarina); Alex Vailati (Federal University of Pernambuco)*

**SO-D320: Tue 14th Aug, 10:30-12:15**

This panel will discuss ethnographic possibilities for approaching the relevant fields of “vernacular” audiovisual practices and archives. Focusing on field-based research we will explore how these videos are produced from an economic, political and aesthetic perspective.

**10:30-12:15**

### **Making commissioned home movies in a “gypsy hood”**

*Jonathan Larcher (Ecole des Hautes Etudes en Sciences Sociales)*

The aim of this contribution is to give an account of the contrast between the visuality and lived experiences involved in the making of commissioned home movies and the historicity of such images, pointing to a common field of research between visual ethnography and amateur film history

### **IED explosions recorded by infantrymen with their helmet cameras: studying the soldier’s intimate relation to the counterinsurgency battlefield**

*Noemie Oxley (American University of Paris)*

This paper explores, from the study of a soldier’s amateur video of an IED explosion followed by an ambush, the nature of the guerrilla battlefield for the soldier, and the ways in which the “low-intensity” chaos imposed by enemy forces impact him mentally and physically.

### **Handcrafting memories: an ethnography of family cinema production**

*Alex Vailati (Federal University of Pernambuco)*

Aim of this study is to explore the practice of family film production and, in particular, elites’ weddings films. It is based on fieldwork conducted in the metropolitan region of Recife, one of the largest state capital cities in Brazil’s Northeast.

### **The founding myths of born-digital art**

*Axelle Van Wynsberghe (Utrecht University)*

This paper explores the founding myths of a community of artists who work with digital technologies, and whose practice revives utopian ideals of the early web, analyzing how they reconcile contradictions between visible/opaque, emancipation/capture, and enchantment/disenchantment.

## **P075** **Grace: unexpected moments in ethnographic films**

*Convenors: Florian Walter (Freie Universität Berlin); Christian Suhr (Aarhus University); Christian Vium (Aarhus University)*

**SO-F289: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

This panel invites anthropologists to explore moments of unexpected wonder in ethnographic film. We wish to understand how such moments are related to the specific modes of cultural critique that can be produced in film.

09:00-10:45

**«24 hours in Diane's daily life » (15mins) or the grace of interactions**

*Corinne Fortier (Laboratoire d'Anthropologie Sociale)*

The movie entitled "24 hours in Diane's daily life" follow Diane, a trans woman in her daily life without knowing in advance what she was going to do and to tell. Meaningful unexpected moments full of grace occurred in this day which are related to her personality and to our close interaction.

**'Creative accidents': memory, melancholy, and the automated machine**

*Alyssa Grossman (University of Gothenburg); Arine Hogel*

In this paper we discuss how Surrealist techniques of automatism, geared toward unlocking the unconscious, can be combined with the supervised machine learning of Artificial Intelligence, to excavate and generate 'creative accidents' within a collection of archival, amateur, found-film footage.

**"Sangharsh": filming the Dalit Panthers' struggle and its' grace**

*Nicolas Jaoul (CNRS)*

My film on the Dalit Panthers in North India follows three young idealists spreading political consciousness in slums and villages. Focusing on poetic moments of grace that create breaches in the propaganda, I'll reflect on their importance for the film and on their heuristic value for anthropology.

**Unexpected proximities: poetics of the everyday in ethnographic film**

*Domitilla Olivieri (Utrecht University)*

This paper explores a tradition of ethnographic films that focuses on the everyday and that renegotiate the genre of observational cinema. It argues that these films affect a sudden, unexpected, yet slow-paced sense of spatial and embodied proximity to the subjects and objects represented.

**A tripod and a strange sound**

*Christian Suhr (Aarhus University)*

In this paper I discuss the appearance of a tripod and a strange sound in the footage that was used for the opening scene of the film "Descending with Angels" (Suhr 2013) in which a jinn is being exorcised from an Iraqi man.

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11:15-13:00

**Provoking ethnographic epiphany: realising moments of flow on the ethnographic stage and screen**

*Johannes Sjöberg (The University of Manchester)*

Showing rare moments in ethnographic film-making where the pace of recorded life was synchronised to encompass moments of ethnographic epiphany, I will suggest how performance studies informs an understanding of ethnographic film-making as dependent on moments of 'flow' as defined by Csíkszentmihályi.

**Random encounters between anthropology and cinema**

*Amaya Sumpsi (Universidade Nova de Lisboa)*

As I was filming my field work during 7 years, in a fisherman community in Azores Islands, planning interviews and focusing in observational frameworks, I realized that were the unexpected and unplanned moments that made the point of my documentary work, "O fisherman , my Oldman!" (2013).

**The grace of ungraceful moments: subtle discord in ethnographic filmmaking***Angela Torresan (University of Manchester)*

Drawing on footage from my fieldwork in a gentrifying favela in Rio de Janeiro, I explore what is possible to learn about mutual trust and ethics when film production elicits reciprocal moments of wonder, discomfort and joy.

**Invisible put provoking: the camera facilitating a plunge into reflexive reality***Vanessa Wijngaarden (University of Johannesburg)*

In a moment of 'grace', a participant turns around to criticize the researcher's camera, and the plunge into ciné-reality gets a reflexive layer. How does simultaneous presence and invisibility affect agency and creativity, and how does it influence the dialogue between filmmaker and participants?

**When protagonist becomes co-director, and how a moment of grace completed the scene***Christian Vium (Aarhus University)*

In this paper, I present a scene from the film 'Jew-Man Business', and discuss how the scene came about and how a particular moment of grace made the narrative of the scene even stronger than what the protagonist, Junior, who to a large degree led the way, had imagined.

## **P076 The visual art of refugees: expressions of flight and exile [Anthropology of the Middle East and Central Eurasia Network Panel]**

*Convenors: Pedram Khosronejad (Oklahoma State University); Sholeh Shahrokhi (Butler University)**Chair: Leonardo Schiocchet (Austrian Academy of Sciences)***SO-D299: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

In this panel we seek anthropological works that introduce and reflect on the rich repertoire of refugees visual productions and art expressions. Panel participants should address how anthropology of visual art intersects with the scholarship of refugees, exile, and border crossing.

**09:00-10:45****Digital and visual productions of the displacement experience***Asma Hedi Nairi (Gazi University)*

This article uses digital visual productions of refugees to analyse the human experience of displacement throughout its seven different stages as explained by Baker.

**Self-reflexive review of a collaborative film project***Arjang Omrani (University Of Muenster); Mohammed Asif Rezai*

This paper, through a self-reflexive approach, addresses the dilemmas concerning the critical aspects of recording the image of the people who become the subjects of research as well as consuming the images that are produced by them, covered by the mass media.

**Representation reversed - the noncitizen archive: counter-imagery of 'refugeehood' and national belonging in Northern Europe**

*Jelena Jovicic (Stockholm university); Christian Rossipal (New York University)*

We explore the violent visual representation of 'refugees' in the mainstream media while foregrounding alternative tactics of self-representation through community (an)archiving. We ask if the representation of 'refugees' can seize to rely on speciation of the 'Other' for self-speciation?

**Between lights and shadows: the art of 'seeing' refugees**

*Sholeh Shahrokhi (Butler University)*

Weaving between "refugee art" and Anthropological scholarship, this paper revisits the notion of trespass and exile. Visualizing the harrowing journeys across geopolitical topographies, this paper examines how art is an integral part of the lives and history of the "displaced" arriving in Europe.

**Visual stories of displacement in Morocco**

*Sebastien Bachelet (University of Edinburgh); Mariangela Palladino*

This paper explores visual representations of flight and exile in Morocco. It engages with scholarship on refugee narratives and participatory, creative arts to explore representations of displacement which depart from dominant accounts of victimhood.

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11:15-13:00

**Bonheur de dire, malheur de taire. Speaking out through art by undocumented migrants in Liege (Belgium)**

*Elsa Mescoli (Universite de Liege)*

Undocumented migrants in Liege (sans papiers) constitute a performative category of subjects acting their presence on the territory between visibility and invisibility. Precluded from the access to civic rights, undocumented migrants find into art a tool for creative political engagement.

**Afghan immigrant female photographers in search of their identity**

*Fatemeh Sadrnabavi (Islamic Azad University)*

The majority of Afghan immigrants in Iran have been settling in different regions. The goal of this study is to identify the community of Afghan female photographers who have to face many obstacles to become and remain an artist.

**The Fatemiyoun Brigade: Afghan Shiite paramilitary immigrants to Iran in search of national integrity and religious identity**

*Pedram Khosronejad (Oklahoma State University)*

In search of national integrity and religious identity, this paper will analyze several types of visual representations of Afghan Shiite paramilitary immigrants to Iran who were martyred in Syria since 2013.

## **P077 Death, mourning, and commemoration through shifting landscapes [VANEASA]**

*Convenors: Kailey Rocker (University of North Carolina, Chapel Hill); Arba Bektashi (University of Sussex); László Kürti (University of Miskolc)*

*Discussant: Caroline Bennett (Victoria University of Wellington)*

**SO-B419: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

We focus on the visual representations of death as well as mourning and commemoration practices in the wake of migrations, displacements, settlements and readjustments following epochal shifts, e.g. wars, socialism, colonialism, and their post-cursors, in communities left behind and receiving ones.

**09:00-10:45**

### **Bones of contention: postmortem remains, war memory and the politics of reconciliation in Vietnam**

*Tam Ngo (Max Planck Institute for the study of Religious and Ethnic Diversity Goettingen/Radboud University Nijmegen)*

War deaths and their postmortem remains are the key players in the memory and reconciliatory politics of contemporary Vietnamese society. This anthropological study traces the cultural, social, and political causes that enable the Vietnamese war deaths to be more alive now than ever.

### **Nationalizing victims and mourning - averting transnational ties?**

*Olga Davydova-Minguet (University of Eastern Finland)*

The presentation depicts tendency towards “nationalization” of mourning sites and practices in the North-Western region of Russia Republic of Karelia, and ponders its relation with the actual transnational ties and still going on emigration from Karelia to Finland.

### **The production of funeral workers for urbanizing China**

*Andrew Kipnis (Chinese University of Hong Kong)*

China’s urbanization requires movement. People migrate. Social class shifts. Landscapes transform. Industries rise. The urban Chinese funerary sector reflects all of these shifts. This paper focuses on movement and stability of those who study to work in this sector.

### **Remembering youthful dead in the wake of Albania’s socialist and post-socialist periods**

*Kailey Rocker (University of North Carolina, Chapel Hill)*

In this paper, I explore the visual mourning work of remembering Albania’s youthful dead in the wake of the country’s socialist and post-socialist periods and how this mourning work can become a means of navigating the messy convergence of epochal shifts.

### **Unearthing the past, rising from the dead. Subterranean time capsules of the Spanish civil war victims**

*Alexandra Staniewska*

In my paper I consider unearthing the dead as a sort of mobility in time, as they represent values they died for, transformed into actual political and social realms. By coming back into the country’s spacetime, the dead claim their rights, and act as opponents to the historical narrative.

11:15-13:00

**Interrupting veneration of the ancestors: the paradoxes of commemorating the return of stolen spirit-statues in Kenya**

*Monica Udvardy (University of Kentucky)*

This paper analyzes the shifting meanings of two returned vigango, tall, memorial spirit-statues erected by the Kenyan Mijikenda peoples to incarnate deceased members of the Gohu secret society. Stolen decades earlier, found in the USA, and returned, local elders' debates about them are discussed.

**Dynamics of mourning celebrations in Southwest Madagascar in times of impoverishment and market integration**

*Johanna Friederike Goetter (Brandenburg University of Technology)*

This paper examines the recent dynamics of the mourning celebrations in Southwest Madagascar, exploring the triggers and mechanisms of change. While in most regions of Madagascar mourning celebrations have been adapted to be less costly, here in turn, the celebrations became more luxurious and big.

**"I have a song to sing you" - life divided between the living and dead in eastern Serbia**

*Zoe Aiano; Alesandra Tatic; Greta Rauleac*

This experimental short documentary juxtaposes archival ethnographic footage with present day video, reflecting on the experiences of Ivanka, a Vlach woman who spent most of her life falling into trance to talk to the dead but who has now been abandoned by her spirit guides.

**Our dead among us: inscription of public space through death notifications in Tirana**

*Arba Bekteshi (University of Sussex)*

In this photo essay, I present the changing ritualistic display of public death notifications on city walls in Tirana, Albania. The spread of death notifications is a relatively recent phenomenon, specifically belonging to approximately the last ten years, due to Tirana's increasing population.

**P078 Working with images in (un-)stable times [VANEASA]**

*Convenors: Felicia Hughes-Freeland (SOAS); Beate Engelbrecht (Max Planck Institute for the Study of Religious and Ethnic Diversity)*

*SO-D220: Fri 17th Aug, 09:00-10:45*

Visual anthropologists collaborate in manifold ways with people who are on the move, settling down or staying behind to document and analyse their situation. What are the advantages of working with images in these contexts? What are the experiences and which types of publication are most rewarding?

09:00-10:45

**Haitians settling in Brazil: photography and religion shaping the imaginary of migration***Suzana Ramos Coutinho (Mackenzie University)*

This article aims to discuss the different aspects of the religiosity of Haitian immigrants who arrive in Brazil. Through the use of photography, we aim to think about new methods and strategies for data collection and analysis to provide a more accurate contribution to the understanding of the group in question.

**Visualising the unseen: understanding the situation of migrant workers in Thailand through the camera lens***Piyarat Panlee (University of Sussex)*

This paper takes visual representation as an interdisciplinary field of practice to explore the relationship between popular culture, politics and migration. Based on field experiences, the paper argues that audio-visual practices reveal the everyday life and social mobility of the migrant.

**Turkish popular television series as the connecting element of the Arab World?***Maja Dolinar (University of Ljubljana, Faculty of Arts)*

The paper aims to answer the question of whether the movement of Turkish drama series across the Arab world contributes to the development of a shared sense of unity within the Arab world in the eyes of Moroccan women.

**Visualising the invisible: using visual ethnography to explore extra-institutional activism of migrants and ethnic minorities***Piotr Goldstein (The University of Manchester); Jan Lorenz (Adam Mickiewicz University)*

Activism of migrants and ethnic minorities for causes not of their own communities but important to the society at large remains invisible. This perpetuates the stereotype of them being a burden to society. Here we discuss opportunities and challenges of using visual ethnography to visualize it.

**P079 Staying, moving, (re)settling: transitioning practices, actors and places of care in later life [Age and Generations Network]***Convenors: Denise de Waal (University of Bradford); Matthew Lariviere (University of Sheffield)***SO-E497: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

This panel invites theoretical and empirical papers which examine transitions of staying, moving and (re)settling into the different spaces and places people occupy in later life and how occupying such spaces transforms older people and their carers' experiences of receiving and giving care.

09:00-10:45

**Transitioning into and out of life: aging trajectories of elders in a Los Angeles Continuing Care Retirement Community***Carrie Ryan (Oxford University)*

Using ethnographic insights from fieldwork at a Continuing Care Retirement Community in Los Angeles, this paper suggests that transitions in an elder's care are intense sites of contestation, disturbing not simply the organization of care, but, through it, the recognition of life itself.

### **Social network as a facilitator of late-life transitions**

*Barbara Pieta (Max Planck Institute for Social Anthropology)*

Social network and ethnographic data from the fieldwork in a town in Northeast Italy are here presented in order to reflect on how the category of old-age (non)-self sufficiency is negotiated by both the people who happen to be classified as such and their kin and non-kin care-givers.

### **Competing interests, spatial disruption and moral dilemmas - intergenerational care in rural-urban labour migrant families in China**

*Anni Kajanus (University of Helsinki)*

This paper examines the practical challenges, competing interests, and moral dilemmas involved in the major transformation of elderly care in China, through the inter-generational negotiations of care provision in labour-migrant families.

### **Older people, place and intergenerational relations**

*Penny Curtis (University of Sheffield); Tony Ryan (University of Sheffield)*

This paper considers generational identification of, and generational othering by, older people who were variably, ageing in place within their communities, ageing in place within new (supported) living arrangements or ageing out of place in a new locality within an extra care housing complex.

### **Green healing gray: the powers of civic ecology and therapeutic landscapes in transforming places of despair into zones of healing and care**

*Jay Sokolovsky (University of S. Florida St. Petersburg)*

Using the perspectives of civic ecology and therapeutic landscapes this paper looks at the impact of green landscapes as places and cultural spaces of healing and providing social and psychological sustenance for elders.

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11:15-13:00

### **When home transforms into a heterotopic space**

*Noa Vana (Tel Aviv University)*

Old people living at home, rather than in institutions, enjoy a better quality of life. I challenge this assumption regarding old people with advanced stages of dementia living at home. I contend that family caregivers transform the “home” of cognitively impaired people into a heterotopic space.

### **Home security: unsettling/re-settling the home to support ageing in place**

*Amy Clotworthy (University of Copenhagen)*

With an empirical focus on municipal eldercare services in Denmark, the paper examines how a political emphasis on functional ability and movement produces certain negotiations, blurs the lines between public/private space, and unsettles how older people should be ‘at home’ in their surroundings.

### **‘Isn’t it nice that people call us here? We don’t even live here’. The sense of home in later life for people living with dementia and their spouses**

*Denise de Waal (University of Bradford)*

I will question the assumption of a higher quality of life facilitated by ageing in place for people with dementia and their spouses, by exploring their sense of home in connection to the changeable meaning of their home environment.



**Ageing in places: exploring the boundaries of 'community' and 'home' through dementia care***Matthew Lariviere (University of Sheffield)*

This paper draws on ethnographic work with people with dementia and their relatives to problematise "ageing in place" and the taken for granted status of 'home' and the 'community' as singular and static places and networks for embedding care arrangements in later life.

**Discussion***Denise de Waal (University of Bradford); Matthew Lariviere (University of Sheffield)*

General discussion of the panel's topics.

**P080 Pacing mobilities: a consideration of shifts in the timing, intensity, tempo and duration of mobility [AnthroMob]***Convenors: Noel B. Salazar (University of Leuven); Vered Amit (Concordia University)**Discussants: Karen Fog Olwig (University of Copenhagen), Karsten Paerregaard (University of Gothenburg)**Horsal 11 (F11): Tue 14th Aug, 10:30-12:15; 13:15-15:00*

In this panel, we want to extend the temporal interrogation of particular forms and experiences of mobility to consider more fully the dimensions involved in the 'pacing' of movement, including aspects such as timing, duration, frequency, intensity and scope.

10:30-12:15

**Ambiguous pace-makers: recreational mobilities and the paradoxical quest for a proper pace of life***Noel B. Salazar (University of Leuven)*

This paper explores the rising phenomenon of recreational endurance mobilities and what this tells us about wider societal trends. It discusses how certain aspects of these physical practices are interpreted as an escape from dominant societal trends while others are actually a reification of them.

**Finding a satisfying pace: navigating the tyrannies and possibilities of sport scheduling and mobilities***Noel Dyck (Simon Fraser University); Hans Kristian Hognestad (University College of Southeast Norway)*

Engaging with sport in any form involves allocating time as well as embracing smaller and larger patterns of mobility by participants, whether athletes, coaches and/or fans. This paper elucidates factors that shape the pacing of mobility for individuals involved in amateur and professional sport.

**Pacing socio-natural water mobilities: rhythmanalysis of canal boating in the UK***Maarja Kaaristo (Manchester Metropolitan University)*

I will discuss the pacing of water tourism mobilities, focusing on the diurnal rhythms of canal boating in the UK. The diurnal alternations between light and dark form a socio-natural rhythmscape, where the embodied and sensed combine with the hierarchical and governed.

**“Time to hit the road”: understanding living on the road through the shift in thinking about time**

*Celia Forget (Universite Laval/UQAM)*

Time becomes more flexible on the move and is essential to all who live full-time in a van on the road. There’s always a (good) time for mobility: to decide to quit and hit the road; to turn on the key; to move or to settle in a few places; to move from a daily routine to “a seize the day” behavior.

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13:15-15:00

**“We must stay for the exams!” Pacing mobilities and immobilities among lifestyle migrant families in Goa, India**

*Mari Korpela (University of Tampere)*

The paper discusses the mobility routines of the lifestyle migrant families in Goa. It also elaborates on their transnationally mobile, yet locally immobile lives and discusses how the families’ rhythms and timings of mobility change when children grow older.

**Trajectories of involuntary return to Ghana: shifting (im)mobilities in forced relocation and post-return life**

*Nauja Kleist (Danish Institute for International Studies)*

This paper examines return mobilities of young Ghanaian men who are forcefully relocated to Ghana. It explores the transportation, speed, duration, and violence of relocation versus the legal mobility categorisations and discusses return vis-à-vis other parts of their journeys and post-return life.

**Gearing down: changing mobility patterns among previously peripatetic professionals**

*Vered Amit (Concordia University)*

This paper will interrogate the factors catalyzing, as well as the ensuing implications of, an attenuation of mobility among professionals whose education and/or careers have hitherto required frequent and ongoing long-distance travel.

**Leave/remain: emotions and the pacing of mobility practices among the French in London post-Brexit**

*Deborah Reed-Danahay (University at Buffalo, SUNY)*

The Brexit Referendum prompted many French settlers in London to express resentment – the feeling of being rejected and no longer “at home.” This paper sheds light on the role of emotions in the pacing of mobility through a case study of relatively privileged migrants facing an uncertain future.

**Swedish corporate migrants in China and the pacing of family mobility**

*Brigitte Suter (Malmö University)*

This paper is interested in the pacing of family mobility. The presentation looks at how family mobility is negotiated and lived between a specific set of migration infrastructure and culturally embedded family dynamics.

## **P081 Mobilising policies: indolence, zealousness, discretionality and beyond [ANTHROMOB]**

*Convenors: Jérémie Voirol (Graduate Institute); Juan del Nido (University of Manchester); Diego Valdivieso (University of Manchester)*

*Aula Magna-Kungsstenen: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

Drawing on mobility beyond its spatial connotations and thinking broadly of policy, authority and governance, this panel studies how policies organising flows of people, information or resources are themselves mobilised, created, invoked or subverted by those responsible for their application.

09:00-10:45

### **Bend so as not to break: disrupting biomedical technique to fully deploy biomedical discourse among ophthalmologists**

*Juan del Nido (University of Manchester)*

This paper examines the paradox of doctors disrupting biomedical techniques of examination and harnessing embodied and intuitive forms of authoritative knowledge in order to diagnose and map out conditions within those very biomedical classifications.

### **The unexpected practices related to an educational reform aiming at improving educational equality and social justice in Chile**

*Marisol Verdugo Paiva (The University of Manchester)*

The paper explores how the everyday practices of teachers in state schools might sometimes work against policies aiming at improving educational equality and social justice in Chile.

### **How to become a good migrant? Case of Belarussian students in Poland**

*Aleksandra Reczuch (Polish Academy of Science)*

This paper is an attempt to analyze the current migrational politics in Poland by using a case study of Belarussian students. By juxtaposing the perspective of the students with the legal regulations I will present the profile of migrants who are welcome in Poland.

### **Access denied: an unequal conversation**

*Thomas Hoppenheit (Westfälische Wilhelms-Universität Münster)*

This paper examines the ways in which the ban of the German website "Linksunten.indymedia" in 2017 has been legitimized politically, juridically, and medially. By also drawing on the larger literature it attempts to give voice to those actors responsible for executing a political decision.

11:15-13:00

### **'We know what the funds are for, and we know who will need them'. Field-level officials as policy brokers**

*Diego Valdivieso (The University of Manchester)*

This paper explores the brokerage role that field-level officials play while securing and mobilising resources which will be ultimately transformed into projects for the users of an agricultural programme.

**Who speaks for Islam? Academics as gatekeepers in the emergence of Muslim voices in Europe**

*Pegah Zohouri Haghian (University of Oxford)*

This paper examines the role of academics in the emergence of three Muslim thinkers as authoritative voices on Islam in Europe. It explores how scholars mobilised knowledge and resources in order to provide access for these thinkers to European institutions and publications.

**P082 Moving the goods: maritime mobility and logistics labour [ANTHROMOB]**

*Convenors: Hege Leivestad (Stockholm University); Johanna Markkula (Stanford University)*

*Discussant: Gustav Peebles (The New School)*

**SO-D215: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

Through complex systems of logistics, commodities are moved overseas following a “just-in-time” logic. This panel extends the anthropological research on mobility by asking how a focus on maritime logistics, infrastructures and labour can contribute to our understandings of the global economy.

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**09:00-10:45**

**Sapphires and the seas: maritime histories that move the trade of Sri Lankan gemstones**

*Nethra Samarawickrema (Stanford University)*

This paper uncovers the traces of the seas in the transnational trade of Sri Lankan sapphires, now transported by air. It examines how credit-based networks that South Indian traders forged through maritime movements during the twentieth century continue to shape commodity exchange today.

**Container ships, assembled. Ethnographic tales from the world’s shipbuilding centers**

*Elisabeth Schober (University of Oslo)*

What kind of labour goes into the making of a container ship? In this paper, I engage ethnographic material collected during fieldwork in South Korea and the Philippines to shed light on how ongoing global economic uncertainties affect labour within the (East & S.E. Asian) shipbuilding industry.

**“Moving worlds”: the everyday labor of “getting along” on the multicultural cargo-ship**

*Johanna Markkula (Stanford University)*

The paper explores the different ways of “moving worlds” that seafarers engage in. It examines the everyday work that goes into transporting the goods of the global economy, in particular the cultural and social labor involved in living and working within the multicultural community of cargo ships.

**Uneven digital security along the merchant maritime supply chain**

*Adrienne Mannov (Aalborg University)*

Imagine the masses of digital data produced by the shipment of containers around the world. The social meaning of this data varies radically depending on who produces it and what purpose it serves. This paper explores the cryptographic challenges to securing the merchant maritime supply chain.

11:15-13:00

**The afterlives of oil-backed infrastructures in the Angolan port of Lobito***Jon Schubert (Brunel, University of London)*

Following a downturn in oil-backed infrastructure construction and imports, this paper investigates the practices of customs brokers and agents at the Angolan port of Lobito to disaggregate the notion of crisis and study its effects in people's everyday lives.

**Moving containers at Europe's end***Hege Leivestad (Stockholm University)*

The paper picks apart the concept of "logistics" by examining its co-existing notions of dystopia and utopia. The presentation draws upon fieldwork among logistics companies, port workers and local residents in and around the Port of Algeciras Bay, Europe's fourth busiest container port.

**P083 Creating locality in mobile times: intimacy, friendship and belonging between digital and physical co-presence [ANTHROMOB]***Convenors: Fabiola Mancinelli (Universitat de Barcelona); Chima Michael Anyadike-Danes (University of Warwick)**Horsal 5 (B5): Fri 17th Aug, 09:00-10:45; 11:15-13:00*

Building on the notion of locality as a socially produced, relational process, this panel explores how those leading mobile lives practice both place-making and community-making, examining the role played by digital technologies and social media.

09:00-10:45

**Lifestyle migration: searching for the good life***Agnete Gundersen (University of Oslo)*

This paper explores Western Lifestyle Migrants, living as Digital Nomads in Ubud, on the island of Bali. The lifestyle migrants are searching for a better quality of life through eating healthy food and from frequently attending self realisation workshops and yoga and meditation sessions.

**When the ethnographer arrives in a "suspended" family. Considerations from a fieldwork in progress between Italy, Norway and Portugal***Federica Manfredi (Institute of Social Science, Lisbon University)*

Body-suspensions practitioners are privileged travelers who cross Europe to attend festivals. Social media is central to the organization of these events where a sense of community is nourished. But is it merely a logistical tool or is it a means to prearrange physical meetings?

**Home along the way: community and belonging in the life of location-independent families***Fabiola Mancinelli (Universitat de Barcelona)*

This paper examines the ways location-independent families (LIF) negotiate their idea of home and belonging while traveling the world with their children. Drawing on digital ethnography and interviews, it explores the role played by digital tools as main catalysts of socialization.

**Social media in transition: (how) does the virtual space facilitate contemporary mobility experiences?**

*Seraina Claudia Mueller (University of Basel)*

Departing from on-going fieldwork among relative affluent Swiss nationals in Northern Europe, this paper seeks to explore the 'new space' social media creates for people with mobility experience.

**"It's so-called two-body problem..." – digital ways to increase stability of social relations in mobility of young academics**

*Paweł Witanowski (Jagiellonian University)*

PhD studies graduates usually face necessity to become mobile and apply on many post-doc positions. I would like to present how this forced mobility influences their perceived sense of stability of social relations and how they struggle to maintain it by digital means of communication.

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11:15-13:00

**Mobility as social norm: travel, homeliness and community among two Afro-feminist performers**

*Silvia Wojczewski (Université de Lausanne)*

By following the journeys of Afro-feminist performers, the work explores transnational mobility and digital practices as a social norm conditioning relations of work, love and friendship. It discusses how mobility impacts on existential understandings of self.

**Mobile social networks in translocal rural community: between reputation and solidarity**

*Ekaterina Kapustina (Peter the Great Museum of Anthropology and Ethnography (Kunstkamera)/European University at St.Petersburg)*

The report examines the functions of mobile social networks in the translocal rural communities of Dagestan which could be the way to organize social rites, transfer information, consolidate the community, provide a power and economic resources as well as the stage for reputation demonstrating.

**Making time and intimacy on the road: Mongolian-Angelenos resistance to industrial time**

*Chima Michael Anyadike-Danes (University of Warwick)*

This presentation explores the lives of Mongolian long-distance truckers dwelling in LA. Contradicting representations of the digital and the physical as counterposed it argues that for these workers the digital plays an essential role in creating localities where physical intimacy might occur.

**(Im)Mobilities in the time of the "Muslim ban": the limits of mobility reconsidered in the lives of newly settled Syrian and Iraqi refugees in Houston, Texas**

*Yousuf AlHinai (Sultan Qaboos University); Maria Curtis (University of Houston-Clear Lake)*

Reflecting on "countless mobilities" (Urry, 2001), this paper examines social media and technology vis-à-vis intimacy, friendship, and kinship in the lives of Syrian and Iraqi refugees in Houston, Texas. (Im) mobility means navigating ambivalence, consciousness, and depths of human connectedness.

**"All my friends are gone": moral negotiations of love and friendship in emerging refugee masculinities**

*Árdis Ingvardsdóttir (University of Iceland)*

In Athens, queer/cis refugees negotiate their relations in the midst of desires for mobility and local emotional safety. Thus, their mobiles become a political object while being an intimate companion. Navigating their belongings some use the social media to endorse inclusive human rights.

**P084 Migration and the imaginaries of ‘good life’ [ANTHROMOB]**

*Convenors: Unnur Dís Skaptadóttir (University of Iceland); Anna Horolets (University of Warsaw)*

*Discussant: Valerio Simoni (The Graduate Institute, Geneva)*

*Horsal 5 (B5): Wed 15th Aug, 09:00-10:45; 11:15-13:00*

We invite paper proposals that consider migration as a moral practice, focus on the relation between mobility and migrants’ imaginaries of ‘good life’ in any stage, context or type of migratory situation, and discuss how the ideas of what is ‘good’ are informed by mobility in contemporary societies.

09:00-10:45

**Eating bitterness for making money: Chinese migrants hard road to wealth and social recognition, from China to Portugal**

*Irene Rodrigues (ISCSP, Orient Institute, Universidade de Lisboa)*

Based on ethnographic fieldwork conducted in Portugal and China, this paper explores Chinese migrant’s modernity aspirations and “eating bitterness” experiences. It argues that initial suffering experiences are crucial to the emergence of migrants as moral persons before their community and family.

**For the sake of the child: doubt and the pursuit of good life among Egyptian parents in Amsterdam**

*Wiebe Ruijtenberg (Radboud University Nijmegen)*

This paper builds on the notion of doubt as theorized by Pelkmans (2013) to make sense of Egyptian parents’ pursuits of a better future for their children in Amsterdam thus deepening the recently emerging understanding of migration as a quest for the good life.

**Shifting ideas of what good life is among 1989 Turkish re-settlers from Bulgaria to Turkey**

*Magdalena Elchinova (New Bulgarian University)*

The paper describes and analyses how the ideas of ‘good life’ of Bulgarian-born Turks, who migrated enmass to Turkey in 1989 under political pressure, have been changing under the impact of political, economic, religious and other factors, as well as from generation to generation.

**‘The good life, ‘the tough life’. Redistributive justice and the memory of migration**

*Mikel Aramburu (University of Barcelona)*

The article provides an analysis of a recurrent narrative among the children of Spanish migrants in Catalonia that contrasts the ‘good life’ in their communities of origin with the ‘tough life’ in Barcelona, taking into account the memory of migration and views of redistributive justice.

**Conflicting and concurring imageries of migration/mobility and “good” professional and family life in highly skilled professionals’ narratives**

*Katarzyna Wolanik Boström (Umea university); Magnus Öhlander; Helena Pettersson (Umea University)*

The paper investigates the conflicting and concurring imaginaries of a “good life” and migration/mobility, in relation to national frameworks, professional and family contexts and life trajectories, as articulated by Polish and Swedish mobile/migrating medical professionals.

11:15-13:00

**A leisurely working life and standards of a 'good life' beyond money: the moral economy of an informal migration regime**

*Romelia Calin*

My paper discusses the experiences of Central Asian labour migrants in the partially recognized Republic of Abkhazia, for whom a process of reassessment of standards of success and of a meaningful life opened up, especially in comparison with their previous migrations experiences in Russia.

**A precarious good life: fortune and illicit trips of Iranian migrants in Turkey**

*Yunlong Jia (University Of Sussex)*

This paper focuses on the Iranian migrant communities in Turkey and engages with the complex relationship among well-being, illicitness and migration in the migratory experience.

**Checking out "dream places": young Africans as culture brokers in Malaysia**

*Ute Rösenthaller (JGU Mainz)*

Young Africans, who move away from their home country with ideas about a good life abroad, are not simply migrating to have a better life for themselves alone; their migration cannot be seen separately from their urge to improve the economic situation in their home place and their wish to return.

**Saving fantasies - rotating savings associations and migration**

*Sophia Thubauville (Frobenius-Institut an der Goethe Universität)*

Saving is a means to achieve an improved living condition in future and is therefore strongly connected to fantasies about the future. The paper wants to show how rotating savings associations of Ethiopians are connected to fantasies about the future and how these fantasies are related to migration.

**The pursuit of well-being: tales of individuals with an African background in the Netherlands**

*Amisah Zenabu Bakuri (University of Amsterdam)*

Using ethnographic data, my paper looks at how individuals of Ghanaian and Somali background in the Netherlands pursue their aspirations for a "good life" and well-being. This paper shows how individuals deal with the imbalances in pursuing good life by using novel and experimental ways.

**P085 Engineering mobilities: exploring the infrastructures mediating transnational highly-skilled migration [ANTHROMOB] [Traditional panel]**

*Convenors: Sazana Jayadeva (German Institute of Global and Area Studies); Yasmine Ahmed (The American University in Cairo)*

*Discussant: Vered Amit (Concordia University)*

**SO-B487: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

This panel investigates the infrastructures which mediate the movement of highly-skilled migrants across international borders, and how they operate.



09:00-10:45

**The socio-cognitive infrastructure of post-soviet mathematicians' and theoretical physicists' transnational migration**

*Tatiana Medvedeva (University Paris Diderot)*

This paper analyses how informal social infrastructures based on not merely academic kinship but scientific “schools” and “traditions” formed by (post)Soviet researchers in maths and physics determine international mobility as a part of individual and collective strategies.

**From Brazil to the world: migration infrastructures of professional Brazilian jiu-jitsu black-belts**

*Raphael Schapira (The Graduate Institute of International and Development Studies)*

I will explore three different infrastructures that Brazilian jiu-jitsu (Bjj) teachers use to find employment abroad: the official Bjj immigration program of the United Arab Emirates, being sent abroad as a representative of a Bjj team, and self-organized emigration through personal contacts.

**Navigating migration infrastructures: challenges for refugee students at European universities**

*Katrin Sontag (University of Basel)*

This paper focuses on three fields of migration infrastructure which university students who are refugees or asylum seekers have to navigate: the educational institutions, government agencies, and the new NGOs and volunteer initiatives that have evolved since 2015.

11:15-13:00

**The vexing question of visas: the role of London visa brokers in the bureaucratic lives of skilled migrants**

*Cy Elliott-Smith (Goldsmiths)*

This paper examines the role of brokers in the London travel visa industry who organise travel documentation. These broker's offer a degree of expertise and an understanding of the types of formal and informal negotiations that skilled migrants encounter when dealing with border bureaucracies.

**Keep calm and apply to Germany: how online communities mediate transnational student mobility from India**

*Sazana Jayadeva (GIGA German Institute of Global and Area Studies)*

Indians aspiring to study abroad have been turning to social media platforms to connect with others also working towards going abroad for study, leading to the creation of many online communities of aspirants. I show the key role such communities play in mediating student mobility from India.

**On and off record: investigating the transnational nature of Egyptian health professionals' mobility**

*Yasmine Ahmed (The American University in Cairo)*

This paper investigates the gendered and class-based aspects of Egyptian health professionals' mobility to the EU countries. It argues that their mobility is highly circular thanks to the transnational nature of the infrastructures that they have created over the last forty years.

## **P086 Wine mobilities: tensions in crafting wine stories**

### **[Roundtable]**

*Convenors: Marion Demossier (University of Southampton); Clelia Viecelli (University of Southampton); Christopher Kaplonski (Anthroenology); Sarah Yoho (University of Leeds); Peter Howland (Massey University)*

*SO-D320: Thu 16th Aug, 09:00-10:45*

The panel “Wine Mobilities” seeks to examine the trope of mobility in the wine sector by looking at the roles of “flying winemakers”, wine producers, experts, and consumers as well as the circulation of wine stories at transnational level and their impact on our understanding of the world.

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**09:00-10:45**

### **Terroir - the lie of the land**

*Peter Howland (Massey University)*

Terroir is a lie embedded within the ‘truths’ of soil, climate and botany. Casting terroir as a lie serves to highlight not only its’ historically situated vested interests, but just as importantly the limits of ecological capital, especially in comparison to terroir’s nature capital.

### **Wine is alive: local notions and interpretations of terroir in Istria, Croatia**

*Robin Smith (Leiden University)*

This paper problematizes local notions of terroir. Beliefs around wine production and the meanings Istrian winemakers give their wines are challenged by their exposure to international production standards and travel to international trade events.

### **Moving markets. Moldova’s wine sector reform in the aftermath of the Russian economic sanctions**

*Daniela Ana (Max Planck Institute for Social Anthropology)*

After Moldova lost its main export market for wine, the postsocialist winemaking country has been forced into articulating new wine (his)stories and identities compatible with the globalized wine market which is centered on Old World countries and dominated by the terroir ideology.

## **P087 Policy mobility in a globalised world: how ideas and practices of governance and management travel, settle and colonise new domains**

*Convenors: Cris Shore (Stockholm Centre for Organisational Research); Susan Wright (Århus University)*

*Horsal 4 (B4): Tue 14th Aug, 10:30-12:15; 13:15-15:00*

This panel explores the idea of policy mobility and its effects. We invite reflection on how ideas and practices associated with governance and management travel, how policies are taken up or get embedded in new contexts, & the new kinds of relations, subjectivities & practices this process creates.

10:30-12:15

**On policy hauntology: tracking policies past and present under liberal settler occupation in Australia***Tess Lea (University of Sydney)*

This paper articulates a theory of policy mobility and policy residues. Ecological and actor-network assemblage concepts help to explore Indigenous policy laminations in settler colonial Australia, but if everything is entangled, what then are the possibilities for political agency?

**From populist project to authoritarian management: how indicators and rankings travel, settle and colonise new domains***Cris Shore (Stockholm Centre for Organisational Research); Susan Wright (Århus University)*

This paper tracks the expansion of indicators and the spread of enumeration and ranking as populist projects and as instrument for new forms of authoritarian management. We focus on PFI schemes and UK Academy Schools to show how indicators colonise new domains and promote new regimes of control.

**'A Streetcar named conjunction': how multiple mobile policies/policies of mobility co-create urban infrastructure***Jens Adam (Humboldt Universität zu Berlin)*

My paper will discuss the disrupted process of planning, deferring and realising a new tramway in Lviv (Ukraine). I will examine this tram as an urban socio-materiality brought into being by overlapping policies – some of them translocally mobile, others with the aim at regulating urban mobility.

**Translating cooperation: the social, political and fantasmatic logics of China's CFCSR policies***Jie Gao (DPU, Aarhus University)*

This paper provides a critical analysis of policies issued by China's Ministry Of Education in governing Sino-Foreign partnerships. Through analyzing the discursive strategies of MOE and comparing different cases, I show how policies travel to different levels of Chinese higher education sectors.

**Dependent emancipation: the mechanisms and paradoxes of travelling human rights policies***Miia Halme-Tuomisaari (University of Helsinki)*

How do human rights policies travel? Building on ethnography from the UN Human Rights Committee, NGOs and Finnish ministries this paper asks this question by focussing on the notion of 'universality' as a decisive dynamic contributing to the 'emancipated dependency' of governance and subjectivities.

13:15-15:00

**Cohesion Cymru: European objectives in national times***Bryonny Goodwin-Hawkins (Aberystwyth University)*

What happens when mobile policies meet national moorings? In this paper, we look at how European territorial cohesion policies have travelled into Wales. We argue that cohesion with Europe has offered a way for devolved Welsh policy to become more, not less, distinct.

**Policy mobility as assemblage? The advantages and limits of assemblage theories for the anthropology of policy**

*Alexandra Oanca (Universidade do Vale do Taquari - Univates)*

Policy mobility presents a series of theoretical and methodological challenges for anthropology. What does it mean when we say that policy is an assemblage, and what do we obscure? This presentation aims to clarify the value and limitations of assemblage theory for the anthropology of policy.

**Assembling environmental governance in the Swiss agriculture: multiplicity, agency and possibilities**

*Jérémie Forney (University of Neuchâtel)*

This paper develops an assemblage approach to governance in the context of the environmental regulation around agricultural production. It explores how policy and governance instruments interact and assemble and raises discussion around multiplicity, agency and possibilities in governance.

**Policy tectonics: theory and enactment within the UNESCO global geoparks network**

*Jonathan Karkut (University of Roehampton)*

The geoparks model is formed around a policy for sustainable territorial development. From grassroots initiative to formal UNESCO programme, this paper maps how taken for granted terms & mobilizing metaphors of a central charter, are balanced alongside syncretic enactments as seen in case study sites.

**P088 Silences of/and mobility: towards an anthropology of the unspoken and unspeakable**

*Convenors: Annemarie Samuels (Leiden University); Ana Dragojlovic (University of Melbourne)*

*Aula Magna-Mimer: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

Building on recent work in the anthropology of silence that recognizes that silences are multivocal and actively present in social life, this panel explores theoretical, methodological and ethical questions relating to the roles of silences in experiences of movement and migration.

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**09:00-10:45**

**Loss, silence and mimesis: conceptualising the aesthetics of refugee art**

*Evropi Chatzipanagiotidou (Queen's University Belfast); Fiona Murphy (Queens University Belfast)*

Drawing on material from recent fieldwork with Syrian refugees in Istanbul, we examine potential complementarities between arts and ethnography in the effort to represent loss that is unspeakable and unspoken, comprised of silences, voids, absences and abandonment.

**The un-speakable shame: migrant husbands, racialisation, and marginality of Balinese men in the Netherlands**

*Ana Dragojlovic (University of Melbourne)*

Drawing on ethnographic research with Balinese 'migrant husbands' in the Netherlands, this article explores the switching continuum of spoken and unspeakable, and how they relate to mobility regimes, moral panic about migrant men, and the production of good citizenship.

**A place for care: care, citizenship and boundary work in stillborn burial in Israel***Shvat Eilat (Tel Aviv University)*

Keywords: Ethics of care, citizenship, body politics, motherhood, boundary work.

**Silence as affective action: cases from a Vietnamese psychiatric outpatient clinic***Edda Heyken (Freie Universität Berlin)*

This paper discusses silence as affective action among elderly Vietnamese refugees. Drawing from ethnographic research in and beyond a psychiatric outpatient clinic, I portray when and why actors feel dis- or empowered when silencing their experiences of displacement, loss, and vulnerability.

**Language, dislocation, and interpretation: Afghan migrants in England***Nichola Khan (University of Brighton)*

Through conjunctions of silence, migration and mobility, the paper follows Afghan migrants' travels in England. It queries contradictory and idiosyncratic forms of migrant life, its representation in colonial and hegemonic discourse, and the sense of dislocation, duality, and effacement produced.

11:15-13:00

**“To the eternal memory of the event”: walking as a methodology for exploring the silent histories of absent communities in L’viv, Ukraine***Elena Liber (Goldsmiths College)*

How can we listen to the unspoken and unspeakable histories that are present in the city of L’viv, Ukraine? This paper examines walking, talking, and the “sensing of history” (Richardson, 2008) as a method for interrogating historical silences and the presence of absent communities.

**Politicized ritual silence in the Netherlands: the silent march***Peter Jan Margry (University of Amsterdam/Meertens Institute, Royal Netherlands Academy of Arts and Sciences)*

Since the 1990's the silent march has become an established ritual of memorialization in times of societal crisis after disasters and untimely deaths. This paper argues that the march not only is an instrument for coping with traumatic death, but also a ritual of protest and binding.

**Art, asylum and Islam: absences, presences, movements***Katarzyna Puzon (Humboldt-Universität zu Berlin)*

This paper addresses the dynamics of absence and presence and examines the ways in which a collaboration between a local art initiative and a Berlin-based museum offers space for a critical investigation of the representation and recognition of Islam.

**Lost contact: silence, movement, and the politics of HIV care in Aceh, Indonesia***Annemarie Samuels (Leiden University)*

This paper draws on ethnographic material on HIV care in Indonesia to discuss how silences of people who do not return for treatment after diagnosis may be a haunting presence in the quest for bureaucratic transparency, while strategic silences of people living with HIV may also be a form of care.

**Nation building and long term silencing in Central Europe***Elena Soler (Charles University/Karlova Univerzita)*

Considering long-term silences as an analytical category of knowledge and based on an ethnographic research, the aim of this paper is to analyse the many symbolic meanings, uses and processes of silences in Czech society and its relation to national minorities constructions and nation building.

**P089 Stranded in transit. Why people stay, move or settle in a place they wanted to pass through**

*Convenors: Tilmann Heil (University of Leuven); Meron Eresso (Addis Ababa University)*

**SO-F389: Thu 16th Aug, 09:00-10:45**

Ethnographically zooming into lives in transit, we discuss why people stay or move, why they settle in, or stay detached from a place. We are interested in how they choose and decide, or let things happen, as well as in related dimensions of uncertainty/certainty and planning/spontaneity.

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**09:00-10:45**

**Settlers or migrants? The impossible state of Kuwait**

*Thomas Fibiger (University of Aarhus)*

How do people in Kuwait today identify as either 'settlers' or 'migrants'? What does this mean to social life and imaginaries in contemporary Kuwait? And how may long-term perspectives on migration contribute to general anthropological discussions?

**Transitory emplacements. The volatility of African migrant trajectories in Costa Rica**

*Nanneke Winters (University of Antwerp)*

Following the recent increase of African migration through Central America, this paper focuses on African migrants in Costa Rica and discusses their entanglements of transit, emplacement and (im) mobility, highlighting the contradictory experiences and narratives of transitory emplacement.

**Central Asian migrants in Tomsk (South-Western Siberia, Russia). Where next?**

*Dmitriy Oparin (Moscow State University)*

The paper focuses on Central Asian labour migrants in Tomsk urban region, their aspirations, dimensions of identity and sense of belonging. I am interested in the place of Tomsk in their personal migration strategies.

**"Dealing with refugees' past and future expectations in Greek hosting structures"**

*Georgia Sarikoudi (Democritus University of Thrace)*

This presentation concerns refugees' experiences, needs, expectations and strategies while temporarily residing in liminal spaces in the city of Thessaloniki in Northern Greece.

**Geographies of immigrants' cultural identity in the process of contemporary migration**

*Sajaudeen Chapparban (Central University of Gujarat, Gandhinagar India)*

The present paper tries to highlight how Immigrants' Cultural Identity effects on the process of migration both 'to initiate migration (voluntary and forced)' and 'to be accepted/rejected in the host society'.

**P090 Ageing, care and transnational mobilities**

*Convenors: Megha Amrith (Max Planck Institute for the Study of Religious and Ethnic Diversity); Helena Patzer (Czech Academy of Sciences)*

*Chair: Sandra Torres (Uppsala University)*

*Discussants: Jay Sokolovsky (University of South Florida St. Petersburg), Maria Vesperi (New College of Florida)*  
*Aula Magna-Mimer: Tue 14th Aug, 10:30-12:15; 13:15-15:00*

This panel offers a critical examination of care and its changing meanings and practices in the context of ageing populations and transnational mobilities; and how this impacts communities left behind, ageing and retired migrants, and their intergenerational relationships.

10:30-12:15

**Living between multiple sites: care and mobility among Bulgarian migrant women**

*Moyuru Matsumae (Waseda University)*

This paper aims to explore how Bulgarian migrant care workers have been organized their mobility and care at home and abroad for over ten years, and to examine how their practices impact on communities left behind, for example, on the intergenerational relationships of care, etc.

**Care and inheritance disputes in the time of migration: upward mobility, siblings, and their elderly parents in the central Philippines**

*Resto Cruz*

This paper examines how inheritance disputes illuminate the nexus of ageing, migration, and care in the central Philippines.

**“When the parents are ageing” - adult children of care migrants caring for their parents**

*Urmila Goel (Humboldt University Berlin)*

The paper explores how in Germany the adult children of care migrants from India are debating how to take care of their ageing parents in a transnational context.

**Translocational care and intergenerational relations among Estonian families living in Finland**

*Pihla Maria Siim (University of Tartu)*

While doing family translocally, caregiving is one of the central ways to maintain and reaffirm family relations. This paper analyses different care cultures, patterns of gendered care, and the challenges of virtual intimacy in a translocational Estonian-Finnish context.

13:15-15:00

**Collective identities in transnational ageing of Russian-speaking women in Finland**

*Tatiana Tiaynen-Qadir (University of Tampere)*

Combining insights from transnational anthropology, anthropology of postsocialism, and the narrating identity approach in cultural gerontology, this paper investigates how Russian-speaking migrant women living in Finland account for their ageing.

**Mobile people versus static institutions: national educational policies and the kin-work of transnational grandparents**

*Neda Deneva (Babes-Bolyai University)*

This paper explores the effects of national educational policies and of EU mobility and labour regimes on the transformations of kin-work, kin-relations and individual life trajectories of the generation of the transnational young-old grandparents, taking the case of Bulgarian Roma ageing carers.

**Negotiating ageing care 'in and between': three different groups of later-life migrants in the Azores**

*Dora Sampaio (Max Planck Institute for the Study of Religious and Ethnic Diversity)*

In this paper, I build on and further extend Ley and Kobayashi's (2005) concept of 'strategic switching' to the specific context of ageing care. Based on fieldwork in the Azores, I discuss the multiple geographies, subjectivities, and negotiations of health care practices among ageing migrants.

**Waiting for German elderly: care outsourcing through global care corporations and transnational care entrepreneurs in Poland**

*Kristine Krause (University of Amsterdam); Mariusz Sapięha (University of Amsterdam); Mariusz Sapięha (University of Amsterdam)*

Care outsourcing is a new phenomenon of transnational care arrangements. Based on exploratory research we argue that care outsourcing to Poland is an effect of transnational mobilities in articulation with increasing privatization of the care landscape and local projects of future making.

**P091 Shifting populations, permanent instability, suspended stay: contemporary mobilities in Palestine and Israel**

*Convenors: Caitlin Procter (University of Oxford); Nayrouz Abu Hatoum (Columbia University); Branwen Spector (London School of Economics)*

**SO-F497: Fri 17th Aug, 11:15-13:00**

This panel examines how, in Palestine and Israel, populations and spaces simultaneously and differently stay, move, and settle and the effect these dynamics have on their lives, bodies, environments and nationalist political imaginations.

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**11:15-13:00**

**The production of autonomous spaces under permanent instability: the case of Palestinian sport clubs**

*Dorota Woroniecka-Krzyzanowska (University of Lodz)*

This paper examines the production of autonomous spaces under the condition of permanent instability focusing on the case of sport clubs from rural, urban and camp communities in the West Bank, Palestine.



### **Citizenship and belonging in a context of displacement: youth experiences on the margins of Jerusalem**

*Doaa Hammoudeh (Oxford University)*

This study explores Palestinian youth experiences and practices of citizenship and belonging in a context of displacement, focusing on East Jerusalem neighbourhoods dislocated by the Israeli Separation Wall.

### **Displacement and the formation of a Palestinian state**

*Safa Dhafer (Faculty of Law and Public Administration/ Birzeit University)*

The peace agreement of 1993 was supposed to lead to a Palestinian state by the end of 1999. However, facts on the ground reflect otherwise. This research sheds light on these facts and on the Palestinians' opinions, feelings. In addition to their expectations of the formation of a Palestinian state.

### **“We are losing Jerusalem”**

*Nayrouz Abu Hatoum (Columbia University)*

This paper explores the social and political transformations of Kufr Aqab, a Palestinian “neighbourhood” at the margins of Jerusalem’s municipality. I argue that Palestinians make claims to Jerusalem through urban informal re-making of their spaces and constant re-establishing presence in the city.

### **‘Here we are the walking dead’: understanding the migration aspirations, routes and networks of refugee youth in Gaza**

*Caitlin Procter (University of Oxford)*

This paper critically analyses the migration aspirations of displaced Palestinian youth in Gaza. Drawing on fieldwork conducted in 2017, it examines the desire of young Palestinian refugees to migrate as symptomatic of critical shifts taking place in Palestine’s political economy.

## **P092 Cosmopolitan enclaves: tensions and paradoxes**

*Convenors: Yonatan Nissim Gez (The Hebrew University); Matthieu Boley (University of Applied Sciences HEP|PH Fribourg); Jeanne Rey (Graduate Institute of International and Development Studies)*

*SO-F307: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

This panel will discuss the concept of ‘cosmopolitan enclaves’ in its spatial, economic and social dimensions. In particular, it will address the theoretical and empirical relevance of rearticulating mobility and space for understanding the paradoxes of cosmopolitan enclavement.

**09:00-10:45**

### **An Italian school? Managing diversity and everyday cosmopolitanisms in the Roman primary school Carlo Pisacane**

*Chiara Cacciotti (Sapienza University of Rome)*

After being “ethnized” due to the consistent presence of foreign pupils, the primary school of Rome Carlo Pisacane became a matter of national identity. Nevertheless, the school staff turned this diversity into an attractive feature and today it is possible to observe it as a cosmopolitan space.

**Modular education: exploring international education through the competing myths of the oil workers' school and the international civil servants' school**

*Matthieu Bolay (University of applied sciences HEP/PH Fribourg)*

The paper draws on two competing foundational myths in international education – the Shell school in Piasau and the Ecolint in Geneva – to mutually inform on logics of abstraction and recontextualisation both in contexts of extractive enclavement and international cosmopolitan education.

**Cosmopolitan enclaves and pedagogical adaptations: the case of Waldorf education in Kenya**

*Yonatan Nissim Gez (The Hebrew University); Manya Kagan (Ben Gurion University of the Negev)*

The talk will explore cosmopolitan enclaves related to international schools in Kenya. In particular, we will consider Waldorf education in Nairobi and how it foregrounds tensions between local and global pedagogical cultures.

**Creating a cosmopolitan 'bubble': constructing locality at an international school in China**

*Michal Assa-Inbar (Hebrew University of Jerusalem/Ono Academic College)*

Based on ethnographic research in an international school in China, this lecture will introduce the creation of a cosmopolitan 'bubble'. I will illustrate how the school constructed a 'Chinese locality' in order to define its own symbolic boundaries.

**Cosmopolitan desires and investments in a multinational society: the case of French migrants in Abu Dhabi**

*Claire Cosquer (Sciences Po)*

This presentation describes French migrants' cosmopolitan desires and investments in Abu Dhabi. It argues that the cosmopolitan repertoire could be considered as a form of capital. This does not preclude segregation, but rather reinforces an exclusive cosmopolitanism whose borders are racialized.

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11:15-13:00

**Kalimpong - from 'cosmopolitan enclave' to 'frontier space': tensions and possibilities**

*Anisa Bhutia (Tata Institute of Social Sciences)*

In this paper, we look at the Eastern Himalayan town of Kalimpong as heterogeneous, connected space through past and present, negotiating claims from within and without. Can it be called cosmopolitan enclave? Or rather, frontier space? Or, both? We explore the tensions, paradoxes and possibilities.

**Cova da Moura: space and border in the Metropolitan Area of Lisbon**

*Susana Boletas (ICS - ULisboa)*

Is Cova da Moura an example of a cosmopolitan enclave? I will address the potential of this concept while observing the various political, social, economic, cultural and symbolic interactions, as well as the tensions between Cova da Moura and the Metropolitan Area of Lisbon.

**Spatializing foreigners in China: from ethnic clusterization to cosmopolitan enclavement?**

*Marco Montagner (The Chinese University of Hong Kong)*

This paper approaches the concept of cosmopolitan enclavement from the prism of urban Chinese society. It compares two antipodal neighborhoods addressing the relevance of spatiality and boundarization practices in the renegotiation of cosmopolitanism, transnationality, and stranger-ness.

**Making others (un)equal: the social ethics of Scandinavian enclaving in Maputo, Mozambique**

*Flora Botelho (Aarhus University)*

This paper explores practices and ideologies of equality among cosmopolitan Scandinavians in Maputo, Mozambique. Equality simultaneously serves to police the boundaries of the social group and to cast a veil over structural forms of racial, economic and gender inequality in wider society.

**Expats on the move: flexibility in the workplace and in the workout**

*Stoyanka Andreeva Eneva (Universidad Autónoma de Madrid)*

This paper aims to analyse a cosmopolitan enclave composed by young US and British women living in Madrid, exploring their practices based on informality, precarity and integration difficulties and contrast them with the self-narrative of an expats' group sharing information about work and leisure.

**P093 Passing on: the materialisation of kinship**

*Convenors: Marianne Elisabeth Lien (University of Oslo); Simone Abram (Durham University); Bodil Selmer (Aarhus University)*

*Horsal 8 (D8): Fri 17th Aug, 09:00-10:45; 11:15-13:00*

What gets left behind when people move on? As people live and die, move or settle, property ownership carries uncertainty, emotional depth and relational ties. How does inheritance or its absence shape kinship? How does property gather affective force as it passes between generations and sites?

09:00-10:45

**“Paths of precedence: tensions, loss and the transfer of value over time”**

*Ingjerd Hoëm (University of Oslo)*

How does intergenerational transfer of value occur in the absence of enduring material objects, and in the face of loss of the one inalienable value, land? An immaterial imaginary landscape of home plays an important role in the transformation of a Pacific House Society over time.

**‘De-kinning’: house, inheritance and relatedness in modern China**

*Jialing Luo (Sichuan University)*

Focusing on house-related memories, tensions and disputes, this paper examines how inheritance practices and perceptions of kinship have changed over time at the grassroots level in Beijing. It explores materiality and relatedness in the sense of ‘de-kinning’ as part of China’s modernising process.

**When land could not be inherited: remembering and making kinship and property in urban Turkey**

*Lale Yalcin-Heckmann (Max Planck Institute for Social Anthropology and University of Pardubice)*

Due to out-migration from a Turkish town and new urban occupations, an ancestral land could not be inherited for 80 years and was partly used by various actors. The paper looks at how it has recently become a subject of legal and moral disputes within the kin group, who now needs to re-make itself.

### **Self-storage kinship**

*Petra Beck (HU Berlin)*

The paper is based on an ethnography of Self-Storage facilities. A move, a divorce, a death, all these situations release things, bring them into circulation or turn them into surplus. Self-Storage houses turn out to be an extremely rewarding space for researching material culture – and kinship.

### **Exploring Norwegian cabins as a way of understanding kinship in Norway**

*Anita Nordeide (Oslo)*

This study questions intergenerational relations in Norway. Primary data was collected through fieldwork over a 12-month period in Norway, from summer 2017- 2018. The study demonstrates how property in some sense becomes ones' family.

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**11:15-13:00**

### **Cycles of life at the hytte**

*Simone Abram (Durham University); Marianne Elisabeth Lien (University of Oslo)*

The lifetime of Norwegian holiday homes (hytter) usually extends beyond the life of its owners, raising questions about how it should be passed on to the next generation. Decisions about ownership become questions of kinship, as generational logics meet principles of equality.

### **Building legacies: death, landscape and generation in western Kenya**

*Constance Smith (University of Manchester)*

This paper considers the interconnection of death, landscape and inheritance in western Kenya. It explores how the materiality of homesteads makes kinship visible across generations. This can index familial attainment, but also disaster. Here, what is passed on is not only land but also misfortune.

### **Inheritance reversed: debating the de-materialisation of kinship in the Eastern Cape, South Africa**

*Lotte Danielsen (University of Oslo)*

Lack of inheritance is portrayed as a determining characteristic of the predicament of young, black South Africans. This paper argues that to explore inheritance – or lack thereof – opens up to study intergenerational conflict and constitution of kinship in a context of (post-)colonial dispossession

### **Wandering heirlooms. Contested norms in Danish inheritance practices**

*Bodil Selmer (Aarhus University)*

Heirlooms and inherited money may create links between generations, and thus give personal historical depth and a sense of belonging to present lives. Frequent divorces and remarriages challenge this generational transfer, as legal reforms enable valuables to stay with the surviving spouse.

## **P094 (Un)Moving, becoming and 'kinning': the times of migration and the nexus with family [ANTHROMOB]**

*Convenors: Flavia Cangia (University of Neuchâtel NCCR - on the move); Brigitte Suter (Malmö University)*

**SO-F497: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

This panel explores the nexus between time and family in the context of migration and mobility. In particular, it is interested in how the complex times and temporalities of migration interplay with kin practices, feelings and meanings of family and intimate relationships.

09:00-10:45

### **Transnational lives of Chinese (im)migrant women in Canada: family relations, meanings and intimate experiences ‘in-between’ space and time**

*Evelyne Micollier (IRD, French Research Institute for Sustainable Development)*

Showing simultaneous engagement, Chinese (im)migrant women in Canada live ‘in-between’ their host and home societies in terms of identity, space and time. Time is a key driver in (re)shaping their transnational imagined and actual lives, more specifically their family and intimate relations.

### **Time conflicts: making and maintain family ties in the migration context**

*Thanh Nga Mai (Max Planck Institute for the Study of Religious and Ethnic Diversity)*

This paper explores the construction of intimate relationship and family bonds in the context of mobility and migration. The main thrust of my argument is that time is one of the significant factors defined kinship by which the extent of one’s commitment and care is measured.

### **Rethinking time and kin practices: patterns of im/mobility and female labour participation in the ready-made garment industry in Bangladesh**

*Runa Laila (VU Amsterdam); Ellen Bal (VU University Amsterdam)*

Focusing on both current and ex-garment workers at the place of origin and destination, this paper examines the ways in which the nexus between time and family support system at the place of origin mediate women’s im/mobility and temporary labour participation in the garment industry in Bangladesh.

### **Experiencing and practicing time in family mobility: the case of the accompanying spouses**

*Brigitte Suter (Malmö University); Flavia Cangia (University of Neuchâtel NCCR - on the move)*

Based on two different studies conducted respectively in China and Switzerland with mobile families, we explore the relational dimension of time as this is experienced, negotiated and practiced by accompanying spouses as a result of the family mobility.

### **Grandparents, kinning, and belonging after migration: the perspective of second-generation grandchildren**

*Adéla Souralová (Masaryk University)*

The article investigates the roles of grandparents for second-generation immigrants. It investigates the process of kinning between second-generation Vietnamese and their grandparents in Vietnam, and their Czech nannies-grandmothers in the Czech Republic.

11:15-13:00

### **Moving to be a family: the case of Italian women in Morocco**

*Maria Giovanna Cassa (University Milano-Bicocca)*

The paper presents some elements of Italian contemporary migration towards Morocco, and focuses on how “being in motion” is part of the lives of women and families in a specific moment of their cycle of life, to apply their agency and to carry on their aspirations of a good life in future.

**Parent-child relations and life course transitions in a Syrian refugee family in the Netherlands**

*Ada Ruis (University of Applied Sciences Utrecht)*

This paper discusses changing parent-child and sibling relationships in a Syrian refugee family in The Netherlands. More specifically, it addresses the impact on family dynamics of the recent marriage of the eldest daughter, presently the family's main 'broker' to Dutch society.

**From Lviv intelligentsia to third culture kid: the role of mobility in reshaping family structure**

*Kalina Sobierajska*

This presentation will focus on the relation between mobility and family structure. Based on a historical case study of one family, it will show how mobility changes the identity of the family as a whole, and the identity of its individual members.

**P095 De-placed mobility: anthropologies of prosumed experience in the contemporary travel and media industries [PechaKucha]**

*Convenor: Roger Norum*

*Aula Magna-Spelbomskan: Wed 15th Aug, 09:00-10:45*

This panel examines how the production and consumption of mobile experience, and the new media technologies that enable them, create novel subjectivities and subjects.

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**09:00-10:45**

**Culture of migration and transformation in gender roles: recent trends in rural Bangladesh**

*Main Uddin (Tallinn University); Ellen Bal (VU University Amsterdam)*

This paper is an ethnographic details of the culture of migration and the transformation of gender roles in a patriarchal Muslim society in rural Bangladesh. The study explores the continuity and changes in the discourse and practices of traditional gender roles in the village.

**Anthropology of prosumed experience in contemporary scientific tourism**

*Rasa Raciunaite-Pauzuoliene (Vytautas Magnus University/Aleksandras Stulginskis University)*

This paper explores anthropology of prosumed experience in contemporary scientific tourism. The research focuses on the new forms of social mobility of international students from three prestigious universities of England.

**Productive leisure and new forms of festivity in Sofia**

*Velislava Petrova (Sofia University)*

I'm interested in the « new cultural practices » gravitating around food preparation and consumption in Sofia's (Bulgaria) urban space. By « new cultural practices » I mean those activities where the boundary between the consumer and the producer, between labour and leisure are fluidized. Those new practices are often « imported », 'foreign' and therefore could possess a degree of prestigiousness.

**P096 Aesthetic encounters: the politics of moving and (un)settling visual arts, design and literature**

*Convenors: Thomas Fillitz (University of Vienna); Paula Uimonen (Stockholm University)*

*Discussant: Jonas Tinius (Humboldt-Universität zu Berlin)*

**SO-D220: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

The panel explores the politics of moving and (un)settling visual arts, design and literature. Reflecting encounters of conflicting authority, knowledge and aesthetics ranging from curating to publishing, it also considers impacts on methods and writing genres, market, materiality and globalization.

**09:00-10:45**

**Who was Flora Nwapa? Gender and power in world literature**

*Paula Uimonen (Stockholm University)*

Flora Nwapa was the first internationally published woman writer in Africa, yet she is not as well-known as male writers like Chinua Achebe. This paper explores women-centered storytelling and literary worldmaking from the perspective of gendered power relations in world literary canonization.

**Writing truth to power: Jonas Hassen Khemiri's work in Stockholm and New York**

*Helena Wulff (Stockholm University)*

Drawing on a literary anthropological study of migrant writing in Sweden, this paper explores the work of Jonas Hassen Khemiri in Stockholm and New York. How come an open letter, a play and a novel that address issues of racial profiling and terrorist crimes in Sweden matter in the United States?

**'Cartonera' publishing in Latin America: anthropology between art and literature**

*Alex Flynn (Durham University)*

This paper addresses Latin American cartonera publishing, a grassroots phenomenon that involves the recycling of materials from the street to produce low-cost books making literature more accessible. How might this South-South circulation of art and literature stimulate anthropological methodology?

**African and Oceanic art in the value system of auction houses**

*Tamara Schild (École des Hautes Études en Sciences Sociales, University of Vienna)*

This paper investigates the marketing of ancient African and Oceanic art of Sotheby's and Christie's. By taking a look at the internal functioning of these auction firms and their sales strategies, this contribution analyses configurations and strategies of value creation in the auction market.

**Transparent passages - reflecting on photographs in performance in India across local and global trends, past and present**

*Paolo S. H. Favero (University of Antwerp)*

The present paper explores the possibility of an aesthetics of photography constructed in a dialogue across photography, storytelling and curation, vernacular and global influences on the basis of a couple of performances/exhibitions by Delhi-based director and lighting designer Zuleikha Chaudhary.

11:15-13:00

**Whose curiosity is it? Reflections on an anthropology of aesthetics in the 21st century**

*Peter Ian Crawford (UiT - The Arctic University of Norway)*

Informed by visual anthropology and ethnographic film over the past sixty years, this paper proposes a rethinking of the relationship between phenomenology, aesthetics, and anthropology. It is inspired by the thoughts on art, aesthetics and philosophy of the Danish Cobra artist, Asger Jorn.

**Dak'art: between antinomies of art and a new global art canon**

*Thomas Fillitz (University of Vienna)*

Art experts today argue that biennials produce a new global art canon. This assumption will be examined from the perspective of Dakar's 'Biennale of Contemporary African Art.' Does the dominance of installation art imply such a global canon, and what is the impact on regional art practices?

**P097 Roots, routes and rhizomes: narratives of staying, moving and settling in literature**

*Convenors: Cicilie Fagerlid (Oslo Metropolitan University); Michelle Tisdell (National Library of Norway)*

*Discussant: Helena Wulff (Stockholm University)*

SO-F315: Fri 17th Aug, 09:00-10:45; 11:15-13:00

How do authors with ascribed "minority" background articulate notions of self-identity, belonging, and social formations in literature? This panel invites contributions about literature and narratives of staying, moving or settling. We aim to explore their role in (re)defining the self and society.

09:00-10:45

**Transhumant narratives and representations: pastoralism as a multidisciplinary, multi-situated and rhetoric fieldwork**

*Letizia Bindi (Università degli Studi del Molise)*

Narratives of transhumance are redundant and extremely differentiated: poems, novels, oral literature, audio-visual storytelling and documentaries. They represent one of the forms of reshaping of this traditional practice as an intangible cultural heritage.

**When author meets audience: the potentialities of literature to recreate identities, belonging, commons and (national) community**

*Cicilie Fagerlid (Oslo Metropolitan University)*

This paper explores issues of self-identity, belonging and community in literature, commentaries, and real-life encounters at the public library. Its scope is the recent literary surge challenging majority perspectives by young Norwegian authors.

**All paths lead to Paris: parallel narratives of Jewish and Arabic migration in Roth and Chraïbi**

*Matthew Carey (University of Copenhagen)*

This paper compares narratives of emigration in the works of the Austrian Jewish writer Joseph Roth and the Moroccan novelist Driss Chraïbi. It explores the ways in which the process of flight, rather than ascribing migrants a fixed identity, is seen as stripping them down to their raw humanity.



**In search of a suitable home or the perpetual minority status. Herta Müller's case***Adrian Stoicescu (University of Bucharest)*

The paper reads Müller's works as stemming from a quite particular status, that of constant minority: ethnic – being a German in Romania – political – opposing the communist regime and being allowed to leave the country – and foreign German in Germany and from the constant struggle to belong.

**Moving/settling/staying? The immigrant as a perpetual guest in children's literature***Macarena García-González (Universidad Católica)*

This paper explores narratives of origin and belonging in children's literature and revises stories written by authors with migration backgrounds. With a focus on an autobiography for children, the paper argues that the good immigrant is the one that behaves as a guest.

11:15-13:00

**Identity and memory configurations among descendants of Slovenian migrants in Argentina through literature***Nadia Molek (Universidad de Buenos Aires, Facultad de Filosofía y Letras)*

The aim of this paper is to explore the configuration of social and self-identity among descendants of Slovenian migrants in Argentina through literature, in the context of re-identification and comunalization processes of actors of the Slovenian community in Argentina.

**Ideals, truth, and strength. Self-identity and social formations in autobiographical narratives about "multicultural" Norway***Michelle Tisdal (National Library of Norway)*

This presentation explores autobiographical narratives by Artist collective Queendom (2008) and social entrepreneur Loveleen Rihel Brenna (2012). Both discuss growing up in Norway in the 1980s and 1990s. Their self-ascribed minority background plays a central role in the self-historicizing texts.

**P098 Art and nativism [Anthropology and the Arts Network]***Convenors: Roger Sansi (Universitat de Barcelona); Jonas Tinius (Humboldt-Universität zu Berlin)**Discussant: Manuela Bojadžijev (Leuphana University of Lüneburg)***SO-B497: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

Over the last years, we witnessed a spread of nativist movements across the globe. Reacting to perceived threats of migration and globalisation, they frequently stress nation and belonging. What can we learn from the relations between art, identity, and mobility to think through such movements?

09:00-10:45

**Conservative murals: paintings for the Russian nation on the wall***Petra Rethmann (McMaster University)*

In the last few years in the center of Moscow a number of nineteenth-century paintings have been reproduced on the walls of houses. Together they narrate a story of Russian sovereignty and national strength. I trace how these reproductions mediate a desire for Russian nationness and nativism.

### **A smiling revolution: aesthetics and ethics of the Catalan independence movement**

*Roger Sansi (Universitat de Barcelona)*

The independence movement of Catalonia is very concerned with producing a positive international image. It has been presented as a “smiling revolution”, peaceful and democratic, not exclusively nationalist. This presentation will look at this movement through some of its images and performances.

### **Art and Heimat: cultural contestations of a (German) notion**

*Jonas Tinius (Humboldt-Universität zu Berlin)*

The concept of Heimat is deeply rooted in ideas about German identity and culture. Yet, there is hardly a more contested term, especially since the rise of new nativist movements. This paper reflects how art and anthropology position themselves in relation to this notion and its (re)appropriation.

### **Westerners heading East: Valeska Grisebach’s “Western” as an anthropological study of European nationalisms**

*Maël Mubalegh (EHESS)*

In her third feature film, “Western” (2017), Valeska Grisebach examines a “clash of the cultures” between Germany and Bulgaria. Interpreted through the concept of “Balkanism”, the film can shed new light on the problem of nationalisms in our modern Europe.

### **The speculative native: art and complicity in the settler colony**

*Kiven Strohm (National University of Singapore)*

I consider the refiguration of nativism within contemporary Palestinian art. Animating these artworks are “everyday things” whose most striking feature is an unambiguous complicity with a settler colony. I trace this process of refiguration as an experimentation in settler colonial subjectivity.

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11:15-13:00

### **Indigenous art against extractivism in north america**

*Aurélie Journée (EHESS)*

Our paper questions how the last Indigenous resistance movements in the USA and Canada against extractivism projects deal with white majority, local migrations and artistic practices, through the examples of the pipelines DAPL (Standing Rock Reservation) and Kinder Morgan (Secwepemc Nation).

### **Stepping into ‘other’ shoes: ethnografictional routes to counter nativism**

*Ellen Wiles (University of Stirling)*

This paper explores the potential of ethnografiction to counter nativism by enabling readers to step into ‘other’ shoes and travel through narratives that engage the emotional, sensory, embodied elements of experience, confronting nativist narratives en route.

### **Art, nationalism and nativism in post genocide Rwanda**

*Erika Dahlmanns (Centre for the Study of Governance Innovation)*

Art has become to play a vital role for re/defining and reviving »Rwandan culture« as a means for dealing with the past and shaping societal future. The paper explores the government’s understanding of art and the culture-symbolism in art works as facets of a Rwandan nativism and nationalism.

**Carrying hand gestures: spiritual souvenir in Wixarika jewelry***Ingrid Arriaga (EHESS)*

The most precious material left after Wixarika (Huichol) ceremonies is the jewelry produced by this indigenous group. Purchased and then carried by participants of these ceremonies, the pearl objects seem to crystallize and disseminate diverse spiritual expectations and understandings.

**P099 Changing face of european pilgrimage [Pilgrimage Studies Network]***Convenors: Mario Katic (University of Zadar); John Eade (University of Roehampton)**SO-B419: Tue 14th Aug, 10:30-12:15; 13:15-15:00*

In this panel we want to examine intellectual contributions and debates involving the anthropological study of pilgrimage both across Europe and further afield. We want to locate the region within a global context where research draws on both European and non-European traditions.

10:30-12:15

**Educational pilgrims. Transnational mobility of music students between Asia and Europe***Hsin-yi Li (Heidelberg University)*

This paper seeks to conceptualize a specific pattern of student mobility as “educational pilgrimage”.

Using an ethnography of Taiwanese music students in Germany, it analyses individual experiences and cultural imaginaries against the backdrop of recent anthropological theories of pilgrimage.

**The away match: Turkish football tourism and pilgrimage on the edge of Europe***John McManus (British Institute at Ankara)*

This paper takes journeys to away football matches in Europe as its lens to rethink the materialities and mobilities of modern forms of pilgrimage. Football pilgrimages, it argues, are a key device through which new European imaginaries are being woven.

**A museum designed as a place of pilgrimage***Viviana Lebedinsky (CONICET)*

This paper contributes to the anthropological study of processes of pilgrimage through an exploration of the concept of “educational pilgrimage”. It considers the design of The Cloisters museum as a place of pilgrimage, focusing on the stone carvings in the “sacred liminal space” created therein

**Two types of Japanese pilgrimage to Britain***Eriko Kawanishi (Kyoto University)*

This paper compares two types of Japanese pilgrimage to Britain; spiritual pilgrimage by those who are interested in or practising spirituality and Paganism and consider Britain as the sacred centre; and secular pilgrimage by those who love anime, because some anime locate their setting in Britain.

**Spiritual retreat tourism between India and Europe. Towards a phenomenology of life changing experiences**

*Ellina Mourtažina (UNIL)*

Drawing from a phenomenological study of spiritual retreat tourism in India, this paper aims to explore the way individuals spatialize and sacralize travel experience in its embodied and cognitive dimensions, during the episode of corporal journey – and within their daily life back home in Europe.

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13:15-15:00

**Uncanny pilgrimage: on the experience of unsettling**

*Evgenia Mesaritou (University of Toronto, University of Cyprus); Simon Coleman (University of Toronto)*

Juxtaposing two cases of unsettling and how they play out in subsequent pilgrimages, we argue that ritualized movement may entail engagement with spaces that are experienced as uncanny. Moving between two contrasting 'home' experiences, pilgrims blur divisions between moving, staying, settling.

**On not becoming another Lourde: the non-institutionalization of a pilgrimage site the case of the shrine of Mariam Bawardy**

*Nimrod Luz (Western Galilee College); nurit Stadler (the Hebrew University of Jerusalem)*

This paper explores a pilgrimage site of a recently sainted nun in contemporary Israel that remains outside the purview of most pilgrims to the region. Pilgrimage tourism and its logistics is suggested as one of the main explanatory mechanism.

**Certifying the sanctity: the historicity of martyrs of communism**

*Eliza Lefter (University of Copenhagen)*

The paper discusses how the historicity of martyrs of communism is instrumentalised to certify the sanctity in the process of creating religious truthfulness. The religious pilgrimage represents the space in which the past materialises in the fabric of lived tradition.

**Pilgrimage as a construction of the pilgrim body**

*Tereza Picková (Charles University in Prague)*

I want to look at pilgrimage from the perspective of anthropology of the body, and describe it as a construction of a four-dimensional habitus called Pilgrim body. I will present strategies used to gain such, and try to answer the question how to use this "new body" after the pilgrimage is over.

**Traversing Serendip - anthropological considerations from the pilgrimage routes of Sri Lanka**

*Ben Vecchiet (Deakin University)*

This paper explores the cultural, political and hierarchical transformational processes experienced by Sri Lankan pilgrims participating in their annual 600km foot pilgrimage to Kathirkama. Pilgrim rituals, symbols and social dramas that illustrate this process will be presented.

**P100 Migration, tourism, business: reconfiguring Muslim pilgrimage through the lens of women's new mobilities**

*Convenors: Viola Thimm (University of Hamburg); Manja Stephan-Emmrich (Institute for Asian and African Studies, Humboldt University of Berlin); Marjo Buitelaar (University of Groningen)*

*SO-F299: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

In this panel, possibilities to reconfigure modern Muslim pilgrimage through women's new mobilities will be discussed. The main focus will lie on a new sense of reflecting Muslim pilgrimage in relation to globalized mobility, commercialization and processes of feminization.

09:00-10:45

**Women's power as pilgrims: narratives of Moroccan women on the pilgrimage to Mecca**

*Kholoud Al Ajarma (Groningen University)*

This article explores the relationship between gender and power relations related to Muslim pilgrimage (Hajj) in women's everyday life in Morocco.

**Women's pilgrimage to Fatima-Masoumeh's shrine in Qom: leisure, mobility and religious practice**

*Ladan Rahbari (Ghent University)*

Iranian Shiite women practice pilgrimage to Fatima-Masoumeh's shrine in single-sex trips where boundaries of leisure, tourism and religious practice are blurred. While they view the pilgrimage as a spiritual and religious journey, they also interpret it as a political Shiite practice.

**Youth, activism and Ziarah: young women activists on muslim pilgrimage in contemporary Indonesia**

*Anwar Masduki (University of Groningen)*

This paper attempts to remedy this by looking at how young women activists perform and interpret their pilgrimage (ziarah) to local, mostly male saints and how the actual performance of pilgrimage influences and/or inspires their consciousness of gender issues in their own activism.

**Hajjah Jawa: gender dynamics in the early twentieth-century hajj pilgrimage**

*Tika Ramadhini (Humboldt Universitat zu Berlin, Leibniz-Zentrum Moderner Orient)*

This paper examines gender dynamics of the hajj pilgrimage in the early twentieth century, specifically among women from the Malay-Indonesian archipelago.

**Commodification of the Hajj and self representation of Moroccan-Dutch female pilgrims**

*Khadija Kadrouch Outmany (University of Groningen)*

A growing number of Moroccan-Dutch women join the Hajj. How they bring back and share their Hajj experience in the Netherlands, is part of a changing lifestyle influenced by a "Dutchization" of rituals. Similarly, new ways are emerging in which traditional souvenirs are shared as commodities.

11:15-13:00

**Israeli Dead Sea cosmetics and charity for Palestinian children: feminized inter-religious competition among Indonesian Jerusalem pilgrims**

*Mirjam Lücking (The Hebrew University of Jerusalem)*

This paper discusses how Muslim and Christian Indonesians emphasize their religious affiliation during pilgrimages to Jerusalem. It describes Indonesian women's central role in negotiating religious identities, class affiliation and gender ideals through souvenir purchases and charitable activities

**Beyond Muslim pilgrimage "Moroccan women and the leisure and economic benefits from the Umrah visit"**

*Fatimazohra Elaoui*

The main objective of this study is to explore the religion, the economic and the leisure reasons the repetition of their trip every to Mecca and the change in the perspectives as well.

**Women in Economic Affairs of Hajj considering the wide circle of permissible (Mobahat) in Islam**

*Hosain Safari (Iran Republic Islamic Broadcasting)*

Against other religious laws such as sanctity, necessity, and disobedience there is a wide circle of permissible (Mobahat). Women can have an active role in economic affairs which is related to Hajj ceremony.

**P101 Travelling religion, religious travel. Gender challenges in theory and ethnography [Anthropology of Gender and Sexuality Network]**

*Convenors: Anna Fedele (Instituto Universitário de Lisboa, CRIA); Lena Gemzöe (Stockholm University)*

*Discussant: Simon Coleman (University of Toronto)*

*Horsal 4 (B4): Fri 17th Aug, 09:00-10:45; 11:15-13:00*

This panel explores the intersections of gender, religion and travel and we particularly welcome papers focusing on men's practices from a gender perspective or ethnographies of LGBTQI persons' involvement in religious travelling.

09:00-10:45

**Gender, precarity and holiness in African pentecostal mission and migration to Europe**

*Kim Knibbe (Groningen University); Brenda Bartelink (Faculty of Theology and Religious Studies)*

This paper explores the religious and gender dimensions of migration through the narratives of Pentecostal pastors who migrated from Sub-Sahara Africa to the Netherlands. How do religion and gender shape migratory processes? How is migration religionized? How is religious migration gendered?

**“The craziness reached my head, I will go to Fátima by foot”: gendered reflections about male pilgrims’ experiences**

*Anna Fedele (Instituto Universitário de Lisboa, CRIA)*

Drawing on ethnographic data about male Portuguese pilgrims walking to Fátima, this paper reflects upon possible changes in the ‘gendered division of religious labor’ among Catholic pilgrims, comparing current findings with those of previous studies focusing on pilgrimage and gender.

**The hardening of pilgrims. Masculinized bodies on the move in the Camino pilgrimage**

*Lena Gemzöe (Stockholm University)*

The aim of this paper is to explore the significance of masculinized modes of movement among Swedish pilgrims on the way to Santiago de Compostela. How can this process of masculinization be analysed in order to contribute to an understanding of the popularity of walking pilgrimages?

11:15-13:00

**“I’ve finally felt I’m a real man!”: missionary trips of the Russian Baptists**

*Igor Mikeshin*

My paper focuses on the missionary trips of Russian Baptists. These trips are a predominantly male enterprise, and women only participate with auxiliary roles. I will demonstrate how this regulation originates in the complementarian theology and how these trips construct masculinity and brotherhood.

**Pilgrims, prostitutes and “ritual seks”: heterodox ritual practices and gender relations in Central Java, Indonesia**

*Volker Gottowik (Frankfurt University)*

This paper deals with sacred sites in Central Java where sexual intercourse is one of the ritual acts performed by pilgrims of both sexes. The focus is on gender relations that are symbolically expressed in acts of ritualized sex (“ritual seks”) at pilgrimage sites.

**Resistance, unbelief and magical thinking amongst Christian-Orthodox youth in Cyprus**

*Theodoros Kyriakides (The Open University UK)*

This paper maps and explores processes of resistance, unbelief and magical thinking amongst male Christian-Orthodox youth in Cyprus.

**P102 Divine mobilities: how gods and spirits move through the world**

*Convenors: Roger Canals (University of Barcelona); Stephan Palmie (University of Chicago); Ruy Blanes (University of Gothenburg)*

*Horsal 9 (D9): Wed 15th Aug, 09:00-10:45; 11:15-13:00*

This panel seeks a debate on mobility in religious/spiritual contexts beyond the usual tropes of “diaspora” or “de/reterritorialization”. Calling for papers based on current ethnographies in the anthropology of religion, we aim to explore new approaches to religious mediation and transmission.

09:00-10:45

**A taxonomic model for religions and cults in mobility**

*Georgios Gaitanos (Aristotle University of Thessaloniki)*

This paper is about the proposition of a taxonomic model for religions and cults in mobility that is based on an analogous taxonomic model for the religions and cults that “invaded” the Roman Empire during Late Antiquity. This is a model that I proposed and used for my published post-doc research.

**Science, nations, theogony. Towards sacralisation of archaeological object in term of searching a “national idea”**

*Konstantin Bannikov (Anthropological Research Center)*

Archaeological discoveries on Ukok Plateau draw a wide response in public of the Altai. The fever around the mummies from kurgans gave birth to neo-mythology, which phenomena reflects general mental processes, fundamental cognitive structures, national politics and international tourism.

**When gods cease migrating: the movements of gods, objects and people in Western Himalaya**

*Asaf Sharabi (Peres Academic Center)*

Gods, people, and objects move freely as a matter of routine in Western Himalaya. The last decade has witnessed changes in the migration of some gods. These changes can to some extent be explained by observing the migration of people.

**Spirit writing in Vietnam. Political messages from the beyond**

*Gertrud Huewelmeier (Humboldt University Berlin)*

This paper seeks to explore the transmission of otherworldly messages through spirit possession and “écriture automatique”. Moreover, it looks at the interpretation of encrypted notifications and the implementation of the spirits’ instructions in Vietnams’ military border zones.

**Transnational ways of knowing the spirits: mediumship in the Vale do Amanhecer**

*Emily Pierini (University of Wales Trinity Saint David)*

Considering the current spread of temples of the Brazilian Vale do Amanhecer, this paper compares the experiences of mediums learning to manifest spirits in temples in Brazil and Italy, to explore the development of ways of knowing spirits and thus of a mediumistic body at a transnational level.

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11:15-13:00

**“Even Oxalá goes to war!”: African deities enter politics in Salvador, Brazil**

*Elina Hartikainen (University of Helsinki)*

This paper explores how political activism aimed at state recognition mediated the working into presence of Candomblé’s African deities in Salvador, Brazil in early 2000s. I ask how the deities were rendered co-present in the political realm and with what effect on secular politics and the deities.

**Moved by illness and death. Greek invocations to Brazilian spirits**

*Angeliki Mitropoulou (Panteion University)*

At the present announcement I draw data from my research on Greek patients that sought therapeutic solution in Brazilian spiritism in order to explore the need of modern Greek subjects to find all over the world and bring back home gods and spirits able to give health and new meaning to their lives.



**The second diaspora of race: Afro-Cuban religiosity beyond some historical facts***Anastasios Panagiotopoulos (CRIA-Universidade Nova de Lisboa)*

Communication with spirits perceived as “Africans” or “blacks” occurs in Afro-Cuban religious practice so as to effect a second diaspora to the very categories of “ethnicity” and “race”, especially in their historically constructed racist dimensions.

**The moving magic of Sintra: where deities dwell, from pre-history to contemporary neo-shamanism***Clara Saraiva (FLUL-University of Lisbon)*

The Sintra Park, close to Lisbon, is renowned for its mystic aura, being reclaimed by Neopagans, New Agers and followers of the Afro-Brazilian religions as a sacred place. We will look at the ways these different divinities travel through time and space, gathering in Sintra on full-moon nights.

**P103 Religion and refugee: interdisciplinary discussion on humane-divine interactions***Convenors: Jin-Heon Jung; Alexander Horstmann (Tallinn University)**SO-B487: Tue 14th Aug, 10:30-12:15; 13:15-15:00*

Building on the conversation between scholarship and disciplines, our panel explores the spatial location of religion in the flows and global chains of Diasporic migrant, refugee and religious communities as well as the difference that religion makes as a transformative force.

**10:30-12:15****Helping the wounded: humanitarian assistance as religious experience***Alexander Horstmann (Tallinn University)*

This paper offer an in-depth ethnographic study of a evangelical humanitarian organization helping in the remote frontier areas of Myanmar in emergency health care, and expanding its operations to the Nuban mountains of Sudan and to the Kurdish region of Iraq and Syria.

**Faith, beyond a reasonable doubt***Rine Vieth (McGill University)*

What does it mean for an asylum-seeker to have “genuine” faith? What does belief look like or sound like? Working with solicitors, people of faith, and asylum-seekers, I propose a sociolegal approach to complicate assumptions of belief and faith within the UK Asylum Tribunals.

**The politics of Christian love among Coptic Christians in Egypt and Belgium: shaping feelings of belonging and everyday morality in minority-majority interactions***An Van Raemdonck (VU Amsterdam)*

The paper discusses experiences of how Christian love for Egyptian Coptic Christians in Egypt and Belgium translates into concrete moral behaviour, daily life choices and (de)political sensibilities, in the context of life as a minority group

**North Korean refugees' Christian encounters on the move**

*Jin-Heon Jung*

This paper examines North Korean refugees' Christian encounters throughout their perilous migrations to South Korea, North America, and Europe in comparative perspectives. Based on ethnographic data, it discusses the intersections between the national and transnational aspirations.

**Walking through fire in La Réunion: a walk toward the past, a walk toward the future**

*Loreley Franchina (Université de La Réunion/ Université de Strasbourg)*

By taking into account the complexity of the fire-walking festival in La Réunion, this paper reflects on how this ritual cycle and the negotiation with the divine can be a way to be linked to the ancestors' migratory past, and how it can be a great resource for the transformation of one's life.

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13:15-15:00

**Hijra and religious service: sacralizing forced migration in the Hizmet community in Brazil**

*Liza Dumovich (Universidade Federal Fluminense)*

This paper discusses how participants of the Hizmet Movement in Brazil have mobilized Islamic history in order to deal with their new reality of forced migrants, after the 15 July 2016 coup attempt in Turkey and the ensuing crackdown on the Movement participants and institutions.

**P104 Religion on the move: comparative ethnographic accounts of migration and urban religiosity**

*Convenors: Iliyana Angelova (Maynooth University); Antony Pattathu (University of Tübingen)*

*Horsal 11 (F11): Thu 16th Aug, 09:00-10:45; 11:15-13:00*

This panel explores the religious choices that migrants make in the city and the multiple implications that these choices embody for mediating adjustment to urban life, constructing subjectivities and negotiating inter-community relations and transnational connections.

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09:00-10:45

**Christianity, young migrants and the mega-city: ethnographic case-studies from New Delhi, India**

*Iliyana Angelova (Maynooth University)*

The paper proposes a theoretical discussion of the mega-city as a new super-diverse social space where young minority migrants employ various strategies in order to negotiate their marginal position and find new forms of centrality and purpose for themselves through the religious choices they make.

**Religion on the move - the transformation of religion in the life course of nurses from Kerala in Germany**

*Antony Pattathu (University of Tübingen)*

This paper investigates the changing religious practice of nurses from Kerala in Germany, tracing their religious transformations and self understanding in retrospective to the migration process and life course, reflecting on the practice in Kerala then and in Germany now within urban settings.

**“Real freedom”: a discursive negotiation between Muslim migrants and the public Danish discourse**

*Johannes Renders (Aarhus University)*

In this paper, I first map the Muslim migrants' discourse on freedom in Denmark, drawing from ethnographic data and a media content analysis. Secondly, I illustrate the ways in which, mediated by Muslim institutions, they contest and transform the hegemonic Danish public discourse on freedom.

**Negotiating religious experience in secular urban spaces**

*Tatiana Tiaynen-Qadir (University of Tampere); Ali Qadir (University of Tampere); Pia Vuolanto (University of Tampere)*

Our paper ethnographically explores a particular form of urban religiosity by focusing on how individuals, who identify themselves as belonging to a certain religious or spiritual tradition, negotiate their religious identities while working in urban secular spaces.

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11:15-13:00

**The church and the shantytown. Urban marginality, religion and construction of new identities among Roma and non-Roma in Italy**

*Pietro Cingolani (University of Turin)*

Roma migrants live in conditions of strong urban marginality and are subject to public stigmatization. In the Pentecostal churches relations between Roma and non-Roma followers are redefined, ethnic boundaries lose relevance and transnational relations with the countries of departure also change.

**Unbecoming migrants: Ghanaian Pentecostals in Rome Italy**

*Smadar Brack (University of Michigan)*

This paper discusses the way religiosity is used by African migrants to participate in their European host-society. By assuming a status of Christian-citizens Ghanaian Pentecostals aim to contribute to their hosts, challenging discourses of non-citizenship and migrants' exclusion in Europe.

**Religion as home: faith communities and Brazilian migrants in Bristol**

*Maria Calderon Muñoz*

I look at Pentecostal churches that cater for Brazilians in Bristol. My findings suggest that these churches help migrants in practical ways and become a “home” for them. However, church membership hinders integration of migrants as there is no incentive to learn English or to meet non Brazilians.

**Shaping urban space and negotiating cultural difference. African Pentecostal practice in the city of The Hague, the Netherlands**

*Brenda Bartelink (Faculty of Theology and Religious Studies)*

This paper explores how African migrant religiosity shapes urban spaces in the city of The Hague, while challenging the ways in migrant religiosity is understood by local government as a (potential) source of problems on the intersections of religion, secularity, gender and sexuality.

## **P105 Mobile materials and technologies of enchantment**

*Convenors: Bruno Reinhardt (Universidade Federal de Santa Catarina, Brazil); Diana Espirito Santo (Pontificia Universidad Católica de Chile)*

*Aula Magna-Polstjarnan: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

This panel will ask what kinds of “enchantments” are produced via the manipulation, performance and enactment of materials and technologies in religious movements, scientific theories, or “border sciences”.

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**09:00-10:45**

### **Frictions and enchantment: on the epistemic authority of spiritual guides**

*Aja Smith (University of Southern Denmark)*

This paper explores the enactments of epistemic authority of guides teaching spiritual leadership in contemporary Denmark, examining the frictions and contradictions performed by followers, and asking what kinds of enchantments these technological, affective and performative assemblages enact?

### **The devil in the digital: techniques of enchantment in digital detoxing**

*Theodora Sutton (University of Oxford)*

Based on an ethnography of ‘digital detoxing’ in the San Francisco Bay Area, this paper examines practices of enchantment at the intersection of technology and self.

### **Enchantments of cell phones and idolatry among the Bugkalot (Ilongot) of Northern Luzon, Philippines**

*Shu-Yuan Yang (Academia Sinica)*

This paper aims to understand what kinds of enchantments are produced by the introduction of digital technology among the Bugkalot, and how this was regarded by the missionaries as a form of idolatry.

### **Enchanting evidence. The ghost hunter’s techniques**

*Ehler Voss (University of Mainz)*

This presentation analyzes how ghost hunters use technical media such as audio recorders, cameras, modified radios, and measuring devices as well as sensory experiences to make something invisible visible, perceptible, and audible, and in doing so to get evidence for the existence of ghosts.

### **How to materialize spirituality?**

*Rodrigo Toniol (University of Campinas)*

The fundamental theme of this study are the uses, appropriations and various repercussions of the category of spirituality in the field of health. This paper is about the medical methodologies that enact spirituality in a material form.

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**11:15-13:00**

### **Enchanted antibodies: “biologics”, nature, health and nation**

*Jonas Kure Buer (University of Oslo)*

Through one patient’s quest to redo her understanding of antibody-based pharmaceuticals, this paper examines how safety and efficacy of so-called “biologics” emerge in intra-action with late modern imagineries of the anthropocene and local Norwegian articulations of health, nature and nation.

**“Magic numbers”: accelerating technological enchantments, re-animating nature, and producing scientific evidence in high-energy physics**

*Anne Dippel (Friedrich-Schiller-Universität Jena)*

While particles move, digital media and abstract mathematical tools generate an enchanted cosmology. Based on long-term ethnographic research, the paper investigates the mobilization of animistic imaginaries and enchanted technologies in everyday knowledge production of high-energy physics at CERN.

**Technology and prayer atmospheres among Pentecostals in Ghana**

*Bruno Reinhardt (Universidade Federal de Santa Catarina, Brazil)*

This presentation explores the atmospheric entanglements between Pentecostal prayer techniques and technologies in Ghana. It highlights Pentecostals' situated and relational engagement with “technology affordances” and points to some analytical limitations of the “religion as media” paradigm.

**Spectral technologies and the fomenting of paranormal landscapes in Chile**

*Diana Espirito Santo (Pontificia Universidad Católica de Chile)*

In this paper I will attempt to understand recent fieldwork in Chile with paranormal investigators in terms of assemblages of things. I will ask what kinds of cosmologies the technological performance of spirits and their histories engenders for participants.

**P106 Auto-anthropocenes: alternative uses of roads and vehicles**

*Convenors: Patrick Lavolette (Tallinn University/UCL); Tatiana Argounova-Low (University of Aberdeen)*

*Discussant: Sarah Pink (RMIT University)*

*SO-D207: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

Roads and vehicles are principal artefacts in shaping the Anthropocene. They are local and transnational devices that are more than material or infrastructural technologies. This panel addresses their alternative, hybrid and/or subversive uses.

09:00-10:45

**An anthropological analysis of the multiple sense of the use of the buggy among the Amish: communitarian vehicle, instrument of separation, and symbol of interreligious and intra-religious identities**

*Andrea Borella*

In the XXI Century America the Amish keep using buggies as the main vehicle. Shunning cars, considered as one of the harmful aspects of Modernity, the Amish (and the outsiders alike) view buggies as part of their identity. Moreover, different types of buggies indicate also diverse Amish subgroups.

**Saigon trade-scapes: subversive uses of mass transit in metropolitan Vietnam**

*Catherine Earl (Federation University)*

This paper explores subversive uses of mass transit as responses to post-authoritarian state restrictions on street trading. It focuses on translocations and transformations of diurnal patterns of private trade and commoditization of stigmatised bodies on a human-facilitated public bus network.

**The 15cm road: paving the state in a Montenegrin village**

*Klavs Sedlenieks (Riga Stradins University)*

A planned 15cm elevation of a road in a Montenegrin Village turns the road into a playground where versions of the state and what is the role of citizens in that state is tested and played out through formal and informal encounters on and around the paved surface.

**Biking and the city: roads, mobile subjectivities, and a women-only motorcycle club in urban India**

*Maddalena Chiellini (Birkbeck)*

The paper looks at how members of a women-only motorbike club in Delhi use city space and riding for self-expression, activism, and personal growth. Novel mobile subjectivities emerge that engage with Delhi road-scapes as something more than just dangerous spaces for women.

**Precarious entitlement and utility cycling in Dublin: a grounded theory study**

*Robert Egan (Dublin City University, Ireland); Mark Philbin (Dublin City University)*

Utility cyclists in Dublin experience precarious entitlement to space. Namely, they have an entitlement to space but it is rendered precarious due to various factors. To deal with this, cyclists either privatise their vulnerability or engage in different ways of provoking responsibility in others.

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**11:15-13:00**

**Life in motion blur: visualising the virtual & material 'paths of progress'**

*Blake Kendall (Freie Universität Berlin)*

What's the difference between walking and moving with an automated speed? How have the roads of Capitalism transitioned an engagement of the Material to the Virtual? A reflexion on paralleling practise-led enquiries into Post-Internet Hitchhikers and Penan Youth in post-logged forests. A response.

**Driving against the nation state**

*Andrew Dawson (University of Melbourne)*

A comparative ethnography of perambulatory forms of car-driving, this paper develops a critique of IR theorizing that assumes rationale actors who move in order to get from A to B, and that is based upon a kind of aerial-centrism.

**Arctic design: exploring innovative user communities on the geographic periphery**

*Svetlana Usenyuk-Kravchuk (Ural State University of Architecture and Art); Ilya Abramov (Institute of History and Archaeology, Ural branch RAS)*

Based on a fruitful interconnection between historiography and ethnography applied to severe Arctic settings, the study provides a valid example of what constitutes the successful user collective in a remote/periphery area.

**The E67: ground-level connections for a Baltic states anthropologist**

*Gareth Hamilton (University of Latvia)*

This paper deals with the experience of travelling along the Euroroute E67 and the image of mobility/connectedness that a non-flying anthropologist has of mobility in the Baltic states.

## **P107 From paths to roads: the transformative capacities of roads on movement and relationships**

*Convenors: Lisa Grund (Museu Paraense Emílio Goeldi); Jonathan Alderman (University of St Andrews); Marlit Rosolowsky (University of St Andrews)*

*SO-D307: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

The construction of roads transforms movement, social relations and residency. This panel examines ethnographically and theoretically how socio-economic relationships facilitated by footpaths can be reconfigured by highways, and how relationships on the move are experienced differently.

09:00-10:45

### **Before and after the road: the influence of Orlik-Mondy road in Buryatia on local identity and the sense of place**

*Anna Varfolomeeva (Central European University)*

This paper discusses the role of roads in changing people's relations with place and focuses on the case study of Okinskii district in Buryatia. It examines the intertwined changes which Orlik-Mondy road brought to Okinskii district and their influence on the articulations of local identity.

### **Routes and roads: indigenous interpreters and territorial orientation in the nineteenth century Tapajós Interfluves, Brazilian Amazon**

*Daniel Belik (University of St. Andrews)*

Waterfalls or topographic barriers triggered two types of movements in the Tapajós River area in the Nineteenth Century: the exploration of indigenous paths and road constructions. This paper looks at how relationships were created between colonizers and interpreters for territorial orientation

### **A highway on top of farm tracks: local agricultural movement and regional highway transit on Romania's Western border**

*Florin Faje (Babes-Bolyai University)*

My paper explores the tensions and difficulties of movement that farmers in Nădlac, West Romania, faced once a new highway cut across their lands and severed access to large swaths of their arable land as well as their mobilization to preserve their specific forms of travel along farm tracks.

### **Dirt-roads, highways, and checkpoints in the North Caucasus**

*Iwona Kaliszewska (University of Warsaw)*

Taking a dirt-road renovation in Daghestan (North Caucasus) as an example I will show how new social collectivities emerge from humans' (dis)entanglements with checkpoint and dirt-road infrastructures.

### **Shades of grey - tricksters at a highway service station**

*Michael Zinganel (Tracing Spaces)*

Michel de Certeau had introduced the conceptual figure of the trickster, facilitating infrastructure built by powerful players for his own needs. For him roads – and unexpectedly even modern highway corridors – offer opportunities for a smaller scale roadside economy covering many shades of grey.

11:15-13:00

**From obsoleted footpaths to heritage: reconfiguration of old roads in the context of tourism development in South Turkey**

*Eisuke Tanaka (Fukuoka Jo Gakuin University)*

This paper explores interrelationships between roads, tourism and the notion of heritage in the case of the 'Lycian Way' in south Turkey. It attempts to show that the notion of heritage plays an important role in the reconfiguration of the obsoleted roads and footpaths, to trekkers' destination.

**Of paths and roads: Makushi world-making on the move**

*Lisa Grund (Museu Paraense Emilio Goeldi)*

This paper explores the perceptions and the everyday practicalities of journeys along roads and paths by the Makushi people, a Carib-speaking Pemon group of Southern Guyana. Through the lens of mobility, the production of knowledge, as well as notions of self and other are unfolded.

**The temporality of footpaths and roads in Buka Island: taking a maintenance and construction perspective**

*Marlit Rosolowsky (University of St Andrews)*

The paper seeks to draw a comparison between a coral surfaced road and local garden footpaths in Buka Island (Papua New Guinea) by exploring the different networks, relationships and practices that keep them open for the movement and transport of persons and things.

**The transformative effect of a road on rural Andean social relationships**

*Jonathan Alderman (St Andrews)*

Road construction can reshape rural communities and social relationships. The paper will discuss how a road, through facilitating movement faster and further, has enabled migration and new kinds of economic exchanges, reconfiguring social relationships within rural communities in the Bolivian Andes.

**P108 Revisiting railroads: sociality, mobility and infrastructure**

*Convenors: Stephanie McCallum (University of California, Santa Cruz); Olga Povoroznyuk (University of Vienna); Peter Schweitzer (University of Vienna)*

*Discussant: Heather Anne Swanson (Aarhus University)*

**SO-E397: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

The panel invites presentations focusing on railroads as (post)modern infrastructure projects engendering new forms of (im)mobility, remoteness, (dis)connection, social engineering and interactions, involving human and non-human agents.

09:00-10:45

**Elusive connections: the precarious materiality of a railway project in Niger**

*Gabriella Körling (Stockholm University)*

This paper explores the affective and material life of a railway under construction in Niger. It focuses on the anticipations the project created in a town situated alongside the planned railway tracks and on the tensions that emerged when the project suddenly drew to a halt.



**Dispersed and connected: plans, imagination and realisation of railway projects in Mongolia***Maria-Katharina Lang (Austrian Academy of Sciences); Lucia Mennel*

This contribution presents field research documentations on recent railway projects in Selenge province in Mongolia and sheds light on railway plans, history and narrations. These infrastructures relate to the extraction and transfer of resources and effect the sociality of workers and herders.

**Waiting for the train: expectations, fears and hopes in Siberia***Sigrid Schiesser (University of Vienna)*

The development of a railroad in the Megino-Kangalasskiy region in Sakha (Yakutiya) has significantly influenced material and social conditions. In my paper, I will discuss how people anticipate their future lives in a region that will be connected to the Russian railroad network.

**Tracks of contention: reconfiguring the political through high-speed railway protests in Alpine Italy***Mateusz Laszczkowski (University of Warsaw)*

Focusing on anti-high speed railway protests in Italy, this paper analyses how infrastructural conflicts lead to novel political configurations. Centrality, marginality, closeness and remoteness are constructed and contested, while activists develop place-based critiques of capitalist globalisation.

11:15-13:00

**(Re)constructing the BAM: affective networks of the (post)socialist infrastructure***Olga Povoroznyuk (University of Vienna); Peter Schweitzer (University of Vienna)*

The Baikal-Amur Mainline, a late railroad socialist project, is undergoing technological modernization. The study of the reconstruction process illustrates the temporality of the BAM infrastructure as a network of actors involved in production and translation of memories, knowledge, and emotions.

**Workers' skin: dirtiness, abjection, and postsocialist affect in a Romanian locomotive repair yard***Adrian Deoanca (University of Michigan)*

Focusing on the work of repair technicians in a locomotive shop in postsocialist Romania, this paper investigates the complex pragmatic, symbolic, and affective implications of dirty work.

**The memory of metals: aging railroad infrastructure and precarious mobility in Buenos Aires***Stephanie McCallum (University of California, Santa Cruz)*

This paper offers an ethnographic exploration of how railroad workers, commuters, and train enthusiasts learn to "read" railroad infrastructure in Buenos Aires. It argues that railroad history is etched in the materials that comprise track infrastructure and rolling stock, shaping daily mobility.

**P109 Hoarding, temporality, and value: regimes of accumulation and dispersal**

*Convenors: Sasha Newell (Université Libre de Bruxelles); Gustav Peebles (Stockholms Universitet)*

*SO-D299: Wed 15th Aug, 09:00-10:45; 11:15-13:00*

This panel seeks to intervene in the social scientific literature on hoarding, currently dominated by psychology and economics. These disciplines have not attended to the difference between sanctioned and unsanctioned hoards, nor do they attempt to place the practice in any cultural context.

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**09:00-10:45**

**Reacting temporal relations with things: a multisensory analysis of hoarding**

*Simone Dennis (Australian National University)*

What can multisensory analysis bring to understandings of hoarding? If we abandon the poles of order/disorder as the paradigmatic mode of enquiry, and pursue multisensory analytic avenues, new insights might be made of hoarding practice. In this paper I focus especially on the violence of touch.

**Wardrobes of memories: dress storage among young Bamileke woman in Yaounde, Cameroon**

*Ewa Majczak (Oxford University)*

In this paper I examine suitcases and wardrobes as forms of dress storage among young Bamileke women living in Yaounde, Cameroon. I argue that garments are sensory memory forms through which Bamileke women write their personal biographies.

**Banking on the body: hoarding and the fungibility of national history in Argentina**

*Charles Dolph (Graduate Center, City University of New York)*

This paper analyzes the dynamics of hoarding in contemporary Argentina. Probing the relation between control over a symbolic hoard and the production of memory and history, it attends to how the Kirchnerist state deployed money's fungibility to narrate the body politic.

**Hair, hoards and citizen-making in Northern Ghana**

*Ulrik Jennische (Stockholm University)*

This paper explores the morality of hoarding in the process of citizen making among small-scale traders in Northern Ghana.

**Hoarding values: trajectories of accumulation and the temporality of US storage space**

*Sasha Newell (Université Libre de Bruxelles)*

I draw upon fieldwork in the storage spaces of US middle class homes in order to investigate how the contradictory intersections between value and time in such concealed spaces challenges conceptions of the collective value of capitalist accumulation and hoarding as personal pathology.

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**11:15-13:00**

**Pooling disquietude: Zimbabwe's 'Operation Sunrise' and the hoarding of inflationary cash**

*Jeremy Jones (College of the Holy Cross)*

This paper analyzes an episode from Zimbabwe in 2006, which involved the hoarding of cash whose value was certain to drop. After explaining the complex circuits of exchange involved, I challenge the association of hoarding with abiding (or transcendent) value.

**Material worlds, material lives: an ethnographic study of secondhand stuff in Cairo***Eman Shehata*

Through an investigation of material transformations, this paper gives a glimpse of the lifeworlds and historically forged relationships between subjects whose lives and livelihoods are caught up with used stuff in Cairo. Thus, bringing forth entanglements of temporalities and spaces.

**Islamic silver hoards in medieval Poland as primitive capitalist accumulation***Kacper Poblocki (University of Warsaw)*

This paper discusses the substantial hoards of islamic silver found by archeologists in Baltic and Eastern Europe and argues that we can understand why silver was buried in substantial amounts by looking how the institution of slavery unsettled local populations in medieval Northern Europe.

**Stockpiling in the UK: unboxing the temporal and moral values of British prepper hoards***Sonia Zafer-Smith (University College London); Kezia Barker*

In this paper we consider the present and future values interacted with in the personal stockpiles of UK preppers. Prepping practices look towards imagined future transgressions and collapses outside the home. The paper analyses the temporal and moral dimensions materialized in prepper hoards.

**Hoarding and hierarchy: from granaries to microfinance***Gustav Peebles (Stockholms Universitet)*

In this paper, I rely on insights from Weiner's benchmark text, *Inalienable Possessions*, in order to highlight some aspects of hoarding that have been mostly ignored by anthropology, perhaps because of the denigration that hoarding has suffered under many centuries.

**P110 Things are not as they seem. Tracing the movements and immobility of conspiracy theories***Convenors: Annika Rabo (Stockholm University); Ela Drazkiewicz (Maynooth University)**SO-E413: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

This panel focuses on conspiracy theories: we take them seriously and study them as part and parcel of social milieus. We invite papers examining mobile aspects of conspiracy theories, applying comparative approach with other anthropological topics (epistemological beliefs, witchcraft etc) or STS.

**09:00-10:45****Shamans and the global pandemic of retribution amidst Russia's "Rogue Nation" - Tuva (Siberia)***Konstantinos Zorbas (Shandong University)*

Grounding analysis on a case-study of the shamans' counteroffensive against curse afflictions in the Russian Republic of Tuva, this paper contributes a Siberian example of anxiety and violence to anthropological research on conspiracy as the centerpiece of a globally prevalent "retributive logic".

**The pernicious policy plot: a Russian neocon narrative about child rights, social reform, and gender mainstreaming as tools of the gay lobby**

*Tova Højdestrand (Lund University)*

A global elite attempts to establish a One World Government by use of transnational policy in the field of social welfare and child protection. Similarities between this narrative and critical academic studies on neoliberal governance begs the question if these genres are all that different.

**Understanding the rise of the 21st century 'Flat Earth' movement from a bundle of popular conspiracy theories and science skepticism**

*Rodrigo Ferrari-Nunes (University of Aberdeen/Universidade Metropolitana de Santos)*

This paper analyzes the rhetoric behind the rise of the Flat Earth movement online and the political tactics of its different proponents. Its key proponents argue against 'scientism' and propose an alternative view of the earth and universe aligned with indigenous and phenomenological cosmologies.

**From flying saucers to trans-species head transplants: a case of conspiring 'others' and Glorious Hindus**

*Neelabh Gupta*

The paper anthropologically examines the role of digital media in re-imagination of conspiracy theories about the 'other's' attempt to undermine Hindus by propagation of falsified history of glorious, prosperous Hindu society.

**Contextualizing conspiracies weaved around the vaccination in Pakistan**

*Inayat Ali (University of Vienna)*

This paper elucidates the conspiracies weaved around the vaccination regime in Pakistan. The conspiracies ultimately are making the elimination of infectious diseases difficult and leading towards the 'killing' of vaccination teams.

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11:15-13:00

**'We love (and hate) GMOs and zaccines': conspiracy theories, epistemological resistance practices and knowledge activism in the social web**

*Magdalena Goralska (University of Oxford)*

Taking into account the modern information crisis, this paper investigates communication and collaboration strategies of pro-science and alternative knowledge activists in the US, inquiring into their resistance practices in social media, focusing on narrations of mistrust and conspiracy.

**Big Pharma, vaccinations and the limits of sociality**

*Ela Drazkiewicz (Maynooth University)*

Through looking at Irish and Polish debates surrounding vaccinations this paper examines how conspiracy theories impact the ways in which people define sociality. Instead of looking at conspiracy beliefs as abnormality this paper examines them as a regular part of the systems of governance.

**P111 Trapped in space, stuck in time? Exploring irregular migration, time and im/mobility**

Convenors: Sandrine Musso (Aix Marseille Université/Centre Norbert Elias); Marry-Anne Karlsen (University of Bergen)

SO-E497: Tue 14th Aug, 10:30-12:15; 13:15-15:00

Acknowledging the need to develop further the understanding of migration as not only a spatial, but also a temporal phenomenon, this panel focuses on the temporalities of irregular migration.

10:30-12:15

**Waitinghood and acceleration: the temporalities of un/documented lives in Marseille**

Christine M Jacobsen (University of Bergen)

Both deceleration and acceleration are features of contemporary French migration control. The paper discusses the consequences of such temporal bordering for the lives of un/documented migrants in Marseille.

**Conjugal interruptions and strewn families: reflections on the temporal disjunctures and truncations of illegalized life**

Sarah Willen (University of Connecticut)

Not only does illegalization take a toll on migrant families, but it can also thwart their creation in the first place—and hasten their demise. This paper explores the impact of illegalization and sociopolitical abjection on a Nigerian nuclear family of 5 who never met in one place—and never will.

**“Deferred return” and migration as time management: the case of Egyptian parents in Paris**

Soukaina Chakkour (Radboud University Nijmegen)

This paper explores the idea of “deferred return” for Egyptian parents living in Paris from the perspective of migration as a process of navigation of time.

**Illegal time: the measure of bone age and minor migrants in France**

Sandrine Musso (Aix Marseille université/ Centre Norbert Elias)

The paper will problematize how the time is socially and politically shaped through the example of one of the biopolitical tool to do it : the measure of bone-age.

**The temporalities of the borderscape of Ausbildungsduldung**

Kari Drangland (University of Bergen)

Acknowledging the need to further the understanding of the temporalities of border production, this paper explores the politics of the future at the border site of the German “Ausbildungsduldung”.

13:15-15:00

**‘Welcome to my waiting room!’ on the production of furniture and waiting rooms**

Christine Moderbacher (University of Aberdeen)

Based on field research in a carpentry training center for former refugees and migrants in Brussels, the paper explores the damaging forces of having one’s time wasted by zooming in on one life history.

**Being “stuck” and “out of time”. The case of former officers of the Yugoslav People’s Army in Serbia**

*Magdalena Sztandara (Jagiellonian University)*

Drawing on ethnographic fieldwork, the paper explores the spatiotemporal practices of former officers of the Yugoslav People’s Army and their families who live in “collective centres”. It focuses on the categories of hope and home in situations of being “distimed” and “displaced”.

**Migrating to the right place, but to the wrong time? Ethiopian and Eritrean Christians in Israel and the transformation of religious time**

*Omer Hacker (Hebrew University of Jerusalem)*

Migration studies tended to emphasize the transition between places. The current paper would combine the transition of holy places and holy times, through the case of Eritreans and the Ethiopian Church in Israel – and how Sabbath became their main worship day.

**Stability in an adventurous life? Filipino domestic workers in Hong Kong**

*Ju-chen Chen (The Chinese University of Hong Kong)*

Migration does not by itself connote precarity, while resettlement may not result in stability. This paper aims at analyzing multiple perspectives of Filipino domestic workers in Hong Kong to understand migration and stillness.

**P112 Being stuck. Stillness in times of mobility**

*Convenors: Matan Shapiro (University of Bergen); Beata Świtek (Max Planck Institute for Social Anthropology); Roger Casas (Austrian Academy of Sciences)*

**SO-E497: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

Mass spatial movements and emphasis on social mobility dominate representations of the current global condition. But what if you cannot move? Considering mobility and stillness as more than spatial phenomena we invite contributions focused on the experiences of ‘being stuck’ in various contexts.

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**09:00-10:45**

**Illegality and stuckness. The case of Syrian refugees in Lebanon**

*Jessy Nassar (King’s College London)*

This paper explores how the ‘stuckness’ of Syrian refugees in Lebanon is multi-dimensional and historically-rooted. It examines relations between ‘old’ and ‘new’ migrants and their experiences of systems of governance driving their ‘stuckness’.

**“They stole our future”. Understanding and experiencing existential immobility in Belgrade, Serbia**

*Alexandra Dantzer (Westfälische Universität Münster)*

This paper explores the ‘existential immobility’ experienced by Serbian migrant women who feel stuck, unable to achieve a desired future “stolen” from them by Serbia’s perpetual transition. I argue that a focus on ‘stuckness’ uncovers the values people hold dear when imagining their life trajectory.

**Unmoving Tai? Modernity, mobility and gender in Southwest China***Roger Casas (Austrian Academy of Sciences)*

Based on long-term ethnographic fieldwork among the Tai Lue of Sipsong Panna (P.R China), this paper explores the gender dynamics of mobility and stillness among this ethnic minority in the contemporary period, looking both at official discourses and vernacular aspirations and practices.

**Trapped in trade. The Chinese immobility paradox in Africa***Karsten Giese (GIGA German Institute of Global and Area Studies)*

While the omnipresence and success of Chinese merchants in Africa are usually attributed to high mobility, ethnographic research suggests that they are largely immobilised – both spatially and socially. Specific economic strategies and social practices often put social mobility abroad on hold.

**'We are in the process'. Economies of waiting and the exploitation of hope among aspiring irregular migrants in Nepal***Ina Zharkevich (Oxford University)*

Based on research with irregular migrants in Nepal, who spend months or years before reaching their destination countries, this paper explores the migrants' experience of being stuck, i.e. 'being in the process', and the 'economy of waiting' as a key technology of the migration industry in Nepal.

11:15-13:00

**Paths to freedom. Reflections on mobility and stillness***Theodora Lefkadiou*

The paper discusses mobile aspirations, experiences and practices as an ongoing and dynamic quest for freedom embedded in larger personal and collective projects. This quest, especially when taking perilous and uncertain paths, may involve immobility, 'stagnancy' and stillness

**Being stuck. Effects of waiting in court***Sonal Makhija (University of Helsinki)*

This paper is an ethnographic exploration of women's experience of being stuck in court, and the effect waiting in court has on how women litigants experience 'stuckness.'

**'HODLING' liberty. Being stuck in Bitcoin future salvation***Matan Shapiro (University of Bergen)*

Presenting a detailed ethnographic account of the recent 'pump' and 'dump' in Bitcoin value, in this paper I will analyze the structural dynamics and social rhythm of being stuck in Bitcoin future salvation.

**Stuck in religion. Buddhist proselytising in secular Japan***Beata Świtek (Max Planck Institute for Social Anthropology)*

This paper explores how the attempts to construct meaningful subjectivities by Japanese Buddhist priests, who are 'stuck' in their role of religious specialists, change Buddhist proselytising and forms of religious engagement in a secularised Japanese society.

### **P113 Stuck in a mobile world: the agentic potential of immobility**

*Convenors: Cristiano Lanzano (The Nordic Africa Institute in Uppsala); Anna Baral (Uppsala University);*

*Alessandro Gusman (University of Turin)*

*Aula Magna-Bergsmannen: Thu 16th Aug, 09:00-10:45; 11:15-13:00*

Mobility cannot be separated from the “stuckness” caused by structural constraints, lack of resources or opportunities. Uneventful as it may be, stuckness is full of agentic potential, anticipation and imagination. The panel explores its embeddedness in mobility, rather than their mutual exclusion.

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**09:00-10:45**

#### **Navigating stagnation: values as a force of capitalist continuity**

*Sudeshna Chaki (Max Planck Institute for Social Anthropology)*

Questioning the routine assumption that associate stillness or immobility as being involuntary, as well as the formalist view of economy that assumes individual’s self-interest to dictate their economic action, the paper explore motivations behind voluntarily staying put in stagnant endeavors.

#### **Stuck in Limbo: EU-citizens in the UK and Brexit**

*Steph Grohmann (University of Oxford)*

Since the Brexit vote, EU-migrants living in the UK are stuck in a state of limbo as they await confirmation of their future status. The paper focuses on “In Limbo”, a campaign group maintaining an archive of EU-citizens’ testimonials, to discuss the experience of being stuck on shifting ground.

#### **Mobiles and “making do”: exploring the affective, digital practices of refugee women waiting in Greece**

*Alexandra Greene (Utrecht University)*

Using emotionality as an entry point, this paper explores the affective, everyday ways that refugee women mobilise smartphones and ICTs in order to “make do” (De Certeau, 1984) with protracted experiences of waiting in Greece.

#### **Roaming around while being stuck: aspirations of (social) mobility and financial strategies of taxi drivers in Nicaragua**

*Benjamin Haas (University of Cologne)*

Despite promises, microfinance represents a hindering structural factor of social mobility. Taxi drivers in Nicaragua display creative financial strategies while sharing the feeling of “being stuck”. Being aware of the pitfalls of microfinance, they still take out loans in the hope to succeed.

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**11:15-13:00**

#### **Saints and children beyond borders? Zapotec ways of dealing with “stuckness” in Los Angeles**

*Franziska Bedorf (Freie Universität Berlin)*

Living in the United States as an undocumented migrant from Mexico greatly affects people’s mobility, constraining their geographical scope of action. Examining a Zapotec community in Los Angeles, I seek to investigate alternative forms of movements arising in this state of immobility.



**Moral economies of (im)mobility: cultivating entrepreneurial value(s) in Serbia***Dana Johnson (University of Massachusetts Amherst)*

This paper explores meanings of (im)mobility for young Serbian entrepreneurs caught up in the politics of brain drain.

**“Do not make us leave” - the motivation of junior doctors who decide to work in Poland***Adrianna Beczek (Jagiellonian University)*

Protests of ‘Porozumienie Rezydentów’ (Junior Doctor’s Association) in Poland were caused by worsening situation in the Polish healthcare system. This presentation aims to analyse work attitudes of doctors who decided not to emigrate despite bad working conditions in the context of those protests.

**Standby lives: waiting, dreaming, and refusing reunification***Gladis Aguirre Vidal (Stockholm University)*

Migration defines the lives of youngsters who do not migrate in multiple and radical ways, mainly, providing hopes for reunification, but especially, encouraging their own action and decision making of staying and going against parent’s imaginations of their futures.

**P114 Permanence: anthropologies of what stays***Convenors: Alice Elliot (Goldsmiths, University of London); Ana Carolina Balthazar (Pontificia Universidade Católica do Rio de Janeiro)**Discussant: Lotte Buch Segal (University of Copenhagen)***SO-B487: Fri 17th Aug, 09:00-10:45; 11:15-13:00**

What stays and becomes permanent? Attending comparatively to the concept of permanence, we explore the ethnographic texture and theoretical traction of ‘what stays’ in social and intimate life.

**09:00-10:45****Continuity and social change in the Venice ghetto***Antonella Di Trani (ENSAPVS, Ecole d’Architecture de Paris-Val de Seine, Ecole des Hautes études en Sciences Sociales)*

For most of the Venetian Jews the ghetto is not a place to live but a place where one returns. They claim the sense of belonging to the ancient enclave by reactivating the past and by persistent practices in the emblematic urban space of the ghetto.

**Long live my objects! Silent practices to delay divestment***Tomas Errazuriz (Universidad Andres Bello)*

This research seeks to expose and analyze everyday practices -widely known, but increasingly less common- that allow us to extend the lifespan of domestic objects. Especial attention is given to practices of resignification, such as maintenance, protection, repair, reuse and storage.

**A sign of the times? Public opinion, protest culture and the endurance of economic and government collapse in Iceland**

*Timothy Heffernan (University of New South Wales)*

This paper considers what has remained in the aftermath of the 2008 Icelandic banking collapse and subsequent government collapse. The paper demonstrates how these events are remembered and analyses protest slogans to map the assemblages that have cohered around economic and political instability.

**The invisible permanence during post-socialist changes**

*Monica Heintz (University of Paris Nanterre)*

I will show through ethnographic examples from Moldova and Romania how in contexts of rapid and radical change elements of permanence are invisible to the external and often also the internal observer or could be obscured on purpose, when an ideology of change is accompanying the transformations.

**Scripture as transmission. The case of the Jewish community of Aizawl (Mizoram, India)**

*Alexia Ingber (University of Louvain)*

Through ethnographic description and theoretical reflexion, this paper will explore the permanence of Scripture through transmission among newly converts to Judaism in conflictual, subaltern and inter-faith context in the margins of India.

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**11:15-13:00**

**The permanence of fields and skills in a Chinese rural-urban farming community of practice**

*Lena Kaufmann (University of Zurich)*

I investigate rice fields in Chinese rural-urban migration. Focusing on this permanent resource and the related embodied skills, which migrants conserve as 'tactile memory' and which connect them with their left-behind family members, sheds light on migration patterns and migrant-home relationships.

**Eternal flow: seeking permanence in the irrigation infrastructure of Polonnaruwa district, Sri Lanka**

*Samson Keam (Deakin University)*

The irrigation infrastructure of Sri Lanka stands as an enduring material permanence that connects and grounds an ontological configuration which has continued to persist through time. This infrastructure offers up an poignant ethnographic lens to interrogate the multivariate notions of permanency.

**Kings into beggars: the last banjo nawaz in Karachi**

*Aaron Mulvany (Habib University)*

This paper explores what happened when one family of musicians decided to remain in Pakistan when others were leaving and why, in the face of significant negative consequences, that decision has been repeated by each subsequent generation.

**Forever on the threshold? Permanent liminality and the disputes about kinship**

*Jennifer Speirs (University of Edinburgh)*

Adopted people and donor offspring without access to information about their genetic origins and who speak of their lifelong in-betweenness, highlight the permanence of beliefs and ways of thinking about parenthood that remain in laws and practices alongside otherwise fluid contemporary kinship.

**Permanent values and economic practices: Syrian refugee families in Istanbul***Duygu Topcu (Max Planck Institute for Social Anthropology)*

The paper will focus on permanent values that shape economic decisions of Syrian refugee families in Istanbul throughout their migration processes despite the new material opportunities and moral frameworks of the international labor market in the new locality.

**P115 Virtuous (im)mobilities: the good life and its discrepancies***Convenors: Heikki Wilenius (University of Helsinki); Sonja Trifuljesko (University of Helsinki); Jakob Williams Ørberg (Aarhus University)***SO-B307: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

This panel explores aspirations towards the good life and moral discrepancies these might engender, both on a collective and on an individual level. We welcome ethnographic contributions engaging with classical or more recent anthropological discussions on ethics and morality.

**09:00-10:45****Spectacles of Bolivian well-being: local yearnings, national agendas***Into Goudsmit (Goldsmiths, University of London)*

Indigenous movements and Bolivia's self-proclaimed indigenous government promote a national agenda of well-being inspired by indigenous communality and reciprocity. Such ambitions do not necessarily coincide with the aspirations of indigenous communities in the Andes creating moral ambiguities.

**Pioneers in their own land: striving for the good life in a community of Muslim Meskhetian returnees***Jvan Yazdani*

This paper analyses aspirations for the good life within a community of Muslim Meskhetians, which reflect a reaction to the communitarian and managerial rationale of their deportation in 1944, expressed in an ethos of individual initiative, entrepreneurship and distrust of government(s).

**Movements, good places and prosperous lives in rural Northeast Madagascar***Jenni Mõlkänen (University of Helsinki)*

The paper discusses transnational conservation practices saving Madagascar's and globe's precious biodiversity and ways the Tsimihety strive towards good life through relations with different beings. I suggest to pay attention to continuities as well as to gaps.

**Work in progress: Local aspirations in upland Southeast Asia***Rosalie Stolz (University of Cologne)*

Aspirations of desirable future states of being inform local approaches to socio-economic and environmental transformation. Their moral connotations and the ways in which local aspirations are ridiculed or contested provide insights into how futures are shaped, in Southeast Asia for example.

**The fantasy of wholeness: ethical imaginations of the good life in migrant personal communities**

*Michael Humbracht (University of Surrey)*

The paper problematizes heteronormative divisions of kinship and friendship within Italian migrant personal communities. Examining digital and physical co-presence, the paper argues all relationships develop through a shared affective fantasy for solid intimacy.

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**11:15-13:00**

**Imagining life otherwise: aspirations towards a second chance among young Syrian adults in Amman**

*Emilie Lund Mortensen (Aarhus University)*

With a point of departure in experiences of being incapable of moving towards becoming the men they aspired for before the war among Syrian youth in Jordan, I argue for an understanding of becoming in exile as a process of moral re-orientation, formative of aspirations and lives in radical ways.

**“Why I am not leaving the country”: middle-class Romanians and their virtuous immobility**

*Elena Magdalena Craciun (University of Bucharest)*

This paper analyses middle-class Romanians’ reasons to remain in a country where dysfunctionalities and injustices jeopardise their aspirations to live a ‘good life’, materially and morally. The analysis reveals the tensed juxtapositions of aspirations and obligations in the decisions not to leave.

**Making better lives on the street - homeless people in Paris between long-term home-making and short-term pleasure**

*Johannes Lenhard (Cambridge)*

Most of my rough-sleeping informants in Paris had hopes for leaving the street behind, hopes for a better life in the future. These hopes were on the one hand translated into small steps – what I call daily home-making practices – but on the other hand regularly clashed with short-term desires.

**Developing the good life: social entrepreneurship in #SthlmTech**

*Angela VandenBroek (Binghamton University; Stockholm University)*

Drawing on a year of fieldwork within Stockholm’s startup ecosystem, this paper will explore the tensions between the aspirations of social entrepreneurs to build better futures and the neoliberal underpinnings of the communities and infrastructures they move within as members and co-creators.

**“A special way of life”? Grooming girls with Turner Syndrome for womanhood**

*Malgorzata Rajtar (Polish Academy of Sciences)*

Drawing from ongoing ethnographic research on patients with Turner Syndrome, their families, and physicians in Poland, this paper examines the notion of leading a “good” life in cases of women with TS, for whom becoming a mother is socially expected, but usually beyond their biological reach.

## **P116 Youth and indigeneity on the move: mobilities, transcultural knowledge, and sustainability**

*Convenors: Fina Carpena-Mendez (University of Gdansk); Pirjo Kristiina Virtanen (University of Helsinki)*  
 SO-B315: **Tue 14th Aug, 10:30-12:15; 13:15-15:00**

This panel addresses ethnographic investigations of youth and indigeneity in their intersections with mobility and displacement, as well as their impacts on knowledge transmission and innovation, personhood and relatedness, and cultural and environmental sustainability.

**10:30-12:15**

### **Mobilising indigenous youth: peacebuilding and resistance**

*Birgit Bräuchler (Monash University)*

Indigenous youths in Indonesia build strategic alliances with artists and peace activists to fight capitalist intrusion. Involving local cultural identity markers and the global rhetoric of human rights and environmentalism, they negotiate their indigeneity through physical and ideational mobility.

### **Becoming Nahua youth: aspirations, ambivalent journeys, and struggles for biocultural regeneration**

*Fina Carpena-Mendez (University of Gdansk)*

This paper examines Nahua youth's aspirations, their ambivalent learning experiences of transnational migration, and the consequences of disrupting care practices deeply intertwined with understandings of the moral good and the inter-generational renewal of agro-ecological knowledge.

### **Displacement, anti-mining movements and extraction education in India today**

*Felix Padel (University of Oxford); Malvika Gupta (University of Oxford)*

'Extraction Education' encapsulates the essence of mining funded schooling for indigenous children, which is gathering pace in mineral rich states in India, threatening cultural genocide. Such education is clearly aimed at undermining anti-mining movements.

### **Following seeds: circuits and paths of sateré-mawé women between city and village**

*Ana Luisa Sertã (Birkbeck, University of London)*

This paper addresses the creative experiences of Sateré-Mawé women in Manaus (Brazil) and the relationships they established between the city and the Andirá-Marau indigenous land through a network of seeds, which are collected, exchanged and used in the making of bracelets and necklaces.

### **Trajectories and encounters: Indigenous ways of being within the United Nations system**

*Urpi Saco Chung (Graduate Institute of International and Development Studies)*

Who are the young indigenous participants within the United Nations System? Through a decolonial approach, but not only, this paper addresses the complexity of the young indigenous participants' ways of being within the UN.

13:15-15:00

### **Filming with Wixárika youth**

*Pekka Kantonen (University of Arts Helsinki); Lea Kantonen (University of the Arts Helsinki)*

As digital media are rapidly expanding as methods of transmitting oral history among the young members of Mexican Wixárika community, will video files replace other art forms such as songs and woven patterns in the transmission of oral knowledge from the elders to the young people?

### **Wixárika youth in Western Sierra Madre as carriers of traditional and technological knowledge**

*Katri Hirvonen-Nurmi (Helsinki University)*

In a network of intercultural Wixárika schools, youth are given tools to develop their language, their traditional skills, and knowledge. This paper addresses a community museum project, linked to the school, where Wixárika youth can apply their mobile imaginations.

## **P117 Pedagogies on the move: parenting interventions in transcultural and minoritarian contexts**

*Convenors: Gabriel Scheidecker (Institute of Social and Cultural Anthropology/CRC 1171 Affective Societies); Alice Sophie Sarcinelli (Université de Liège); Marjorie Murray (Pontificia Universidad Católica de Chile)*

**SO-D215: Fri 17th Aug, 09:00-10:45; 11:15-13:00**

*Chair: Birgitt Röttger-Rössler*

This panel assembles papers on parenting interventions, i.e. institutionalized measures aiming at re-educating parents, specifically in transcultural, transnational or minoritarian settings. It focuses on the political and affective dynamics, patterns, and conflicts involved in these interventions.

09:00-10:45

### **Welcome and scene setting**

*Gabriel Scheidecker (Institute of Social and Cultural Anthropology/CRC 1171 Affective Societies); Marjorie Murray (Pontificia Universidad Católica de Chile)*

### **Parenting intervention and Indigenous education: a new relationship between community and school**

*Chiu-ling Liu (National Academy for Educational Research)*

In this paper, I locate the government-led experimental education scheme within the framework of Han-Chinese relations with indigenous peoples such as the Atayal in Taiwan and explore Atayal parental participation in the implementation of experimental education in an Atayal elementary school.

### **From jokes to semi-official parenting interventions: an agenda of universal respect in the diaspora of Tibetan refugees**

*Katarzyna Byłów (University of St Andrews)*

This paper explores specific parenting intervention in well-established Tibetan diaspora. An agenda of universal respect in Tibetan schools in exile and resistance towards it reveal integration as an intra-societal phenomenon, resting on power relations, ideologies, infrastructure and lived history.

**Parenting in the gaze of institutions - and what individuals do about it. Insights and reflections from fieldwork in Northern Norway**

*Anna Loppacher (UiT the Arctic University of Norway)*

In my paper, I explore different aspects of interactions between parents with different backgrounds living in Norway and public employees working with family assistance, focusing on public and institutional discourses as well as individual spaces for action.

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11:15-13:00

**Praising children as a cultural challenge - conflicting pedagogies in a Taiwanese minoritarian setting**

*Leberecht Funk (Free University of Berlin)*

In recent years teaching personal and urban middle class in Taiwan adopted the Western practice of “praising” children. This, however, conflicts with the Tao’s traditional culture in which “praising” is strongly frowned upon due to an egalitarian ethos and a local theory of emotional equilibrium.

**Ephemeral insights into transnational family live. On its implications for pedagogical practice in a highly diverse kindergarten**

*Ursina Jaeger (University of Zurich)*

Drawing on data of a multi-sited and child-centered ethnography of kindergarten children in Zurich, Switzerland, this contribution explores how ephemeral insights into children’s transnational out-of-school live get processed in pedagogical practice.

**“We must meet parents at eye level”: practicing “educational partnership” and doing difference in kindergarten**

*Anna Ellmer (University of Vienna)*

Drawing on ethnographic fieldwork in a public kindergarten in Vienna (Austria) this contribution explores how the programmatic ideal of “educational partnership” is translated into interactions between pedagogues and parents and becomes entangled with processes of inclusion and exclusion.

**Review and reflections**

*Edward Lowe (Soka University)*

**Closing discussion**

*All participants*

## **P118 Security on the move: mobility and experimentation**

### **[Anthropology of security]**

*Convenors: Nils Zurawski (Universität Hamburg); Mark Maguire (Maynooth University); Tessa Diphoorn (Utrecht University)*

*Chair: Erella Grassiani (University of Amsterdam)*

**SO-D320: Tue 14th Aug, 13:15-15:00**

This panel focuses on the ‘security’ around mobility and movement. It aims to uncover how the governance of security is shaped by divergent processes of both stasis and movement, but also how dimensions of security determine the mobility and movement of people, knowledge, and objects.

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**13:15-15:00**

#### **Rethinking airport security: from necessary evil to seamless experience?**

*Helene Ilkjaer (University of Copenhagen)*

Airports aim to move beyond the imagery of uninviting architecture and stressful processes. But where does the airport industry’s focus on experience leave security? This paper investigates questions of remote screening, operator interfaces, and the (im)mobility of security imaginaries.

#### **Poland in troubled times. The mobility of fear and (in)security**

*Kamila Grześkowiak (Adam Mickiewicz University in Poznań)*

The purpose of this paper is to analyze the transfer of fear, knowledge and “technology” of security in the context of risk and security (self)management in Poland.

#### **Securing mined paths for moving people: mine risk education on the Thai-Burma border**

*Ariane Bélanger-Vincent (California State University, Chico)*

This paper explores the governance tools developed both locally and globally to secure moving people who face the threat of anti-personnel mines. It focuses on mine risk education on the Thai-Burma border and the elaboration of standards in the mine action organizations’ European headquarters.

#### **Security and circulation in boundary spaces**

*Limor Samimian-Darash (Hebrew University)*

I analyze the treatment of Syrian casualties in Israel, and the governmental order established in new boundary spaces, in which the circulation of technology, language, people, and professions takes place. Security is activated through designated boundary spaces, rather than the controlling borders.

#### **Black box and Italian drivers: the controversial relation between security, control, and privacy**

*Irene Moretti (Leiden University)*

Drawing on material collected during ongoing fieldwork in Italy, I will show how the recent implementation of the black box in the car insurance domain has given rise to a controversial debate around the nexus between security, control, and privacy in the context of Italian private mobility.



**P119 Artefacts of mobility and immobility in the border world**

*Convenors: Perle Möhl (University of Copenhagen); Laura Huttunen (University of Tampere); Kristina Grünenberg (University of Copenhagen)*

*Discussant: Johan Lindquist (Stockholm University)*

**SO-D289: Fri 17th Aug, 09:00-10:45**

As companions and counterparts of human movement, artefacts both stay and move, engender, enable or hinder mobility. This panel analyses the various types of technological artefacts that circulate and come to constitute relational nodal points in migration, border control and border circumvention.

09:00-10:45

**Biometric measurement policies and the technicization of citizenship in Ghana**

*Alena Thiel (Bayreuth University)*

Biometric identification technologies such as Ghana's new biometric ID card work to codify socio-political interactions. How does this technicization of identity formalize the relationships between people and political communities to, ultimately, produce exclusion?

**Cue-tips and other cues in reunification cases: determining refugees' right to a family life**

*Karen Fog Olwig (University of Copenhagen)*

Employing cue-tips human substance is collected from dispersed "undocumented" refugee families to utilize DNA analysis to verify their entitlement to reunification. This paper examines how such tests are experienced and the opportunities and obstacles they present to refugees' family life.

**Border control, technology and the enskillment of vision**

*Perle Möhl (University of Copenhagen)*

Based on fieldwork among border police in Europe, the paper describes the role of vision, biometric technologies and sensory work in border control, the human-machine interactions at play and the processes of sensory enskillment and selective vision that can see through, beyond and overlook.

**Foamations of care and frailty: experiences of fingerprinting among Somali refugees in Italy**

*Anja Simonsen (University of Copenhagen)*

Focusing on Somalis arriving in Italy, this paper illuminates the social practices of care that emerge in connection with the condition of frailty before, during and after having their fingerprints registered.

**Travelling bodies, biometrics and borders**

*Kristina Grünenberg (University of Copenhagen)*

This paper explores the transformation of faces and fingers from body-parts to mobile 'body-artefacts' in biometrics, the social practices and interactions that these transformations enable and engender in a security context, as well as researchers conceptualization of these processes.

**P120 Antagonistic sociality: an anthropology of lives opposed**

*Convenors: David Sausdal (University of Copenhagen); Henrik Vigh (University of Copenhagen)*

SO-D215: **Wed 15th Aug, 09:00-10:45; 11:15-13:00**

Presently, we are witnessing a dramatic growth in political and public fear and a subsequent policing of various incoming others. This panel explores how this has birthed an ‘antagonistic sociality’ and it looks at the existential ramifications for the people involved, be it the police or policed.

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**09:00-10:45**

**Subject of prevention: an ethnography of state action among families affected by parental imprisonment**

*Angel Aedo (Pontificia Universidad Católica de Chile)*

This paper addresses the antagonistic sociality that takes place in families affected by parental imprisonment. It analyzes how families are the target of suspicion and care of a police rationality that aims to impede the reproduction of antisocial individuals by promoting a subject of prevention.

**Oppositional intimacy: the war on drugs and the reconfiguration of sociality in Manila**

*Steffen Jensen (Aalborg University)*

In this paper, I explore how the war on drugs in Manila reconfigures sociality and enforces new forms of oppositionality in intimate relations.

**‘EU is setting fire to the Sahel’: externalized EU border control, smuggling, and migrant iconoclasm in the Central Sahara**

*Hans Lucht (Danish Institute for International Studies)*

Focusing on Niger, this presentation discusses local implications of EU driven policing of the Sahara desert with a view to curbing high-risk migration to Europe via North Africa.

**“There is politics in everything”: imagining the police in the European borderlands**

*Line Richter (University of Copenhagen)*

This paper explores how Malian men involved in the facilitation of illegal border crossings in the Maghreb in the face of a larger order of ‘politics’, align their own illegal undertakings with those of the police trying to stop them.

**Lives opposed: perceptivity and tacticality in conflict and crime**

*Henrik Vigh (University of Copenhagen)*

Building on fieldwork with urban poor in West Africa and marginal West African migrants in Europe this paper looks at the way people tactically adjust to contexts of insecurity and danger. It clarifies how perspectives and practices are attuned to antagonistic situations and relations.

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**11:15-13:00**

**Clinical opposition: the antagonisms of coercive treatment in German psychiatry**

*Lauren Cubellis (Washington University in St. Louis)*

This paper will explore the clinical emergence of “lives opposed,” and the complexity of opposition in the psychiatric hospital, as German practitioners – and patients – confront the weight of a dark historical legacy, and imagine how psychiatric practices might be otherwise.

**Migrant mobility and the epidemiology of intervention***Ruben Andersson (University of Oxford)*

This paper approaches recent trends in border policing via the notion of epidemiology. It shows how in the US and Europe, risk management strategies for 'fighting migration' treat human movement both 'epidemiologically' and as a vital resource, dovetailing with political imaginaries of emergency.

**Lateral surveillance and navigating secrecy in Miami, US***Thijs Jeursen (University of Amsterdam)*

This paper discuss how police officers and citizens experienced and practiced so called 'vigilance campaigns' in the US. I argue that these vigilance campaigns have contributed to local tensions in which citizens were forced to navigate relationships with police officers and fellow citizens.

**Bordering anxiety: policing and the politics of othering in public housing areas in Denmark***Maya Mynster Christensen (Danish Institute Against Torture)*

This paper explores how the police engage in practices of bordering, as they seek to govern the political and social anxieties linked to urban mobilities, and how the policing of gang-related crime in public housing areas has perpetuated the politics of othering.

**The last policeman: on police concerns and the interactional problems of policing-at-a-distance***David Sausdal (University of Copenhagen)*

Presently, an increasing amount and often obscure means of technologies are developed to police people with little human interaction involved. Bearing this in mind, this paper takes an ethnographic look at how this 'policing-at-a-distance' (Bigo 2005) affects a number of Danish police detectives.

**P121 Conspiracy theories and conspiracy practices: moving between rationalities***Convenors: Theodoros Rakopoulos (University of Oslo); Steven Sampson (Lund University)**Aula Magna-Bergsmannen: Tue 14th Aug, 10:30-12:15; 13:15-15:00*

Conspiracy theory is a vehicle for both the powerless and the powerful. This panel seeks contributions examining conspiratorial hyperrationality, from political elites seeking support, social movements trying to speak truth to power, or fringe groups who 'trust no one'.

**10:30-12:15****"The truth lies out there": conspiracy theory as a cognitive project***Theodoros Rakopoulos (University of Oslo)*

Conspiracy theory should be analysed as a cognitive project that explores "other" areas of knowledge that is often obscure and equally often speaks "truth" to power. It is a form of "truth" activism premised on a method of linking dots of disperse evidence, gravitating around distant centres.

**Conspiracy narratives and memory of political violence within Turkish leftist families**

*Lorenzo D'orsi (Karl-Franzens University of Graz)*

This paper analyzes conspiracy narratives within Turkish families of leftists revolutionaries affected by State violence. It shows how such narratives are cultural frameworks through which a practical knowledge of the State and experiences of political subjugation are conveyed through generations

**“Shock in the South”: body theft and conspiracy consciousness in Cyprus**

*Elizabeth Davis (Princeton University)*

This paper examines “conspiracy consciousness” in Cyprus through a case study: the theft of the body of a former president from his grave in 2009. Examining theories and counter-theories of conspiracy surrounding this event in the press, I reconsider the meaning of “local context.”

**Writing about conspiracy theorists: ethical challenges and epistemological dilemmas**

*Thomas Reinhardt (LMU Munich)*

Doing fieldwork among conspiracy theorists raises serious ethical and epistemological questions. The paper examines ways to deal with these challenges and explores the limits of empathy and ‘good will’ in ethnographic writing on hyper-rational communities.

**Rebels as ‘truth’-tellers and the problem of belief: on anti-establishment passions from bikers for Trump to outlaw motorcycle clubs in ‘Merkel’s Germany’**

*Tereza Kuldova (University of Oslo)*

Do people really believe in conspirations? Do they really not know better? Or can we imagine conspiracies as comforting fetishes, as ‘beliefs without believers’? This paper attempts to answer these questions by exploring the outlaw biker anti-establishment narratives and those who subscribe to them.

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13:15-15:00

**“Better the Turkish turban than the Pope’s tiara”. The conspiracy theory and anti-Western attitude of Eastern Orthodox Christians in modern Greece**

*Orestis Linder Mayer*

The very essence of Eastern Orthodox Christianity involves the opposition to Catholicism. As a response to this comes the attitude of “better the Turkish turban than the Pope’s tiara” in Greece.

**Anonymous and the depopulation agenda**

*Vita Peacock (University of Cambridge)*

This paper explores the theory of intentional depopulation shared by supporters of the ‘Anonymous’ movement in Britain. It argues that the theory is an analogical response to real crises of social and biological reproduction that have deepened in Britain since 2010.

**‘How to dodge rich, sexy Muslim men’: love Jihad and anti-Islamic conspiracy theories in India**

*Atreyee Sen (University of Copenhagen)*

This essay will explore the emerging politics of ‘Love-Jihad’, an anti-Muslim conspiracy theory embedded in the rise of Hindu nationalism in India. I show how these campaigns move from the realm of ‘theory’ to gain the status of ‘absolute truth’ through strategic dissemination among the urban poor.

**Genderism is dangerous! Conspiracy theories in academic discourses***Marion Naeser-Lather (University of Marburg)*

The paper explores antifeminist conspiracy theories by scientists about gender mainstreaming, the liberalization of gender relationships and gender studies, based on a discourse analysis (Jäger 2009) and expert-interviews.

**When conspiracy meets faith: making sense of tragic events in Bucharest, Romania***Giuseppe Tateo (Max Planck Institute for Social Anthropology)*

This paper explores the relationship between conspiracy thinking and Christian faith by examining how Orthodox Romanians made sense of two topical events happened in the autumn 2015 in Bucharest: the fire of the Colectiv nightclub, and the street demonstrations occurring a few days after it.

**Conspiratorial evidence: scientific discourse in the 9/11 truth movement***Steven Sampson (Lund University)*

The 911 truth movement argues that the World Trade Center was an 'inside job' by elements inside the US military. This paper discusses how Truther academics attempt plausibility by deploying scientific discourse and authority as a new kind of evidential practice.

**P122 Human rights and political subjectivities in motion: migration, hyper-nationalism, and countervailing strategies**
*Convenors: Vytis Ciubrinskas (Vytautas Magnus University); Jonathan Hill (Southern Illinois University)**Aula Magna-Spelbomskan: Thu 16th Aug, 09:00-10:45*

Case studies of refugee populations, transnational migrants, displaced indigenous peoples, and marginalised minority communities will be used to explore broader tensions between universal human rights and locally and nationally defined political subjectivities both within and between nation-states.

**09:00-10:45****Forced migrations, hydroelectric dams, and indigenous struggles for environmental justice in the Brazilian Amazon***Jonathan Hill (Southern Illinois University)*

Documentation and analysis of large-scale hydroelectric dam projects in the Brazilian Amazon as weapons of mass destruction that transform indigenous communities into landless migrants will lead to an exploration of pro-indigenous and environmentalist movements against the building of such mega-dams

**From dream to reality: countervailing strategies for Sahrawis in the mythical country of Human Rights***Carole Lemee (Université Bordeaux & UMR 5319)*

This paper explores the dynamics of countervailing strategies observable in France, the country seen as mythical for Human Rights, in situations experienced by asylum seekers, stateless seekers and by political refugees from Western Sahara who have been settling in waves in Bordeaux since 2013

**Responding in style: moral, economic and juridical framing of asylum policies**

*Agita Luse (Rīga Stradiņš University)*

Through examining recent discourses in Latvia on the third country nationals this paper intends to tackle the paradox of highly discrepant frameworks in which various categories of immigrants are being dealt with.

**Enforcing labour rights of trafficked migrant workers and refugees in Indonesia**

*Wayne Palmer (Bina Nusantara University); Antje Missbach (Monash University)*

This paper discusses the 'right to work', how the interpretation has been modified so that the right's principles also apply to irregular migrants, how international organizations contribute to the interpretation's promotion, and how the Indonesian government has subsequently reported compliance.

**Vernacular conceptions of human rights in Israeli society: the case of Haredi people with disabilities**

*Shifra Gottlieb (Jerusalem College of Technology); Zvika Orr (Jerusalem College of Technology)*

This research sheds light on local vernacularization of human rights of people with disabilities in Haredi communities in Israel. It analyzes how the human rights conceptualized and interpreted, and how knowledge about these rights is socially constructed, diffused and translated.

**P123 Anthropological border crossings and migratory aesthetics**

*Convenors: Diana Young (University of Queensland); Cathy Greenhalgh (Central Saint Martins, University of the Arts London); Eni Bankole-Race (Royal College of Art)*

SO-D289: **Tue 14th Aug, 10:30-12:15; 13:15-15:00**

The panel applies the term migratory aesthetics to subjectivities and journeys in anthropological practices. We welcome papers linking interdisciplinary border crossings between art, activism, ecology, media and anthropological critiques of practice.

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**10:30-12:15**

**Who's afraid of the anthropology museum? Migratory aesthetics and exhibition curation in the 21st century**

*Diana Young (University of Queensland)*

There are challenges to re-imagining anthropology museums for the 21st century. Migratory aesthetics assists with rethinking the exhibition curation of such materials. Incongruous juxtapositions, multiple temporalities and disrupted narratives enable these things to find their humanity again.

**Private thoughts/public moments: reflections on time in memorial**

*Sutapa Biswas (Manchester Metropolitan University)*

My paper explores strategies of engagement artists employed in interrogating relationships between anthropological borders and migratory aesthetics within museums from the 1990s onwards, and how this shifted discourses relating to subjectivity and questions of race, gender and class.

**From terminal to border crossing. Infrastructural publics of belonging and transition***Michael Hieslmair (Tracing Spaces)*

In a previous research project, investigating the everyday life of mobilized people at nodes alongside the pan-European road corridors, we strengthened the normality of their movements. With the intense wave of (forced) migration in autumn 2015 already abandoned infrastructures were reactivated.

**The (new) migrant: contemporary visual artists beyond Turkey***Lora Sariaslan (University of Amsterdam)*

Drawing from Hannah Arendt's analysis of statelessness as a symptomatic experience of the modern era, this article explores migration and mobility from Turkey to Europe and its role in the making of transnational identities through art.

**Excerpts from the World Waltz: contamination as literary genre and anthropological research method***Oscar Hemer (Malmö University)*

To what extent can the academic and literary practices truly converge and fuse into new genres? I explore the trans-genre contamination as a congenial form for interrogating contamination as a subject – the purity/impurity discourse; creolization- with South Africa as my principal case.

13:15-15:00

**Moving images and migrant metaphors - a journey and dialogue between the cinematographic, the ethnographic and the essayistic***Cathy Greenhalgh (Central Saint Martins, University of the Arts London)*

Using film / photographic research about global cotton manufacture, I make analogies between practices of filmmaking, fieldwork, writing and objects embodying metaphors of both contemporary migration events and notions of plurality and inter-disciplinarity.

**Unfolding worlds: the symbolism and evolution of folded cloth and language in the Yoruba diaspora***Eni Bankole-Race (Royal College of Art)*

This paper interrogates the non-linearity of cloth, customs and culture/language among the Yoruba and particularly investigates the evolution of folded cloth in Yoruba diasporic life/usage.

**The aesthetics of haunting. An analysis of Palimpsesto and La Casa Viuda of Doris Salcedo***Paulina Faba (Universidad Alberto Hurtado/Institute for Advanced Study)*

Through the analysis of two installations of the artist Doris Salcedo, I discuss the term migratory aesthetics as paradigm of our times. I argue that one of its important features consists in the enactment of the effects of trauma and violence as forms of haunting and aberrant displacements.

## **P124 Museums of world culture: history and future of an idea**

*Convenors: Magnus Fiskesjö (Cornell University); Ulf Johansson Dahre (Lund University)*

**SO-D220: Tue 14th Aug, 10:30-12:15; 13:15-15:00**

Since the 1990s “world culture” museums have been organized across Europe, as a reaction to globalization. Many museums were re-conceptualized, re-organized or rebuilt. This panel will promote anthropological perspectives on what happened with the concept and practice of “world culture museums.”

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**10:30-12:15**

### **Museums of World Culture Need Balance: about the family collection of Mr. Iwańczak**

*Janusz Baranski (Jagiellonian University)*

The social role of an ethnographic collection established by a retired farmer. This local museum is a resource of maintaining the identity by his children, who emigrated to the United States, as well as by other émigrés and the local community.

### **A “museum of world cultures”: the writing of a phantasm**

*Mischa Twitchin (Goldsmiths, University of London)*

In what sense might the universalising of a “world cultures museum” imply a neo-colonial concept, distinct from any anticipated decolonising concept? And how does this concept distinguish itself from that of the “global contemporary art world”?

### **Representing cultures in peripheral museums in Bulgaria: World, national, and local cultures in ethnographic and regional history museums**

*Cengiz Haksoz (University of Pittsburgh)*

Museums place Bulgaria and its national culture into world culture and display its cultural aspirations. I evaluate museumification strategies, policies, and practices.

### **Lost opportunity: the emancipatory potential of “world culture”**

*Magnus Fiskesjö (Cornell University)*

The concept of “world culture” for Sweden’s state-owned museums of exotic & foreign things originally carried a certain emancipatory potential. I outline this opportunity, and probe the reasons for why it was lost. I attempt to identify the socio-political developments involved in its still-birth.

### **The Ethnographic Museum: from cultural heritage to social arena**

*Ulf Johansson Dahre (Lund University)*

During the last decades the Ethnographic Museum has transformed from a cultural heritage institution to a social arena. This paper discusses what this transformation has brought about in terms of activities and ideas at these museums.

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**13:15-15:00**

### **World culture without anthropology**

*Hélène Regius*

This paper addresses the concept of world culture in relation to anthropology. With the establishment of the National Museums of World Culture in Sweden, the anthropological understanding of culture has been progressively marginalised within this museum complex. What are the consequences of this?



**On the voice of material objects***Tom G. Svensson (University of Oslo)*

To understand cultures in the world through objects focus on individual persons behind the specific objects will add a dimension. To shed light on such position five different artefacts representing five cultures – the Saami, the Netsilik, the Ainu, the Nisga a, and the Hopi – have been chosen, in this way giving the objects an additional voice.

**P125 Museums in transformation: linking places and people through migratory objects**

*Convenors: Andrea Scholz (Ethnological Museum Berlin); Roman Singendonk (University of Osnabrueck); Mariam Bachich (Ethnological Museum Berlin)*

**SO-D315: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

Relationships between European museums with non-European collections and migrants as heritage communities form part of the postcolonial turn that encompasses primarily ethnological museums. The panel focuses on the chances and challenges of such relations and their social and political implications.

**09:00-10:45**

**Congo Gaze - People, Encounters and Artifacts Radical trust - an unrealistic ideal or conceivable practice?**

*Tone Cecilie Karlgård (Museum of Cultural History, University of Oslo)*

The cooperative project Congo Gaze – People, Encounters and Artifacts emerged from a lasting relationship between Congolese diaspora and the museum. The paper explores how to engage colleagues, communities and collections in ways that facilitate for cooperation based on “radical trust”.

**Sharing the ride: Stuttgart, Cameroon**

*Sandra Ferracuti (Linden-Museum Stuttgart)*

This paper focuses on the theoretical and methodological relevance of a collaborative research, acquisition, and networking project focused on the Linden-Museum’s Cameroonian collections.

**Museum African collections and personal objects of African Slovenes from the time of the non-aligned movement**

*Tina Palaić (Faculty of Arts, University of Ljubljana)*

Yugoslavia’s non-aligned policy enabled a variety of connections and exchanges with other non-aligned countries. Slovene Ethnographic Museum staged an exhibition presenting Slovene museum African collections and personal objects of migrants from African countries from that time.

**Settling in history: reflections on ‘Turkish Memories’ in Vienna**

*Annika Kirbis (Max Planck Institute for the Study of Religious and Ethnic Diversity & Utrecht University)*

In this article the increasing amount of museum exhibitions in Vienna dealing with long neglected (hi)stories of migration, particularly those of former ‘guest workers’ from Turkey, are revisited in light of the prevalent enemy image of the ‘Turk’ reverberating in the urban heritage and narratives.

11:15-13:00

**Bringing atayal weaving and hunting materials home: an innovative and collaborative exhibition by the Institute of Ethnology, Academia Sinica and an Atayal community in Northeastern Taiwan**

*Yueh-Po Huang (Academia Sinica)*

In this paper, I draw upon the experience of a one-year collaborative project between the Museum of the Institute of Ethnology (IOE), Academia Sinica, Taiwan and local Atayal communities, which aimed to reconstruct the cultural interpretation of the 'returned' cultural treasures.

**Learning from an ancient craftsman: objects and cultural revitalization in Sakha (Yakutia), Siberia**

*Tatiana Argounova-Low (University of Aberdeen)*

An ancient Sakha object builds connections between ideas of heritage, skill, and identity. The paper looks at the transformations the artistic skills have undergone over the years and the effect that the object produced on the local Sakha community when it travelled back to the place of its origin.

**The photographic and sound collections of H Brüning: from ethnographic objects to arguments for Muchik identity and cultural authenticity**

*Gisela Cánepa (Pontificia Universidad Católica del Perú)*

The mobility of ethnographic photographs and audio recordings of the collection of H Brüning (1848-1928) between places (the original locations in the Peruvian and museums in Germany) and different interpretative regimes (archival objects and identity arguments) is what animates the present research

**P126 Styles of domestic life: austerity and self-worth**

*Convenors: Joao Pina-Cabral (University of Kent); Consuelo Araos (Pontifical Catholic University of Chile)*

**SO-D307: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

How do styles of domestic living interact with self-worth in our austerity driven contemporary society? The panel explores how domestic life can constitute a window to the study of modes of personal constitution by relation to different levels of sociality.

09:00-10:45

**"My life does not change! My house does not change". Care of the house, self-worth, and expectations of the future in a Rio de Janeiro favela**

*Benoît de L'Estoile (CNRS, Ecole Normale Supérieure/PSL)*

The paper focuses on the changes over twenty five years in the ways a woman living in a Rio de Janeiro favela talks about her house, her life, and the houses in which she and her mother have been working as a domestic.

**Negotiating the everyday: practices and stories of shared domesticity**

*Luisa Lo Duca (University of Pisa)*

Co-housing means to spend most of domestic life negotiating space, time and rules with people who are not your relatives. How do these special domestic communities emerge and grow up, and in what do they diverge from traditional ones? An ethnographic insight into practices and stories of sharing in.

**Precarious premises: privatization and personhood in Šnipiškės, Vilnius***Vaiva Aglinskas (CUNY Graduate Center)*

What effects has post-Soviet privatization had on the relationship between materiality, personhood, and politics in a place that has been defined by precarity? Wooden houses in Vilnius are not so much sites of security but rather nodes of tension as they become the targets of new market forces.

**Self-worth and aspirations through austerity times: inputs from a pre-crisis ethnography of domestic life and consumption***Marjorie Murray (Pontificia Universidad Católica de Chile)*

In this paper, I explore the relation between domestic life and everyday consumption in Madrid in the years that preceded the financial crisis in Spain and ideas and practices concerning self-worth and aspirations of my interlocutors in the present.

11:15-13:00

**Micro politics of recuperating in Lisbon***Francisco Martínez (University of Helsinki)*

The paper takes recuperation both analytically and conceptually, looking into contextual notions of recovery in Lisbon, as well as taking this term as a theoretical operator applied on ethnographic data (with a series of interviews and descriptions).

**Elderly women and the resignification of domestic and everyday life***Belén Espiniella Sánchez (Universidad Autónoma de Madrid)*

What is the relationship between the meaning of old age and the projection of quality of life for elderly women according to their life trajectory and associated lifestyles? What are the cultural conditioning factors that guarantee a better quality of life?

**P127 Vulnerability and housing policies: anthropological insights across Europe***Convenors: Giacomo Pozzi (Università degli Studi di Milano-Bicocca); Rita Cachado (ISCTE-IUL, Lisbon University Institute); Ana Luísa Micaelo (ISCTE-IUL, University Institute of Lisbon)**Aula Magna-Spelbomskan: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

We are looking for anthropological insights concerning housing vulnerability – centred on histories of eviction, displacement and resistance – in different European countries, with focus on the analytical debate about the capacity of housing policies to promote stability, mobility or settlement.

09:00-10:45

**Housing policy and arrival infrastructures: Asylum seekers' chances for belonging and wellbeing in Norway***Anne Sigfrid Grønseth (Inland Norway University of Applied Sciences, Lillehammer)*

Departing from an interdisciplinary and ethnographic study of asylum seeker receptions in Norway, this paper explores the housing and arrival infrastructures as it is shaped by and shapes the political and social boundaries of those who are seen as eligible and (il)legitimate dwellers and newcomers.

**The story of the “house for Roma” in a Carpathian village: ethnographic interpretation**

*Maciej Witkowski; Ewa Nowicka (Collegium Civitas)*

The new house for Roma replaced former “Roma settlement”. Based on ethnographic data, we try to reconstruct the most important moments of this investment from different points of view: Roma, local authorities, non-Roma neighborhood, Roma leaders, academic experts.

**Hope, fear and ambiguity among residents in a Danish affordable housing estate under transformation**

*Jonas Strandholdt Bach (Aarhus University)*

The housing estate Gellerup in Aarhus, Denmark, is under transformation. Heavy investments in infrastructure in conjunction with other efforts are to transform Gellerup from “disadvantaged estate to attractive neighborhood”. But the residents are ambiguous about their place in the future estate.

**House and mobility: pondering vulnerability and resistance in face of housing constraints**

*Simone Frangella (Institute of Social Sciences - University of Lisbon); Rita Cachado (ISCTE-IUL, Lisbon University Institute)*

This presentation explores the relation between experiences of vulnerability and resistance, regarding people in different kinds of housing mobility in urban settings, reflecting on these experiences as social, political, personal and body responses to excluding urban politics.

**Notes and notices of eviction. The social value of sfratto in the Italian context**

*Giacomo Pozzi (Università degli Studi di Milano-Bicocca)*

In this paper I intend to analyze the Italian context – through the case study of the city of Milan – as a privileged site to understand the social value of “housing career” to improve or obstruct local mobility.

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11:15-13:00

**Several forms of vulnerability, narratives of disasters, and so little space for mobilization: a study of an urban renewal project in Turkey**

*Cansu Civelek (University of Vienna)*

Despite promises of social democratic forms of urban planning, the local population of the Risk Zone Urban Renewal Project in Eskişehir, Turkey has been exposed to multiple forms of vulnerability. This paper investigates lack of resistance and questions role of disaster narratives in this process.

**House ownership and eviction in Lisbon: statistics and people that don't want to be visible**

*Ana Luisa Micaelo*

Ten years after the global financial crisis emerged, I'll address the way in which to buy a house in Portugal, seen intersubjectively as a safe investment in real estate, family savings and heritage, turns out to be a nexus of endless indebtedness, and a real chance of eviction and displacement.

**“To own or not to own”. Post-socialist Housing policy and regimes of staying, moving and settling in Prague, Czech Republic**

*Michal Lehecka (Charles University in Prague)*

Post-socialist ownership liberalization, the ethos of privatism and absence of official housing policy created “new” urban vulnerables: the non-owners. Focusing on various regimes of in/out, local/global and owner/non-owner, the paper will examine the specificities of housing market in Prague.

**P128 Environments and infrastructures of slow violence***Convenors: Janina Kehr (University of Bern); Sven Bergmann (Universität Bremen)***SO-D315: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

Taking the concept of “slow violence” as a starting point, we discuss topics such as environmental injustice, health, infrastructural abandonment, forced migration, ecological disaster and death, to interrogate how people (and other species) across the globe live, move, mobilize and suffer today.

**09:00-10:45****The speculative dimension of mutant ecologies: knowledge production, scalability, responsibility & environmental justice***Sven Bergmann (Universität Bremen)*

Ecological destruction operates within specific temporalities and spatialities. Therefore, knowledge production has to deal with rather undecidable and speculative effects, and is highly contested. I will discuss two ethnographic cases: microplastics in the ocean & toxic algal blooms in Chile.

**Territorialisation, authority and (slow) violence in gold mines in Guinea***Anna Dessertine (Paris Nanterre University)*

This paper analyses territorialisation as a form of “slow violence” in the Guinean gold mining context. It questions the use of state procedures by industrial gold mining companies – such as military interventions – to create sovereign territories within the State, at the expense of the population.

**“Should I stay or should I go?” Experiences of slow violence in a South African national park***Tibor Böhm (University of Vienna)*

The KwaDapha community lives inside the iSimangaliso Wetland Park. While its inhabitants are no longer forcefully removed from the park, restrictions on subsistence and denial of infrastructure can be seen as a form of slow violence that leaves them with little choice but to move away on their own.

**Sahara encroaching: sustainable futures in the Northern Magreb***Juan Rojas Meyer (OMAIRA)*

NGO work provisioning sustainable futures through agriculture and tree planting in the boundary of the Sahara desert, face what appears to be the inevitable creep of the Sahara northwards occasioning existential questions.

**11:15-13:00****Geopolitical consciousness and cancer in urban Jordan***Sara Smith (Yale University)*

This paper thinks with the concept of slow violence to examine how medical professionals and cancer patients in urban Jordan relate notions of causality, exposure, and embodied uncertainty to a consciousness of geopolitical and environmental injustices in the Arab Middle East.

**Indignation and refusal: slow violence and the crisis of public health-care in Kenya***Ruth Prince (University of Oslo)*

Based on research in a Kenyan public hospital, this paper discusses how the concept of “slow violence” might relate to local aetiologies of suffering, abandonment and responsibility as they emerge in the hospital and in critiques on social media about the state’s indifference to the public’s health.

**Survival after the crisis. The slow violence of austerity in contemporary Spain**

*Janina Kehr (University of Bern)*

Based on ethnographic fieldwork among a medical outreach team who cares for poor patients with multiple chronic diseases, I explore the slow violence of austerity in Spain as it plays out and is experienced by patients, and the way it is addressed by health professionals and social workers.

**P129 Marx @200: historical materialism for today's world  
[IUAES Commission on Global Transformations and Marxian Anthropology]**

*Convenors: Hadas Weiss (The Max Planck Institute for Social Anthropology); Patrick Neveling (University of Bergen)*

*Discussants: Don Kalb (Central European University/Utrecht University), Ida Susser (CUNY)*

*Horsal 8 (D8): Thu 16th Aug, 09:00-10:45; 11:15-13:00*

The panel takes the occasion of Karl Marx's 200th birth anniversary to revisit and expand Marxian anthropology. It will link the local and the global with a focus on the grounded dynamics of class struggle, value formation, financialization and anti-systemic movements.

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**09:00-10:45**

**Reflexive Marxism, analytic authority, and the ethics of solidarity**

*Dimitrios Theodossopoulos (University of Kent)*

The paper introduces an experimental approach that revisits the problem of Marxist analytic authority, defies singular interpretations of inequality and consciousness, and makes visible the dynamic, open-ended articulation of dependency and compromise in the ethics of solidarity.

**Activist reflexivity and imagined subjectivities: toward a Marxist approach**

*Ziga Podgornik-Jakil (Freie Universität Berlin)*

Debates on reflexivity in activism ask what kind of subject position the activist should imagine for its target (e.g. the suffering victim, the rights-bearing individual, the political subject). We reframe this debate by focusing on the structural conditions for the subjectivities in activism.

**What finance reveals about German capitalism**

*Hadas Weiss (The Max Planck Institute for Social Anthropology)*

Drawing on fieldwork in Germany and inspired by Marx's analysis of capitalism in general and commodity fetishism specifically, I argue that turning finance into a utility has the unintended consequence of revealing some of the aspirations and deficiencies of German capitalism.

**Uneven development and environmental inequality in Italy: Revisiting Marxist anthropology through ecological Marxism**

*Antonio Maria Pusceddu (Universitat de Barcelona)*

This paper argues that ecological Marxism can offer useful insights for expanding and advancing the contribution of Marxist anthropology to the contemporary understanding of value formation, accumulation, exploitation and social reproduction across different temporal and spatial scales.

11:15-13:00

**The production of differential labor-powers: accounting for racialization with Marx***Matan Kaminer (University of Michigan)*

For Marx, the value of labor-power is unitary and given. But what if variously valued labor-powers could coexist in a market? I suggest that by assigning workers to differently valued groups based on embodied and inheritable “characteristics”, the labor market plays an active part in racialization.

**The otherwise neoliberal: decolonisation, ends of empires, and the original accumulation of neoliberalism in the global periphery***Patrick Neveling (University of Bergen)*

This paper shapeshifts Karl Marx’s analysis of the original accumulation of capitalism to analyse the birth of neoliberalism in the global peripheries after World War.

**From worker to non-citizen to asylum-seeker: Hungarian Roma in the shadows of postsocialist illiberalism***Sara Swerdlyk (Central European University)*

This paper uses Marx’s theories of value to make sense of Romani experience in postsocialist Hungary. By tracing the valuation of Roma as socialist factory worker, postsocialist non-citizen, and asylum-seeker in Canada, the paper studies the reorganization of value within postsocialist illiberalism.

**Learning machine economies***Oana Mateescu (University of Bergen)*

Based on participant observation and a critical reading of Marx’s Fragment on Machines, this paper explores informal IT and smart city pedagogies in Cluj-Napoca for the paradoxical reductions they perform on the conjoined notions of knowledge and economy.

**P130 Hierarchy as a theory of action [Roundtable]***Convenors: Anastasia Piliavsky (University of Cambridge); Guido Sprenger (Heidelberg University)**Discussants: André Iteanu, Jukka Siikala, Joel Robbins (University of Cambridge)***SO-F389: Fri 17th Aug, 11:15-13:00**

While modern Euro-Americans associate hierarchy with stasis, Louis Dumont proposed it as the basic condition of action and change. Exploring this proposition’s analytical potential, we will move beyond individualist accounts of “agency” toward a more social picture of action, movement and change.

**P131 Anthropologies of the state: critical interventions, new directions [Roundtable]**

*Convenors: Steffen Jensen (Aalborg University); Anouk de Koning (Radboud University Nijmegen); Morten Koch Andersen (Danish Institute Against Torture)*

*SO-F497: Thu 16th Aug, 11:15-13:00*

This roundtable aims to explore future directions in the anthropology of the state. What new directions are emergent and what interventions are necessary in anthropological engagements with the state?

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**11:15-13:00**

**The state as exchange relations**

*Steffen Jensen (Aalborg University)*

This intervention explores the consequences of understanding a set of exchange relations rather than as articulations of sovereignty.

**For a dialectical and ethnographic approach to stateness**

*Thomas Bierschenk (Johannes Gutenberg-Universität, Mainz)*

I will argue for a dialectical approach to stateness which epistemologically takes the agency of state employees serious, and which does not measure real stateness against an idealized version of European states.

**The tentative state of social welfare**

*Anouk de Koning (Radboud University Nijmegen); Anick Vollebergh (UvA/Radboud University); Milena Marchesi (University of Massachusetts Amherst)*

Drawing on ethnographies of social work in three European cities, we argue that the social domain shows us a tentative, at times even vulnerable state that is constituted through intensive relational work and is deeply entangled with the social it wishes to govern.

**Exploring the intrastate: analysing the state from within**

*Tessa Diphoorn (Utrecht University)*

This paper argues that the intrastate dimension between state officials and bodies has not yet been fully developed to understanding how the state is produced and enacted in anthropology.

**How ambivalence matters: new critical approach to anthropological engagements with the state**

*Deana Jovanovic (Manchester University)*

I introduce importance of studying ambivalence in anthropological study of the state. The paper pushes the debates on affective states and hopes for the state by showing how new complexities emerge from studying conflicting dispositions with reference to future, which did not receive much attention.



## **P132 Social mobility in the neoliberal age: practices, relations, expectations, and desires**

*Convenors: Heidi Harkonen (University of Helsinki); Luisa Steur (University of Amsterdam); Hope Bastian Martinez (Colegio San Geronimo de la Habana)*

*Discussant: Anne-Christine Trémon (Université de Lausanne)*

**SO-E487: Tue 14th Aug, 10:30-12:15; 13:15-15:00**

This panel explores the practices, relations, expectations and desires with which people navigate differential fields of power while seeking social mobility in this age of neoliberalism. How do people experience and imagine social mobility? What happens when mobility backfires?

10:30-12:15

### **“It’s like a house of witches”: Poverty, relations, and reputations among Havana’s streetcleaners**

*Luisa Steur (University of Amsterdam)*

Surrounded by the quest for social mobility, the street cleaners of Centro Havana’s, in fact, struggle to survive. Their strategies are remarkably individualistic, focused on the cultivation of good relations to management and the negotiation of individual favors, not seldom at the expense of peers.

### **Housing and the search for a good life in contemporary Havana**

*Heidi Harkonen (University of Helsinki)*

People’s projects of social mobility may both adopt and resist neoliberalist understandings in complex ways. Through a focus on housing, this paper explores how neoliberalism shapes low-income Havana residents’ ideas and experiences of social mobility and a good life in the midst of Cuba’s changes.

### **Unlearning socialist solidarity: constructing neoliberal selves through everyday conversations about difference**

*Hope Bastian Martinez (Colegio San Geronimo de la Habana)*

In Havana, values and everyday practices of new elites are changing as result of radical state policy shifts. I analyze elite identity negotiations as they unlearn “Socialist solidarity” to construct new neoliberal selves through everyday conversations about difference and growing inequalities.

### **From religious knowledge to social status and economic success: neoliberal self-making projects amongst French Hindus in La Réunion**

*Natalie Lang (University of Göttingen)*

French Hindus in La Réunion reveal an intrinsic relation between their religious learning projects and wishes for social mobility. This paper highlights the tension between aspirations toward preferred selves expected in neoliberal societies, and structural constraints that the latter entail.

### **A share in fortune: social (im)mobility, care and personal vitality in Ulaanbaatar**

*Elisa Kohl-Garrity (Max-Planck Institute for Social Anthropology)*

Notions of social mobility in neoliberal Ulaanbaatar are inextricably related to claims and expectations over care and respect. The paper explores the generational negotiations over “a share in fortune,” contextualize these historically and tackle the interface of ethical formation and governing.

13:15-15:00

**Dreams of mobility: young men, football, and Pentecostalism in Southwest Cameroon**

*Uroš Kovač (University of Amsterdam)*

Many young Cameroonian men see training and playing football as the most attractive opportunity to migrate abroad and avoid becoming labeled as “useless” by their families. But opportunities in football are limited, and young men turn to Pentecostal Christianity for solutions to social immobility.

**Chances and challenges of social mobility in provincial Turkey**

*Goeren Deniz (Max Planck Institute for Social Anthropology)*

This paper aims to reveal the trajectories of social mobility of people who stayed behind in Çorum, an Anatolian province of Turkey where more than half of its population have migrated to larger cities and some of those who remained has thrived in the production and export of industrial machines.

**Social mobility in the Shiraz suburb of Aliabad: living standards, marriage, and desires for diaspora**

*Mary Elaine Hegland (Santa Clara University)*

Many people in an Iranian settlement, well-off from real estate from the 1962 land reform, are now frustrated in hopes for more materialism and (especially for females) companionate marriages. They wish to leave Iran, believing emigration will provide them with their desires for social mobility.

**Becoming someone: Portuguese millennials in London in the decade after austerity- class, temporality and kinship**

*Lisa Rodan (University of Kent)*

How is social mobility imagined and experienced by millennial Portuguese migrants in London? In this paper I examine how individualised understandings, discourses and experiences of ‘opportunities’, ‘good life’ and ‘becoming someone’ are mediated by wider structures of class, education and kinship.

**Performing educational desires: social mobility and inter-generational dramas**

*Joanna Pfaff-Czarnecka (Bielefeld University)*

Educational aspirations make people migrate spatially and socially and in their imaginaries and politics of the self. This contribution focusses on the nexus of mobility and in/equality in the realm of higher education as well as to the affective tensions unfolding in family constellations.

**P133 The new anthropology of class: relations of place, experience and (dis)possessions**

*Convenors: Ivan Rajković (Max Planck Institute for Social Anthropology); Norbert Petrovici (Babes-Bolyai University); Jeremy Morris (Aarhus University)*

*Horsal 4 (B4): Wed 15th Aug, 09:00-10:45; 11:15-13:00*

This panel invites holistic, relational engagements with class, which treat it as a distinct mode of differentiation, suffering and contention, as well as the key social container of experience, productive capacities and value-worlds within contemporary capitalism.

09:00-10:45

**You got a hole in your belly and a phone in your hand: searching for a job while too poor to pay your mobile phone bill**

*Ilana Gershon (Indiana University); Amy Gonzales*

Go to any free workshop on job hunting, and most advice assumes constant access to the internet. What do job seekers do when their access is not reliable? When you are poor, how do you look for a job when all employers presuppose that people have easy access to middle-class infrastructures?

**The (re)turn of the revanchist city**

*Ana Nichita Ivasiuc (Center for Conflict Studies, Marburg)*

Through an empirically informed analysis of the practices of a neighbourhood patrol in the peripheries of Rome, I chart the ways in which degentrification and migration in securitarian neoliberalism relationally shape class belonging in the urban space.

**Interests all the way down: class differences in a worker-owned company**

*Ognjen Kojanic (University of Pittsburgh)*

I argue that a relational view of class is relevant on the enterprise scale by analyzing how differences in the experiences of labor and dispossession, attitudes to mobility and stasis, and structural positions in terms of ownership get mapped onto a generational divide in a worker-owned company.

**The status paradox reconsidered. The role of class in Somalian migration**

*Tabea Scharrer (Max Planck Institute for Social Anthropology)*

This presentation will explore the relationship between class, migration and social mobility, using the example of regional and transcontinental Somalian migrants. It will be shown that class matters not only for migration routes, but also for how people are able to settle in a new place.

**Sinking land, floating potash, moving people: the caste landscape of a state-capitalist Russian city**

*Anna Kruglova (National Research University Higher School of Economics)*

Exploring the intersections of state, corporate and grassroots labour politics through the experiences of people living in an industrial Russian town, I suggest revisiting the anthropological discussion on caste vs. class as a way to capture local specifics and common trends in global capitalism.

11:15-13:00

**Affected by conflict. experiences of Bogota's upper middle class**

*Hendrikje Grunow (University Constance)*

Experiences of Colombia's decade-long violent conflict depend heavily on a person's class background. Through the example of Bogota's upper middle class, I show how their class-specific emotional habitus works to distance them from conflict-related events both spatially and emotionally.

**Posted work mobility regime and the transnational making of class: between individual class projects and collective political agency**

*Anna Matyska (KU Leuven)*

This paper explores transnational class making under the framework of posted work, that is mobility of workers within transnational subcontracting chain. I ask how posted work affects individual class experiences and collective political agency of Polish workers in construction and shipyards.

**Death and value in class formation in Kazakhstan**

*Eeva Keskula (Tallinn University)*

I study the negotiation of the value of miners' body, dead or alive, in Kazakhstani coal mines. For miners, precaritisation as a class process consists of unpredictability of death and the unpredictable value of the labouring (dead) body.

**The giving tree: dispossession and classes in the shade of intensified logging**

*Aet Annist (University of Tartu)*

I explore links between different kinds of dispossessions in rural Estonia in relation to local environmental changes, contributing into the emergence of classes. This case allows developing the concepts of dispossession as well as linking it to both spatial and gender dimensions of class formation.

**Paid domestic work and the neoliberal upper middle class households: restructuring and reproducing socio-economic inequalities**

*Kritika Pandey (University of Delhi)*

Taking the case of paid domestic work in cities like New Delhi, this paper attempts to look at how the neoliberal upper middle class, while 'reinventing' their own structure in the capitalist backdrop, modify, restructure and yet also simultaneously reaffirm class hierarchies and inequalities.

**P134 What is soft about soft power? Critical engagements with an emerging form of statecraft**

*Convenors: Karin Ahlberg (University of Chicago); Andrew Graan (University of Helsinki)*

*SO-E497: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

This panel problematizes and historicizes "soft power." Rather than taking soft power as a self-evident social good, the panel seeks to critically examine the political imaginaries that authorize soft power projects and evaluate the broader social and political consequences of these projects.

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**09:00-10:45**

**Brand nationalism: neoliberal statecraft and the politics of nation Branding in Macedonia**

*Andrew Graan (University of Helsinki)*

Based on ethnographic research on a major nation-branding project undertaken in Macedonia, this paper examines how the state sponsorship of nation branding intersects with emergent forms of governance and social regulation.

**Purity and pollution: tourism as soft power; tourism vs. soft power in Mubarak's Egypt**

*Karin Ahlberg (University of Chicago)*

In the second half of the 2000s, plans to create an Egyptian nation brand placed tourism at the center. The paper explores why the soft power initiative was cancelled by the tourism authorities in fact, who feared that a nation brand risked polluting the tourism brand.

**The allure of terroir: exporting rural territorial identities for development***Rosemary Coombe (York University); Katherine Turner (University of Victoria)*

The paper explores the soft power means by which the EU persuaded countries in the Global South that their rural development was best achieved by the adoption of geographical indications and some of the unintended consequences of this work in creating new rural territories and political imaginaries.

**The soft aesthetics of hard policy: cross-sections of cute design in Japanese popular, political and technological cultures***Daniel White (Institute for Japanese Studies)*

The aesthetics of cute design underlies not only creative but also political projects in Japan. Citing examples from popular culture, politics and robotics labs, this paper discusses how cute forms of soft power produce hard policies with disarming consequences for both policy makers and publics.

**Re-negotiating 'legitimate' art: syrian cultural production in exile and the role of German public diplomacy organisations***Felix Lang (Philipps-Universität Marburg)*

Focusing on German public diplomacy organisations – primarily Goethe Institut and Heinrich Böll Stiftung – and the case of Syrian artists and writers since 2011 this paper examines the deployment of German soft power in the field of cultural production in the Middle East.

11:15-13:00

**Enchanted by powers: the case of Russia***Anton Gumenskiy (Lomonosov Moscow State University)*

The very concept of Soft Power leaves its followers the only possible strategy, which is a cargo cult. The long-term effect of the 'soft' activities is unknown, while in the short run mimicking 'good soft practices' is self-sufficient. And the false feeling of omnipotence is its direct consequence.

**Eurovision Song Contest in a state at war: soft power and the Ukraine-Russia conflict***Per Ståhlberg (Södertörn University)*

When ESC 2017 was arranged in Kyiv, Ukraine was faced with the dilemma of hosting a mega event of entertainment while simultaneously being engaged in an information war with Russia. The case reveals a number of contradictions between the apparently related concepts of "soft power" and "propaganda".

**The enchantment of radio listening. Soft power and Cold War radio broadcasting***Patricia Jäggi (University of Applied Sciences and Arts - Lucerne)*

International radio was influential as acoustic soft power during Cold War. The paper will focus on the sensory and 'enchanting' dimension of shortwave radio broadcasts, reconstructs the 'imagined (cosmopolitan) listening community' and looks critically at radio as form of cultural diplomacy.

**Soft stances at the 2017 World Expo in Astana***Meghanne Barker (University of Chicago)*

This paper examines shifting evaluations of the 2017 World Expo in Astana, Kazakhstan's capital. While the event yielded smaller numbers and came at a higher price to locals than planned, it nonetheless created unique opportunities for discussions of international politics.

**P135 Itinerant activism: movement, collaboration and discordance**

*Convenors: Stine Kroijer (Copenhagen University); Raul Gerardo Acosta Garcia (Universität Konstanz)*

**SO-F389: Thu 16th Aug, 11:15-13:00**

Contemporary activism relies on the physical movement of people establishing forms of collaboration for political projects. This panel invites ethnographic descriptions of the multifaceted encounters, pollinations and discordances between local activist projects and visiting or mobile activists.

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**11:15-13:00**

**The dynamics of international solidarity in Athens and the potential for radicalization**

*Rebecca Buchanan (School of Oriental and African Studies)*

Drawing on research in the exilic space of Exarcheia in Athens this ethnography examines the dynamics between voluntourists, transnational solidarity activists, anarchists and refugees that create international solidarity and political radicalisation through the negotiation of friction.

**Crafting activists from tourists: volunteer engagement in the refugee protection in Serbia**

*Robert Ryzewski (Adam Mickiewicz University)*

This paper argue that is precisely the modernization of the self which is a key factor in the decision-making process as to whether one should engage voluntarily in refugee protection during 'the refugee crisis' in Serbia.

**The prison abolition movement in the U.S.: women activists, violence and transregional mobility**

*Eva-Maria Hardtmann (Stockholm University)*

This paper discusses former incarcerated women activists in the prison abolition movement in the U.S. By giving precedence to transregional mobility and diversity among activists it highlights how movement networks are shaped amidst the dynamic friction and concordance in the contemporary movement.

**Caribbean activism for slavery reparations between local and transnational prospects**

*Claudia Rauhut (Freie Universität Berlin)*

This paper deals with Caribbean activism for slavery reparations focusing on transnational mobility and discourses of Jamaican leaders. It focuses on how they link the internal Jamaican situation to global responsibility by addressing policies of governments and international institutions.

**Traveling struggles: cycling advocacy as the circulation of ideas, knowledge, and inspiration**

*Raul Gerardo Acosta Garcia (Universität Konstanz)*

Activists promoting urban cycling in Latin America have in recent years used multifaceted encounters to share knowledge, ideas, and resources, in order to strengthen their own local struggles. This paper explores the role of the World Bicycle Forum and similar meetings for local efforts in Mexico.

**P136 Systemic crisis, anti-systemic movements: marxist approaches to capitalist restructuring and social reproduction in contemporary global scenarios of movement and stability**

*Convenors: Matjaz Pinter (Maynooth University); Agnes Gagyi (University of Gothenburg); Ingo Schröder (University of Marburg)*

SO-E397: Fri 17th Aug, 09:00-10:45

Referring back to the tradition of a global systemic anthropology (Wolf, Friedman), the panel focuses on movement and stability within the present reorganizations of the global currents and counter-currents of capital and social reproduction.

09:00-10:45

**Anti-systemic movements and decolonization in native North America: a Marxist analysis of American Indians' variegated responses to capitalist incorporation I**

*Ingo Schröder (University of Marburg)*

The paper offers a Marxist analysis of American Indians' resistance to settler colonialism-capitalism in terms of anti-systemic action.

**Ethnicity as an instrument for social and ecological reproduction in Hungarian small towns**

*Cecília Kovai (Centre for Economic and Regional Studies, Hungarian Academy and Sciences)*

My paper aims to present how ethnicity (in this case the "Gypssyness" and „Hungarianness“) becomes an important instrument for social and ecological reproduction in a typically semi-peripheral position of the world economy: in Hungarian small towns, where I am currently conducting my fieldwork.

**Fixing the global crisis in the city: from the anti-systemic as an externality to the urban making of class**

*Marc Morell (Universitat de les Illes Balears)*

By looking into the accumulation by dispossession found in gentrification, I extend the rent-gap hypothesis to the production as a totality of the city. The city is thereby taken as a spatial fix for the global crisis that requires a class relation based on the incorporation of anti-systemic groups.

**The (im)possibility of revolution and state formation in Nepal**

*Matjaz Pinter (Maynooth University)*

The paper looks at Nepal's revolution and state formation process in post-agrarian capitalism by examining anti-systemic and systemic elements of class struggle.

**An anthropology that takes position instead of pictures - tracing the potential of subjectivity for anthropology**

*Moritz Engel (Ruprecht-Karls Universität Heidelberg); Christian Schirmer (Ruprecht-Karls-Universität Heidelberg)*

We argue that the current resistances to neoliberalism remind us to depart from stagnant forms of social analysis. We show the relevance of (Post-) Marxisms put forth by Lacan, Žižek and Deleuze and Guattari to understand social transformation in a world shaped by neoliberal oppression.

### **Tastes of war: theorising food within Marxist and poststructuralist frameworks**

*Marketa Slavkova (Comenius University in Bratislava)*

This presentation discusses the topic of food in armed conflicts within theoretical frameworks of Marxism and poststructuralism. Main focus is placed on changes in food accessibility and strategies of food self-provisioning during the Bosnian war between 1992-95.

### **P137 The roads to freedom? Liberal grammar in translation**

*Convenors: Hugh Williamson (University of Cambridge); Taras Fedirko (University of Cambridge); Farhan Samanani (University of Oxford)*

*Discussant: Dace Dzenovska (University of Oxford)*

**SO-B497: Fri 17th Aug, 09:00-10:45; 11:15-13:00**

Anthropology has paid little attention to the diversity and everyday lives of liberal ideas, focusing largely on (neo)liberal governmentality. This panel takes a reinvigorated look at how the social grammar of liberalism is articulated in complex ways across contexts and scales.

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**09:00-10:45**

### **European identity, redux: new romantic liberalism in Transylvania**

*Hugh Williamson (University of Cambridge)*

In contemporary Europe, new identities are being forged that fuse the liberal and the illiberal in unique configurations. This paper rectifies an absence of attention to the liberal side of this through an ethnography of romantic liberalism in rural Transylvania.

### **Queering Montenegro: freedom, sociality, and creativity in the Balkans**

*Carna Brkovic (Graduate School for East and Southeast European Studies)*

This paper explores 'failures' of political imagination and what they can tell us about distribution of an ability to be 'creative' in contemporary Europe. It focuses ethnographically on a collaboration between social anthropologists and LGBTIQ activists in Montenegro.

### **On publication: French free speech trials as real existing liberalism**

*Matei Candea (University of Cambridge)*

Based on an ethnography of a courtroom in Paris which specialises in free speech cases, this paper explores the everyday material-semiotic production of two classic liberal forms, the public/private distinction and the mutual entailment of individual freedom and individual responsibility.

### **Talking heads: autonomy and free speech in Ukrainian political journalism**

*Taras Fedirko (University of Cambridge)*

Building on research among political journalists working for independent liberal publications in Kyiv, Ukraine, my paper explores how freedom is pursued by subjects whose speech depends on that of powerful, unreliable and potentially manipulative others.



**Democracy, freedom and rule of law in the narrative of pro-democratic diasporic activists - the case of Vietnamese from Poland**

*Grazyna Szymanska-Matusiewicz (University of Warsaw)*

In my presentation I will discuss the case of Polish-Vietnamese diasporic activists focusing on: 1) Interplay between various contexts in which the crucial concepts of the pro-democratic narrative are embedded, 2) Centrality of the concept of rule of law in the pro-democratic narrative.

11:15-13:00

**Inside/outside liberal aspirations: critical reflection, radical politics, and the will to be otherwise**

*Natalie Morningstar (University of Cambridge)*

This paper examines how a group of radical Irish artist-activists invoke and challenge the liberal values of freedom and agential will. I suggest that my informants' will to be otherwise, and the value they place on detached critical reflection, exists at once inside/outside liberal aspirations.

**Kinds of freedom**

*Soumya Venkatesan (Manchester University)*

Isiah Berlin's distinction between positive and negative freedom makes a distinction between 'freedom to' and 'freedom from'. This paper asks how 'freedom from' informs the work of the Right in England as they simultaneously critique and further selected liberal ideas.

**P138 Containment and excess: techniques for the pacing of mobility, idioms and forms of resistance**

*Convenors: Irene Peano (University of Lisbon); Céline Cantat (Central European University); Colette Le Petitcorps (University of Lisbon)*

**SO-F497: Tue 14th Aug, 10:30-12:15; 13:15-15:00**

This panel explores containment as a key feature of contemporary power relations through an examination of the dispositifs and techniques underpinning mobility control and resistance, across the domains of migration, labour and (re)production, among others.

10:30-12:15

**Double containment in the afterlife of the plantation: living space reduction and domestic service assignation in Mauritius**

*Colette Le Petitcorps (Institute of Social Sciences - University of Lisbon)*

This paper examines how the governance of coastal lands in Mauritius, pursuing the plantation system, creates a double containment of the local population: the reduction of their living space and mobility, and the confinement of women as maids in the domestic spaces of the new, wealthy settlers.

**Containment in and out of the zone: migration, agro-industrial capital and their interconnections viewed from contemporary Italy**

*Irene Peano (University of Lisbon)*

The paper analyses the proliferation of different, but intersecting forms of containment and segregation implemented in contemporary Italy. The development of agro-industrial districts is shown to interact with specific migration routes and their control.

**Containment beyond prison: confined freedoms in Nicaragua**

*Julienne Weegels (University of Amsterdam)*

This paper discusses the “(trans)carceral grip” of prison in Nicaragua at the hand of a gendered exploration of containment both within and beyond the prison compound.

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**13:15-15:00**

**Technologies of racial confinement: policing EU citizens from “Roma camps” to immigration detention centres in the Paris region**

*Ioana Vrabiescu (University of Amsterdam)*

France deploys strategies directed at containing and forcing the mobility of some EU citizens, by policing, detaining and deporting them. This paper reveals and analyses the technologies of confinement against Romanian citizens from the surveillance of “Roma camps” to immigration detention centres.

**Neoliberal integration policies in France: inventing the failure to integrate**

*Ozden Ocak (Denison University)*

This paper analyzes the integration contract—mandatory in France for third country nationals—as a mechanism of racialization. It suggests that unlike the earlier integration mechanisms, the integration contract is a neoliberal tool that changes the ways in which colonial/racial difference is produced and managed.

**Ethnography of Obrenovac public transportation**

*Stefan Aleksić*

The work will present the short ethnography of Obrenovac municipalities public transportation. It will analyze the public transportation as a semiconductive membrane and a mechanism for creating the class bubble in the center of Belgrade – the capital of Serbia but also “racial bubble” out of public transportation itself.

**P139 Alter-politics, commons and ethnographies for another world**

*Convenors: Alexandros Kioupkiolis (Aristotle University); Maribel Casas-Cortes (Wenner-Gren Anthropological Foundation); Aimilia Voulvouli (Aristotle University of Thessaloniki)*

**SO-D207: Fri 17th Aug, 09:00-10:45; 11:15-13:00**

Our panel aims at exploring ethnographic engagement with communities practicing alternative politics that revolve around shared/common resources aspiring thus to contribute to the emerging field of the anthropology of the commons and the wider ethnographic literature on alternative politics.

09:00-10:45

**Practicing alter politics in university: an ethnographic case from Greece***Maria Doukakarou (University of the Aegean)*

The paper rests on ethnographic material from island Greece. It brings to attention collective practices adopted by university students and analyses alternative conceptualisations of the political.

**#REZIST. The civic awakening of three generations in Romania***Gabriel Stoiciu (Francisc Rainer Institute of Anthropology)*

Virtual communities often prove profound sophistication of political activism by raising specific issues in comprehensive ways. In Romania, the online movement #REZIST - emerged as a form of resistance towards government's intention to make the institutional fight against corruption irrelevant.

**'To participate in commons': the case of sarantaporo.gr in northern Greece as alternative politics***Aimilia Voulvouli (Aristotle University of Thessaloniki)*

Drawing on 6 months of participant observation, the presentation approaches the case of sarantaporo.gr, a wireless community network in rural Greece as a process of community building based on solidarity, sharing, participating, offering and learning creating thus a space of alternative politics.

**Altering politics in our times – how the crisscross between political theory and anthropology can help us to rethink and refigure politics for the purposes of equal freedom***Alexandros Kioupkiolis (Aristotle University)*

This presentation will explore how contemporary political theory opens itself up to anthropology and how a creative interaction between the two fields can nourish the radical democratic imaginary of our times.

**The political in the commons. Confrontations with alternative (micro)politics of everyday life***Panagiota Bampatzimopoulou (Aristotle University)*

This paper focus on the politics of the commons through gender lens. Moreover, I will present four initiatives in Thessaloniki that defend health, education, labor and sports. My main aim is to stimulate further discussion concerning the tools I chose in order to conduct my qualitative research.

11:15-13:00

**Counter-hegemonic movements in Spain at the age of global neoliberalism***Alvaro Malaina (University Complutense of Madrid)*

We will present the main counter-hegemonic movements in recent years in Spain in the era of global neoliberal capitalism. We will study the 15M movement and its political translation in the Podemos party and the rise of the Candidacy of Popular Unity party within the Catalan independence movement.

**Writing as (cosmo)politics: care-ful ethnographies of plastic***Tridibesh Dey (University of Exeter)*

Through care-ful meditation on complex plastic assemblages and their thing-politics, as lived with, this paper is a speculation into implications for ethnographic writing and for collectively potentialized being in a plastic-populated world.

**“We can be the moral compass for the society we want”: fairness, neighbourliness and decolonisation among supporters of people seeking asylum in Australia**

*Tess Altman (University College London)*

This paper considers alter-political strategies of supporters of people seeking asylum in the face of punitive deterrence-based policy in Australia. Discursive and ideological approaches as well as gendered and racialised dynamics are explored, plus practices of dis/engagement with the state.

**Commons languages (and the ecologies of care for the city)**

*Adolfo Estalella (Universidad Complutense de Madrid)*

Three different genres used to invoke urban commons: dramatic, normative, and pedagogical. They evince the exploratory efforts to compose the languages that urban commons require to be brought into existence: Commons languages that bear witness to the emergence of an ecology of care for the city.

**P140 Moving across racialised boundaries - settling in mixedness? Dialogues in critical mixedness studies [Anthropology of Race and Ethnicity Network]**

*Convenors: Karine Geoffrion (Carleton University); Anne Lavanchy (University of Applied Sciences)*

**SO-E387: Tue 14th Aug, 10:30-12:15; 13:15-15:00**

How does “mixedness” challenge the shape of the desirable citizen, the idealized family and national boundaries? This panel opens a dialogue on race, racism and “mixedness” from the complementary perspectives of kinship, affects and state institutions.

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**10:30-12:15**

**How is it to grow up with adoptive parents? International adoptees speak up about their mixedness**

*Manuelle Alix-Surprenant (Université de Montréal)*

This communication sheds light on international adoption through the lenses of adoptees. Starting from 38 essays from international adoptees published in the book “La couleur de l’adoption”, this communication explores how transnational mobility affects adoptees identity-conveying discourses.

**Parenting across racialized boundaries: white parents in mixed family settings in France**

*Solène Brun (Sciences Po Paris)*

Drawing on a study of two types of mixed families in France, this paper investigates the characteristics and effects of white parenting across racialized boundaries. It will be the occasion to question whiteness and its (re)productions and transformations in mixed family settings.

**“I love her hair!”: reflections on mothering a mixed(race) girl in multicultural Canada**

*Karine Geoffrion (Carleton University)*

This paper reflects on the experience of mothering a mixed-race girl in Montreal, Canada. It examines the racialization processes of mixed-race children through analyzing the gaze, touch and discourse of strangers and family friends, and the child’s perspective on her own ethno-racial bio-history.

13:15-15:00

**Mixedness and belonging in Egypt***Sandra Fernandez (University of St Andrews)*

This paper will draw from research done in Cairo from 2007 – 2009 with “half” Egyptians. I elaborate upon their lived experiences and attempts to create comfortable or third spaces (Meredith: 1998) for themselves as part of understanding their own identities in this specific context.

**Teaching indigenous, African and Afro-Brazilian history and culture in Rio de Janeiro: claiming indigeneity and becoming black***Gudrun Klein (University of Manchester)*

What role does claiming a specific racial identification play in the implementation process of Indigenous, African and Afro-Brazilian history and culture in Brazilian educational institutions? This paper explores a group of teachers' concepts of whiteness, becoming black and claiming indigeneity.

**The Mestizos of Ceuta: marriage, mixing & the blurring of ethnoreligious boundaries***Ibtisam Sadegh (University of Amsterdam)*

This paper explores how problematized interfaith couples in Ceuta reproduce the dominant norms despite being exceptions, whilst their children who self-identify as ‘mestizos’, displace rigid ideas of homogeneity and blur the ethnoreligious boundaries produced by the local discourse of ‘convivencia.’

**The control of ‘mixed’ marriage and racialised boundaries in France***Hélène Neveu Kringelbach (University College London)*

In recent years a discourse of suspicion of binational marriages has developed in France, alongside increasing control of marriage migration. This paper examines the role played by both discourse and procedures in reviving racialised boundaries, as well as their impact on intimate and family lives.

**P141 The (im)mobility of race: European perspectives****[Anthropology of Race and Ethnicity Network]**

*Convenors: Markus Balkenhol (Meertens Instituut); Jasmijn Rana (Leiden University); Damani Partridge (University of Michigan)*

**SO-E413: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

This panel will work through the relationships between race and mobility. How mobile are the concepts of race and racialization? How does race limit and how does it enable movement? How do race and racializing processes affect the conditions under which people move?

09:00-10:45

**Racialized emotions: empathy versus envy***Esra Ozyurek (London School of Economics)*

This presentation focuses on moments when Muslim minority Germans are judged as not engaging with the Holocaust correctly and not showing enough empathy with its victims. It discusses how empathy assumes a certain subject position, leaving other emotions racialized and outside the moral fold of the German/European identity.

**Moving race from Europe to elsewhere: the circulation of race as a scientific object from Germany and the racialization of difference categories in India**

*Thiago Barbosa (Leibniz-Zentrum Moderner Orient/ Freie Universität Berlin)*

Based on a material-semiotic analysis of the knowledge production at a race research institute in Berlin in the 1920s, I discuss the mobility, adaptability and malleability of race as a scientific object from there to elsewhere, following the work of anthropologist Irawati Karvé (1905-1970).

**Return or continuation of racism in sport? Muslim women in sport and integration discourses in Europe**

*Jasmijn Rana (Leiden University)*

Femininity of migrant women is often constructed as antagonistic to physical activity, positioning them as in need of 'saving'. Based on my research on kickboxing, this paper argues that both policies and research reinforce racial and social-class hierarchies and other forms of inequality.

**'There is no friction here': racial stuckness in Europe & status migration to Dubai**

*Jaafar Alloul (University of Amsterdam/ KU Leuven)*

This study looks at the ways in which race matters in Europe too, both in the lives of 'second-generation' Maghrebi-Muslim minorities, who leave behind their native Belgium, France, and The Netherlands in search of social mobility in Dubai, as well as on the level of social analysis in anthropology.

**Mitigating the price of the ticket: racialised patterns, identity bricolage and hidden costs of social mobility for academically high-achieving Roma college graduates in Hungary**

*Judit Durst (Institute for Minority Studies); Margit Feischmidt (Hungarian Academy of Sciences); Zsanna Nyiro (MTA TK)*

Is there a racially patterned mobility trajectory for academically successful college educated Hungarian Roma of disadvantaged family background? How ethnic (racial) capital can be mobilised through the process of upward mobility to mitigate the cost of and the "injuries" of moving class through educational credentials?

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11:15-13:00

**Whiteness(es) on the move: the raced experience of Portuguese migrants in Angola**

*Carolina Valente Cardoso (School of Global Studies GU)*

Drawing on the everyday life experiences of Portuguese contemporary migrants in Angola, this paper explores relationships between race and North-South mobility.

**On migrating racialisations: bodies and categories on the move in the case of Slovak Roma migrants**

*Jan Grill (University of Valle & University of Manchester)*

This paper explores what happens with the categories of race on the move in the case of Slovak Roma migrants in the UK. It aims to discuss the category of race in the context of can be called 'migrating racialisations' in newly reconfigured boundaries of Europe.

**Racial types in science and medicine**

*Ricardo Oliveira Santos Moreira (Instituto de Ciências Sociais da Universidade de Lisboa)*

A current controversy around the usefulness of the concept of “race” merges science and politics into a lively debate. However, deep in the heart of laboratories, there remains a racialized schema of classification apparently kept to support cutting-edge biomolecular and medical research.

**P142 Sorting, typing, classifying: the elephants in ‘our’ rooms  
[Anthropology of Race and Ethnicity Network; Medical Anthropology Network] [Roundtable]**

*Convenors: Katharina Schramm (University of Bayreuth); Claire Beaudevin (Centre National de la Recherche Scientifique, Cermes3)*

*Chair: Kristine Krause (University of Amsterdam)*

*Discussant: Janina Kehr (Bern University)*

**SO-D320: Fri 17th Aug, 11:15-13:00**

The making of categories and differences is central in our fields of inquiry (race, ethnicity, health, medicine). How to account for it and for the resulting inequalities while avoiding reification? How to deal with these elephants in the rooms of our fieldwork, academic writing and public outreach?

11:15-13:00

**Material context/material consequences: accounting for harmful practices of classification in health interventions**

*Charlotte Kühlbrandt (King’s College London)*

Discursive classifications have consequences for enacted practice. Drawing on fieldwork alongside Roma health mediators in Romania, I ask: how might anti-essentialism gain traction in environments that privilege a reified and dichotomous understanding of ethnicity?

**When categories collide: attending to real world enactments as well as their effects**

*Natassia Brenman (London School of Hygiene and Tropical Medicine)*

Medical Anthropology has long been concerned with the effects of classificatory systems on social actors. However, my data-driven provocation is that this can ignore the ways different classificatory systems get enacted and put to work, compounding or contradicting one another.

**Becoming a target: innovatively categorizing men for global Health in Africa**

*Eileen Moyer (University of Amsterdam)*

This paper focuses differently positioned men targeted by Kenya’s HIV prevention apparatus. It examines the ways adolescent boys, men who have sex with men, and expecting fathers are “made up” with little attention to the elephant in the HIV prevention room: class differences.

**Casting doubt: the trouble of writing about shifting caste and social movements in contemporary India**

*Andrew McDowell (CNRS)*

This paper examines caste social movements and the difficulties their work to obtain dignity through changed position in hierarchy pose for anthropological representation of caste and social hierarchy. It wonders about the anthropological politics representing hierarchical typological systems.

**“I know ancestry is complicated, but should I not help if I can?” - the dilemma of the (forensic) anthropologist**

*Sarah Fruendt (University College Freiburg)*

Many anthropologists use ancestry estimation with positive outcomes, although they know about all troubles with the concept. How can one deal with this logical contradiction, both in research as well as in one's own work?

**P143 Boring white people or fascinating bad guys? Lessons from the study of political radicalism [PACSA]**

*Convenors: Agnieszka Pasieka (University of Vienna); Ana Nichita Ivasiuc (Center for Conflict Studies, Marburg); Alexandra Schwell (Alpen-Adria-Universität Klagenfurt/Celovec)*

**SO-B307: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

Right-wing populism and extremism are increasingly setting the political and societal tone throughout Europe. The panel seeks to critically engage with methodological and ethical issues anthropologists have been addressing in tackling the resurgence and manifestations of the radical right.

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**09:00-10:45**

**Analytical approaches to populism and right-wing extremism in Europe**

*Alexandra Schwell (Alpen-Adria-Universität Klagenfurt/Celovec)*

Right-wing populism is on the rise all over Europe, both with respect to parliamentary politics and to everyday lives as it is gradually seeping into mainstream discourses. This paper seeks to discuss the specific contribution of political anthropology to the field of populism and extremism.

**How mobile are radical-right leaders and supporters? About mainstreaming of Slovak Neo-fascism**

*Juraj Buzalka (FSES Comenius University)*

This paper deals with 'Boring White People' and how do anthropologists studying populist, extremist, and neo-fascist support base need to pay attention to social-cultural patterns and particularities instead of paying too much attention to political-economic perspectives.

**Spiritual warfare: Orthodoxy, nationalism, and militarism in contemporary Russia**

*Victoria Fomina (Central European University)*

This paper explores the intersections of religion, nationalism, and militarism in contemporary Russia. It takes the anthropology of morality approach to investigate the spread of religiosity among military men and the growing appeal of military and paramilitary culture to young Orthodox believers.



11:15-13:00

**Looking for the extremes. The politics of writing about people we do not like***Stefan Wellgraf (European University Viadrina, Francfort/Oder)*

I want to discuss and challenge that while anthropologists have highlighted hybridity, especially in migration studies, the research on right-wing-movements tends emphasize the extremes and to draw rigid borders.

**“Doomsday” preppers: between extremism, mainstream culture and mass entertainment***Julian Genner (University of Basel)*

The paper questions the “otherness” of preppers. It explores theoretical and conceptual problems arising from the phenomenon’s oscillating between right wing extremism, mainstream culture and mass entertainment.

**Comparatively researching right and left-wing political radicalism: the challenges of being a critical researcher and a politically-committed scholar***James Sevitt (The Graduate Center, CUNY)*

This paper draws on initial findings and interpretations from my ethnographic fieldwork in Merthyr Tydfil, UK. I reflect on negotiating the tensions arising from being a critical researcher and a politically-committed scholar comparatively researching right and left-wing political radicalism.

**P144 Laboring racialization in the lived experience of settling, moving, and making place***Convenors: Cristiana Bastos (University of Lisbon); Brackette Williams (University of Arizona)**Discussants: Richard Drayton (King’s College London), Virginia Dominguez (University of Illinois, Urbana-Champaign)**Aula Magna-Polstjarnan: Wed 15th Aug, 09:00-10:45; 11:15-13:00*

We will address historical and current labor-related processes that produce racializations and examine their social, cultural, political, and emotional consequences in new discourses supporting and opposing the flow of humans as “immigration”.

09:00-10:45

**Sugar beyond enslavement: race and labor in Hawaiian plantations***Cristiana Bastos (University of Lisbon)*

By referring to the communities of contract labor migrants from Asia, South Pacific and Europe in Hawaiian sugar plantations, I will conceptually explore the link between labor position and racialization processes.

**Indigenous leadership and contract labour migration in the nineteenth-Century Asia Pacific***Nicholas Miller (University of Lisbon)*

This paper inquires into local ruling elites’ roles in processes of plantation labour-contingent racialisation and conceptualisations of immigration in Hawai’i and Johore (Malaysia) in the late nineteenth century.

### **Labour and/as leisure: the spectacle of Darjeeling**

*Asso'o Jeanne Rita Kantu (Institute of Social Science)*

Plantation tourism diversifies commodities and influences the fabric of social relations, creating friction between modes of labour and spectacles of leisure in Mauritius. Examining these frictions uncovers implications of racism, race, class and ethnicity in the mobility of labour and leisure.

### **Medicine and the racialization of work: the Mozambican miners in the Transvaal**

*Valdemir Zamparoni (Federal University of Bahia)*

The paper will point out the characteristics of the recruitment, management and exploitation of the Mozambican migrant labour force in South Africa's gold mines focusing on western medicine's acted in the control of African workers, becoming increasingly racialized.

### **Forest Sámi**

*May-Britt Öhman (Uppsala University)*

Presentation of an ongoing research and documentary project where focus is on Indigenous Forest Sámi reindeer herders' culture, tradition, human-nature-culture-animal relationships in the past and present – including the challenges/visions for the future, on the Swedish side of Sábmme/Sápmi.

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**11:15-13:00**

### **The racial exclusion of migrant laborers: racial politics and contracted mill workers in industrial New England during the red scare**

*Miguel Moniz (Universidade de Lisboa)*

Discussing migrant textile and manufacturing laborers in New England factories during the late 18th-early 20th Century, this paper examines racialization processes through the labor rights movement and workers' insertion into US democracy through participation in cultural and economic associations.

### **Racializing instability: social and symbolic closure in Czech industrial relations**

*Petra Lupták Burzova (Charles University)*

Based upon class and race theories and ethnographic study of former and present day workers, this paper addresses the production of ethnoracial and class abstractions within the changing relations of exploitation and social closure in the Czech (post-)industrial context.

### **Class formation and ethnic othering in a former Soviet steel plant: Oralman migrant labourers between nation building and global corporate capitalism in Kazakhstan**

*Tommaso Trevisani (Università degli studi di Napoli L'Orientale)*

Post-Soviet privatization and nation building have reshaped ethnically connoted Soviet hierarchies of industrial labor in Kazakhstan. Tensions linger between old-established working class Russians and newly "repatriated" diasporic Kazakhs sharing increasingly competitive industrial workplaces.

### **No jobs for jobs: please don't send us your tired, hungry, yearning to be free (anymore)!**

*Brackette Williams (University of Arizona)*

This paper will examine 1) current meanings of contribution discourses, 2) the place of suffering and adversity in the making ethnic moral capital, and 3) connections between these presumptions and moral access to different forms and conditions of labor.

## **P145 Critical whiteness studies of movement, settlement and staying put in Europe**

*Convenors: Nydia Swaby (SOAS, University of London); Carrie Benjamin (Independent Scholar)*

**SO-D320: Fri 17th Aug, 09:00-10:45**

This panel explores how whiteness, as a hegemonic discourse, positionality, and area of academic inquiry, operates as a backdrop to national, global and academic debates around staying, moving and settling in Europe.

**09:00-10:45**

### **Can the white British anthropologist speak? Of decolonial feminism in the Basque Country**

*Margaret Bullen (University of the Basque Country, Donostia-San Sebastián)*

This paper analyses tensions produced by decolonial feminism and a discourse of racialization in feminist and other social movements in the Basque Country which cause me to question the “whiteness” of my anthropology and the legitimacy of my feminism.

### **“A Taliban among us!”: Islamophobia and whiteness in contemporary Portugal**

*Max Ruben Ramos (University of Coimbra)*

This paper explores the relationship between Islamophobia and whiteness, showing how the latter plays a central role in the process of racialisation and governmentality of Muslims in Portugal.

### **Hegemonic genders and sexualities: female bodies that travel across borders**

*Liina Mustonen (EUI)*

The paper explores representations of women as they travel across the Middle East and Europe. In particular, it interrogates the intersections of gender performativity, mobility and space.

### **The elusiveness of race in welfare encounters in Amsterdam**

*Anouk de Koning (Radboud University Nijmegen); Wiebe Ruijtenberg (Radboud University Nijmegen)*

This paper draws on two ethnographic projects, one focusing on the experiences of Egyptian migrant parents, the other on parenting professionals, to discuss the elusiveness of race and racism in welfare encounters in Amsterdam.

### **The geopolitics of race and sexuality: Euro-Atlantic integration and the post-socialist politics of whiteness in the Balkans**

*Piro Rexhepi (Max Planck Institute for Religious and Ethnic Dive)*

This paper examines the post-socialist recalibration of European whiteness in the contemporary Euro-Atlantic bordering and integration processes in the Balkans.

**P146 Moving from, moving to, moving in the countryside:  
ethnographic perspectives on rural mobilities [SIEF panel]**

*Convenors: Pilvi Hämeenaho (University of Jyväskylä); Sophie Elpers (Meertens Institute, Royal Netherlands Academy of Arts and Sciences); Elisabeth Wollin Elhouar; Lauri Turpeinen (University of Helsinki); Michaela Fenske (Universität Würzburg)*

**SO-D220: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

Rural spaces are and always have been shaped by and connected to many forms of mobility. These encompass in-migration and out-migration, but also internal movement. We invite researchers engaged in the cultural analysis of and ethnographies dealing with topics of mobility and rural spaces.

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**09:00-10:45**

**Introduction/presentation about SIEF**

*Panel convenors*

**'Nowhere to go': rural to rural agriculture work migration from Thailand to Israel**

*Shahar Shoham (The Institute for Asian and African Studies, Humboldt University of Berlin)*

Despite the massive agriculture work migration of Thais to Israel, no substantive Thai community has developed. The migration narratives of one Thai village community demonstrate how although hundreds of its members have been migrating to Israel, it is imagined only in relation to the realm of work.

**Leaving the tobacco properties and settling again. The case of tobacco workers from Salta (Argentina)**

*Gala Aguero (CMH - EHESS - CONICET)*

Re-settling oneself outside the properties where they lived and worked, implies for the workers a series of changes in their way of life. We are interested in exploring their choices and the implication that their past experiences of labor mobility have in these.

**Everyday flows - rural localities through movement and flows. The case of Polish villages located between the national road no. 92 and the motorway A2**

*Agata Stanisz (Adam Mickiewicz University in Poznań)*

The subject of my ethnographic narration will be small, rural, roadside communities living in constant (trans)local and transit flow. This flow is beyond direct control of these communities but at the same time shapes their economic strategies and affects their socio-spatial (im)mobility.

**Second generation youth in rural space: working (im)mobility**

*Johanna Mitterhofer (European Academy Bozen-Bolzano); Martha Jiménez-Rosano (Istitute for Minority Rights)*

This paper explores how second generation youth in rural South Tyrol (Italy) negotiate their and their families' experiences of mobility in a context that seems to favour immobility, and the effects their (im) mobile presence has on local understandings of (rural) belonging.

11:15-13:00

**Rural mobilities at a borderland: the case of Baloches in Sarhadd (Iranian Balochistan)***Vahé Boyajian (Institute of Archaeology and Ethnography, National Academy of Sciences, Armenia)*

The paper focuses on certain aspects of mobility and stability among Baloches of Sarhadd in Iranian Balochistan. The interaction between the rural and urban lifestyles of Baloches ensures both their economic sustainability and the security of the border with Pakistan.

**Womens' experiences of forced rural-rural migration in Northern Kenya: the case of Samburu and Turkana Pastoralists of Baragoi***Willis Okumu (Anglican Development Services Kenya)***Political resistance through neo-rural (im)mobilities? A case study from Catalonia***Paula Escribano (Universidad Autónoma de Barcelona); Agata Hummel (Adam Mickiewicz University in Poznań); Marisol Rojas (Universidad Autónoma de Barcelona)*

The influence of the neo-rural political imaginary and (im)mobility practices on the rural area will be explored through an ethnographic case in Catalonia, and the effects of the rural social context and of public policies on the life project of the neo-rurals will be investigated.

**Hopes and dreams: against the mobility imperative of rural youth***Sari Tuuva-Hongisto (South-Eastern University of Applied Sciences)*

Presentation explores young people in rural and remote places in Eastern Finland, who wishes to stay at their home places, against the prevailing mobility imperative.

**Concluding discussion***Panel convenors***P147 Faces of emptiness***Convenors: Dace Dzenovska (University of Oxford); Larisa Kurtovic (University of Ottawa)**Discussants: Ruben Andersson (University of Oxford), Jeremy Morris (Aarhus University)**SO-D207: Tue 14th Aug, 10:30-12:15; 13:15-15:00*

This panel invites papers on emptiness as an increasingly common feature of contemporary political and economic landscapes, as well as a powerful analytical lens for understanding shifting patterns of global (dis)connectivity.

10:30-12:15

**Emptiness: shifting patterns of global (dis)connectivity***Dace Dzenovska (University of Oxford)*

Based on ethnographic work in the Latvian-Russian borderlands, this paper will reflect on “emptiness” as an object of study and a lens for analyzing how people and places become disconnected from and attempt to reconnect with what they understand to be meaningful life.

**Economies and imaginaries of emptiness in Atlanta’s suburban “wastelands”**

*Elisa Lanari (Northwestern University)*

This paper theorizes emptiness as a strategy of capital accumulation, regime of representation, and modality of experience (dis)connecting the residents of suburban Atlanta, Georgia (USA) across class, racial, and gender lines.

**The horror of that (and those) left behind: Valences of emptiness in postwar Bosnia-Herzegovina**

*Larisa Kurtovic (University of Ottawa)*

Set in Bosnia-Herzegovina, this paper chronicles wartime and postwar histories of “emptying out” of social spaces and analyzes the political concerns these processes render both visible and describable. I argue that emptiness is itself filled with presences, some of which are utterly horrifying.

**‘The gold is gone’: registers of emptiness in the aftermath of a gold rush in eastern Cameroon**

*Rosalie Allain (University College London)*

This paper explores the material and discursive registers of emptiness amongst Gbaya artisanal miners in the afterlife of a gold-rush. It considers emptiness in relation to classic debates on resource scarcity by focusing on emptiness as a lived experience in relation to a past material abundance.

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13:15-15:00

**The economy of vacancy: houses, lands, and labor left behind in Yanbian, China**

*June Hee Kwon (New York University)*

This paper argues that vacancy as an active ontological and material dimension has provided an economic potential and currency that has reshaped the ethnic composition and flow of migration across and beyond Yanbian.

**Work and emptiness: museum attendants’ experiences in Slovenia**

*Hugo Montero (Université Lumière Lyon 2)*

Being a museum attendant in a little frequented museum can lead to face emptiness. How are they managing the void? From bricolage to tactics, time perception changes in relation with the place. How, as anthropologists, can we study such moments of emptiness?

**Filling the “empty” North with data: economic zones in digital capitalism**

*Asta Vonderau (Stockholm University)*

This paper analyzes how the historical image of the North as an empty space contributed to establishing economic zones of digital capitalism in Northern Sweden.

**P148 Converting spaces and religious transformation: exploring the potential of human and material interactions**

*Convenors: Vanessa Rau (University of Cambridge); Nurit Stadler (The Hebrew University of Jerusalem); Elisa Farinacci (University of Bologna)*

SO-B315: Fri 17th Aug, 09:00-10:45; 11:15-13:00

This panel investigates the differing dimensions of Transformation and “Converting Spaces”. This theoretical tool refers to dynamics of spaces that equally convert or are converted by different contexts, people, and environments, cosmologies and immaterialities.

09:00-10:45

### **A place of one's own: redefning territory through pilgrimage in Russia's Ural region**

*Jesko Schmoller (Perm State University)*

By looking into the transformative power of pilgrimage in the Russian Urals, this paper combines anthropological approaches to space, post-colonialism, practice and material culture. Muslim minority pilgrims engage with the past and the dead to produce alternative non-Russian spaces.

### **Reinvention of monastic life in the Czech Republic: the agency of material archives of monastic buildings**

*Barbora Spalová (Faculty of social sciences Charles university Prague); Tereza Sedláčková (Charles University)*

The monastic communities in Czech Republic restore and reinvent their life after the period of illegality during the communist regime. In this contribution we argue that materiality is not just object, but tends to shape renewal of monasticism as well as its position in the postcommunist society.

### **Saint and the city: de-secularization processes in urban Azerbaijan**

*Tsy pylma Darieva (Centre for East European and international Studies)*

This paper seeks to understand how the notions of ‘miracle’ and ‘saint’ have been maintained throughout the Soviet period in Azerbaijan’s modern urban context and how residential houses have been turned and ‘branded’ as prayer houses.

### **Converting spaces, converting authenticity: the dynamics of recreating of Maya sites**

*Jan Kapusta (University of Hradec Kralove)*

The paper describes the way in which Maya mountains, caves or pre-Columbian ruins are appropriated and recreated by their traditionalist and New Age visitors. It suggests that converting spaces implies converting authenticity, imbedded in the interaction with the nonhuman entities.

11:15-13:00

### **Conversion of territory used in indigenous Siberian spiritual praxis**

*Tatiana Bulgakova (Herzen State Pedagogical University)*

I am based on the indigenous idea of territory’s ability to absorb the memory of significant events committed within its limits. In my presentation I indicate the types of conversion of territory, caused by necessity to move to another place, rivalry for the territory or religious conversion.

### **Turning a militarized space into a Christian shrine: the case study of the icon of Our Lady of the Wall**

*Elisa Farinacci (University of Bologna)*

Understood as an assemblage of interacting human and nonhumans, the Israeli-Palestinian Wall has actively converted the space around it from contested areas into spaces of Christian Prayer. In particular, it has transformed the highly militarized area of Checkpoint 300 into a novel Christian Shrine.

### **Enacting 'Jewish' or 'converting space' Berlin?**

*Vanessa Rau (University of Cambridge)*

Drawing on my ethnography of Berlin's new 'Jewish' scene this paper considers the dynamics of migration and conversion and shows how (a) converting space engenders ambivalence and a process of 'becoming'. I show how the concept enriches our understanding of the fluidity of subject positions and the complex social and political realities of urban life.

### **P149 Wastescapes: spatial justice and inequalities in contemporary cities**

*Convenors: Paolo Grassi (University of Padova); Ferdinando Fava (University of Padova/LAA-LAVUE UMR 7218 CNRS); Kees Koonings (Utrecht University)*

**SO-B419: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

The panel wants to analyse how urban wastes link space and justice, connecting flows of social actors that constitute arenas of power relations, conflicts, resistances, and stigmatization processes, among different areas and regions in an increasingly and paradoxically "pro-environmental" world.

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**09:00-10:45**

### **Living and working in a contemporary landfill: spatial justice and informal waste management in Mbeubeuss (Dakar, Senegal)**

*Luca Rimoldi (Università degli Studi di Milano-Bicocca)*

This paper presents some results of my ethnographic research at the Mbeubeuss dump, set up in the 1960s in the outskirts of Dakar (Senegal). By analyzing the social stratification of boudioumane (waste-pickers) community, I will focus on the link between spatial justice and informal waste management.

### **Wastescapes in a "badland": fighting against the territorial stigma of a popular neighbourhood of Milan**

*Paolo Grassi (University of Padova)*

In the last few years, the public space of a popular neighbourhood of Milan has become more and more dirty. The members of two local Committees try to face this problem. Also through waste, the spatial and symbolic exclusion of that neighbourhood overlaps with its social isolation.

### **Landscapes of waste: struggles around Asia's largest dumping ground, Deonar in Mumbai, India**

*Sneha Sharma (University of Bonn)*

This paper analyses how waste (re)produces spatial hierarchies & social exclusion using contestations & negotiations around geographies of urban space and notions of environmentalism. It explores how certain materials, spaces & bodies are made disposable while some are rendered desirable or valuable.

### **Power through waste: community recycling centers in Auckland, Aotearoa/ New Zealand**

*Jeannine-Madeleine Fischer (Ludwig-Maximilians-University Munich)*

Drawing on my ethnographic research in Auckland, Aotearoa/ New Zealand, I discuss urban processes of power, hierarchies and exclusions that emerge from the establishment of community recycling centers in a city that relies on an eco-friendly self-representation.



11:15-13:00

**The social life of waste in Morocco. Formal and informal sharing and waste recovery practices in Casablanca**

*Anna Karin Giannotta (University Ca' Foscari - Venice)*

This paper aims at showing the results of a field research conducted in Casablanca (Morocco) in 2017. It focuses on the social life of waste, intended as event that produces exchange and sharing processes between people, places and objects, through formal and informal practices.

**The assemblages of waste: recycling discourses and practices in the marketplace of Anderlecht, Brussels**

*Andrea Bortolotti (Université libre de Bruxelles)*

The paper discusses waste prevention and recycling programs in the marketplace of Anderlecht, in Brussels. It does that by retracing the assemblages of discourses, actors, and artifacts which underpin waste prevention and recycling questioning their impact on the marketplace community and users.

**Logics of waste: reading political and moral relationships from Cape Town's informal landscapes**

*Angela Storey (University of Louisville)*

This paper explores how residents of informal settlements engage with waste in the context of inadequate infrastructural provision. Here, local material experiences produce a politicized framework for everyday life, which is set against the city's stigmatizing waste-related public campaigns.

**"Thrown away to be seen": urban domestic waste, regimes of public visibilities and the spatialization of social inequalities in Palermo (Italy)**

*Ferdinando Fava (University of Padova/LAA-LAVUE UMR 7218 CNRS)*

Urban domestic waste in Palermo is related to different regimes of public visibility. From the rubbish on the streets to its media representations, these regimes work as a medium that legitimizes municipal urban policies. However, at the same time they create boundaries among marginal urban areas.

**P150 To the "front" and back "home" again: military mobilities and the social transitions they entail**

*Convenors: Roy Gigengack (Vrije Universiteit Amsterdam); Guy Paikowsky (University of Edinburgh);*

*Alexander Edmonds (University of Edinburgh)*

*Aula Magna-Mimer: Fri 17th Aug, 09:00-10:45; 11:15-13:00*

This panel presents ethnographic research on military mobilities and the social transitions they entail.

09:00-10:45

**Towards a social ecology of post-war mental health problems**

*Alexander Edmonds (University of Edinburgh)*

This paper analyses the different meanings attributed to military related mental health problems in different institutional environments in the UK.

**Travelling syndromes: the United Nations medical standards, peacekeeping and military subjectivities**

*Eva van Roekel (Utrecht University)*

Peacekeeper's Stress-Syndrome is a new stress syndrome that travels between medical military spaces across the globe. By analysing how Argentinian peacekeepers become enmeshed in transnational regimes of conflict and care this paper explores how military subjectivities are in the making.

**There and back again: a military adventure for Danish expeditionary forces bound for Afghanistan**

*Thomas Randrup Pedersen (Royal Danish Defence College)*

If "to travel is to live", as Hans Christian Andersen once wrote, what are we then to make of the travelling at stake when 'our troops' deploy to remote war zones? Based on fieldwork with Danish ISAF troops, this paper explores the tour of duty as an adventurous form of military mobility.

**To the "front" and back "home" again": the case of wives of IDF POWs with combat trauma**

*Rakefet Zalashik (Edinburgh University)*

Based on field-work and interviews with spouses and mental health professionals, the paper presents a study conducted on a group of wives of Israeli POWs and their perceptions coming back "home."

**"There are trees now." Returning to the site of the mission as meaning-making practice**

*Roy Gigengack (Vrije Universiteit Amsterdam)*

This paper documents experiences of veterans returning to the site of their deployment, and interprets them as meaning-making practices. The focus is on Dutchbat UNPROFOR veterans re-visiting Croatia and Bosnia and Herzegovina, but experiences from other missions also shed light on these journeys.

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11:15-13:00

**"Trauma play": a care ethic among Israeli Defense Forces Veterans**

*Guy Paikowsky (University of Edinburgh)*

The paper explores an ethnographic account of a group of Israeli Defense Forces Veterans with PTSD who go camping near the "front", and "play" with traumatic stimuli in different ways. I argue that the anthropology of play can shed light on the psychological concept of trauma reenactment.

**Militants without borders: Shia' militancy and politic of home-ground in the Middle East**

*Younes Saramifar (Vrije Universiteit Amsterdam)*

Militant mobility is generated by Shai militants who move across the Middle East to fight for various causes and different banners. We should ask the mobility of meanings between the fronts and ever-changing politics of home-ground to understand participation in political violence.

**"We are used up, eaten up by life": aging Veterans of the Soviet-Afghan War**

*Gregoire Hervouet-Zeiber (Johns Hopkins University)*

Drawing on the case of four veterans of the Soviet-Afghan war, I show how aging, by making available new ways of speaking about disease, injury and pain, plays an important role in the veterans' movement between "military" and "civilian" life.

**Military mobility as moving morals: Dutch peacekeeping missions in Bosnia and Afghanistan***Maira Cornelissen*

This paper examines how acts of war violated the assumptions and beliefs about right and wrong and personal goodness of veterans of Dutch peacekeeping missions. It is argued that military mobility between battlefield and home implies shifting narratives.

**P151 Migrantizing Europe***Convenors: Regina Römhild (Humboldt Universität zu Berlin); Arjun Appadurai (New York University)**Discussant: Shalini Randeria (IWM, The Graduate Institute, Geneva)**Horsal 8 (D8): Tue 14th Aug, 10:30-12:15; 13:15-15:00*

The panel explores the role of “migrancy” in the makings of Europe: not only with respect to migrants’ movements but also with respect to Europe as itself being a mobile, fluid project. Both dimensions will be discussed as intertwined characteristics of continuously unfinished European worldings.

10:30-12:15

**Humans and objects as accidental refugees***Arjun Appadurai (New York University)*

This paper aims to show that there is an unexplored link between human migrants who seek to enter Europe and objects in museum collections which can be seen as accidental refugees. The narratives used to engage with these two categories are symmetrically and instructively deficient.

**Silencing a migrant past. Neglected genealogies of European self-making in cross-Mediterranean mobilities and entanglements***Regina Römhild (Humboldt Universität zu Berlin)*

This paper will show and discuss that, despite of the political silencing of this background, not only migrations but also EU border politics draw and rely on long-standing (post)colonial histories of cross-Mediterranean Eurafrican and Eurasian entanglements.

**City-makers beyond “migrancy”***Ayse Caglar (University of Vienna)*

This paper argues that in order to rethink the historiography of cities, the discussions of governance, the universe of policies and scholarship on migrants and cities, we need to develop a new analytical framework, which brings migrants and non-migrants into a common lens.

**B/orders of Europe. Ethnographic accounts of the restabilization of the European border regime***Sabine Hess (Institute for Cultural Anthropology/ European Ethnology)*

Against the background of recent research projects along the so called Balkan Route the paper will address the contours of the post-2015 European border and migration regime. It will show how “Europe” and “european citizenship” are constantly re-negotiated in the wake of this kind of “border work”.

### **The other Europeans: Yugoslav self-fashioning as the “Good European” in the period of Non-Alignment**

*Gabika Bockaj (Institute for European Ethnology of the HU Berlin)*

This paper will discuss the ways in which Yugoslavs during the period of Non-Alignment struggled to fashion themselves as “good” Europeans without an imperial past, but ended up enmeshed in other European identity markers in the new world of decolonized nations.

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**13:15-15:00**

### **Fluid “works and lives”. Perspectives on mobility in Europe**

*Alina Ioana Branda (Faculty of European Studies, Babes-Bolyai University)*

The paper explores the issues of mobility, “migrancy” and Europe as a fluid project, focusing on mainly the recent intra European migration, paying attention to different forms and ways of configuring the phenomenon in itself.

### **Racializing migrancy: genealogies of managing mobility in Germany and its colonies**

*Michelle Pfeifer (New York University)*

By reading together the contemporary administration of asylum cases in Germany and the introduction of a centralized passport system in German South-West Africa this paper analyzes how contemporary and colonial mobility management produce migrancy and Europe as distinctly racialized phenomena.

### **The Americas as space of entanglements**

*Julia Roth (Bielefeld University)*

Zooming in on the Caribbean, the paper is interested in discussing the Americas as space of entanglements which have from the outset connected the region to Europe and created persistent global inequalities. It examines perspectives from the Americas as correctives for Eurocentric self-narrations.

## **P152 From good immigrants to good citizens: mapping the space of conditional inclusion**

*Convenors: Andreas Hackl (University of Edinburgh); Leonardo Schiocchet (Austrian Academy of Sciences)*  
*Horsal 11 (F11): Wed 15th Aug, 09:00-10:45; 11:15-13:00*

This panel will explore spaces of conditional inclusion across a range of political and economic contexts. Each contribution approaches the theme based on a particular case of conditionally included people and their discursive figurations, such ‘Good Citizens’, ‘Good Arabs’, or ‘Permitted Indians’.

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**09:00-10:45**

### **The politics of public discourse: conditional inclusion and celebrity North Korean defectors**

*Jennifer Hough (SOAS, University of London); Markus Bell (University of Sheffield)*

Based on ethnographic fieldwork with North Koreans living in Seoul, we argue that North Korean celebrity defectors who publicly condemn their country perpetuate a logic of exclusion and contribute to narratives that reinforce a binary of ‘good citizen’/‘North Korea sympathiser’ in South Korea.

**‘To safeguard the sanctuary city, we must deport the kids’: the discourse of the criminal immigrant in U.S. sanctuary cities**

*Peter Mancina (Self-employed)*

This paper outlines the manner in which sanctuary cities in the US establish governmental regimes for managing city populations regardless of their immigration status and yet maintain a good/bad immigrant narrative that facilitates the deportations of immigrant residents that are accused of crimes.

**Relaxed religiosity: secularism, ideals of civilised interaction and state governance**

*Laura Gilliam (Aarhus University)*

This paper explores the imperative to perform ‘relaxed religiosity’ that Muslim migrants meet in Danish society. It argues that this not only reflects a tense relation to Islam, but a relation between secularism, ideas of civilised interaction and the welfare state’s need for a space of governance.

**Negotiating the boundaries, exercising authorship: a critical approach to education for refugees**

*Helia Rahbarikorroyeh (University of Aberdeen)*

This study addresses the issue of adult education for refugees and its potential employment in fighting exclusion in socio-economic spheres by focusing on how, through the self-authorship of education, refugees can exercise agency in confronting the more persistent structural barriers.

**New models of the “good refugee”: bureaucratic expectations of Syrian refugees in Germany**

*Morgan Etzel (Ludwig Maximilian University Munich)*

Since the so-called crisis of 2015-2016, Syrian refugees in Germany are struggling to keep up with the changing dynamics of bureaucratic decision making. As such, a feedback loop has formed in the imaginary of both refugees and the state, with real life implications.

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11:15-13:00

**The Imam’s goodness within a relational mosque**

*Amin El Yousfi (University of Cambridge)*

This paper explores the role of the “good imam” between various discourses both inside and outside the mosque. Based on two years of intensive fieldwork in the suburbs of London, this paper investigates imam’s goodness both as a factor of inclusion and an object of conflict.

**What does it mean to be the “Good Muslim”? Ethnographic insights on the everyday life of Bosnian Muslims in Berlin**

*Merima Sehagic (Freie Universität Berlin)*

The mainstream perception of Bosniak refugees as white Europeans and their self-perception as “whites in a white country” has resulted in the under emphasis of their simultaneous position as Muslims in a “white country”. This paper places the Bosniak case within the framework of Islam in Europe.

**How to educate “good” citizens? - a case study on “intercultural learning” in Austria**

*Wei-Ya Lin (University of Music and Performing Arts Vienna)*

This paper focuses on findings from the project Music without Borders in Vienna. Its central research question addresses pupils’ narratives of (musical) identities, which revealed changing and fluctuating characteristics according to different situations and contexts during this project.

## **P153 Settling in hostile environments: the effects of deportability on migrants and their families**

*Convenors: Barak Kalir (University of Amsterdam); Anna Waldstein (University of Kent)*  
**SO-F497: Fri 17th Aug, 09:00-10:45**

What happens to society when deportable people are bound up in social/family networks that consist of settled migrants and citizens? This panel will explore the impacts of deportability on the process of settling in 'hostile environments,' and how this affects citizens, as well as non-citizens.

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**09:00-10:45**

### **Deportability, hostility and the lives Vietnamese migrants in Moscow's ethnic bazaars**

*Jessica Steinman (Leipzig University)*

This paper addresses the effects of the deportability on the everyday lives of Vietnamese migrants who works in the two markets in Moscow, Russia, Moscow Trading Center (ТЯК Москва) and Sadovod Trade Center (ТК Садовод).

### **Georgian restaurants in Saint-Petersburg: challenges of deportability**

*Evgenia Zakharova (Peter the Great Museum of Anthropology and Ethnography/European University at St. Petersburg)*

The presentation will deal with the strategies that "ethnic" Georgian restaurants in Saint-Petersburg and labor migrants from Georgia who are employed by them use to adapt to deportability and with the regimes of migrants' social in/exclusion.

### **"Children of the nation?": on the belongingness of children of non-Jewish deportable migrant families from Latin America in Israel**

*Barak Kalir (University of Amsterdam)*

Children of non-Jewish deportable migrants in Israel straddle between the risk of deportation by the state and the promise of "adoption" by the nation. The family – as biological kinship or metaphor for the nation – becomes a key notion in evaluating the belongingness of illegalized migrants.

### **How asylum seekers in the UK negotiate online privacy and visibility amid the threat of potential deportation**

*Matthew Voigts (University of Nottingham)*

Building on 'digital anthropology', this paper discusses how online privacy practices of asylum seekers and refugees in the UK from Syria and other Middle Eastern countries reflect physical and social concerns that they may – at some point – be forced to return 'home'.

### **The embodiment of and resistance to deportability among Jamaicans in the UK**

*Anna Waldstein (University of Kent); Dennis Francis (University of Kent)*

The UK's hostile environment toward immigrants is having particularly distressing impacts on the Jamaican diaspora. This paper focuses on how deportability is embodied by Jamaican men in London and the spiritual coping strategies they developed as a response.

**The border regime at the kitchen table - how foster families for unaccompanied minors respond to the threat of deportation**

*Silke Betscher (Bremen University)*

Foster families for unaccompanied minor refugees are situated in an area of conflict between state welfare and European border regime. With the threat of deportation, the entire family system is in danger, so foster parents develop their own strategies and practices in dealing with this situation.

**P154 Uncertain solidarities: migration, social incorporation, and European welfare states**

*Convenors: Kelly McKowen (Princeton University); Synnove Bendixsen (University of Bergen); John Borneman (Princeton University)*

**SO-B307: Tue 14th Aug, 10:30-12:15; 13:15-15:00**

This panel explores how the relationship between thin and thick notions of social incorporation shapes--and is shaped by--the experiences of migrants with the policies, laws, institutions, and customs of contemporary European welfare states.

10:30-12:15

**The politics of inclusion: parents domesticating difference and creating “mutual belonging” in Norway**

*Synnove Bendixsen (University of Bergen); Hilde Danielsen (Rokkan Centre)*

This paper will explore how parenting in a Norwegian urban neighbourhood is informed by diversification and certain ideals such as sameness and equality. How and why are parents trying to create an ‘inclusive’ neighbourhood? How are they in this process dealing with difference?

**What kind of objects are refugees for anthropologists and the welfare state?**

*John Borneman (Princeton University)*

Refugees are specific objects of research for anthropologists, and displaced people in flight for the welfare state. They place demands on the anthropologist to be a “container” for their emotional messages, and on the welfare state to function as a holding environment.

**Understanding citizenship? Egyptian migrant mothers encounter the limits of welfare in Italy**

*Silvia Lucrezia Botton (Radboud University)*

Egyptian migrant mothers construe a sense of belonging to a state of welfare rights in the city of Milan. Although the welfare has few resources, state professionals and the system of distribution inherently induce them to think so. I explore how their sense of belonging and entitlement take shape.

**Becoming part of a new community: encounters, meeting spaces and hospitality**

*María Hernández Carretero (University of Oslo)*

This paper analyzes how newcomers become part of a local community. I explore what meeting arenas exist, structured and spontaneous, and what role both civil society organizations and the welfare state, through the boroughs, take on to promote such arenas for interaction and community development.

**Erotic conflict and foreigner incorporation: encounters between Germans and Syrian refugees**

*Parvis Ghassem-Fachandi (Rutgers University)*

The erotic as site of xenophilia and xenophobia.

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**13:15-15:00**

**Suburban estrangement in the Finnish welfare state - migration and the metastasis of the imaginary refugee**

*Ville Laakkonen (University of Tampere)*

This paper analyses how the everyday encounters of refugees, migrants, and minorities with Finnish policies and institutions in a working-class suburban context are, in response to the state driven myopia regarding the diversity of migratory pathways and histories, characterised by estrangement.

**Unemployed migrants and statist individualism in the new Norway**

*Kelly McKowen (Princeton University)*

This paper explores the ways migrants interpret, accede to, and resist a shared ethos of statist individualism.

**Disappointed expectations and broken promises: digesting difference in light of the initial asylum seekers accommodation in Frankfurt in 2015**

*Maria Schiller (Max Planck Institute)*

The presentation focuses on the ways in which local officials and residents mobilize earlier experiences and conceptions of immigration-based diversity when assessing the potential future incorporation of asylum seekers in local neighborhoods. It draws on ethnographic research in two German cities.

**Syrians finding hope in Germany and the Netherlands; an in-depth comparative account of life histories and personal encounters with northern European welfare states**

*Josepha Wessels (Lund University)*

Based on fieldwork in Syria, Turkey, Germany and the Netherlands and a unique personal 20-year old ethnographic film archive, this paper traces life histories of Syrian refugees and documents their experiences encountering people, institutions and customs of German and Dutch welfare states.

**P155 Houses and domestic space in the diaspora: materiality, senses and temporalities in migrants' dwellings**

*Convenors: Ester Gallo (University of Trento); Henrike Donner (Goldsmiths)*

**SO-F289: Thu 16th Aug, 09:00-10:45; 11:15-13:00**

The panel explores the relation between moving, settling and house making in the diaspora across gender, religion, ethnic, class and generational lines. It analyses the relation between material culture, temporality and history in migrants' domestic places.



09:00-10:45

**The ever-expanding 'tight house': dwelling practices of a diasporic Palestinian family in London**

*Michelle Obeid (University of Manchester)*

The paper explores the dwelling practices of a Palestinian family in London through tracing the shifting spatiality of their residence. I revisit the notion of the domestic as a private space in this new diasporic context and show how ideas of 'space', 'body' and 'boundaries' were negotiated.

**Diaspora photos, homes, and mobilities: 'chez nous' in Addis, Asmara, Chicago, Mantova, and Toronto**

*Laura Bisaillon (University of Toronto)*

How do diaspora Eritreans and Ethiopians make sense of, adapt to, and quietly contest the social organization of their lives as displaced people and forced migrants? I examine how diaspora look at, talk about, and give meaning to photographs in homes and on personal electronic devices.

**Homes of displacement, emplacement and belonging**

*Marta Vilar Rosales (Instituto de Ciências Sociais)*

the paper explores the configurations of present-day homes of migrant families in diverse urban contexts. It examines modalities of dwelling, materiality and domestic consumption in order to discuss strategies of belonging and positioning in different time, economic and political frames.

**Public religion, private politics: displaying Sikhism in diasporic houses**

*Sara Bonfanti (University of Trento); Ester Gallo (University of Trento)*

Drawing from a comparative analysis of Sikhs in the UK and Italy, we analyze the ostensive ambivalence of domestic material culture in the Sikh diaspora. Which and how home items and decors may reflect different temporalities in Sikh political/religious history and present politics of identity?

**Missing rooms. Gender and generational reconfigurations in the homemaking practices of Eritrean refugees in Rome**

*Aurora Massa (University of Trento)*

What if the materiality of domestic spaces acts as an obstacle to migrants' enactment of the relational and symbolic values of dwelling? I analyse the consequences of inadequate housing in migrants' positioning within family networks, and the reconfigurations of gender and generational subjectivities.

11:15-13:00

**The Gaza buildings: genealogies of displacement in urban Beirut**

*Are John Knudsen (Chr. Michelsen Institute)*

ince the mid-1980s, generations of displaced people have sought refuge in the ramshackle Gaza Buildings. Examining the decaying buildings' architectural history, provides a temporal genealogy of reception, place making and emplacement that can inform the study of diasporic space and materiality.

**'Home is were you get the most': neoliberalism, middle-class diasporas and NRI home-making in Kolkata, India**

*Henrike Donner (Goldsmiths)*

The paper will trace home-making and kin relations amongst Non-Resident Indians, who invested in flats in Kolkata, India. It will trace such transnational domesticities amongst Indo-German migrants.

**Houses, hearths and memories: food sharing and ambivalent belonging among diaspora Tamil women in Singapore**

*Ranjana Raghunathan (National University of Singapore)*

This paper brings an ethnographic focus to the practices of cooking and food sharing in the houses of Tamil diaspora women in Singapore. The processes of food sharing among Tamil women reveal a relationship to the house based on gendered tensions between movement and ambivalent belonging.

**Managing houses, managing lives - temporary modular homes and migrants' temporary homemaking practices in Stockholm**

*Mauricio Rogat (Social Anthropology)*

This paper presents an ethnographic account of how temporalities of management of housing for migrants, and in particular temporary solutions of housing, become entangled with migrants' homemaking practices, and how this relationship creates frictions, tensions and vulnerabilities.

**P156 Encountering refugees beyond urban Europe: everyday interactions, pragmatics and outcomes**

*Convenors: Birgitte Romme Larsen (University of Copenhagen); Susanne Bygnes (University of Bergen)*

*Discussant: Lisa Åkesson (University of Gothenburg)*

**SO-B307: Fri 17th Aug, 09:00-10:45; 11:15-13:00**

In anthropology, non-urban areas comprise little recognized destinations for international migrants in Europe. This panel addresses the encounter between refugees/asylum seekers and local populations outside major cities, its everyday interactions, pragmatics and socio-cultural outcomes.

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**09:00-10:45**

**The asylum centre as “just another local institution”: the everyday practice of neighbourliness among asylum seekers and locals in the Danish town of Jelling**

*Birgitte Romme Larsen (University of Copenhagen)*

Based on the everyday practice of ‘institutional neighbourliness’ amongst asylum seekers and local residents in a small Danish town, the paper discusses how this situated migratory encounter ties in with local modes of pragmatism, outside of dominant discourses such as humanitarianism/xenophobia.

**Local inclusion/exclusion logics in three Norwegian rural localities**

*Brit Lynnebakke*

The paper compares different local logics of inclusion and exclusion. It is based on a research project addressing local ‘inclusion tickets’ for being an accepted insider in three Norwegian rural municipalities, and by extension which migrant categories were more easily accepted in the localities.

**Friendly neighbours: voluntary activities in the Danish province**

*Marianne Holm Pedersen (Danish Folklore Archives at the Royal Danish Library)*

Based on an ongoing fieldwork, this paper explores how the grassroots initiative Venligboerne (“friendly neighbours”) is practiced in different local settings in Denmark. It particularly focuses on how ideas about voluntariness and friendliness are negotiated in the local reception of refugees.

**Crisis and continuity: Norwegian local communities in the wake of the 'refugee crisis'***Susanne Bygnes (University of Bergen); Ingalill Herstad (University of Bergen)*

What happens to local community dynamics 'after the crisis'? We analyze this issue drawing on qualitative data collected in Norwegian local communities during and after 'the crisis' to understand local reactions and efforts when the crisis trope is no longer in play.

11:15-13:00

**Resettlement, revitalization, and rivalry in the U.S. rust belt***Joseph Stadler (University at Buffalo-SUNY)*

Drawing upon my long-term fieldwork with Bhutanese refugees in a small, peripheral U.S. rust belt city that uses resettlement for revitalization, I interrogate the negotiations of everyday conflicts between refugees and their neighbors as they vie for resources, recognition, status, and stability.

**Dispersal or disposal? Contested narratives of belonging and asylum in an English town***Olivia Wright (Copenhagen University)*

Responding to a cosmopolitan bias in international migration studies, this paper conceptualises the articulation of local opposition to the dispersal of asylum seekers to Middlesbrough, a marginalised, post-industrial town in the North East of England, through the figure of the 'dumping ground.'

**'We are all brothers here': the making of a life by Chechen refugees in Eastern Poland***Michal Sipos (The Czech Academy of Sciences)*

Focused on Chechens in Poland, this paper discusses how refugees 'make a life' while subject to the European migration regime. I explore how refugees deal with loss and transcend precarious conditions while being held in peripheral localities with high levels of poverty and ethnic-based prejudice.

**P157 Refugees and migrants network and mobilise with activists and NGO workers***Convenors: Fazila Bhimji (University of Central Lancashire); Ziga Podgornik-Jakil (Freie Universität Berlin)**Discussant: Heath Cabot (University of Pittsburgh)**SO-B497: Tue 14th Aug, 10:30-12:15; 13:15-15:00*

There has been much criticism of humanitarian work within refugee camps. Anthropologists have pointed out that aid workers assume refugees to be passive recipients of humanitarian aid and thus deny them their agency. This panel aims to examine these relations between refugees and their supporters.

10:30-12:15

**Mobility and co-integration in the Europe of today and tomorrow***Mustafa Abdalla (Free University Berlin); Inga Treitler (Anthropology Imagination LLC/University of Tennessee);**Christine Avenarius (The Central Agency for Continuing Vocational Education and Training in Skilled Crafts (ZWH))*

Inclusion of refugees' agency can counter balance or add something to government programs that were designed at "the desk" mostly without talking to refugees. Though well-intended, many programs don't include refugee opinions and can make it difficult for them to get established in the host society.

### **Refugees and migrant activists who do not network and mobilise with(in) NGOs**

*Piotr Goldstein (The University of Manchester)*

Some migrants and refugees decide to act in their new local environments without seeking assistance of aid workers or NGOs. Through small or grand ‘acts of citizenship’ (Isin 2008) they constitute themselves as active(ist) citizens. This paper explores such endeavours.

### **“When do we stop being refugees?” A life-course approach to relational dynamics in migrant protest**

*Sonja Moghaddari (Max Planck Institute for the Study of Religious and Ethnic Diversity)*

Building on the idea that relational dynamics in migrant protest are structured not only by the inequality of resources but also by individual inventiveness, this paper offers a new perspective in moving beyond the notion of the “refugee” in explaining migrant agency through personal trajectories.

### **The relational dynamics between refugees and activists in Berlin during shifting moods and neoliberal turns**

*Fazila Bhimji (University of Central Lancashire)*

The paper aims to discuss the complexities of refugee relations with solidarity activists and volunteers in the context of homemaking in less welcoming times and ongoing gentrification of Berlin.

### **Refugee business in Germany**

*Rano Turaeva (Max Planck Institute for Social Anthropology)*

In this paper I argue that German Government funding flowing into the migration organisations since the beginning of the refugee crisis has had certain implications for discourses promoted by the recipients of the funding. As a result refugees are treated as passive subjects who need to be helped.

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13:15-15:00

### **Welcome with open arms or with reservations? Personal relationships between refugees and their supporters in Slovakia**

*Eva-Maria Walther (Graduate School for East and Southeast European Studies)*

This paper focuses on refugee supporters in Slovakia. Applying an individual perspective, it maps out the contradicting impulses that guide their behavior in their encounter with refugees, ranging from paternalistic care to performance pressure.

### **Inhabiting the humanitarian/security nexus in Malta**

*David Edward Zammit (University of Malta); Amalia Creus*

The Maltese state-sponsored “humanitarian/security” nexus offers restricted protection based upon acceptance of bureaucratic patronage: NGO activists discursively vernacularize international law and asylum seekers present their selves as deserving clients searching for a righteous intercessor.

## **P158 Double others? Non-human migrants and changing moral economies of hunting**

*Convenors: Erica von Essen (Swedish University of Agricultural Sciences); Ludek Broz (The Czech Academy of Sciences)*

SO-F497: Thu 16th Aug, 09:00-10:45

This panel proposes to explore cases of non-human migration and their resonance and consequences in the moral economy of wildlife and in the necropolitics – the (in)formally coded decisions of what lives or dies – pursued in contemporary hunting cultures.

09:00-10:45

### **From Indigenous Hunting rights to transnational trophy hunters: killing polar bears in Canada**

*Jane Desmond (University of Illinois, Urbana-Champaign)*

This paper examines transnational polar bear trophy hunting by U.S. hunters who purchase Indigenous Canadian hunters' rights to kill the endangered bears, through a frame of necropolitics. Who has the right to kill? Should it be for sale? Under what conditions is this right transferred?

### **Double others and the negotiation of wildlife belonging in Europe**

*Ludek Broz (The Czech Academy of Sciences); Erica von Essen (Swedish University of Agricultural Sciences)*

This paper explores cases of non-human migration and their resonance and consequences in the moral economy of wildlife and in the necropolitics – the (in)formally coded decisions of what lives or dies – pursued in contemporary hunting cultures.

### **Nonhuman mobiles and feral ecologies: urban parakeets in London**

*Maan Barua (University of Cambridge)*

Focusing on London's non-native Parakeets, this paper examines the implications nonhuman mobiles have for rethinking the politics and ecologies of urban accommodation and expulsion. Feral ecologies, it argues, provide critical insights into notions of cosmopolitan difference and accommodation.

## **P159 Sensory events, material texts, and phenomenological inscriptions of migration**

*Convenors: Marija Dalbello (Rutgers, The State University of New Jersey); Kirsti Salmi-Niklander (University of Helsinki)*

*SO-F389: Fri 17th Aug, 09:00-10:45*

Narration of sense-events in texts generated in migrational processes is an archive of the affective construction of the sites of staying, moving, and settling. Reporting and mediating the experiences of states, events, and episodes are oral history, ethnographic interviews, print, and writing.

09:00-10:45

### **The images of migration in liminal scenes and sensations**

*Marija Dalbello (Rutgers, The State University of New Jersey)*

Narrating sensory experiences of the European migration to America in the early 20th century engages a reading and interpretation of trans-generational ancestral, literary, and contemporary autobiographical texts and multiple temporalities as a possible approach to the historiography of migration.

**Songs as migratory archives: the griotique of Hugh Masekela in “Stimela” and Lagbaja’s “Afrocalypso.”**

*Stephen David (Stellenbosch University)*

Oral forms served as archives of African history for many years, and within this art, the griots held sway. Some musicians have continued this oral tradition in their compositions. Thus, I examine selected songs from two African musicians to mine how they historicize intra/inter continent migration.

**Producing of emigrant narratives through communication and images**

*Miroslava Lukić Krstanović (Ethnographic Institute Serbian Academy of Sciences and Arts)*

Various emigrant narratives ranging from individual transmissions – life histories, episodes (personal memories) to the public representations (media interpretations).. I will contextualize content from oral narrative construct to the media news about emigrants in USA, Canada and Sweden.

**Creating a Finnish immigrant community in handwritten newspapers**

*Kirsti Salmi-Niklander (University of Helsinki)*

The paper explores the creation of a Finnish immigrant community in the handwritten newspaper *Walotar*, edited in the Finnish community of Rockport, MA 1903-1925. The analysis focuses on “local event narratives” and the reflections on gender, politics, ideology and ethnicity.

**P160 Sense and sensibility: investments of emotion and rationality in the charting of future scenarios**

*Convenors: Melissa Fisher (University of Copenhagen); Anette Nyquist (Stockholm University); Christina Garsten (Stockholm University); Jakob Krause-Jensen (Aarhus University)*

**SO-F289: Tue 14th Aug, 10:30-12:15; 13:15-15:00**

The panel invites contributions on ethnographic investigations of the ways in which processes of anticipation and foresight in organizations are invested with emotions and rationalities, and how these are cultivated and drawn upon to mobilize and create a sense of direction.

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**10:30-12:15**

**Future fears: rationality and the fashioning of fear in the charting of future scenarios**

*Christina Garsten (Stockholm University); Adrienne Sorbom (Stockholm University)*

The paper engages with the ways in which processes of anticipation and foresight in think tank organizations involve the fashioning of fear alongside a cultivation of rationality, and how these two dimensions are simultaneously and variably drawn upon in the creation of future scenarios.

**The innovator’s emotional constitution as a resource for generating organizational futures**

*Eitan Wilf (Hebrew University of Jerusalem)*

Many innovation strategies are supposed to represent rational, quasi-algorithmic sets of procedures but in practice they depend for their success on the innovator’s emotional constitution. Emotions thus turn out to be crucial resources for generating organizational futures.

**From quantitative techniques to affective economies: cybernetics and the shaping of economic time in socialist Romania**

*Narcis Tulbure (Bucharest University of Economic Studies/University of Pittsburgh)*

Approaching ethnographically the advent of cybernetics and the institutionalization of an extensive apparatus for the collection and manipulation of statistical data in socialist Romania, I aim to reconstitute the economic and political futures envisioned by Romanian prospective thinkers.

**The future at the Parliament of Quebec: anthropological reflections on forms of political organization and sovereignty**

*Samuel Shapiro (Université Laval)*

I use an institutional ethnography of the Parliament of Quebec to raise questions about the future direction of an entity whose political identity remains a question of fierce partisan debate. I contribute to broader anthropological debates about forms of political organization and sovereignty.

**Shifting planning rationalities: investments of hope in the land-use plan of Bordeaux, France**

*Jenny Lindblad (Urban and Regional Studies)*

This paper explores the work invested in the production of a land-use plan in Bordeaux, France. It inquires how, besides manifesting desired routes for future developments, the plan provokes emotions among politicians, civil servants and planners, and hosts hope for shifting planning rationalities.

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13:15-15:00

**'Alternative futures': when alterities become norms - an analysis of future scenarios in 'speculative design'**

*Martina Eberle (University of Bern)*

Arguing that in the practice of 'speculative design' reality and fiction form one continuous space where what is and what could be are merged to represent what should be this paper explores how scenarios of 'speculative design' are constructing norms of the present through imaginaries of the future.

**"Making the world a better place" through commitment and perspective taking**

*Barbara Götsch (Austrian Academy of Sciences)*

This paper looks at the way reasoning about the future is infused with both imaginative time travel as well as emotion.

**P161 Complexities of mobility: beyond the binaries of lifestyle v. economic migration**

*Convenors: Natalia Bloch (Warsaw University); Aleksandra Galasinska (University of Wolverhampton)*  
**SO-E420: Thu 16th Aug, 09:00-10:45**

The panel scrutinises dichotomous mobility categories (e.g. lifestyle v. economic migration). We invite papers that look at how the moral dimension of migratory processes, e.g. the ideas of ‘good life’ and migrants’ evolving values, can be used to better understand the complexities of mobility.

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**09:00-10:45**

**Searching for “good life” in the mountains**

*Viviane Cretton Mballow (University of Applied Sciences and Arts, Western Switzerland)*

Based on a long-term fieldwork, this contribution will enlighten how people who have settled in the Swiss Alps by choice voice their ideas of a “better quality of life” after migrating, and disseminate various representations of living in the mountains.

**Unforeseen happiness. Migration narratives of Luxembourgish cross border dwellers**

*Elisabeth Boesen (Université du Luxembourg)*

Residential migrants in German border villages to Luxembourg may experience migration as a largely unintentional transformation. In order to capture the complexity of processes of migration and place making we have to understand the temporalities of multiple and intersecting memories.

**‘I’m a misfit in Japan’: the search for a sense of individuality among Japanese youths**

*Ayako Suzuki (SOAS)*

This paper examines the intersection between the imaginings of a better lifestyle and mobility. By ethnographically exploring the migration experiences of Japanese temporary migrants living in Dublin, I aim to unpack the implications of the ideas of ‘good life.’

**Tranquility not profitability. Searching for a “good life” in the Global South**

*Natalia Bloch (Warsaw University)*

This paper argues that the quest for a “good life” is also an important motivation for migrants from the Global South, who are predominantly associated with purely economic choices. It analyses “tranquility” as a leading motivation for seasonal migrants working in the Indian informal tourism sector.

**P162 Materializing the past and imagining the future**

*Convenors: Maris Boyd Gillette (Göteborgs Universitet); Carol Ann Kidron (University of Haifa)*  
**SO-F289: Fri 17th Aug, 09:00-10:45; 11:15-13:00**

The panel examines the way the past is enlisted, emplaced, materialized and/or contested by displaced migrants, marginalized minorities and destabilized majorities to negotiate and (re-)constitute future imaginaries of place and belonging.



09:00-10:45

**Life amidst “ruins”: the pornography, destruction and reclamation of Detroit’s built environment**

*Simon Johansson*

Detroit is today a symbol of post-industrial decay and blight. This paper examines how Detroiters relate to the “ruins” that surround them by exploring how abandoned houses turn into sites of pornography, destruction and reclamation that highlights the city’s contentious futures.

**From GDR-resistance to New Right bohemia. Activating the socialist past in east German local elite responses to migrants and refugees.**

*Julian Gopffarth (LSE)*

This paper looks at how memories of past resistance to the socialist east German state are activated by intellectuals to frame present support for the populist and far right.

**Presenting the past for the future: performing German-Czech borderland histories**

*Kerstin Pfeiffer (Heriot-Watt University)*

This paper explores the ways in which bilingual theatre projects along the German-Czech border can serve as vehicles for engagement with the area’s difficult past and with the hopes for the future that the organisers and participants attach to them.

**Frustrated modernity: structures of feeling and Kerewo historical consciousness**

*Dario Di Rosa (The Australian National University)*

Drawing on ethnographic material, the paper sketches the social processes shaping historical consciousness, stressing the entanglement of collective projects and representations of the past, with those structures of feeling I term “frustrated modernity”.

**Past perfect in China’s (former) porcelain capital**

*Maris Boyd Gillette (Göteborgs Universitet)*

In this paper I investigate efforts to perfect the past in a postindustrial city known as China’s porcelain capital, and how relationships with ceramics and former factories produce constructions of history that have significant social and economic ramifications for local presents and futures.

11:15-13:00

**The temporal and spatial frictions of cosmopolitan genocide memory: an ethnographic reading of communal genocide monuments in Cambodia**

*Carol Ann Kidron (University of Haifa)*

Cambodian communal sites of genocide are analyzed as culturally incompetent products of travelling cosmopolitan memory. Buddhist traditional temporal and spatial perspectives and practices are presented as incongruent with Euro-Western forms of public collective commemoration.

**Migration, local memories, and urban encounters: spatial, temporal, and emotional negotiation of Diversity in Zagreb’s margin**

*Igor Petričević (Stockholm University)*

The paper presents research on relationships among locals and migrants in Zagreb, Croatia. Emphasis is on how the intersection between transnational mobility and local memories produces place-making and group boundaries through spatial, temporal and emotional negotiation of urban encounters.

**Metamorphoses in everlasting present: the case of the Papua Pavilion at the Taman Mini Indonesia Indah**

*Roberto Costa (Macquarie University)*

In this paper, I examine the Papua pavilion at the Taman Mini Indonesia through a diachronic comparison of the transformations that occurred over the last years. The alterations are framed in terms of urgency in reconfiguring the park quaint ideological and imaginative bases in the present time.

**Hundred years of what?**

*Johana Musalkova (University of Oxford)*

Based on the case study of Hlučín preparations for the 2020 centenary celebration, I examine the political use of the past in negotiations between the region's cultural representatives and the Czech state apparatus over the formation of the Hlučín identity and its relation to the country's visions.

**Arborescent community: displaced Sindhis' politics of emplacement**

*Jelena Salmi (University of Jyväskylä)*

This paper explores the role of the past in displaced Sindhi ethnic community's efforts to emplace itself in a position of legitimate presence in the city of Ahmedabad, India.

**P163 Encounters between past and future: ethnographic approaches on urban renovation, redevelopment, gentrification and heritagization**

*Convenors: Paula Mota Santos (Universidade Fernando Pessoa/Universidade de Lisboa, Centro de Administração de Políticas Públicas); Albert Moncusí Ferré (University of Valencia)*

SO-F220: **Wed 15th Aug, 09:00-10:45; 11:15-13:00**

The papers in this panel present an ethnographically-based analysis of particular neighbourhoods, buildings, planning initiatives and urban mobilizations, different cases that have in common heritage as field where an encounter between past in future is enacted and negotiated.

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**09:00-10:45**

**Drawing pasts and futures together: the rainbow of hope in inner East Belfast**

*Kayla Rush (Queen's University Belfast)*

This paper examines a 2015 performance art piece that occurred on a sidewalk in East Belfast. It examines the chalk rainbow created during that performance as a mediating object and action, one which literally draws together Belfast's multiplicity of contested pasts and futures.

**SPACE, ephemerality and other moving atmospheres of industrial wastelands**

*Judith Laister (University of Graz)*

Based on historical and ethnographic research on past, present and future visions of the arts organization SPACE (a leading provider of artist studio buildings located mostly in former industrial wastelands of London) the paper discusses the moving atmosphere of ephemerality for urban regeneration.

**Historical memory, local identity and globalization: an ethnographic study on socio-spatial changes and heritage conservation of the small park historic urban settlement area in Shantou**

*Karsten Krueger (Shantou University)*

This paper/presentation discusses the socio-spatial changes and heritage conservation of the Small Park historic urban settlement in Shantou, Chaoshan Area, North-East Guangdong Province, one of the early so-called Treaty-Port cities on the east coast of China.

**Transformations of a post-socialist city: the case study of Zagreb**

*Nevena Škrbić Alempijević (University of Zagreb)*

The author analyses negotiations and tensions triggered by the co-existence of different layers in the city centre of Zagreb. She observes simultaneous tendencies to produce the imagery of a glorious urban past on the one hand, and to materialize a vision of 'the city of tomorrow' on the other.

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11:15-13:00

**European capitals of culture - manufacturing futures through heritage**

*Cristina Clopot (Heriot Watt University)*

This paper will investigate the mobilisation of the past through the European Capitals of Culture programme in the case of Valletta (Malta). It will consider the narratives presented in the candidacy and the current programme to emphasise Europeanness and a vision for the future focused on heritage.

**The Moutallos of Pafos. Awakening a suspended modernity**

*Federico Cavalleri (University of Milano-Bicocca)*

The renovation of the former Turkish neighborhood in the Cypriot town of Pafos, on the occasion the European Capital of Culture, challenges the local perception of time. The chronological horizon shifts from the memories of the war to a future-oriented perspective of Pafos as a modern city.

**Past, future and senses of place in two neighborhoods of Valencia (Spain)**

*Albert Moncusí Ferré (University of Valencia); Hernán Fioravanti (University of Valencia)*

This paper analyzes different conceptions of past and future in a peripheral neighborhood and an old city neighborhood in Valencia (Spain). It sheds light on similarities or differences between both. The aim is to reflect on the role of conceptions of time in the building of urban places.

**Reconstructions, ghosts, and informal settlers. The making and unmaking of Intramuros after World War II**

*Helena Patzer (Czech Academy of Sciences)*

Taking as a point of departure the attempts at, subsequently, forgetting, reconstructing, commercializing, and now gentrifying the old part of Manila (Intramuros), the chapter will discuss the politics of heritage in post-war Philippines.

**Pressing 'fastforward' by keeping still: heritage preservation as a paradox in urban renewal**

*Paula Mota Santos (Universidade Fernando Pessoa and Universidade de Lisboa, Centro de Administração de Políticas Públicas)*

1996: UNESCO classifies Porto's old city as a World Heritage Site; 2011: Portugal asks for a financial bail-out; 2017: Porto is the European city with the highest possibility of tourism revenue growth. The role of conservation in moving forward toward an increased modernity is analysed.

## **P164 Technologies, futures and imaginaries**

*Convenor: Rachel Charlotte Smith (Aarhus University)*

**SO-C497: Wed 15th Aug, 09:00-10:45; 11:15-13:00**

This panel examines how technologies are bound up in how futures are imagined, narrated, experienced and predicted. For example, what are the implications of increasing uses of sensor technologies, intelligent homes, smart energy technologies, robots or algorithmic decision making for how we imagine our futures with technologies.

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**09:00-10:45**

### **Robot scientists and the future of science**

*Vlad Schüler-Costa (University of Manchester)*

In this paper I delve upon the case of “Robot Scientists” being developed in a British University to discuss how the future of science is being imagined and constructed by scientists.

### **Bacterial vaccine development in Benin, West Africa: anticipating the post-antibiotic world**

*Salla Sariola (University of Helsinki); Elina Oinas (University of Helsinki)*

This paper analyses the conduct of a clinical trial of a bacterial vaccine in Benin, West Africa. The future vaccine is imagined as a novel technology to survive the post-antibiotic world.

### **Experimenting with real-time science: exploring time in a synthetic biology collaboration**

*Sally Atkinson (University of Exeter); Susan Molyneux-Hodgson (University of Exeter)*

Working with experimental audio-visual data and ethnographic description, we examine how assembled and reassembled notions of time, futures and innovation are imagined and mobilized in everyday laboratory practices in a cutting edge synthetic biology collaboration.

### **Algorithmic authority in the making: when the physiotherapist goes digital**

*Nete Schwennesen (Copenhagen University)*

This study explores what happens when algorithms are designed to take on tasks in the arena of physical rehabilitation.

### **Sensor technologies and the future of ethnographic fieldwork**

*David Rousell (Manchester Metropolitan University); Elizabeth de Freitas (Manchester Metropolitan University)*

This paper explores the potentials of biosensing technologies in the construction of new methods and conceptualisations of ethnographic fieldwork. We draw on two projects conducted with children in Manchester, UK: one focusing on urban sound art and the other on local air quality and climate change.

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**11:15-13:00**

### **Absence, magic, and emergent technological futures**

*Magdalena Kazubowski-Houston (York University)*

This paper explores absence as a speculative mode of investigation in futures-focused ethnographic research and considers how the magic of absence might help us imagine emergent technologies operating between the magical and the mundane.

**Emerging technologies and potential selves**

*Margit Anne Petersen (University of Southern Denmark); Aja Smith (University of Southern Denmark); Dorte Kristensen (University of Southern Denmark)*

This paper focuses on the potential selves enacted through technologies for self-enhancement. By exploring three technologies engaged by people in contemporary Denmark; substances, spirituality and self-tracking we explore the development of their future imaginaries as they occur in the present.

**Archives of the future? Disruptions and emerging technologies**

*Nina Grønlykke Møllerup (University of Copenhagen); Ali Atef (University of Chicago)*

This paper argues that the production of visual documentation and archives during conflict provides a lens through which to explore emerging technologies as part of political, economic and social struggles.

## **P165 Re-inventing European food: pasts and futures of agricultural imaginaries**

*Convenor: Robin Smith (Leiden University)*

*Location SO-D320: Thu 16th Aug, 11:15-13:00*

This panel considers temporality and the specific political, historical and cultural contexts that shape various 'alternatives' for European food, how it is grown, processed and consumed now and in potentia.

11:15-13:00

**Sustainable, transparent, secure: Imaginaries of entrepreneurial urban agriculture**

*Alexander Schwinghammer (Bauhaus University Weimar)*

This presentation is about the performative culture of city farming and its contribution to food future visions. It explores how notions of sustainability, food security and local provision are culturally constructed within the field of more or less explicit entrepreneurial urban food production.

**Between and beyond conventionalizations**

*Guntra Aistara (Central European University)*

Investigating organic business failures forces us to reconceptualize the term conventionalization to include actors and processes beyond the market that limit organic farmers' autonomies of practice and push them toward conventionalization, as well as responses that may help reinvent food futures.

**Abandoned olive groves and protected cultivars: the pasts and futures of Sicilian olive oil**

*Amanda Hilton (University of Arizona)*

This paper considers the uncertainties out of which come a Protected Geographic Indication (PGI) for extra virgin olive oil from Sicily, Italy, and the certainties about food production, value, and meaning that the PGI imagines both locally and on the global market.

**In pursuit of the “real” taste: consumer preferences and homemade practices in post-socialist Bulgaria**

*Maria Yotova (Ritsumeikan University)*

This paper demonstrates how consumer preferences and valuation of homemade products such as jars of pickles, jams and yogurt are inseparable from distrust in the post-socialist state and food manufacturers, and discourses of European integrity, market morality and economic development.

**Reimagining Pata Negra. The future of a food icon**

*Peter Ian Crawford (UiT - The Arctic University of Norway); Lorenzo Cañas Bottos (Norwegian University of Science and Technology); Jan Ketil Simonsen (Norwegian University of Science and Technology)*

Ethnographic film-based research on the Iberian pig in Extremadura has been inspired by art and thoughts on human/animal relationships. But human influences on the state of the world in general may radically change these perceptions, and the future of Pata Negra.

**P166 Moving between self and other: Navigating hierarchy and alterity in cosmopolitical encounters**

*Convenor: Theodoros Kyriakides (The Open University UK)*

*Chair: John Borneman (Princeton University)*

*Horsal 5 (B5): Thu 16th Aug, 09:00-10:45; 11:15-13:00*

This panel examines the ways in which relations between alterity and otherness are increasingly mediated by socio-political hierarchies and cosmopolitical contexts and encounters.

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**09:00-10:45**

**Balkanizing Sahllins: stranger-capitalism as national salvation in a 'flawed' semi-periphery**

*Ivan Rajković (Max Planck Institute for Social Anthropology)*

Analysing Serbian problems with 'self-destructive' national sociality and yearnings for 'proper' Western privatisers, this presentation rethinks desires for submission from the point of view of local cosmoeconomics, and the humiliation that core-periphery relations comparatively entail.

**Philia and consumption of the Other in Greece**

*Heath Cabot (University of Pittsburgh)*

This paper examines the relationship between xenophilia and consumption of the other in contemporary Greece. I will unpack how inclusionary practices domesticate difference, but I will also show how consumption itself re-configures self/other distinctions.

**"We do it for each other": Akha 'other' inclusiveness in subsistence and capitalist contexts**

*Deborah Tooker (Le Moyne College)*

This paper looks at Akha (Northern Thailand) attitudes and practices towards outsiders in both subsistence and capitalist contexts.

**The xenophilic possibilities of porosity: theurgical connections between gurus and expat spiritual practitioners in India**

*Tuhina Ganguly (Shiv Nadar University)*

Based on fieldwork among Western spiritual practitioners in Pondicherry, I explore xenophilia in terms of the porous self, whereby strangers and unfamiliar places emerge as active, relational agents in the expats' constructions of selfhood through narratives of karma, connection, and calling.

11:15-13:00

**Differences over difference: friendship and Otherness at the China-Russia-North Korea border***Ed Pulford (Hokkaido University)*

This paper discusses international encounters in a town on the borders of China, Russia and North Korea, the clashes between understandings of the role of 'difference' within relationships which result, and how this encourages to reframe our anthropological understandings of friendship.

**'Hospitality without commensality': why guests eat alone in Western Kenya***Mario Schmidt; Sebastian Schellhaas*

Guests in Western Kenya often eat without their hosts. While scholars tend to interpret such 'hospitality without commensality' as attempts to foreclose the premature establishment of kin-like relations, we analyze it as acknowledging already existing relations whose exact nature is still unknown.

**Tracing difference in Kilburn, from xenos to ego, and from fixity to fluidity***Farhan Samanani (University of Oxford)*

This paper explores everyday conceptions of difference in the diverse London neighbourhood of Kilburn. I argue that such emic visions of difference are best understood through two continua, one of proximity, from xenos to ego, and another of malleability, from fixity to fluidity.





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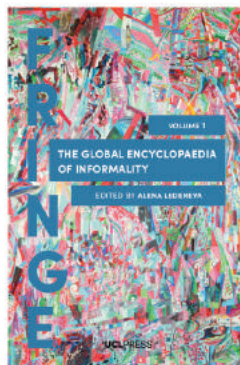




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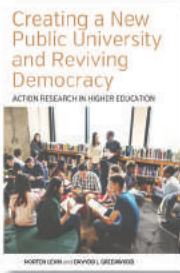
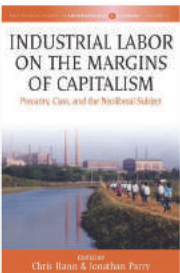
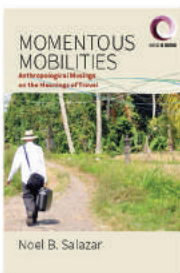
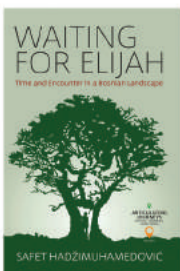
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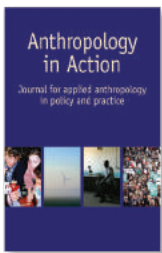
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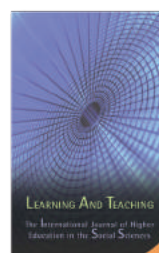
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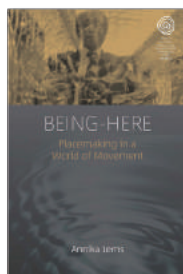
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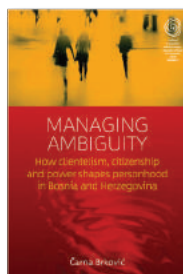
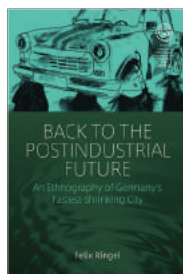
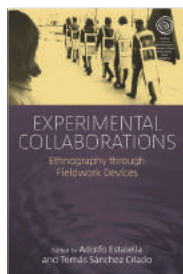
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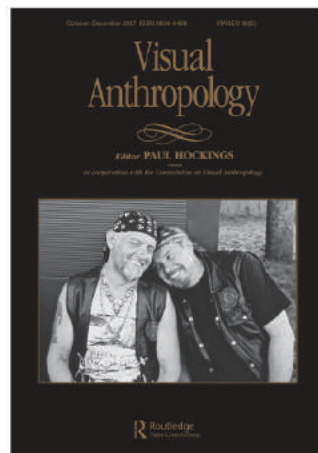
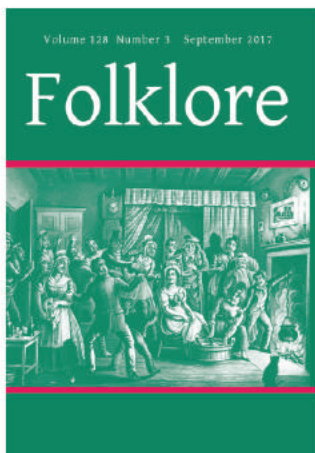
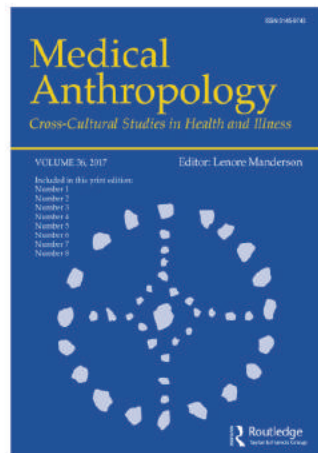
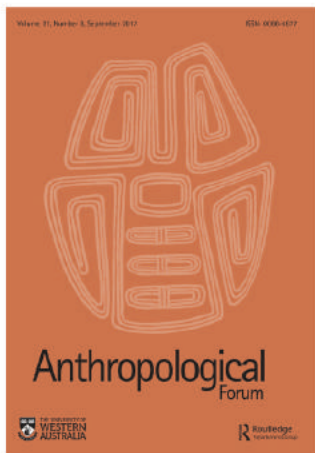
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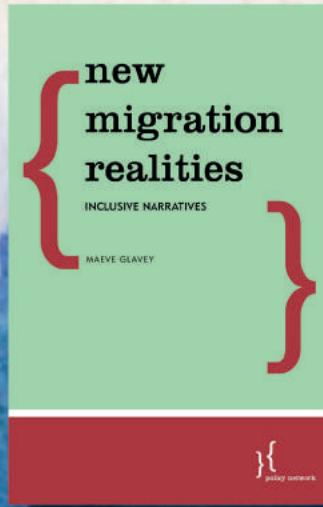
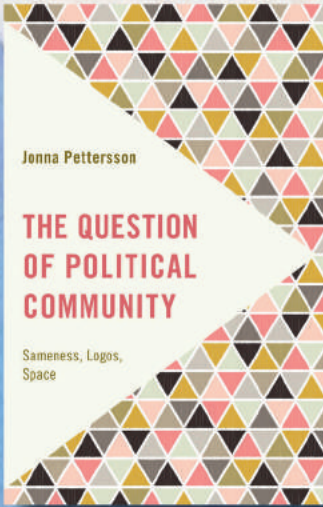
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# Panel Grid

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SÖ-D299	P033	P033	P109	P109	P076	P076	P009	P009
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Aula Magna-Kungsstenen		L006	P060	P060	P081	P081	P023	P023
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**Tuesday  
14 August**

08:30-16:30	Registration desk open
10:30-12:15	Panel session 1
12:15-13:15	Lunch
12:15-13:15	WCAA delegates meeting ( <i>Aula Magna-Bergsmannen, by invitation only</i> )
12:15-13:15	#HOWtalk ( <i>Aula Magna-Auditorium</i> )
13:15-15:00	Panel session 2
15:00-15:30	Coffee break
15:30-17:00	Keynote and opening ( <i>Aula Magna-Auditorium</i> )
17:00-18:00	Getting to the shuttle buses to the drinks reception ( <i>Södra Huset parking lot</i> )
19:00-20:30	Welcome drinks reception ( <i>Stockholm City Hall</i> )

Events p 27-40
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**Wednesday  
15 August**

08:30-17:00	Reception desk open
09:00-10:45	Panel session 3
10:45-11:15	Coffee/tea
11:15-13:00	Panel session 4
13:00-14:30	Lunch
13:15-14:30	Writing Grants for the Wenner-Gren Foundation ( <i>Aula Magna-Auditorium</i> )
13:15-14:30	Publishing with Social Anthropology/Anthropologie Sociale ( <i>Södra Huset, Hörsal 4-B4</i> )
13:15-14:30	Network convenors meeting ( <i>Aula Magna-Bergsmannen, by invitation only</i> )
13:45-14:30	Bloomsbury book launch: <i>Caravans</i> by H. Høyer Leivestad ( <i>Södra Huset, 3rd floor</i> )
14:30-16:30	Plenary A ( <i>Aula Magna-Auditorium</i> )
16:30-17:00	Coffee/tea
16:30-17:00	Brill book launch: <i>Creolization and Pidginization (...)</i> by J. Knörr and W.T. Filho ( <i>Södra Huset, 3rd floor</i> )
17:00-18:45	European Directory of Social Anthropologists (EDSA) Roundtable ( <i>Södra Huset, Hörsal 4-B4</i> )
17:00-18:45	Network meetings
17:00-18:45	Wenner Gren strategic planning discussions ( <i>Södra Huset B600</i> )
19:00-20:00	Swedish Society for Anthropology and Geography journal launch ( <i>Aula Magna, Mezzaninen</i> )
19:00-20:00	Meeting of AJEC-editors ( <i>Södra Huset B600, by invitation only</i> )

**Thursday  
16 August**

08:30-17:00	Reception desk open
09:00-10:45	Panel session 5
09:00-10:45	Wenner Gren strategic planning discussions ( <i>Södra Huset B600</i> )
10:45-11:15	Coffee/tea
11:15-13:00	Panel session 6
11:15-13:00	Workshop: Teaching anthropology to health professionals ( <i>Södra Huset F315</i> )
11:15-13:00	Anthropology After Data (Management): Access, Infrastructure, Ethics ( <i>Aula Magna-Auditorium</i> )
11:15-13:00	Wenner Gren strategic planning discussions ( <i>Södra Huset B600</i> )
13:00-14:30	Lunch
13:00-14:30	#PrecAnthro II: The return of armchair anthropology? ( <i>Aula Magna-Auditorium</i> )
14:30-16:30	Plenary B ( <i>Aula Magna-Auditorium</i> )
16:30-17:00	Coffee/tea
17:00-18:45	AGM ( <i>Aula Magna-Auditorium</i> )
18:45-19:00	Break
19:00-20:30	Network meetings

**Friday  
17 August**

08:30-16:15	Reception desk open
09:00-10:45	Panel session 7
09:00-10:45	Wenner Gren strategic planning discussions ( <i>Södra Huset B600</i> )
10:45-11:15	Coffee/tea
11:15-13:00	Panel session 8
11:15-13:00	Wenner Gren strategic planning discussions ( <i>Södra Huset B600</i> )
13:00-14:30	Lunch
13:00-14:30	<i>Focaal</i> editorial meeting ( <i>Södra Huset B600, by invitation only</i> )
14:30-16:30	Plenary C - ECSF ( <i>Aula Magna-Auditorium</i> )
16:30-17:00	Coffee/tea
16:30-17:30	Berghahn reception ( <i>Södra Huset, 3rd floor</i> )
19:00-21:00	Farewell dinner ( <i>Norra Latin, Drottninggatan 71b</i> )
21:00-01:00	Farewell party ( <i>Norra Latin, Drottninggatan 71b</i> )