IUAES Congress 2020

COMING OF AGE ON EARTH:
LEGACIES AND NEXT GENERATION ANTHROPOLOGY

March 09-14, 2021

Book of Abstracts

INSTITUTE FOR ANTHROPOLOGICAL RESEARCH

IUAES
International UNION of ANTHROPOLOGICAL and ETHNOLOGICAL sciences

International Union of Anthropological and Ethnological Sciences – IUAES Congress 2020

Coming of Age on Earth: Legacies and Next Generation Anthropology

International scientific conference

March 9 – 14 2021
ONLINE CONGRESS

BOOK OF ABSTRACTS

IUAES2020 Šibenik, March 9-14 2021

Coming of Age on Earth: Legacies and Next Generation Anthropology

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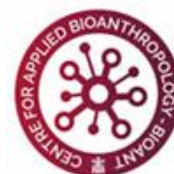International Union of Anthropological and Ethnological Sciences (IUAES)
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CONTENT

WELCOME NOTE

Dear colleagues,

The COVID-19 pandemic has forced us to postpone and then move the entire Congress online. Even with the vaccinations and recent decrease of COVID-19 cases, the situation did not improve sufficiently to make the "onsite" part of the Congress a reality.

Nevertheless, it is an honour and gives me enormous pleasure to welcome you to the IUAES2020 Congress "Coming of Age on Earth: Legacies and Next Generation Anthropology", organized in a virtual mode.

I would like to start with the famous line "Stalna na tom svijetu samo mijena jest" or „The only constant in this world is change", as cried muezzin from the homonymous poem written by Petar Preradović, back in 1871. I refer to this famous Croatian poem, since it relates to the change, the only universally constant human and environmental condition. Therefore, the theme of this Congress will be related to change that we as humanity, we as scientific discipline, even we as association are going through. "Coming of Age" is envisoned as a platform for anthropologists, but not only them, to discuss and contemplate the change that we usually do "for the sake of future generations" or "for the better future". Communities and individuals have different ideas about paths forward, reframing who these future generations may be, what they might value, and which are the most desirable means to work towards designated goals.

This Congress invites us all to scrutinize this era of anticipated extreme change for its implications on stasis, tradition and consistency. Anthropology is uniquely positioned to study the legacies that shape and are being shaped by the next generations.

On behalf of the Scientific and Organizing Committees, I wish you a very warm welcome to IUAES2020 Congress!

Saša Missoni
Chair of the IUAES2020 Congress Šibenik
Vice-president of the IUAES
Director of the Institute for Anthropological Research, Zagreb

PLENARY SESSIONS

Precarity in a Time of Historical Present

Senka Božić-Vrbančić
University of Zadar, Croatia

We live in times saturated with the sense of precarity and chronic insecurity. The notion of crisis (pandemic, economic, political, environmental, migrant …) is overwhelming. In this talk I go through some affective registers of precarity in Croatia to open up questions on the historical present and what precarity does and can do. I draw on three ethnographic fragments: (1) uber drivers, gig economy and the notion of freedom (2) feeding rats and building shelters for feral cats by using "illegal" migrants' unwonted clothes on the edge of Zagreb (3) feeling earthquakes in times of COVID-19. Even though these three fragments portray different reactions to various forms of precarity, together they tell an ambivalent story of the historical present and vulnerable connections, one that allows us to ask: is there any potential of producing more capacious lenses for generating new futures through these vulnerable connections?

Anthropology in the Shadow of Anthropocene Overheating

Thomas Hylland Eriksen
University of Oslo, Norway

Anthropology has always been informed and inspired by events and current concerns – think of the pandemic or the Syrian refugee crisis for recent examples. The considerable interest in ethnicity and nationalism towards the end of the last century was a result of the incipient shift from class politics to identity politics across the world; a decade earlier, feminism produced a heightened awareness of gender in the discipline, and historical processes such as decolonisation, the marginalisation of indigenous groups and the aftermath of the Second World War stimulated important work among anthropologists keen to understand not only what it is to be human, but also the contemporary world, perhaps motivated by a desire to use knowledge to make the world safe for difference, less unequal and saner.

In the present decade, the towering concerns are to do with climate and the environment. Ranging from critical interrogations of established dichotomies between culture and nature to studies of elites devising climate agreements and local responses to climate change, this family of concerns has entered the discipline with full force. In a not too distant future, it will be difficult to imagine a major trend in anthropology that does not engage with the environmental transformations orchestrated by humans at increasing speed and at a vast scale, leaving few if any parts of the world unaffected.

Rather than focus on local responses to climate change or the political economy of environmental destruction, this lecture proposes a methodology for research on ecologically embedded human lives. Drawing on biosemiotics, I propose an approach where living systems are studied as systems of communication, a methodology which dissolves the nature/culture boundary without denigrating human agency, and which also has considerable comparative potential.

ROUNDTABLES

Empowering Anthropology in the Face of Crises – sponsored by World Anthropological Union (WAU)

Organizers
Junji Koizumi, Osaka University and NIHU, Japan; IUAES President; WAU Co-Chair
Carmen Sílvia de Moraes Rial, Federal University of Santa Catarina, Brazil; WCAA Chair; WAU Co-Chair

Participants
Akhil Gupta, (UCLA, USA), Michal Buchowski (Adam Mickiewicz University, Poland), Vesna Vučinić Nešković (University of Belgrade, Serbia), Subhadra Channa (University of Delhi, India), Divine Fuh (University of Cape Town, South Africa)

The news that anthropology is facing crisis is on the rise. A similar process seems to be underway also in some disciplines in the humanities and social sciences. Changes in classification of science, weakened position in the academic system and student enrolment, dominance by neoliberalism and instrumentalism, decreasing institutional and financial support, difficulties in field research and cases of arrests of researchers, targeted attacks on certain research areas, loss of irretrievable materials due to fire and other destruction, to name a few. On the other hand, there are cases in which anthropology goes strong and expectations are high that anthropology among human and social sciences can make valuable contributions in the contemporary globalized and globalizing world. This panel sponsored by WAU, the World Anthropological Union, asks: What exactly is the nature of these crises and what are the real threats we are facing; If we can theorize the general contexts in which they arise, or we should understand each and specific situation in order to cope with them better; What WAU can do as a newly established global organization based on the integration of IUAES and WCAA, and what are the new resources we obtained through this integration; How, after all, we can effectively empower anthropology in general and anthropologies in specific as WAU, IUAES and WCAA, and what are anthropology's unique strengths in contributing to a global public good. These are among the central questions this panel will address.

Not Quite the End of Nomadism?

Organizer
Anthony Howarth, University of Oxford, United Kingdom

Participants
Ariell Ahearn (University of Oxford, UK), Thomas Barfield (University of Boston, USA), Dawn Chatty (University of Oxford, UK), Freya Hope (University of Oxford, UK), Jakko Heiskanen (University of Cambridge, UK); Cory Rodgers (University of Oxford, UK), Greta Semplici (European University Institute, Italy), David Sneath (University of Cambridge, UK), Marco Solimene (University of Iceland, Iceland)

Nomadism is a hugely problematic concept. Those who fall within its bounds range from mobile pastoralists in Asia and Africa, to Gypsies and Travellers in Europe. Despite critiques demonstrating its shortcomings, the nomad(ism) category continues to have a social, political, and academic life. The aim of this roundtable is to bring together scholars whose work has focused on nomadism, to explore whether and in what ways the nomad category remains analytically tenable and to shed light on why it endures. Employing comparison to tease out the nomadic category's social life in different geo-political contexts, the panellists will explore the following questions. Is the nomad category analytically tenable? If so/not, how? Do the ways the nomad category is popularly imagined, politically deployed, and historically documented, make it an empirical/ethnographic object worthy of analysis? If, as some scholars suggest, nomadism is a category imagined by outsiders, is its academic usage appropriate? Due to their widespread sedentarisation, is it useful to categorise once mobile people as nomads? Are there cases of mobile people describing themselves as nomads, and what circumstances led to this? Is there such a thing as a nomadic mind-set and, if so, what might this entail? What commonalities exist between different groups categorised as nomads? Through examining these questions, the aim is to tease out nuance, by engaging with previous accounts that have either completely rejected the nomad category or employed it uncritically, to shed light on how and why categories as contested as nomadism endure.

PANELS, ORAL PRESENTATIONS AND POSTERS

Feminist-inspired Activist Imaginaries for Making Change: Social Making, Legacies and Methodological Framings

Convenors
Katarzyna Kosmala (katarzyna.kosmala@uws.ac.uk) (University of the West of Scotland, UK)
Fiona Hackney (f.hackney@mmu.ac.uk) (Manchester Metropolitan University, UK)
Jana Milovanović (drustvo.terravera@gmail.com) (Terra Vera, Slovenia)
Ana Vivoda (ana.vivoda@gmail.com) (University of Zadar, Croatia)

The current situation of worldwide instability combined with political popularism, pandemic and climate emergency results in a state of unprecedented worldwide risk. Conditions of risk and instability, at same time, offer opportunities for new imaginative spaces open-up in a lived response to crises. This panel invites theoretical papers and empirical studies that draw on research paradigms underpinned by plurality, continuity and difference within social, material and feminist-inspired research and activism. We welcome interdisciplinary enquiries, artistic interventions, creative works and case studies from the multiplicity of geographies, disciplinary fields and specificities of grassroots struggles.

481# **To Walk Across the Border, to Tell a Different Tale: Schengen Heritage from Below**
Jana Milovanović (drustvo.terravera@gmail.com) (Terra Vera NGO, Slovenia)

European Schengen border agreement as a broad region of division that has already been affected by enhanced migration flow, is now witnessing new obstacles due to COVID-19 restrictions. As an anthropologist situated in border intersection I document and respond to the circumstances that deeply affect our lives. I focus on the site of Žumberak/Gorjanci mountain along the border between Slovenia and Croatia. Capturing the views and experiences of people living by the border, I question how the policies relating to COVID-19 restrictions influence their sense of self and their environment. Furthermore, I investigate oral histories with a focus on abandoned cross-border walking paths that served the sustainable economic means of people before the establishment of the border and contextualise them in the present moment. The paper investigates underlying realities of the borderlands, capturing experience-based counter narratives to restrictions, informed by enhanced migration flow and COVID-19. It emphasizes the importance of cross-border cooperation by focusing on old walking paths inside oral histories of people living in the borderlands, past and present. Finally, I will present the EU funded project 'Rural Migrantour - Paths to Recovery' that aims to establish historical testimonies of cross-border solidarity and mutual cooperation through digital and physical means, hoping that the aftermath of the COVID19 pandemic will contribute to forging new ways of being and of relatedness in spite of differing forms of governance, policy and practice.

#449 **Self-Care as a Feminist Methodology: Report of the Support Network Experience During the COVID-19 Pandemic in Brazil**
Miriam Pillar Grossi (miriamgrossi@gmail.com) (UFSC, Brazil), Marinês Rosa
(UNEMAT, Brazil)

In 2020, during the social isolation imposed by the Covid-19 pandemic, new challenges were posed for women, as public and private spaces became were mixed and restricted to the space of the home. Many feminist studies, carried out during the pandemic, have shown that women have suffered more serious impacts in their lives from social isolation. In Brazil, there was a significant increase in violence against women in the home, the increase in working hours for women mothers of small children and / or caregivers of elderly family members, the overload of work for teachers and researchers who started to work virtually. Right at the beginning of social isolation, in March, we proposed to our feminist research network that articulates researchers living in different places in Brazil, the development of virtual self-care activities. In this paper, we will report on this feminist methodological experience of collective confrontation with the challenges imposed by social isolation. This methodology involved feminist researchers from different generations, linked to the NIGS network (Nucleus of Gender Identities and Subjectivities) who came together virtually through listening to podcasts, 2 to 3 times a week, for 9 months, always at 6 pm, to meditate together and support themselves in coping with diseases, deaths and academic challenges brought about by the pandemic. The experience had a profound impact on the lives of the participants, who found in the "Lilac Moment of self-care" a space of freedom, healing and feminist self-knowledge. We will present in our paper how this methodology was developed and the evaluation of the experience made by the group of participants, all feminist researchers engaged and involved in different fronts to face the pandemic in Brazil.

#437 **Contours of Social Sustainability in Saora Art: An Abductive Approach to Liminality Among Lanjia Saoras of Rayagada, Odisha, India**
Somen Rath (rathsomen@gmail.com) (University of Delhi, India)

Lanjia Saoras, a Particularly Vernacular Tribal Group of Odisha (India) has a glorious and rich heritage of cultural past, well exhibited through their Iditals or wall-paintings. These paintings represent much more than an artistic expression of a tribe in the hills. The Saora art is a world in itself encompassing the beautiful amalgamation of the vivid culture, the traditions and a symbiosis of man-nature relationship on which the social structures, institutions, social norms and values exist. This paper tries to explore the "People-centred and Planet-Sensitive" eco-social behaviour of Lanjia Saoras through their art, which along with their community is undergoing liminality. The data represented here is based on fieldwork among the Lanjia Saoras in Puttasingh, Rayagada district of Odisha in 2019. It is highly impossible for a community to live in isolation in this era of globalisation and modernisation, and to dictate it is even more unsought from the ethnic outsiders. The Saora art provides a window to witness the transmorphism in the social sustainability from an emic perspective and to help in

better understanding of an intractable multi-layered, dynamic and elastic culture. An abductive approach to understand the Saora paintings has been followed to bring forward the underlying structure of cultural values, which are sustaining the tectonic movements of multiculturalism. Through this paper, the adaptability to liminality is highlighted in the trifecta of social, economic and environmental sustainability through the cognitive corpus of Iditals that has been treasured as a form of cultural identity among the Saora highlanders.

#435 Back and Forth: Knowledge Production and Methodological Dilemmas in the Crowded Fields

Magdalena Sztandara (magdalena.sztandara@uj.edu.pl) (Jagiellonian University, Poland)

At the beginning of my fieldwork on disobedience and disloyalty of women in public space in (post-)Yugoslav cities, I often heard critical comments about their past experiences with feminists' researchers. Such issues as deprivation of subjectivity, lack of solidarity, and inequality in relations caused among activists a fatigue and boredom. Those comments led me to reassess my research practice, giving me the opportunity not only to question the methodology and the field itself, but also to reflect on the issue of engagement and solidarity. I began to wonder, what does solidarity mean in my ethnographic encounter? How can I make our meetings relevant to my friends and field collaborators? These questions led me to think about the possibilities, challenges and traps of activist and feminist research strategies. In my paper, I focus on ethnographic practice embedded in transnational 'crowded fields', which include dynamics of relations and dependencies between a network of knowledge producers. In order to problematize the emerging field positionalities and solidarities, I propose to examine the methodological approach of 'militant ethnography' (Jeffrey Juris), which seeks to move beyond the divide between research practice and politically engaged participation. It rather concerns being among and within the activist network and adopting many identities and roles by constantly shifting between reflective solidarity and analysis. By drawing on my long-term ethnography among activists in (post-)Yugoslav cities, I attempt to shed light on the critical self-reflective research process of embodied practical understandings and experiences of struggles, tensions, fears, solidarities, expectations, joys, and failures.

#412 Care in the Time of COVID: Quiet Activism and Community Resource

Fiona Hackney (f.hackney@mmu.ac.uk) (Manchester Metropolitan University, UK)

One significant factor emerging from the ravages wrought by pandemic is its highlighting of existing inequalities in our institutions, infrastructures, economies and societies. Never in living memory has the need to re-asses how we live: our priorities, values, motivations, relationships with others and the planet, been so urgent. This paper examines how everyday activities, behaviours, skills, communities and agencies can function as a mode of quiet activism (Hackney, 2013) helping us to re-

imagine, and enact, alternative and more caring ways of being in the world. Drawing on the concept of 'women's wisdom' (Clark, 2019) and the manifesto outlined by the The Care Collective (2020), it focuses on theories and practices, for the most part, devised and practised by women to explore how what have conventionally been categorised as 'domestic' skills and agencies can become powerful means of enacting change for good in the world outside the home. This paper draws on recent discussion from Craftspace and the British Council's Digital Craft Circles initiative (https://craftspace.co.uk/), and the AHRC-funded networks: Creative Commons (http://commoners.craftspace.co.uk/) and Stitching Together (https://stitchingtogether.net/). It also examines three examples of how craft agencies for change can operate by: 1) Making identities through heritage and place (https://cocreatingcare.wordpress.com/the-project); 2) Making mental health (well-making) (https://craftivist-collective.com/wellmaking-garden-party); 3) Making sustainable behaviour change (https://s4sproject-exeter.uk/). Quiet activism is anything but quiet in its manifestation. It signals the power of what we can do collectively when we put care at the centre of society and recognise the value of small acts of creativity in doing this.

#333 Resistance, Empowerment, and Cultural Politics: Female Indigenous Textile Producers in Guatemala

Sonia Chinn (schinn@thevillageschool.com) (The Village School, USA)

Guatemala is one of the poorest countries in Central America with limited economic opportunities for women, especially indigenous ones. The largest indigenous group in Guatemala is Maya, where women face a high rate of poverty, racism, and gendered violence. However, in such a challenging environment, female textile artisans have formed cooperatives that target both local and international customers. By doing so, textile producers implicitly and explicitly participate in cultural politics by advocating for indigenous production and consumption. Moreover, indigenous epistemologies take center stage in weaving communities that have led to political and social activism. Thus artisans are making textiles as well as making meaning of their lives. This presentation will examine the pivotal role of indigenous Guatemalan textile artisans in facilitating economic empowerment while engaging in resistance against racial injustices.

#285 Who is She?

Niga Sayyed (nigamail@gmail.com) (The Eugeniusz Geppert Academy of Fine Arts, Poland)

Across the globe, women are making a name for themselves in every possible domain. While in some other parts of the world, they even struggle for their identity. During one of my photography sessions in a local graveyard of Lahore, Pakistan, I noticed that some of the headstones of females graves don't carry their names. Instead, they were identified by their relations with the male family elders. That's when I realised that even

though she devotes her entire life loving and caring for others, her struggle of finding her own identity continues even after her death. My project includes ten photographs with four screen prints. In these photographs I am using a green fabric which I took originally from one of the graves in Pakistan and I screen printed the Urdu words "Akhri Aram Gah" which means the last resting place. In South Asia, a green cloth (usually known as 'Chadar') is placed on the grave of a pious Muslim man out of respect. The purpose of photographing this screen printed green cloth over a female body was to capture different female postures. These postures consist of the life span of a woman and represent femininity as a whole. I am reclaiming that space and giving women the recognition they deserve for their selfless acts. I am initiating a conversation to eradicate this social taboo where we even cover the graves of the saints with a holy green cloth, but fail to write even her name on the headstone.

#276 Timeless Struggle Over the Feminist Paradigm: Representing Dynamics of Gender Identity Construction Then and Now

Ana Vivoda (ana.vivoda@gmail.com) (University of Zadar, Croatia), Katarzyna Kosmala (University of the West of Scotland, UK)

A difficulty to understanding feminism is connected to the fact that the ideology informing feminist framings has shifted over time, creating apparently distinctive waves. If we acknowledge the preceding waves of feminism are built from earlier women's accomplishments and activism-inspired action, we can better understand feminist discourse today. This paper illustrates dynamics of weaveless feminism through art representation, reflecting on the persistence of feminism, and attending to different ways women are coping with socio-economic challenges. We draw on uses of autobiography in creative practice, exploring an array of diverse subjective positions represented through portraiture. Specifically, we will examine representation of gender performance through recognition, identification or alteration of the family bonds-based constructions. We explore in what ways the first person accounts can reveal different perceptions concerning a discourse of womanhood across generations as well as attempts at modifications of these constructions. The uses of portraiture will be critically examined in the installation Relations of reciprocity (2020), the artist book series Faces (2013) and Frontiers (2017). The works represent the alternative feminist positions, formed through reciprocity, relationality, constructed and reconstructed overtime in multi-layered and intertwining contexts. We will analyze ways in which artistic representation attempts to tap into inter-generational conflict, confronting different feminist realities over time. Articulation of wavelessness in these artworks evidences that there is no single feminist moment with a clearly defined political agenda that can be applied to analyze them. Instead, we argue that feminist discourse needs to be articulated through broader critical frameworks and over time.

#227 **Against the Anti-Gender Illiberal Politics: Contemporary Feminist Mobilisations in East Central Europe**
Mina Petra Baginova (minabaginova@gmail.com) (FATIGUE (H2020)/Charles University Prague, Czech Republic)

In recent years the increasingly authoritarian governments in East Central Europe have employed anti-gender discourse that is characterised by an opposition to questions related to issues such as reproductive rights, access to abortion, the rights of LGBTQ folks, sexual education, or legal tools for elimination of violence against women. These dynamics go hand in hand with the emergence of conservative and often fundamentalist anti-gender movements in East Central Europe and elsewhere. At the same time there has been a significant increase of women's protests and feminist mobilizations. In East Central Europe, particularly in Poland, attacks on reproductive rights have mobilized diverse actors around the large-scale protests across the country, challenging the conservative policy-making decisions, as well as inspiring the formation of new activist platforms. Similarly, in Slovakia, a new wave of protests to protect the reproductive rights have emerged as a reaction to the attempts to limit legal access to abortion, opening up a space for questions around different forms of feminisms and intersectional resistance. Based on my work with feminist activist cultures in East Central Europe, in this paper I aim to explore the reflections on questions such as: What are the novelties of new feminist mobilizations in East Central Europe within the context of political crises in the region today? How do the new feminist movements deal with the emergence of gendered far-right politics? How the emergence of anti-gender movements and anti-gender discourse challenge the feminist movements in their efforts for systematic change after the 1989 post-socialist transitions.

#209 **Becoming Artists: Learning Disabled Practioners and Professionalisation**
Anne-Marie Atkinson (anne-marie.atkinson@stu.mmu.ac.uk) (Manchester Metropolitan University, UK)

This paper considers how the culture of Venture Arts, a Manchester (UK) art studio that works with people with learning disabilities, reconfigures professionalisation in relation to artists, and therefore proposes affirmative relationalities between learning disabled and non-disabled people. Conventional readings might consider the 'professional' artists in the studio to be the ones who hold arts degrees and receive a regular wage for their labour (in other words, the non-disabled practitioners). However, an alternative reading that takes into consideration the substantial artistic labour of the practitioners with learning disabilities; their financial commitment to developing their practice; and the advocacy that the studio does on their behalf - which is akin to gallery representation and has earned some of the learning disabled artists prestigious commissions and awards - reimagines 'the artist' as an embodied process. This is further compounded by the culture of the studio that aims to enable creative expression without directing, consequently positioning the non-disabled practitioners in the role of technician, assistant, or critical friend. Hence, the learning disabled

practitioners challenge disabling perceptions of learning disability and reconfigure their professional relationality through becoming artists. The emergence of a hybrid identity of 'learning disabled artist' rethinks both the potentialities of learning disability beyond 'overcoming' disability, and reinvigorates art as a transgressive, limitless space beyond restrictive and market-driven notions of value. This paper will draw upon autoethnographic fieldnotes produced during 12 weeks of fieldwork (Nov 2019 - Feb 2020) where I occupied a position 'alongside' the learning disabled artist in the studio.

POSTER #144 **Civic Engagement on Permafrost. Evaluating Collaborative Architectural Making as a Tool for Provoking Civic Placemaking Initiatives in Yakutsk, North-Eastern Siberia**

Maiia Sivtseva (sivtsevama@gmail.com) (London Metropolitan University, UK)

This thesis assesses the possibilities of collaborative architectural making as a tool for provoking civic placemaking initiatives in the city of Yakutsk, located in North-Eastern Siberia. The way in which the city has expanded and developed through time has been affected by the permafrost landscape of the Subarctic; the socio-cultural context of its nomadic people and the Russian and Soviet military and mining incursions. This has created a unique cultural and climatic framework. The particular question which the research addresses is to what extent can collaborative architectural making contribute to the development of civic places in the context of (a) permafrost and severely cold winter conditions (b) the changing socio-cultural context. In order to address this question, the research methods include an archive study and drawing analysis of the Yakutsk City urban structure beyond its natural thresholds through the early independent nomadic, Russian Imperial, Soviet Union and modern periods; a survey of the unique civic infrastructure of the city such as its centralised district heating pipe system that is raised above the ground on stilts. The findings will create a basis for speculative design proposals which will be tested through facilitating of the community initiatives in Yakutsk. The main research findings will contribute to knowledge of architectural participatory making and critically assess the future public urban development possibilities in Yakutsk and more broadly in the context of the Arctic and Subarctic regions, which can lead to more sustainable shared space design solutions and improve the quality of life of the users.

#93 **Making the Invisible Visible, a Comparative Study of Meaning: The Invisibility of Commercial Mending and the Visibility of Social Mending**

Brenda Miller (brenda@brendamiller.co.uk) (The University of Wolverhampton, UK)

Darning requires the simplest of tools: needle, thread and scissors, the skills to use them to create invisible or visible repairs. This study is exploring through moving image/film that within industrial production there remains the time consuming and skilful process of invisibly repairing flaws within the weaving process that little is known about. Teams of women invisibly mending through necessity continues virtually

unchanged in high tech industry, while in recent years darning and mending has become a fashionable social activity. Initial research suggests that the skills passed on in the home to repair garments are in decline. Now mending groups are reviving and sharing the skills needed to repair and repurpose clothing by stitching colourful visible repairs as a statement of social responsibility. Drawing on concepts of de-skilling and re-skilling the workforce by John Roberts (2007) and Richard Sennett (2008, 2013), this paper looks at textile practice and skill in the age of manufacture and digitization and its potential relationship to the current turn to hand making. Industrially produced cloth requires the work of menders to disappear as they restore cloth to perfection whereas the stitching in mending groups seeks to alter the appearance of cloth through remediation or reconfiguration. The mending team at Woven Specialist Products, seen in the film Darning, http://vimeo.com/65155837 provides the starting point. My observations suggest how bringing workers together to share skills capture stories and pleasures through making can enhance the workplace community and potentially encourage skill development in amateur mending groups.

#57 Performing Industrial Labour at War: 'Waveless' Feminist Inquiry into Women in Engineering

Katarzyna Kosmala (katarzyna.kosmala@uws.ac.uk) (UWS, UK)

This paper embraces a notion of 'waveless' feminism, challenging shifts in an evolution of feminist theory. The focus is on the women struggle over their positionality in the context of industrial labour during the First and the Second World War, and subsequently, their campaigning to recognize women's contribution in the engineering professional field. The paper draws on archival material to discuss the representational interplay between gender and performance in the context of the Tongland Works of the Galloway Engineering Company, built during the First World War in Scotland. The factory was a unique venture to carry out war work in engineering, as well as to train women as professional engineers at the time when women were not allowed into the engineering profession. The paper also draws on the series of recent exhibitions, featuring discursive accounts from the industrial press as well as first person narratives of the women 'pioneers', those targeted initially to this programme, thinking through how the factory spaces were constructed and experienced in and through gender performativity. The paper will discuss some of the challenges around career prospects for successful apprentices, taken to the professional ranks on the completion of the programme as well as a response to these challenges through feminist activism at the time. I conclude that articulation of waveless feminism over time points at circularity of an ideological struggle. There seem to be no single theory linked with a particular feminist movement or its articulated political agenda that supports arguments advanced in this paper. The presentation takes form of a film made by Fablevision Studios for the University of the West of Scotland's research project on Dorothee Pullinger that chronicles the automobile and aeronautical engineer and manager and her pioneering place in the history of female engineers in Great Britain.

Convenors
Leonardo Schiocchet (schiocchet@gmail.com) (Austrian Academy of Sciences, Vienna, Austria)
Gisele Fonseca (chagasgiselerpe@gmail.com) (Fluminense Federal University, Brazil)

This panel seeks to advance a debate started by the Arab Encounters panel in the 2018 IUAES Congress. It explores actors' positionalities vis-à-vis contemporary Middle Eastern encounters such as the recent uprisings in Lebanon and Iraq and the ongoing Syrian war and its production of refugees. It aims to discuss contemporary venues to define encounters as anthropological framework for complex social situations involving Middle Eastern social actors who themselves locate significant differences between "us" and "them" that become intertwined with identity and social belonging processes. Rather than focusing on a given subject (like Arabs in Europe), this panel favors social relations cutting across an ensemble of subjects engaged in Middle Eastern encounters across various regional contexts, and their symbolic and empirical connections to the polysemic, disputed imagined communities. How do crisscrossing emotions, ideas, aspirations, and values of different social agents influence dynamics of worldviews and social practices? We welcome papers that discuss Middle East encounters theoretically and/or ethnographically.

#131 **"Values and Orientation Courses" for Refugees in Austria as Sites of Encounter**
Hannah Rose Myott (h.myott@gmail.com) (University of Vienna, Austria), Mina Vasileva (University of Vienna, Austria)

In the wake of the so-called "refugee crisis," the Austrian government enacted a new "Integration Act" in 2017. This law, among other things, requires refugees to take one 8-hour "Values and Orientation Course" (Werte- und Orientierungskurs). These courses are supposed to teach participants about Austrian history, law, and customs, and place particular emphasis on topics such as gender equality, LGBTQ rights, and secularism. By design, refugees may only take the course after being legally granted asylum--a process that often takes years. This, coupled with the fact that the first concept for such courses dates back to 2009 or even earlier, highlights the symbolic nature of such a policy. We carried out fieldwork among refugees and other related institutions such as the primary organizing institute, the Austrian Integration Fund (ÖIF), and an Austrian ministry responsible for integration programs. One focal point of our research was not only to look into the policies, politics, institutions, and organizational actors, but also the perspectives of individuals who are directly affected by the policy. Through interviews, participant observation, and document analysis, we found that the course curriculum creates an essentialized "Austrianness" that is placed

against an imagined, homogenous "refugeeness" -- in other words, a non-Austrian identity. The encounter between these imagined differences that are produced and reproduced by the courses serve to "other" the refugees, contributing to existing power asymmetries. Although just one example of numerous European "integration" measures, these courses serve as a window into understanding encounters between narratives of "Austrianness" and "refugeeness."

#44 Of Bridges, Connections, and Flows: An Ethnographic Account of a Turkish-Brazilian Encounter

Liza Dumovich Barros (lizadumovich@gmail.com) (Center for the Middle East Studies/UFF, Brazil)

This paper aims at discussing how participants of the Hizmet Movement in Brazil mobilize social action in their endeavors to establish their community in the host country, and the effects that are produced during the process. The Hizmet Movement is a transnational Turkish-Islamic movement under the charismatic authority of the religious leader Fethullah Gülen. Although participants' motivations and interests vary, being a Gülen's follower means engaging with Gülen's "civilizational" project, which includes emigrating from Turkey and forging their own hicret. In 2015, Hizmet participants had reached approximately 150 countries, including Brazil, where they form a community of around 300 members. In July 2016 Turkish President Erdogan accused Gülen of orchestrating the coup attempt in Turkey, taking measures that affected deeply the Movement politically, socially, and economically. Political persecution has caused many participants to flee from Turkey. Most of them, as well as those who migrated voluntarily before the coup are, since 2016, refugees or asylum seekers, including a few in Brazil. In an attempt to understand this Turkish-Brazilian encounter, this paper shows some of the discourses and practices performed by community members in their efforts towards engaging with Brazilian society, and focuses on members' own interpretations and strategies for social action that are produced in this process. While community male representatives see Hizmet institutions as bridges between themselves and Brazilian society, women members mobilize other forms of connection with Brazilian individuals. In the process, flows of beliefs, ideas, and symbols permeate social relations and affect both sides of the encounter.

#41 Arab Encounters in a Malay-Dominated Religious Scene

Zoltan Pall (Zoltan.Pall@oeaw.ac.at) (Austrian Academy of Sciences, Vienna, Austria)

After the Vietnamese withdrawal in 1989 the relative isolation of Cambodia from the outside world ended. The influx of NGOs and ideas transformed the landscape of the country's Sunni Muslim minority which, according to various estimations, makes up 2-6% of the population. Cambodian Muslims traditionally have been leaning towards the Malay world due to historic connections. The main language of religious instructions

has been Malay, and the dominant madhab is the Shafi'i. After the recent opening up of the country traditional educational and intellectual networks were re-established and expanded with Malaysia, South Thailand and to a lesser extend Indonesia. This dominance of the Malay oriented religious networks has recently been challenged by a new encounter. Linkages to the Arab world were established after charitable organizations from the Persian Gulf set foothold in Cambodia. Three decades of exchanges led to the emergence of a religious milieu in which Arabic changed the Malay as the language of religious instructions, and in which books from the Middle East are read. This paper examines how this "Arabized" scene emerged? Why Middle Eastern networks are attractive? It will show the dynamics of networks and movements linked to the Middle East through the biographies of two Cambodian Muslims involved in these networks in different ways. It will be argued that by successfully claiming authenticity in spreading religious discourses and providing quality education in Middle East linked boarding schools, actors of these network present an attractive balance of the sacred and the mundane.

#04 **Towards an Anthropology of Encounters: Insights from the Austro-Arab Encounter**

Leonardo Schiocchet (schiocchet@gmail.com) (Austrian Academy of Sciences, Vienna, Austria)

This address aims to unpack the potential we see in the encounter perspective, which I have been developing as anthropological framework since 2015. In the same year, large numbers of forced migrants mostly from the Middle East arrived in Europe, many passing through, and others remaining in Austria. The summer of 2015, also known as the "Summer of Migration", is when the meeting between these refugees and the Austrian context intensified and became a point of inflection, highlighting the asymmetries between refugees and European citizens, and between Europe and the Arab Middle East. Yet, despite the specificity of my own motivations to engage with the term, I understand the encounter as potentially much broader. The Austro-Arab Encounter project (AUSARAB in short), was born from insights gained mostly from my past fieldwork among Arab refugees in the Middle East, Latin America, and Denmark, from the Austro-Palestinian Encounter project, and from further fieldwork in which I have engaged with this fairly recent shock-encounter between Middle Eastern refugees and the Austrian context, especially through the Refugee Outreach & Research Network (ROR-n). But in AUSARAB, refugees are but one among many other social actors involved. This presentation defines the concept of encounter and highlights a few key issues to be taken as elements of analysis when considering this type of social situation.

Lost in Representation: Changes and Paradoxes in the Nomads' Life
IUAES COMMISSION ON NOMADIC PEOPLES

Convenors
Giulia Gonzales (giulia.gonzales@unito.it) (University of Turin, Italy)
Greta Semplici (greta.semplici@lmh.ox.ac.uk) (Oxford University, UK)

Discussant
Riccardo Ciavolella (riccardo.ciavolella@ehess.fr) (EHESS, France)

This panel reflects on the legacy of "nomadology", founded by Deleuze and Guattari (1988) on anthropology today. Taking Ciavolella's reflection (2016) as a starting point, the panel discusses long-lasting representations of nomads' life, and their relation to power (for example of the state, but not limited), in light of economic, political, and socio-cultural shifting contexts. Literature on nomadic peoples have generally underlined their different territorialities of power, hence avoiding state's governmentality, or praising their capacities to fighting within power's articulations (McCabe, 2004; Scott, 2009). These accounts are still valuable today in certain contexts, and relevant when analysing nomadic people's own self-representations and desires for an idealised collective past. However, they are partial, and they can dangerously fall on the slippery slope of essentialism, or shadow precarious and problematic social realities nomadic peoples face today around the globe: that of urban marginalisation, adaptation to ecological changes, global economy and politics (e.g. mining exploitations). This panel welcomes contributions which consider the changing realities in nomadic and pastoralist people's lives, how they navigate these changes, and which kind of narratives accompany these processes. In so doing, this panel reflects on the legacy these (nowadays-romantic) representations of "the nomad" has on anthropological production. Bibliography: Ciavolella, Riccardo. 2015. Alterpolitics or Alterotopies. Focaal 2015(72):23-36. Deleuze, Gilles and Félix Guattari. 1988. A Thousand Plateaus. London: Athlone Press. McCabe, J. Terrence. 2004. Cattle Bring Us to Our Enemies. Ann Arbor: Michigan Press. Scott, James C. 2009. The Art of Not Being Governed. London: Yale Press.

#335 **The Alter-Temporalities of Pastoral Mobility: The Case of the Rabari Pastoralists of Western India**
Natasha Maru (n.maru@ids.ac.uk) (Institute of Development Studies, UK)

Mobility is widely debated to be the key strategy that allows pastoralists to flexibly make use of variable resources. But while mobility is a function of both time and space, discussions have tended to favour spatial trajectories revealing a sedentary bias. Based on ethnographic research with the Rabari pastoralists of western India, this paper highlights the salience of timing and temporality and provides new insights into

the experiences of pastoral mobility. Observing the Rabari reveals various circuits of mobility, involving not just tasks associated with livestock keeping, but also social, political and religious obligations and desires, aspirations, and imaginations. These (im)mobilities lie at the intersection of temporal phenomena such as shifting weather patterns, increasingly short and intensive agrarian cycles, and uncertain market dynamics in a developmentalist political economy that is transforming not only the physical but also the social landscape within which the Rabari are located. But by relying on embedded, localized and alternative understandings of timing and temporality the pastoralists rupture the linear, scientific, and fast-paced chronology that underpins the ideas of improved productivity, progress and modernity symbolized by such transformations. The pastoralists manoeuvre between the various circuits of (im)mobilities tangibly, in imagination or representation to generate 'alter-temporalities' (Kolinjivadi, 2020) or 'alter-politics' (Ciavolella, 2019) that do not simply oppose or conform to their changing context but dialectically engage with it. Paying attention to such temporalities reveals new dimensions of pastoral mobility as well as advances our understanding of mobility as a theoretical concept in itself.

#324 **Observation, Measurement and Knowledge: Operationalising One Health Among Nomadic Pastoral Communities in Northern Kenya**

Erika Grasso (erika.grasso@unito.it) (University of Turin, CCM, Italy), Elena Comino (Politecnico of Turin, Italy), Tamara Littamè (CCM, Kenya), Maurice Kiboye (VSF Germany, Kenya), Micol Fascendini (CCM, Laos), Elena Cristofori (TRIM, Italy)

This presentation grounds on "Multidisciplinary approach to promote the health and resilience of pastoralist communities in North Kenya" project, implemented in North Horr Sub-County (Marsabit County, Kenya), by a consortium of NGOs (Comitato Collaborazione Medica and Veterinaires Sans Frontieres-Germany), private actors (Translate into Meaning) and academic institutions (University of Turin). The project builds on One Health (OH) that, recognising the interconnection between humans, animals and the environment, proposes a multidisciplinary approach to address the health threats at the human-animal-environment interface. It aims to contribute to the debate on climate change effects on nomadic people. It is implemented among semi-nomadic pastoralists who inhabit Northern Kenya where a profound change in climate patterns deeply affects availability of resources. The research conducted by an anthropologist integrated the monitoring practices of animal and human diseases, resources status and maintenance and rainfall and temperature data. An ongoing dialogue among technical experts, local staff and pastoral communities shapes fieldwork activities; whereas the ethnographic methods help involving the local communities and promoting a process to support decisions, based on the integration of indigenous knowledge with scientific data that are collected at community level using traditional and modern tools. Indeed, the process requires a strong collaboration among international organizations, academic community, private sector, local institutions and communities to develop common strategies that reduce vulnerability. This transdisciplinary approach is key in building synergies in skills, innovative interventions and responses, in order to improve capacity to cope with the ordinary

challenges and extraordinary crises within a sceptic ecological and social environment.

#284 Pastoralist Youth in Towns and Cities: Mobility Patterns in Times of Crisis of Governance in Burkina Faso

Sergio Magnani (semagnani@gmail.com) (Indipendent Researcher, France), Charline Rangé (Researcher at GRET, France), Véronique Ancey (Researcher at FAO – CIRAD, France)

In Burkina Faso, as in other Sahelian countries, the "idleness" of pastoralist youth along with climate change and scarcity of natural resources is cited by policymakers as a major driver of migration and violence. In order to move beyond these normative views, we have recently conducted a study in Burkina Faso focusing on the migratory networks of young pastoralists and the perceptions of a set of institutional actors. While "conflict-oriented" narratives ignore the structural changes occurring in pastoral societies, our results highlight a set of multidimensional and long-term processes excluding pastoralists from land access and participation in politics. Access to adult status is often no longer granted solely by the transfer of cattle rights. Youth mobility patterns reveal that pastoral families need both pastoral mobility and territorial anchoring. Urban dwellers acting as brokers could reinforce access to pastoral resources, basic services and citizenship rights. This could help to renew the relationships with the state and its representatives in rural areas as a possible solution to discrimination against and mistreatment of pastoralists. We propose to discuss the relations between institutional discourses on conflicts, migration and climate change – and the projects and policies that embody them – and the dynamics of social change in pastoral societies in a context of "crisis governance". Our analysis underlines the urgency of deconstructing the global narratives underpinning a security context which jeopardizes young people's mobility and compromises both their social integration, and the chances of achieving a political solution to the spread of armed insurgencies.

#240 Sedentarisation, Decentralisation and Access to Resources: Administrative Villages in the North of Niger

Sarah Lunacek (sarahlunacek@gmail.com) (Faculty of Arts, University of Ljubljana, Slovenia)

Despite having a reputation of notorious rebels, in northern Niger Tuareg rebellion leaders and intellectuals seem to choose a path of integration into the state. Among demands of 1995 Peace agreements was decentralisation which is still getting implemented. Currently the basic local level of its implementation are administrative villages emerging intensively in last two years in the North. Here I will consider administrative villages primarily as continuation of sedentarisation process. Sedentaristion in Pastoral zone is gradual, combined with different kinds of mobilities, on customary territory, which was legally acknowledged only recently. While there are many interests in the territory (uranium and gold mines, ranches, gardens),

administrative villages permit to legitimate the right of local community to manage the territory and resources (water, pastures and projects providing infrastructure). Since semi-sedentary hamlet's transformation into a village is legitimised through elected local village chief, this is also an opportunity for different layers of political power struggles on local level (tribal chiefs, political party leaders). Along the processes notions of nomadism became ambiguous in different generations and social strata, in many cases turning nomadism to nostalgic form of livelihood, that needs to be adapted to aspirations of development in terms of diversification of activities as well as in access to schools, healthcare and mobile telephone networks. Meanwhile nomads who continue to live with herds more or less mobile livelihood, don't trust state representatives and their interests are rarely represented. We will consider these issues on particular cases.

#211 Representations of Nomadism in the Northwestern Sahara
Matthew Porges (msp5@st-andrews.ac.uk) (University of St Andrews, UK)

Etic stereotyped representations of nomads have been subjected to a justified critique within anthropology, yet nomadism retains practical and symbolic significance for people engaged in routine practices of mobility. This paper examines the cultural legacy of mobility in the Northwestern Sahara, drawing on ethnographic fieldwork carried out in Mauritania, Algeria, and Western Sahara. Today, a population of around 170,000 Sahrawi refugees exist in Algeria and in the eastern part of Western Sahara, with another 40,000 in Mauritania. While these people may not be directly engaged in nomadic pastoral activity, they retain economic and cultural ties to their nomadic heritage, and draw on that legacy of mobility in different ways. Representations of Saharan mobility, from the colonial period to the present, have evolved alongside the practices of a population that has alternately resisted and creatively utilised these tropes, laying the groundwork for overlapping territorial imaginations.

#189 Reflections on Anthropological Productions and Representations of 'the Nomad': The Case of Kel Tamasheq in Bamako
Giulia Gonzales (giulia.gonzales@unito.it) (Turin University, Italy)

In a volatile securitarian context, which followed 2012's Kel Tamasheq-led rebellion against the state, Malian Kel Tamasheq, aka Tuareg, are undergoing great structural changes. If the Accord of Algiers put a formal end to this outbreak (2015), it did not resolve the situation, whose roots lie deep in the past 50 years' ecological, political, and socio-economic transformations. Insecurity continues to pervade Malians' everyday lives in central and northern regions of the country. In the Malian capital, Bamako, the few long-term Kel Tamasheq residents are now joint by relatives who have escaped precarious situations in the North, where no educational or health services are provided and employment is hard to find. As things stand, Kel Tamasheq of Bamako divide themselves between, on the one hand, a political elite who mediates among kin Kel Tamasheq living elsewhere (those who remained in the North or those

who found refuge in neighbouring countries) and the government; on the other, less-privileged relatives who navigate everyday urban spaces and socialities to make a living. If emic categories of movements continue to structure Kel Tamasheq relationalities and power-production, and romanticised representations of nomadic-pastoralist practices and identities still nurture collective imaginaries, issues of power-shifts counter representations of nomadic peoples as defiant and independent (e.g. more intimacies with the state, unemployment and urban marginalisation, movements' restrictions). This paper reflects on how these novel conditions, and subjects' responses to them, challenge lasting representations and call for a reflection on the production of anthropological knowledge.

#174 **From Marginality to Ritual Authority. How Pop Music Is Transforming the Status of Young Educated Men Among the Samburu (Kenya)**
Giordano Marmone (gmarmone@umich.edu) (University of Michigan, France)

Among the Samburu, nomadic pastoralists of northern Kenya, new social actors have emerged in recent decades. Officially affiliated to the three age-grades that compose their social system (uncircumcised boys, warriors and elders), educated Samburu play a very different political and economic role compared to their pastoralist peers. The position they occupy within their communities is fraught with ambiguity, especially that of young circumcised men. In a community structured around its pastoral economy, these individuals are often perceived as outsiders. However, this situation is changing. The new constraints with which the Samburu community has to deal - such as the management of cash from wage labour, the opening of bank accounts, the interaction with national and regional institutions - make educated young people indispensable political and economic actors. In recent years, their voices have been increasingly heard in the assemblies of warriors and elders, and the pop songs in Samburu language that they perform, compose and listen to are becoming more and more present inside their community, even during important ceremonial occasions such as marriages and initiations. According to the hypothesis that I will explore in this presentation, the success of new pop Samburu music is helping educated young people to shape and legitimize their identity in the eyes of the members of their community. Through music composition, they present themselves as political subjects capable of developing narratives and reflections that allow them to relate dialectically to modernity while maintaining a connection with their cultural heritage and ritual life.

#118 **A Comparative Anthropology of Circulation: The Sociality of 'Nomadism' Among Brazilian Calon and Romanian Rom**
Martin Fotta (Goethe University, Germany), Ana Chiritoiu (ana.chiritoiu@gmail.com) (CEU, Hungary)

In Europe and Americas alike, the state, activists and scholars have variously used the notion of 'nomadism' as the major diacritical sign to institute Romani difference and justify interventions as varied as exclusion, assimilation, paternalism, or

multicultural recognition. Our ethnographic material from Romania and Brazil suggests, however, that 'nomadism' is not a concept emic to the Romanies, even when they describe themselves as being 'on the move'. We argue, firstly, that 'nomadism' only exists in a locally concrete and historically specific form, as a way through which existing non-Gypsy organisation of space – e.g. colonial settlement, national borders, or ways geography is imagined in relation to 'nomads' – is assimilated into Romani sociality. Secondly, being in motion is not primarily a spatial notion, but a thoroughly social one: the Romanies move in space only insofar as they move among people, whether strangers or kin. Although both the Romanian Rom and the Brazilian Calon exult circulation as an inherent trait and put little value on being sedentary, the concrete ways in which these groups move about are in no way immanent to their 'identity', but instead are contingent upon the available modes and possibilities to get by. Lastly, we argue that movement or circulation in its various forms (including stillness) is thus not a privileged strategy of 'alterotopy' (Ciavolella), of spatial autonomy or of resistance to the ever-encroaching state, but a practice for the material and symbolic social reproduction of Romanies in the context of their dispersal among non-Gypsies.

Responding Extractivist Reforms - Global Contexts and Local Insights on Neoliberal Extractive Policies
IUAES COMMISSION ON HUMAN RIGHTS

Convenors
Svenja Schöneich (svenja.schoeneich@web.de) (University of Hamburg, Germany)
Victoria Chenaut (viki.chena@gmail.com) (CIESAS Golfo, Xalapa, Mexico)

In this panel we invite contributions on cases where national neoliberal reform policies and their local impacts have provoked responses among the affected people in the respective areas. Neoliberal policies, featuring the increase in investment in the exploitation of natural resources and their export on the international market have gained momentum in recent decades. This tendency towards extractivism as a development model is based on the appropriation and commodification of nature and the transformation of certain aspects of living environment into resources. Thus, locally such policies induce changes in natural resources governance, territories and land use, as well as human rights. This holds true for several different types of resources, which can be extracted such as raw materials (hydrocarbons, mining, monocultures, precious woods, etc.), but also the implementation of tourism development policies, the construction of hydroelectric dams or the expansion of large-scale infrastructure projects. In the meanwhile, constitutional and legal reforms, which allow the implementation of this development model, often contradict international agreements and treaties that the respective countries signed for the protection of human rights and the environment. In this context, we invite papers based on original research that highlight the social, territorial and identity reconfigurations that occur in the regions where extractive policies are carried out in the light of a neoliberal agenda. In particular, we are interested in presentations highlighting effects of such policies on the environment, individual and collective rights of the respective inhabitants and the different ways in which they are responded to.

#272 **Reclaiming the Mountain Regions: Conflict between the Indigenous and the Capitalist Perspectives**
Annapurna D. Pandey (adpandey@ucsc.edu) (UCSC, US)

Indigenous people across the cultures view Mountains as sacred – a living, thinking and acting being. Mountains are currently under pressure being commodified and objectified from the dramatic expansion of large-scale extraction activities and mindless development ventures taken up by states and profit-oriented companies. I will focus on the sacred logic by various environmental justice movements taken up by the indigenous people in various mountainous regions. When mountains are themselves viewed as powerful and sacred actors in efforts residents organize to protect their regions from irrevocable destruction through mining activities, we see more effective and successful organizing than when mountains are viewed through

ambivalent logics and, especially, seen as inert and possible for humans to own rather than as alive and having self-determination. The examples I draw on for this comparison are from my home region, respectively, in Odisha, India, and the United States where I have lived for more than thirty years now. I base my conclusion about the importance of mountains as sacred partners in environmental justice organizing efforts on nearly three decades of ethnographic research, listening to residents of southeastern Odisha and my own comparative discussions about what I have learned from those who have shared their perspectives and experiences with me.

#237 Local Responses to the Energy Reform in the Metropolitan Area, of Poza Rica, Veracruz

Adriana Rodríguez San Martín (adrianasanmartin__@hotmail.com) (Universidad Autónoma Metropolitana, Mexico)

Veracruz is a state with natural resources and a multicultural population that develops various productive activities. On the other hand, a certain tendency of the State to participate in its use for economic purposes has prevailed. This has been active in some moments of its development and economic growth and has been driven by businessmen of both public and private investment inside and outside the country, but it has been done to take advantage of these resources and develop the territory from a capitalist. In the north of the state there is an important economic enclave that, due to its changes and transformations, reveals the implementation of the economic and energy public policies that started in 1980. The region in which the economy and population of Poza Rica operates has not been as it has been since the middle of the 20th century. The territory that currently occupies the metropolitan area covers a more extensive territorial extension that integrates four municipalities: Cazones, Coatzintla, Tihuatlán and Papantla. With the passage of time, the federal government changed and opted for different economic models that favored certain economic sectors, putting the oil industry as a priority since 1950. Poza Rica, being a city emerged from this one activity would configure a dynamic close to this development for the other incipient urban settlements that are part of its metropolitan area. For this reason, this proposal seeks to show the local responses that this region has lived through the development model and its neoliberal policy.

#166 The Advance of Extractive Activities: Contribution to a Territorial Approach in Latin America

Lucile Medina (lucile.medina@univ-montp3.fr) (University of Montpellier 3, France)

The proposal is based on a general questioning of extractive activities in a broad sense (Gudynas, 2009) and their development trajectories in a spatial dimension. In the current context of the Latin American sub-continent that we propose to consider, there is an expansion of the frontiers of extractivism that are advancing "over the most remote areas of each country" (Gudynas, 2010). However, it should be noted that researches on extractivism mostly adopt an economic and political perspective (neo-

extractivism) and that precise studies concerning its territorial inscription are still lacking. The economic diffusion of the extractive model is well studied but the spatial diffusion at the level of national territories and at the regional/local level is not so well documented. A crossed look at extractivism/borders-frontiers can contribute a lot to the work on extractivism, making visible the border regions that become affected territories and productive reservoirs, and a socio-environmental conflictivity that is little documented due to the difficulty and sometimes even the danger of working in these contexts. We propose to consider several questions, based on a review of the literature covering this topic, which is still fragmented and based on empirical case studies: to discuss the hypothesis that the border regions are particularly vulnerable spaces for various reasons and that socio-economic and environmental impacts are very important; to question the models of territorial inscription of extractivism (the enclave model); to highlight the tensions that arise between logics of expansion of extractive activities and environmental conservation policies.

#47 **I Point the Contrast Between the Rationale of the Neoliberal Laws in Mexico Concerning Land and Water and Indigenous Worldview**
Maria Victoria Chenaut (vchenaut@icloud.com) (CIESAS, Mexico)

In 2013, Argentina joined a minority of countries in recognizing equal labor rights for household workers. On the one hand, these changes at the level of labor law and policy transformed the juridical status of household workers from "servants," with almost nonexistent labor rights, to "workers" with equal labor rights under the law. On the other, they introduced a discourse and practice of contract law to regulate social relationships between household workers and employers that had been historically regulated through economies of reciprocity and structures of pseudo-kinship, entrenching cultures of patronage and servitude. In this way, the changes at the level of labor law and policy introduced new meanings to conceive of household work, household workers, and employers of household workers. These new meanings are reflected in the language used by household workers' rights activists to talk about household work, household workers, and employers of household workers. This paper analyzes these linguistic practices of household workers' rights activists used to advance household workers' labor rights. I argue that these linguistic practices consist of counter-hegemonic linguistic and semiotic practices that have the aim of changing the hegemonic meanings historically abscribed to paid household work. In this way, they have the aim of transforming juridical changes into actual sociocultural changes that would valorize both household workers and household work. The paper is based on over two years of ethnographic research conducted in Buenos Aires between 2016 and 2018 with a household workers' rights grassroots organization.

PANEL NO. 12 **Anthropology of Sports in its Coming of Age**
IUAES COMMISSION ON ANTHROPOLOGY OF SPORTS

Convenors
Luiz Fernando Rojo (luizrojo@predialnet.com.br) (Universidade Federal Fluminense, Brazil)
Jèrôme Soldani (jeromesoldani@hotmail.fr) (Université Montpellier, France)

From the last IUAES Inter-Congress, where four panels were proposed by members of the Anthropology of Sports Commission, we decided that the chair and the deputy-chair of this commission would be responsible for organizing a more general panel, while other participants would convene thematic panels. The main idea that supports this decision is to open a space for all kinds of investigation about sports around the world and, doing it, surpass the comparison only among researches about the same theme. Therefore, in this panel we will give continuity to our process of strengthening our commission principally through the stimulation to sustain the important dialogues that studies of sports are constructing with so different areas such as politics, gender, tourism, religion, emotion, economy, among others. Finally, this panel, which it is our intention to be permanent, will work also in connection to the other panels proposed in each edition of our Inter-Congress. So, understanding that the presence of each one of these thematic panels can be intermittent or even punctual, this more general panel will operate creating the possibility for some discussions initiated there to continue, receiving the contribution from the dialogue with other areas of the Anthropology of Sports.

#414 **Loss of the Informal**

Sean Heath (s.m.heath@brighton.ac.uk) (University of Brighton, UK), Thomas F. Carter (University of Brighton, UK)

The COVID-19 pandemic is altering the shape of anthropological research on a global scale seemingly overnight. The threads of sociality that connect anthropologists with peers and interlocutors were severed and reconstituted in the digital sphere over social media platforms, internet webpages, chatrooms, comment sections, emails, direct messages, and Skype, Zoom, Teams or WhatsApp calls. The rise of digital methods, netnography and other means of obtaining information about others beyond face-to-face interaction changes the nature of anthropological knowledge being produced. That move to digitized social relations has led to a formalization of social interaction yet much of anthropological research is built on informal social encounters. Our paper explores the ramifications of this apparent loss of informal sociality that forms the bedrock of the ethnographic endeavor. Informal conversations with young people engaging in these activities of surfing and swimming ceased. Only scheduled "interviews" and conversations with coaches and organizers or, when possible, filtered through parents to speak with youth, remained viable research methods. With the loss

of the informal, we are in danger of missing mundane but critical aspects of everyday life that are so central to any ethnographic enterprise. Using our own current projects affected by the pandemic, we reflect upon how those changes alter our relationships with our interlocutors and the potential ramifications of the loss of informal relations upon anthropological knowledge.

#370 Olympic Games, Indigenous Peoples and Possible Change in Global Sport towards indigenous sovereignty?

Livia Savelkova (livia.savelkova@upce.cz) (University of Pardubice, Czech Republic)

Indigenous Peoples have appeared at the Olympic Games at the beginning of the 20th century not only as participants of contemporary typical human zoo performances, but they also competed in regular sport disciplines (Brownell 2008, Adams 2012). Since then, their presence at these mega-events has varied, in relation to local and transnational politics (King 2015, Gilbert 2018, O'Bonsawin 2015, Hallinan and Judd 2013). Although the idea of sport as a tool for development and change has been widely spread through global NGOs, in terms of global events, such as Olympics, sovereignty issues of indigenous peoples in general remains unsolved. The International Olympic Committee continues to support Rule 50, which bans any sort of political protest during the Olympic Games that means all gestures and expressions of political ideas are forbidden. Recently, also in the context to the anti-racist Black Lives Matter movement, some global sport associations, such as the World Athletics, have begun to challenge this rule of the International Olympic Committee. In this paper, I would like to focus on two main questions: How does the presence of the indigenous peoples shape global international events and their organizers? Does an appearance of the indigenous peoples at the Olympics lead to potential change of colonial/postcolonial discourses related to indigenous sovereignties?

#363 Anthropology of Sports in France. The Endless Coming of Age

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Montpellier
3, France)

In his famous essay, Le Match de football (1995), French anthropologist Christian Bromberger relates an anecdote of a French legislator complaining about funded research on this trivial and uninteresting topic. A quarter of a century later the situation in France stay mostly unchanged. Despite the increase in quality work in this field, the anthropology of sports remains marginal and weakly represented, even discredited by a large part of institutions and their members. The French context here differs deeply from that of the Anglo-Saxon countries. Sports are not seeing as a legitimate intellectual topic. For a long time, it was not perceived as a fundamental issue in social history or in national construction. The predominance of sociology on anthropology and the existence of a powerful pluridisciplinary physical education in higher education and research in France have minimized the contribution of anthropology in this area.

In one word, it is an epistemological problematic, with all its implications. Beyond to find some explanations to this situation, the goal of this communication is to think about the necessity or not for anthropology of sport to become an autonomous area inside the discipline, not only in France but in general, and how it can improve itself by discussing with other disciplines (sociology, history, physical education, biology, geography, etc.). From this point of view, the integration of related researches in international institutions, as the IUAES's Anthropology of Sports Commission, can be seen as a way to solve some internal contradictions specific to national intellectual traditions.

#349 The Culture of Migration and Amateur Athletic Mobility

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Many public health professionals regarded completing the 2019-2020 National Basketball Association (N.B.A) season as the most successful professional sports event during the COVID-19 pandemic. The complex orchestration of logistics and safety provided some players, coaches, and staff to participate in a shortened season. Still, numerous factors went into players' decision to migrate to the "bubble" in Orlando, Florida. Research on sports labor migration, the impact of globalization on sports development, and participation at the professional level are well documented; insights on the cultural practices that affect amateur athletes' decision to move or not-move offers an opportunity to build on existing models that examine human mobility. This paper uses ethnographic data to explore how amateur youth basketball players from the U.S. decide to travel and participate in an invitational tournament in Mexico. The analysis of cultural practices in transnational communities from Oaxaca, Mexico, is highlighted to explain the cultural heritage of basketball, the sporting experience of recent generations, and why the culture of migration impacts players' decision to play. Findings suggest that youth with familial ties to the sierra norte region of Oaxaca challenge presumed transnational indigenous and ethnic identity trajectories. Therefore, focus on the cultural practices of sporting communities provides insight into the humanistic experience that produces legacies that shape and are being shaped by the next generations.

#37 The Turn to the Right: Perspectives and Debates from the Brazilian Anthropology of Sports

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Brazil, as well as some other countries in Latin America and the world, are passing through a turn to the extreme right not only in their governments, but in a conservative agenda too. In this paper, I will depart from some considerations about what I call the academic and political exclusion of sports from progressive agenda, discussing how sports was associated only to competitivity, colonialism, spectacularization, and manliness. At same time, as I discuss in the next topic, sports is also an arena where

has been built resistance and visibility for work class and social groups generally excluded from the public agenda. After these debates, I will analyze the policies about sports implemented during the fourteen years of the democratic and popular governments of Luis Inacio Lula da Silva and Dilma Rousseff, trying to establish a connection between the advances and limitations of these policies and the theoretical references from the first part of this paper. To finish this paper, I will debate how this current turn to the right impacts on sportive agenda in all their dimensions, from the sport as leisure and educational activity to the high performance in world competitions.

Environmental Stress Impact on Human Biology, Health Status and Demography

Convenors
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The influence of long-term wars, economic crises and political transformations on the biological status of human populations is of interest of a large group of researchers and scholars. All of the above inflict psychological stresses associated with fear of losing life, health, family members, property, job, as well as with the threat of famine. The Russian famine of the 1920s, the Dutch Famine and the famine during the siege of Leningrad of WWII are the best known examples providing some information on the influence of long-term food shortages and stress on humans exposed to them in utero and during the first years of life, which manifest by shorter body height, hypertension, obesity, postponed menarche or earlier menopause. Meanwhile there are studies of populations that experienced modern armed conflicts or contemporary wars: the Balkans war, the civil war in Colombia, the Egyptian Revolution, the Libyan conflict in 2011, the 9/11 New York terrorist attack, the Second Intifada in 2000. The relatively recent economic and political transformations in the former Eastern Europe, the Argentine financial crisis or economic crisis in Greece, could have also affected the health and biological status of humans and their well-being. Increases in stature have been accepted as reflecting the overall beneficial effects of economic improvement in many regions of the world. On the other hand, economic, social and political changes have been associated with the increased incidence of chronic diseases and the increased prevalence of overweight and obesity in both developed and developing countries. Both conditions were attributed to changes in life style and diet in human populations over time. Lifestyle changes are accompanied by changes in family patterns. The panel we propose seeks to create a platform for sharing results of interdisciplinary research on the impact of wars, political transformations, economic crises, etc. on biology, health status and demography of human populations from different regions of the world between the 19th and 21st centuries.

#296 **Sex Ratio at Birth Following the Environmental Stress. the Pilot Study of the Detva Population (the Upper Hungary Kingdom), 1801-1920**
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According to biological law, the ratio of male-to-female live births (secondary sex ratio, SSR) should be in the range of 105–108% of female live births. Many studies have suggested that SSR fluctuations may have been the result of exposure of pregnant

women to severe stress, which affects either the selection of zygote sex at conception, or on spontaneous selective abortion of male foetuses. Both modifications ultimately lead to a reduction in the number of live male births to the number of live female births. The male-to-female live births index is considered an indicator of broadly understood environmental conditions, caused by ecological, economic, political factors, etc. In this presentation we will check whether and to what extent the SSR values may have reflected the unstable situation caused by the Napoleonic wars, economic crises, hunger and crop failure, WWI and post-war turmoil. We used the aggregate data on the numbers of births (N=53,355) for the years 1801–1920. They were derived from births registers of the Detva parish, the Upper Hungary Kingdom. The lowest average SSR values were recorded in critical event, being at the level of 0.96 (ranged between 0.93–1.0), while the highest – in the periods of the stable situation, 1.11.

#295 **Did WWI Change Marriage Patterns and the Criterion of Partner Selection in Poland?**

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WWI had a significant impact on European citizens, including social, economic and political changes. In 1918 Poland regained its independence after 123 years of partitions. After the liberation, the citizens struggled with poverty, unemployment and post-war destruction. The aim of the study is to investigate the changes in marriage patterns, including changes in the age of entering into matrimony and the criterion of the partner selection before and after WWI. For this purpose, registration cards of the Poznań inhabitants for the years 1870-1931 were used. The research used the following information: date and place of birth of the spouses, dates of marriage, marital status, religion and social status of the partners. The age at marriage was calculated for men and women due to their socio-cultural factors. Coefficients of correlation between ages at marriage of partners by their socio-economic status were calculated. A correlation was shown between the age of partners and between their territorial mobility. The analysis of Cox proportional hazard showed a significant influence of marital status, religion and territorial mobility on partner selection. After 1918, people married later than before the war. The economic disparities between city and countryside, the Spanish flu at the end of WWI, the economic crisis in the 1920s as well as social and religious disproportions in the country influenced the partner selection and age at marriage.

#281 **Did the Ratio of Male-to-Female Live Births Reflect Social and Economic Inequalities? the Pilot Study from the Poznań Province, 1875–1913**

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The first goal of this study was to verify the usefulness of the ratio of male-to-female live births (secondary sex ratio; SSR) as an indicator of environmental stress in historical populations, however, keeping in mind the potential imperfections in recording birth figures. The second aim was to check whether and to what extent the SSR values may have reflected social and economic inequalities in the Poznań province in the late 1800s and early 1900s. The study did not confirm any significant changes in the values of secondary sex ratio in 1875–1913, neither in terms of significant fluctuations according to the month and season of birth, and historical period, nor according to maternal socio-economic status (SES) measured by the size of her place of residence and marital status. However, the results showed a statistically significant interaction of maternal place of residence and marital status in influencing SSR. The Cox proportional hazard model revealed that maternal marital status was the strongest factor affecting SSR among all characteristics under study. The SSR could have reflected to some extent environmental stress, operating through social and economic inequalities in the form of accepted/ non-accepted morals and customs, which translated into different treatment of unmarried/ married mothers in rural and urban environments.

#29 **Were Inequalities in Trends of Body Size Observed in Polish Lands from the Prussian Sector?**

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The aim of this study is twofold: first is to examine to what extent the following indicators of socio-economic status (SES): per capita income, consumption of meat, potatoes and sugar influenced the body size trends (height, weight, BMI) in populations from the Polish lands being a part of the Prussian partition, 19th and the beginning of the 20th centuries; secondly to verify the occurrence of changes in the fraction of individuals classified as "tall" and "short" over time. The dataset was built on the basis of information derived from measuring cards containing anthropometric data (height and weight) and questionnaires of conscripts aged 20, born in the years 1860-1895 and conscripted to the Prussian army in the years 1880-1915. The second source of data were information on per capita income for the territories of western and northern Poland and information on the consumption of meat, fish, potatoes, wheat flour, rye flour, sugar in the Prussian Empire in 1860, 1870, 1880, 1890. The latter data were taken from literature. Means and standard deviations for body height, weight and BMIs in birth cohorts were calculated and their changes against the changes in meat, potato and flour consumption, and per capita income were demonstrated. In Wielkopolska and Pomerania, being in the 19th and early 20th centuries a part of

Prussian sector, a breakthrough in nutrition was observed. Agricultural production was doubled at that time. All of them translated the increase in calorie consumption per person, and in the occurrence of the positive trends in body size.

#23 The Impact of WWII on Birth Body Size. The Polish Evidence

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The aim of this paper is to determine whether exposure of pregnant women to stress caused by WWII negatively affected birth body size. Individual medical documents deposited in the Gynaecology and Obstetrics Clinic of Medical University, Poznań were used for this study (1934–1943; N= 7,058). Material was divided into two birth cohorts in relation to WWII: subjects born before WWII and those during it. Frequency for miscarriages, stillbirths, live births and neonatal deaths according to the period of birth and sex of a child were tested with the use of the chi-square test. Statistically significant differences in the average birth weights, birth lengths and BMI between periods according to sex and maternal SES factors (marital status, her place of residence and the number of previous pregnancies) were calculated. Differences in the fraction of miscarriages, stillbirths, neonatal deaths were observed between WWII and the pre-war periods. Children born from the war cohort were heavier and longer than those born before it. When comparing before and during WWII periods separately for each gestation month, the results are as follows: lower birth weight for each month during WWII than before it. The war newborns might have been heavier than the pre-war ones due to longer (although not recorded) gestation. Moreover, adverse conditions of WWII could lead to greater elimination of males during pregnancy and shortly after delivery. This study is a part of the project of The Polish National Agency for Academic Exchange (NAWA) (PPN/WYM/2018/1/00099).

Coming of Age as Entrepreneurs: Biopolitics and Ethics of Youth in Modern-Day Economies

Convenors
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Capitalism has been increasingly targeting young people as agents of innovation, artful users of new technologies, and acquainted devotees of trendy leisure activities, which classifies them as able to create fresh niches for capital extraction. The neoliberal imposition of flexibility honours young people for their lightness of movement, "out of the box" thinking, aptitude for self-invention, performative novelties and other (presumed) qualities. In many parts of the world, "entrepreneurial flexibility" (Freeman 2007) is widely promoted in schools, mass- and social media. Anthropologists have just started to report on this trend's cultural specificities; in Africa (Honeyman 2016), Asia (Huang 2020), Europe (Kozorog 2018), the Middle East (Kanna 2010), Russia (Yurchak 2003), and the US (Gershon 2016). New institutions (incubators, coworking spaces, ecosystems) and new social roles (mentors, local leaders, influencers) have been invented to lead young people in their self-recognition and realization as entrepreneurial subjects. Moreover, the recent global economic crisis has painted "dark times" (Pina-Cabral 2018) and a precarious future for future generations, which has further stimulated policies aimed at enterprise youth. In this context, many young people found no better option than turning their knowledge, skills, and hobbies to small businesses, whereas others recognized entrepreneurship as part of youth culture and an alluring identification opportunity or personality-shaping paragon. The panel welcomes ethnographies of young people's careers, embedded in the practical and ideological restraints of neoliberal economies yet sensitive for ethical self-reflection of young entrepreneurs themselves. The panel strives to link anthropologies of capitalisms and ethics.

#415 **Exploring Notions of Health and Productivity Among Brazilian Startup Workers Based in Florianópolis, a Southern City of Brazil**
Virginia Squizani Rodrigues (virginia.squizani@gmail.com) (Federal University of Santa Catarina, Brazil)

This paper explores how emergent neoliberal structures of labor are contributing to the contemporary notions of health and productivity among young startup workers living in the city of Florianópolis, Brazil. To answer this question, workers' life stories will be collected to understand how they cope with and manage their health statuses while working on technology-based companies monitored by intensive productivity metrics. Apparently, these new working environments seem to be capable of providing both pleasure and suffering among workers. Satisfaction is commonly achieved by experiencing the ambiance's innovation, while suffering often arises from the daily

routine's contradictions and its flexible working hours that often incite an illusory sense of freedom. Since the rise and consolidation of platform monopolies - such as Google, Facebook, Amazon - have happened after the 1970s neoliberal policies turn, I am assuming that later technology-based companies, in their urge for "market freedom and disruptive innovation", also contribute to the current advancements in social structures and individual subjectivities. Thus, startups might not be reshaping market structures only, but also the way workers become projects themselves. Once the capacities to control and manage our lives through intervening in our own bodies is growing, we as subjects are becoming projects of constant self-improvement, willing to lay hands on whatever we need "to be better than normal" (English-Lueck, 2010) and to enhance our productivity's statuses. Therefore, this study is willing to emphasize the need to research some of the late capitalism effects on one of its instances of production: the startups.

#398 **In Search for Job and Reason: Youth in Postindustrial Maribor**
Peter Simonič (peter.simonic@ff.uni-lj.si) (University of Ljubljana, Faculty o Arts, Slovenia)

I will present the overlaps and differences between the two forms of organization of youth in Maribor. The first is based on collective legal frame (cooperatives), on the critique of neoliberalism and relativization of entrepreneurial senses. The second is based on individual entrepreneurship, on the desire for the strongest possible integration into the neoliberal world, and heroism of young entrepreneurs. While the first is aimed at ensuring social equality and justice and thinks about youth with sociological concepts and vocabulary, the second strives for the fastest possible success of individuals in the field of digital technologies and services and treats young people primarily in the context of economic efficiency and necessity. I approach both forms of "youth creativity" through the analysis of creators and participants of non-formal education programs that are offered to young people in Maribor in their search for employment and stability. In the last three decades the entrepreneurial and market view of the social functions of individuals has prevailed in Slovenian society, following the example of Western democracies and the USA. Hence, promotors and practicians of entrepreneurial approach have a great structural advantage over cooperatives: they can count on financial resources and ideological support in law, mass media and formal education system. It is exactly the dominance and self-evidence of capitalist calibration that has stimulated the emergence of some classical sociological and anthropological texts (e.g. Marx, Mauss, Sahlins, Quajano, Hart). What is new and locally specific?

#347 Patterns of Entrepreneurial Culture: How Happy Can an Entrepreneurial, Self-Initiative and Creative Person Be?

Boštjan Kravanja (bostjan.kravanja@ff.uni-lj.si) (University of Ljubljana, Faculty of Arts, Slovenia)

Paraphrasing the Culture and Personality's configurationism, the lecture will focus on the recent trends of promoting values of entrepreneurship, self-initiative and creativity that are featured in the programs of various development, youth, pedagogic and employment institutions. Apart from the question of how the entrepreneurial culture is "patterned" as a space for happy and self-accomplished personalities of the future, the lecture will tackle the anthropological notions of happiness and good life in general. Considering that these two concepts are not mutually interchangeable, the patterning of entrepreneurial culture addresses either personal happiness by means of positive psychology or good life by means of personal business success. Hence, the issue of personal happiness of this imagined and idealized entrepreneurial personality is an interesting question, which can be examined comparatively within various patterns of entrepreneurial culture for the future generations of entrepreneurs. Even though the main problem of the configurationism approach in Culture and Personality tradition was unchangeability of culture and unproblematic transmission of its core values on its members, the idea of configuration itself seems well and alive in today's youth management. While stimulating young people's self-initiative and creativity is promoted as an essential feature of shaping the future entrepreneurial environments, the production of their happiness is left to themselves, or, for better or worse, to entertainment industry, supported by information technologies. The lecture is based on ethnographic fieldwork conducted in fall 2020 among employees of the above mentioned development institutions in the Vipavska valley and the region of Goriško, Western Slovenia.

#315 How to raise an entrepreneur? Contradicting Educational Experiments in Slovenia

Saša Poljak Istenič (sasa.poljak@zrc-sazu.si) (ZRC SAZU, Slovenia)

Most modern countries believe that education is crucial for raising children into citizens tailored to the state's agenda, which in the late capitalism implies modeling them into entrepreneurs independent from the state. The first attempts at entrepreneurship education date back to the time immediately after the Second World War, but it flourished only in the 1970s in the USA and then spread globally. In the former socialist countries, this phenomenon could be traced back to the 1990s. In Slovenia, entrepreneurial study circles have been implemented in schools in 1995, and the first strategy for introducing entrepreneurship into the regular school system dates back to 2006. Up to today, two "directions" of entrepreneurial education have been established in Slovenia. The first is practiced by the public agency Spirit Slovenia which funds different projects, supports entrepreneurship competitions for young people, and organizes teacher training. Company Ustvarjalnik / Creator follows a different educational model; it focuses on helping young people to transform their ideas into the

first products. While the former seeks to educate as many primary and secondary school students as possible about entrepreneurship, the latter works with young people who already have an entrepreneurial idea and want to start a business; their target group is mainly high school and university students. Based on the interviews with entrepreneurs and organizations' representatives practicing presented "directions" of entrepreneurship education, the paper will reflect on the effectiveness of the school education and extracurricular activities as well as discuss ethical dispositions formed in these processes.

#126 **Coworking in Slovenia Between Ideals and the Condition of Smallness**

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This paper is based on ethnographic collaboration with a few young entrepreneurs in various parts of Slovenia, who have as part of their business initiatives created coworking hubs. Slovenia is small in many aspects: it has a total area of 20,000 square kilometers and has a population of about two million; the largest city, the capital, has approximately 270,000 inhabitants, the second largest has 100,000, but most have less than 10,000 inhabitants. In the perception of many young entrepreneurs, smallness is an important specificity of the Slovenian economy. Nonetheless, in most parts of the country, spaces for coworking have been created, privately and publicly. However, this was very much an idealistic project, because the condition of smallness has proven as inhibition for successful coworking. Still, young entrepreneurs don't want to give up, therefore, they've been inventing new models that combine coworking with other kinds of activities in order to make their business-intended venues sustainable. This paper explores broader social conditions of making co-working popular in Slovenia as well as coworking initiators' division between an imagined future and real possibilities of the Slovenian environment.

#83 **Ethical Self-Reflection and Biopolitics in Business Administrations: Researches of Japanese Companies**

Michiko Sawano (sawano@fc.ritsumei.ac.jp) (Ritsumeikan University, Japan)

I have had researches in small and medium-sized companies which are affected by Inamori Management Philosophy, from the perspective of Anthropology of Business Administration. Inamori Management Philosophy was made by Kazuo Inamori, the founder of Kyocera company, and aims to realize a society based on "Altruism." At the same time, it has the spiritual sides such as "the wisdom of the universe" and "the fate". Entrepreneurs of small and medium-sized companies had formed a study group, Seiwajuku, to learn Inamori management philosophy since 1983. There were 56 branches in Japan, 44 branches in foreign countries, and the number of the members were over 13,000 until 2018 (However, in 2019, Inamori decided to close Seiwajuku because of his age). In the study group, members were encouraged to reflect on their ethical self-reflection, try and error their management according to their destiny, and

had opportunities to present their management experience as a success story. In this presentation, I will introduce a project of one of the Seiwajuku member's company in Japan. I have had a research there since 2016. Through this example, we can see that ethical management is well connected to the biopolitics. I want to think of the reason of that, specially related with social and global background.

PANEL NO. 20 Contesting Household Debt: Politics, Infrapolitics, and the Political Economy of Debtor-Creditor Relations
IUAES COMMISSION ON GLOBAL TRANSFORMATIONS AND MARXIAN ANTHROPOLOGY

Convenors
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With the intensification of financialized extraction, we see an unprecedented politicization of the debts of households and a questioning of received wisdom about debt and finance. New social movements and political parties target predatory and exploitative lending practices, such as foreign-currency loans or subprime mortgages, as well as brutal debt enforcement practices. The sheer necessity of incurring huge debts to access vital goods and services like housing and education is also denounced. As such, these novel politicizations of debt and finance reflect concerns with future generations' well-being and articulate visions of a fairer and less exploitative future. The emerging anthropological literature about these contestations of household debt has so far focused on a small number of highly visible anti-debt movements in Western Europe and North America. It has privileged emancipatory ideologies and discourses where critical academic analysis and movements' frameworks overlapped. Concerning movements' practices, research covered especially radical efforts to undermine the hegemonic morality of debt. This panel welcomes contributions on full range of debt contestations: from radical emancipatory movements demanding debt cancellation, through those with reformist and/or conservative agendas, to everyday infrapolitics of debt. Instead of expecting highly developed, coherent ideological formulations, we look at these contestations as embedded in wider hegemonic struggles, and hence likely to be internally varied and incoherent. We encourage analyses that capture the political economy of debt contestations alongside their ideologies and trace their mutually constitutive relationships with creditor practices, regulatory frameworks, and housing regimes in varied settings shaped by processes of uneven development.

#379 Everyday Representations and Narratives of the Swiss Franc Loan Crisis in the Hungarian Tabloid Press
Balázs Gosztonyi (gosztonyi@eth.mpg.de) (Max Planck Institute for Social Anthropology, Germany)

As a form of vernacular economic storytelling, tabloids and other "lowbrow" news sources construct framings, representations and narratives on economic issues for people with lower educational background. Since the Global Financial Crisis of 2007-08, Hungary as a peripherally financialized country, has been undergoing a Swiss

franc credit and debt crisis. This otherwise complex event with multiple interpretive possibilities has been extensively discussed in the country's tabloid press. The research aims to understand the representational, framing and narrative construction of Swiss franc credit and debt crisis since such media content can be considered as a proxy for everyday opinions and lay interpretive frames for lower class demographics. The most widely circulated tabloid of the country, Blikk, was used as a secondary source and about 50 most relevant articles published between 2007 and 2020 were selected and analysed through the application of Critical Discourse Analysis. While tabloids are normally home to common sense neoliberal moral discourses, the Hungarian tabloid narration of the credit and debt crisis has been predominantly narrated through the "careless" and "irresponsible" economic behaviour of the banking industry. The Swiss franc crisis has been represented through the recurring personal stories of overindebted celebrities and ordinary people in the form of "contestation dramas" that commonly feature debtors' struggles against predatory lending practises of creditors and unfair collection practises of debt collectors.

#371 **Debt Pathways: Centering Economics, Agency, and Contingency in the Anthropology of Household Debt**

Marek Mikuš (mikus@eth.mpg.de) (Max Planck Institute for Social Anthropology, Germany)

Since the Global Financial Crisis, anthropologists have taken an increased interest in the phenomenon of debt. Influential contributions theorized debt as a foundational, transhistorical form of social relationship characterized by systematic exploitation, inequality and violence. When applied to contemporary household debt, this totalizing approach entails an emphasis on its moral and political aspects, a static binary view of participants in debt relations as either net creditors or net debtors, and templates for progressive debt politics based on debtor solidarity and debt refusal. Building on more situated anthropological engagements with debt and my ongoing research on household debt in Croatia, I introduce the concept of debt pathways to draw attention to the varied, processual and ambiguous nature of actually existing household debt relations. Studying debt pathways necessitates three interrelated analytical shifts. First, a closer and deeper engagement with the economics of debt relations is necessary to understand their implications for debtors in terms of exploitation, but also wealth accumulation. Second, we need to pay more attention to how the agency of debtors, interacting with the better recognized structural constraints and opportunities, motivates and shapes their debt pathways. Finally, analysis needs to make room also for contingency at both individual and societal level. Recognizing these dimensions and their interaction is essential for developing a more nuanced and empirically grounded anthropological analysis of the varied and dynamic relations of contemporary household debt, the ways in which people live through and make sense of them, and the implications for their politics vis-à-vis debt.

#366 Commodification of Household Debt: Distraints in Czechia

Kateřina Čanigová (427329@mail.muni.cz) (Masaryk University, Czech Republic)

Distraints are a tool for obtaining payment of a debt to creditor, which the debtors did not pay voluntarily, although they had and such an obligation was imposed on them (most often) by a court. The distraints system is based on the increasing of the owed amount, that the most vulnerable debtors will never be able to pay. At the same time distraints system is perceived as a profitable "market" for private but also state distrainors, who profit by commodifying debt and debtors lives. That´s problematic, because distraints in Czechia are currently one of the main factors that cause social inequality and poverty. Approximately 800 000 people (from in total population 10,2 mil.) have 1 or more distraints. Aim is to describe the possibility of a perception of distraints as the commodification of debt. I analyze the connection between distresses and the social/economic inequality in Czechia and investigate the relationship between debt repayability, debt as state´s power over people and debt as a trade commodity - unit of economic (in)stability in debt based economy. I will tackle questions as "How can social anthropology contribute to analysis of the process of distraints, debt repayability, and connected power mechanisms?" and "How can we perceive distraints as a commodification of debt?" Analysis is focused to the Czech practice of debt collection by distrainors, non-bank loans, pawn shops and predatory lending.

#319 Popular Right, Ideological Heterogeneity, and the Management of Capitalist Crisis: The Politicization of the Forex Mortgage Crisis in Hungary

Agnes Gagyi (agnes.gagyi@gu.se) (University of Gothenburg, Sweden)

Anthropological and political sociological research on illiberal transformation in Eastern Europe has emphasized a turn towards nationalist critiques of neoliberal postsocialist development in the rows of lower middle class and workers as an important factor of support for Orbán's politics. Based on an in-depth research on the forex debtors' movement in Hungary, carried out between 2017-2019, I wish to specify, and in some respects, contest these claims, arguing that popular right-wing antineoliberalism was a heterogenous popular ideology with strong social claims, and that the penetration, cooptation and – in a next phase – silencing of these claims from the part of conservative elites needs to be understood not only in terms of ideological similarites, but also in terms of capitalist conflict and its management. Instead of a simple adding up of popular and elite right-wing tendencies, I will demonstrate how, in the case of the forex mortgage crisis and its state management, popular social claims were used in a shift towards authoritarian management of capitalist crisis, similar to the dynamics Nicos Poulantzas described in his seminal analysis of the phases of state transformation in the lead-up to fascism.

#247 **Gendered Infrapolitics of a Household Debt: Ethnographic Insights from an Industrial Town in Serbia**

Deana Jovanovic (d.jovanovic@uu.nl) (Utrecht University, The Netherlands)

The article explores debt relations and negotiation of responsibilities within a family based on the example of one family story in an industrial town in Serbia. The article zooms into the life of a woman who bears paradigmatic transgenerational consequences of transformation of the copper-processing industry (privatization) and the consequences of transformation of household in Serbia. By using ethnographic material and life history approach, I show the particularities of the "mathematical gymnastics" of the woman to cover the daily expenses of the household and other expenses and debts. In the paper, I specifically analyse how gender, kinship and disability play out in the infrapolitics of debt. The article problematises the idea of a family as a refuge in times of (economic) crisis in post-socialist Eastern Europe by showing how family appears as a burden and a site of oppression. In addition, the article shows how kinship ties are involved in making (patriarchal) hegemonic frameworks of the state increasingly present in the everyday life in times of the global rapid transformation of industrial relations.

#186 **The Rise of Anti-Financialisation Discourse in Far-Right Parties**

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Far-right parties gain in electoral support across the globe with many scholars arguing that this is due to a cultural backlash against multiculturalism and cosmopolitanism. Yet others assume that it is a reaction against processes of globalisation, inequality, and immigration. While these accounts offer important insights on how voters´ preferences and contexts change, scholarship has failed to acknowledge that simultaneous to their increasing success, these parties changed their economic policy programme significantly; their economic policy discourse shifted from the advocacy for financialiation and radical liberalisation policies in the 1980-90ies to economic nationalist and anti-financialsation rhetoric more recently. By tracing how and when these ideas in far-right political discourse change, this study shows how far-right politicians mobilise voters by manufacturing a crisis of dominant macroeconomic conditions. It uses the case of the Austrian Freedom Party, which rose to governmental power twice: in 1999 with a radical neoliberal policy agenda and in 2017 with an economic nationalist policy agenda. Comparing the macroeconomic context and the political discourse within these two periods of time, I offer an alternative lens to understand the success of far-right parties. I thereby contribute to international political economy literature by highlighting the importance of ideational processes for institutional change.

#173 **'I Just Felt Responsible for My Debts': Austerity, Debt Morality and Class Exploitation**

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The 2008 financial crisis was, at its epicentre, a crisis triggered by individual credit defaults. In the immediate aftermath, the 'causes' of these systematic defaults were fiercely contested. Marxist scholars pointed to neoliberal economic policies as the underlying factors. However, a narrative gained traction that problem debt was caused by moral failure, particularly amongst those who knowingly took out loans and mortgages they could not afford (e.g., Booth, 2009; Gregg, 2009). Ultimately, politicians in the US and UK utilised a moralising discourse of individualised financial responsibility (Walker, 2011) to make the case for austerity as the solution to the problems wrought by the financial crises. Tyler (2013; 2015) argues the axis from which class-analysis should proceed if it is to grasp the way politics and policies exploit workers, is to examine 'the political formula' that is conjured and promoted to explain the behaviour of an 'imagined' mass and what 'ideological work' this formula is doing. In this presentation, I draw upon rich oral histories with workers who have defaulted on their credit agreements, to reveal how they come to internalise this discourse of individual financial responsibility and take steps to reconstruct their lives to adhere to its principles. By drawing upon Tyler's (2015) framework, I will detail how this discourse and the stigmatisation of those who default, is perpetuated to ideologically normalise debt repayment, and thus enable the continued exploitation of workers by the financial sector. Exposing these forms of classificatory practices is crucial to effective class struggle and mobilisation.

#150 **Uncovering the True "Ability to Pay" of Debtors – Infra-Politics, Myths and Violence in the Danish Enforcement Arrangement**

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While the intimate connection between violence and financial debts have long been stressed, surprisingly anthropologists and adjacent fields have tended to neglect the actual practices and experiences of debt collection, where this conflation is unmistakably visible (Mikuš, 2020). In this presentation, I will build on interviews with people having defaulted on their debts and observations of their encounters with the enforcement arrangement in Denmark. I explain that non-state collectors lack formal information about debtors' "ability to pay". Similar to Joe Deville's work (2015), I show that collectors are compelled to feed off and reinforce the sensations of crisis and moral devaluation that people attribute to their initial experiences of non-payment – conceptualised as a 'pollution state' (Douglas, 1966) – in the hope of instalments. This, by obsessing over the "willingness to pay", supposedly inscribed in the very mould of debtors. This sets the scene for the bailiff's court as the revelation of the real truth about debtors' payment ability beyond empty rhetoric and for acting on these truths. In reality, I witnessed an antagonistic moral-(infra)political scene of evasion (Davey, 2019), anxiety, taboo and distrust, where debtor contestations are sought incorporated in the arrangement. So, rather than portraying an enforcement system worthy of a

supposed Danish welfare state paradise – presupposing the rational and potent enforcement system that collectors and bailiffs wish for – it (re)produces myths, or moral economic fictions (cf. Sabaté, 2016), rather than truths. Myths, that threaten the subsistence and safety of debtors in a pollution state.

#141 **Capitalism on the Couch: The Creation and Consequences of the Indebted Subject Position in the 'Greek Debt Crisis' of 2010**
Christian Schirmer (Schirmec@students.uni-marburg.de) (Philipps-Universität Marburg, Germany)

The following paper is to be considered an anthropological investigation of subjectivity and subject positions after the Greek Debt Crisis after 2010 until today. Signs of the subjective condition that Maurizio Lazzarato calls the Indebted Man can be traced within the ethnographic accounts of Greece during the ongoing struggle revolving around the manifold issues that were raised during that period. Among others, a focus on the subject reveals that an inscription of the debt into the indebted subject's bodies, a drastic shift in the perception of temporality and time, as well as strong moralization of the condition of indebtedness are present in the ethnographic accounts that are reviewed here. Despite a broad agreement with a lot of David Graeber's basic premises this paper argues along the lines of Maurizio Lazzarato that our current mode of capitalist production and domination eludes Graeber's categories in respect to the nature of debt as a power apparatus that captures our subject positions. Therefore, our previous assumptions about the Debtor-Creditor need to be rethought. Today, capitalism is characterized by one key feature: Debt constitutes capitalism's Lacanian Real. Through this assessment a focus on subjectivity and the subject position as an anthropological tool of investigation emerges. This emphasis, according to this paper, can serve as a starting point to reconsider the ethnographic material gathered after the Greek Debt Crisis after 2011 on the basis of new theoretical assessments on the complexities of debt and neoliberalism's modes of coercion.

#114 **Expropriability as a Class Relation: Everyday Infrapolitics of Debt in the UK**
Ryan Davey (ryan.davey@bristol.ac.uk) (University of Bristol, UK)

Household debt in Britain now exceeds its peak during the global financial crisis. However, public commentary still portrays those who turn away from their creditors as simply shirking their responsibilities. Stashing away unopened envelopes, leaving ringing telephones unanswered, or even hiding behind the sofa when debt collectors call, are all described as "burying your head in the sand." This paper shows, instead, that such acts feature a complex political subjectivity where hopes intermingle with fears of enforcement. For those with debt problems living on a housing estate in southern England, their optimism often defends against the prospect of coercive legal force. This helps them to deflect, but not to dispute, the judgements of fault that enforcement carries. Hence they struggle to renegotiate what it is they truly owe. This

unequal struggle over value arises from a discrepancy between the vulnerability of some to dispossessive legal force – or what I call their "expropriability" – and the capacity of others to administer it. I argue that this constitutes a kind of class relation. Whereas Marxian approaches centre on the social relations involved in industrial production, I propose that in post-industrial settings, class analysis should prioritise people's relation to the means of legal coercion. The paper affirms Beverley Skeggs' argument that class in Britain involves an unequal struggle over moral and economic value. It adds to this an examination of the involvement of legal coercion in the processes she describes.

#96 Inside the Dutch Debt Maelstrom: Introducing Social Credit and Social Debt as Means to Recognize Economic Micro-Contestations

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Like most of the financialized world the Netherlands has been affected by the growing impact of consumer debt in the everyday lives of an increasingly more diverse group of citizens. This emerged during the 2007-2008 crisis and subsequent neoliberal national policies aimed at austerity, decentralization, self-reliance and labour market flexibility. In recent years this has increasingly put profit-driven debt collection practices at odds with a municipally organised welfare-based debt counselling service. Debtors remain in uncertainty, searching for counselling advice and in extreme cases debt forgiveness, while navigating a landscape which is slowly warming up to the notion that financial troubles can bear down on anyone and are rarely the result of wilfully bad decisions. Following a year-long ethnographic fieldwork and interviews with a wide range of different debtors in two Dutch municipalities, this study offers an insight in the inequalities that exist in the individual pathways out of debt. It appears that these inequalities result from the (un)willingness or (in)capability to conform to the mandatory requirements or presumed behavioural traits associated with financial responsibility. As these informants find themselves at various stages of a multi-year program which ultimately intends to provide full debt forgiveness, their attention shifts from contesting their subaltern financial precariousness towards other concerns such as living with chronic poverty, life after debt and the care needs of social dependents. Paradoxically, this study finds that the financial consequences or responsibilities resulting from these new concerns tend to assist with, but also simultaneously complicate, the studied pathways.

#90 The Welfare-Credit Trade-off in Comparative Perspective: Revisiting the Debtfare Hypothesis

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Sociologists and political economists have begun to give increasing credence to the 'debtfare' hypothesis. This is the idea that welfare state provision and private

household debt are substitutes; in countries with more generous welfare states, households have lower debt burdens because income support relieves the need to borrow to meet consumption needs. Conversely, in countries with less generous social policies, households borrow to sustain consumption in the face of stagnant salaries and income shocks. This paper revisits this hypothesis using both long-run cross-national time series data for 17 advanced economies since 1889 to the current day in addition to more recent EU-SILC micro-data. We argue that previous studies have erred in finding clear evidence supporting the debtfare hypothesis. In comparative perspective, the historical relationship between credit and social policy is positive rather than negative. With the most complete long-run data there is hence no welfare-debt trade-off. While there is some evidence of the emergence of a negative relationship in more recent data, we argue that on closer inspection the data do not sustain this interpretation. In order to account for this finding, we suggest that it is necessary to disaggregate both debt and social policy. In still ongoing analysis of EU-SILC microdata, we therefore test whether households facing income shocks are more likely to hold unsecured debt (e.g. credit card debt or personal loans) but not mortgage debt.

PANEL NO. 21 An Anthropology of Policy: Legacies and Future Challenges
AMERICAN ANTHROPOLOGICAL ASSOCIATION, ASSOCIATION FOR THE ANTHROPOLOGY OF POLICY (ASAP)

Convenors
Paul Stubbs (pstubbs@eizg.hr) (The Institute of Economics, Zagreb, Croatia)
Cris Shore (c.shore@gold.ac.uk) (Goldsmiths, University of London, UK)

Anthropological approaches to policy shine light on aspects of the policy process that mainstream, objectivist or legal-rationalist accounts rarely address, highlighting the complex, non-linear, ambiguous, messy and sometimes contradictory nature of policy processes. Using ethnography to open up the "black box" of policy making serves to highlight the sociocultural and political dimensions of policy worlds. Anthropological perspectives on policy also explore policy mobilities and policy translation in terms of transnational and international dimensions of policy within a world of global flows. Seeing policies as "social and political spaces articulated through relations of power and governance" (Shore and Wright, 1997) links policy inexorably to power, and sees policy documents as a specific genre of meaning making. More recent work has brought human and non-human agency back in, suggesting that policies are actively made or assembled and remade by reflexive political subjects. This panel seeks papers, theoretical and/or ethnographic, that utilise an anthropology of policy approach, however loosely defined. What are some of the "next generation" forms of policy making and how can anthropologists analyse and critique these? We are particularly interested in papers that address current and future methodological and ethical challenges, and how anthropological approaches can address issues of big data, democracy, new forms of governance, the role of artificial intelligence, and the changing relationship between politics technocracy and policy. How is the work of policy implicated in constructing the present and shaping the future?

#471 "You no longer say patrón!": Contesting Discriminatory Language Ideologies through Household Workers' Rights Activism in Buenos Aires, Argentina

Maria Lis Baiocchi (baiocchiml@pitt.edu) (University of Pittsburgh, USA)

In 2013, Argentina joined a minority of countries in recognizing equal labor rights for household workers. On the one hand, these changes at the level of labor law and policy transformed the juridical status of household workers from "servants," with almost nonexistent labor rights, to "workers" with equal labor rights under the law. On the other, they introduced a discourse and practice of contract law to regulate social relationships between household workers and employers that had been historically regulated through economies of reciprocity and structures of pseudo-kinship, entrenching cultures of patronage and servitude. In this way, the changes at the level of labor law and policy introduced new meanings to conceive of household work,

household workers, and employers of household workers. These new meanings are reflected in the language used by household workers' rights activists to talk about household work, household workers, and employers of household workers. This paper analyzes these linguistic practices of household workers' rights activists used to advance household workers' labor rights. I argue that these linguistic practices consist of counter-hegemonic linguistic and semiotic practices that have the aim of changing the hegemonic meanings historically abscribed to paid household work. In this way, they have the aim of transforming juridical changes into actual sociocultural changes that would valorize both household workers and household work. The paper is based on over two years of ethnographic research conducted in Buenos Aires between 2016 and 2018 with a household workers' rights grassroots organization.

#429 National Priorities and Regional Possibilities in India's New Education Policy - 2020: An Ethnographic Analysis

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In contrast to earlier education policies, the New Education Policy of India 2020 seeks to refigure the higher education ecosystem through introduction of greater flexibility and instilling a forward looking momentum to meet the challenges of neoliberal global economy. With a mission to produce robust multidisciplinary higher education institutions with technologically sound physical and digital infrastructure in or near every district of India by 2030, it sets its goal of 50 percent gross enrolment ratio by 2035. In its efforts to produce 'good, thoughtful, well rounded and creative individuals' instilling a strong character with ethical and constitutional values, much inspiration is drawn from India's ancient cultural moorings. The ambitious new education policy on a subject from the concurrent list of India's constitution awaits successful implementation by highly skilled and passionate leadership at the level of top governance and motivated and energized faculty members on the ground. The challenge comes from different cosmologies that mark the systems of governance in India at national and regional level. The present paper examines the philosophy of this policy in creating culturally informed and globally competent citizens for the 21century as ambassadors of new India. Using an ethnographic approach, various aspects of policy processes have been examined in the context of the mainstreaming of higher education vis a vis its regional aspirations and manifestations. It is argued that the major challenge before India's higher education system revolves around a creative synthesis among various cross cutting currents of cultural essence and constitutional essentialities.

The Scale of Healthcare Struggles. Understanding the Disjuncture Between National Mobilizations and European Economic Governance Policy-Making in the Italian Case

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In this paper, I discuss the scale of struggles around healthcare policymaking, drawing on my ethnography of industrial relations and collective action in the healthcare sector at the EU, national (Italian) and local (Roman) scale. More specifically, I explore the "nationalization" (Imig and Tarrow, 2001) of conflict related to healthcare, and the reason why it occurs despite the increasing impact of the new European economic governance on this sector (Greer, 2014). In my analysis, I focus on two kinds of collective actors. First, major Italian trade unions involved through the European Public Service Union in the annual cycle of policymaking called "European Semester". Second, Italian grassroots unions and radical networks of healthcare activists. Regarding the first group, I understand the weak contestation of EU commodifying policy prescriptions as related to the preference of appealing to EU institutions to force national compliance with EU de-commodifying policies (most notably the Working Time Directive). I also show how this preference suits well the association between "EU" and "progress" persisting in this group's beliefs. Regarding the second group, I understand nationalization as resulting from the lack of involvement with the civil society "European network against privatization and commercialization of Health". I argue that this disengagement originates from differences in terms of repertoires of action. More specifically, I show how this group's inclination for direct action makes participation into the European network – which is mostly dedicated to knowledge sharing and demonstrations organizing – appear ineffective despite similarities in terms of analysis and goals.

Policies for Changing Cities – Anthropological Research on Transformation Instruments

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Cities are said to be key to ensure a future livable earth, since they are the places where more than half of the world's Green-House Gasses are emitted, while they are especially vulnerable to effects of current and predicted climate change. But what kind of policies are put into place to change this? Joining Anthropology of Policy with a Policy Instrumentation Approach I am introducing the concept of Transformation Instruments to answer this question. Roadmaps, model and best practice projects, action weeks, sustainability awards and others more all have in common that they are characterized by flexibility, voluntariness and limited temporality, as well as through their communicative and consultative character. Often described as "new soft forms of governance", these tools seem to be center stage in the ever more pressing fight against global warming. Putting them in the spotlight instead of treating them as unpolitical and self-evident allows new insights into current future making. So how do

Transformation Instruments actually work? My research on sustainability efforts directed towards three European post-industrial cities shows how e.g. activists, local administration and the European Commission use, shape and are shaped by Transformation Instruments. Based on my fieldwork in Malmö (SWE), Essen (GER), Almada (PRT), Brussels (BEL) and beyond I will demonstrate the practices employed and their effects and discuss chances and challenges of ethnographic policy research.

#372 Consultants as Assemblers – Exploring Development Consultancy as Consensus-Based Practice

David Scott (david.scott@kau.se) (Karlstad University, Sweden)

Consultants have taken on an increasingly important role to make improvement schemes come true in a variety of development contexts. Both independent contractors and large firms now undertake multiple roles in development projects, ranging from the role of trainers and advisors to evaluators and researchers. Although research has shown increasing interest in the practices deployed "on the ground" to make development policy real (e.g. Mosse, 2005; Rottenburg, 2009), there are few studies on the explicit role of consultants in this process. This paper explores the role of consultants as important assemblers of international development. Drawing on the concept of assemblage (Deleuze & Guattari, 2013), it is shown that consultants are central for the assembly of development projects as they act as translators and intermediaries between stakeholders. By using translation skills and capacities to make stakeholders aligned to development goals and policies as well as installing the necessary expertise to make development work happen, the practice of consultancy as an act of power is actualized. As consultants have the possibility to render mobile particular "travelling rationalities" (Mosse, 2011), which normalize technical and universal approaches to development, they mobilize a managerial way of imagining development work. Thus, this paper argues that the assembly work conducted by consultants must be critically explored from a power perspective.

#339 "I've Made the Street My Home": Deviant Entrepreneurial Journey of Illegalized Sub-Saharan Migrants Within European Mobility Regimes

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European mobility regimes sort un/desired migrants through sets of precarious administrative statuses, which are translated into limited access to resources, most notably the formal labor market. Those temporal ruptures interrupt individual biographies and hinder the hopes of a young population seeking a better future. However, impoverished young migrants are creative and find ways to navigate those structural constraints. Facing enduring unemployment, some find autonomy in criminality and start a deviant entrepreneurial journey by engaging in low-level street drug dealing. Drawing from the trajectories of precarious migrants, I use biographical analysis and participant observations of a squatting mobilization in a Swiss city to explore the strategies of illegalized migrants to negotiate their deviant entrepreneurial

journey despite daily face-to-face encounters with state authorities and police officers. Confronted with routinized forms of repression, illegalized migrants have to actively develop, maintain, and mobilize their local networks in order to carry on their deviant activity. Navigating spaces of asymmetrical power relationships, I demonstrate how their networking strategies oscillate between practices of appropriation, resistance, and conciliation. Neither victimizing nor romanticizing deviance, this paper offers an ethnographic analysis of an impoverished population's capacities to challenge mobility regimes that try to constrain their movements and their opportunities by creating spaces of narrowed autonomy.

#256 COVID, Trump, Brexit: The Anthropology of Policy in Troubled Times

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When one of us invited an activist-scholar involved in anti-nationalist protest and new forms of direct democracy in Bosnia-Herzegovina to present at a workshop on 'Translating policy in the semi-periphery', his initial response was 'whenever I hear the word "policy", I want to reach for my gun'. Although reflecting the seeming irrelevance of 'policy' in times of 'angry politics' (Maskovsky and Bjork-James, 2020), we seek to re-imagine an anthropology of policy in troubled times, precisely because of its sensitivity to challenging false binaries between policy and the political, or between technocracy and authoritarianism. We explore this through an examination of three 'moments' representing profound changes or ruptures in social relations and forces: 'Brexit', the COVID-19 crisis, and the nature of the Donald Trump presidency. All question notions of clear distinctions between 'a state of exception' and 'states of normality' - whether 'old' or 'new' normal - and force us to address the boundaries of the sub-discipline of the anthropology of policy, appropriate methodologies, and the ethico-political problems and possibilities of a closer relationship with what has been termed 'insurgent ethnography' (Juris and Kasnabish, 2013). To what extent do we need to add the study of 'necropolicies' to that of 'necropolitics' (Mbembe, 2003), and how might anthropologies of policy adapt to changing technologies of governance and new forms of 'technomoral' politics (Bornestein and Sharma 2016)?

#253 Human Capital Policies

Andrés Dapuez (afdapuez@gmail.com) (CONICET, Argentina)

Based on an investigation that used surveys, observation, and interviews to model typical cases of cash transfer administrations, I present here one of such a case. A mother and her son, residing in a shanty town in Paraná, Argentina, reflects on human capital accumulation, the ultimate aim of the cash transfer program they receive. As recipients of Argentina's conditional cash transfer policy called "Universal Children Allowance for Social Protection", both mother and son analyze the policy's ultimate purpose—to accumulate human capital in the beneficiary through formal education. This bears out in their own decision making when the son abandons secondary school

and enters into the informal labor market. Thus, different ways of making a living, and their material consequences, have objectified anticipations concerning human capital formation and the effectivity of such policy. The failure to accumulate human capital, appear in conversations in which the appropriation of economic concepts, such as "investment", "capital", "poverty", and others, are used to make sense of their live trajectories. In my conclusions, I remark that the apparent distinction between redistribution (Ferguson 2015) and the virtuality of policies for capital accumulations (Dapuez 2017). At these margins of a capitalistic state, idioms of de-economizing investment in human capital aim not only to administer poverty (Agudo Sanchíz 2015) but to bureaucratically create human capital simulacra. Ethnographic evidence shows that the cash transfer policy implementation reimages capital from the bottom-up.

#229 Social Bots in the Context of Democratic Processes: Manipulators or Assistants?

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In recent years, a new research trend has emerged in the study of the problem of social bots, including a change in methodological and ethical guidelines. We are talking about the transition from a narrow (technology-centered) understanding of social bots to a wider (socially-centered). The first approach appeared in the field of computer sciences and was connected to the research of computer security and fighting against them as bots were considered polluters of the information space (negative connotation). The second approach has developed within the framework of social sciences and allows a broader and more diversified look at the structural, functional features of social bots, considering social bots as a tool to expand the informational influence of various social actors in social networks (neutral connotation). In this regard, social bots can be considered as platforms for the formation of a democratic market of ideas, as a way of promoting conscious democracy in social networks. The authors summarize a few studies of the functioning of civilian bots in various countries, as well as present the results of their study, which identified and described several similar bots operating in the Russian social online network VKontakte. Content analysis of these botnets reflects various forms of civil participation: representing the interests of civil society groups (informing about the most important social problems for these groups), call for collaborative action in online and offline space (petitions, rallies, pickets), social control over the activities of officials and ensuring transparency of information from government and business structures.

#199 The Anthropology of Policy and the Anthropology of Institutions: Convergences, Divergences and Complementarity

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As an ethnographer of parliament, my work, theoretically speaking, draws centrally on the anthropology of (political) institutions and somewhat on the anthropology of policy.

In this paper, I aim to accomplish two goals. Firstly, I seek to compare the partial overlap, differences and complementary nature between the anthropology of institutions and the anthropology of policy. Although the intellectual origins of the anthropological study of institutions more broadly can be traced back to Vico, Durkheim and Mauss, the systematic development of the anthropology of political institutions, more specifically, overlaps with that of the anthropology of policy in the 1990s. At risk of overgeneralizing, the anthropology of policy focusses on debates inside and outside of explicitly political arenas (including institutions), whereas the anthropology of political institutions studies everything that goes on within the four walls of such institutions, including but not limited to policy. Secondly, I ask how some methodological insights from the anthropology of policy, notably the distinction between site and field and the concept of "studying through", can prove useful to political anthropologists studying phenomena other than policy. Shore and Wright have distinguished between the field, i.e. a wide range of organizations and individuals, and the site, i.e. particular aspects of a broader field that shed light on wider sociopolitical transformations. "Studying through" emphasizes that such processes unfold historically over time and involve competing political visions whose future success is uncertain. These conceptions are adaptable to other contexts, notably but not exclusively political institutions and institutions of governance.

#155 **Profound Clashes of Beliefs: A Bottom-up Perspective on Social Protection Policy Processes in Zambia**

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This paper explores how Zambia's first National SCT policy sits with Zambia's local welfare regime and the local believes and understandings of poverty and deservingness (see Gough et al, 2004). The National SCT policy is of particular interest because it was designed by top-level actors with rather abstract ideas about poverty and poverty reduction in Zambia. The paper uses a bottom-up approach to policy analysis and assumes that polices are shaped and reshaped through the structured negotiations between various actors involved in the policy implementation (see Puelzl and Treib, 2007; Lipsky, 1971, 1980). The paper thus focuses on understanding how these policy ideas were understood and reshaped by situated actors at the intermediary and local level of policy implementation. The paper builds on the analysis of about 40 interviews with policy-relevant actors at the local and intermediary level of policy implementation as well as an earlier study on the beliefs, perceptions and experiences of SCT recipients and community members. The findings indicate a large gap between the policy ideas from above and the local understanding of the policy. Intermediary and local actors did largely not understand the policy ideas that were pushed down on them from above. As a result, the scheme was incrementally adapted in line with locally prevailing believes about poverty and deservingness. The process of policy interpretation and adaptation illustrates the political settlement process of Zambia's local welfare regime.

#76 **Contradictions of Political Inclusion of Vulnerabilized People's Perspectives in Policies Governing Their Everyday Lives: A Critical Policy Analysis of Deinstitutionalization**

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Inclusion of the voices of vulnerabilized groups in processes that aim to govern their lives has become a political and ethical imperative of policymaking in the aftermath of several United Nations Conventions (CRPD, CRC). Yet, what does political inclusion mean when it interacts with social policy making? How stable are meaning structures across different sites, where policy is re-articulated and re-created (on European, national, local levels)? What are the contradictory power relations embedded in policy documents and how do they relate to the processes of policy circulation and translation? The proposed paper will reflect on these questions through a critical policy analysis of deinstitutionalization of care services for people with disabilities in Romania. Two issues are particularly salient for understanding the paradoxes of political inclusion and policymaking: (1) the hierarchical ordering of forms of knowledge and entitlement to claims to expertise (professional/ user) within policy documents and how different sites of policy creation and implementation re-create with the inherent tension between political inclusion of vulnerabilized perspectives and the professional expertise that has dominated the policy landscape and language, as well as (2) the conceptualization of needs and aspirations of people with disabilities as individual and not collective processes that need to be assessed, rather than co-produced in a barrier-free environment. The paper will conclude by looking into the dynamic ways in which opposing and contradictory claims to expertise, as well as different understandings of aspirations travel through the process by which international policy frames become translated into local practices.

#48 **Subjects of State: Policies of State Recruitment and the Formation of Subjectivities in Contemporary Brazil**

Boris Maia (borismaia@id.uff.br) (Federal Fluminense University, Brazil)

This paper explores the relationship between the policies of state recruitment and the constitution of a new kind of subjectivity for the bureaucrats in contemporary Brazil. The competitive entrance examination in Brazil is a social phenomenon and a mechanism of governance of great relevance. It was introduced in the 1930s as part of the civil service policy to ensure professionalization and rationalization. It is through these admission processes that the staffs that make up the state bureaucracies in Brazil are produced. During the training for the entrance exams, the candidates are submitted to a process of subjectivation of the state authority, here conceived as bureaucratic subjection. This process makes the candidates aware of and committed to the cultural conceptions of civil service that guide bureaucratic practices in the Brazilian public administration. The research is based on two years of participant observation in preparatory courses for competitive entrance examinations in two cities of the State of Rio de Janeiro, Brazil, in addition to interviews with teachers and

students of preparatory courses, and also interaction with these informants through online environments.

#38 Conflict, Policies-in-Process, and Policy Bundles: An Anthropology of Policy for Challenging Times

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An anthropology of policy lens is needed to examine fast policy, particularly the "complex localization of global 'policies'" (Peck & Theodore, 2015, xxix) within a context of evolving authoritarianism and nationalism. The methodological might of an anthropology of policy lies with the potential to attend to the simple-though not simplistic-question of how policy 'works' in everyday socio-cultural (re-)production without overlooking policy as part and parcel of ideological and structural apparatuses of the political economy. While not all anthropology of policy research aims to decipher the agency-structure relationship or socio-cultural and political economic concerns, the focus here is on the ways such concerns can be developed methodologically toward theoretical contributions and why. First, conflict defines everyday experiences of policy around the world. Second, applied within public institutions, such as schools, the approach reveals the changed nature of policy processes as policies-in-process (e.g., there are always more than one policy being processed simultaneously) or policy bundles. In the tense and contentious politics of school-based governance and fast-paced decision making, stakeholders flip and spin policy bundles so that certain contents of the bundle are visible, shaping discourse, roles, and access to finite material and symbolic resources while hiding from view others that might yield different distributions of capital. Policies-in-process and bundles define the democratically-challenged, confrontational front-lines of public policymaking. An anthropology of policy continues to promise innovations necessary for engaged public intellectualism concerned with new forms of governance, changing relationships between politics and technocracy in democracies globally.

#22 Policy Making and Policy Implementation on the Margins of the Ukrainian State

Oleksandra Tarkhanova (tarhanovaa@gmail.com) (Bielefeld University, Germany)

The war in Eastern Ukraine created a stable contact line between the so-called Donetsk and Luhansk People's Republics and the rest of Ukraine, which is governed by a range of policies, put in practise by state officials in welfare offices and at checkpoints. Under the conditions of the military conflict, nationalist mobilisation, and socio-economic crisis, the issue of citizens' access to social rights along the military contact line becomes contested on the level of national and local politics. In this paper, I will briefly present the results of policy discourse analysis focused on how state actors perceive the social rights of IDPs and citizens who cross the conflict line to access services (Bacchi 2009; Ball 1993). What is not tackled in literature yet, and what I would like to address in this paper is how the questions of belonging, recognition, and

citizenship are negotiated and enacted at the level of interaction between welfare workers and people who cross the contact line regularly in order to access some form of social provision, assistance, or services. The method of policy ethnography might be the most fitting approach to engage with practises of policy implementation as spaces of negotiations in the context of normative and ideological contestations (Shore & Wright 2005; Das & Poole 2004; Ferguson & Gupta 2002). In this paper, I would like to discuss the limitations and advantages of the anthropology of policy approach for my ethnographic and discursive research project.

Convenors
Heather OLeary (olear079@umn.edu) (University of South Florida, USA)
Subhadra Channa (channa.subhadra@gmail.com) (Delhi University, India)

Anthropology has always grappled with the dynamic implications of how cultures are challenged, reinforced, and renegotiated in the face of migration. At present, millions of people across the globe are on the move, many forced to travel to unwelcoming destinations through hazardous terrains and life-threatening circumstances. Migrants perish and survive - many living and dying with echoes of their migrant status. As anthropologists, we question the dynamic shifts of people, and also the social movements around the politics of forced migration. Public discourse around migrations is burgeoning and with it is challenging the face of global power structures. The inextricable link between exclusivist and extractivist politics works at both ends and during migration, discounting the value and rights of people, cultures, resources and regions, leading to generations of marginalization, exploitation, violence and desperate attempts at escape. The politics of exclusion and inclusion works at both ends: to expel people from their roots, to create unsustainable environmental conditions that trigger such expulsions, to create situations of conflict and scarcity that have disproportionate effects of certain sections of populations - and on the other end - to exclude and marginalize displaced peoples' integration, inclusion, and acceptance. Ideological and even academic discourses are directed to obfuscate and mystify, create myths and blatant clouds of untruth, to deny and defy the real conditions of anthropogenic destruction of the habitat, of perpetrated violence and pogroms of elimination. This panel invites ethnographic research and theoretical interventions around the concepts of exclusion and inclusion and the historical lineages from which they derive.

#466 **Historical Exclusions and Contemporary Social Im/Mobility of Czech Roma in the UK**
Markéta Doležalová (m.dolezalova@leeds.ac.uk) (University of Leeds, UK)

This paper discusses the movement of Roma from the Czech Republic to the UK following the expansion of the European Union in 2004 and places it within historical context of Roma marginalisation, exclusion and mobility. Following the post-socialist transition and the emergence of new inequalities in the Czech Republic, and the wider post-socialist region, some Roma took the opportunity to move to the UK, where they tend to do manual work, often on precarious contracts. However, Roma mobility became problematised, in part because it drew attention to the situation of Roma in

the Czech Republic, and the wider post-socialist region. From 2010 onwards, the British state implemented policies aimed at discouraging Roma mobility through withdrawal or conditionality of access to state care, thus again producing inequality and forms of exclusion, which sometimes lead to further mobility. While state policies contribute to the movement of Roma across borders and enable the movement of ideas and discourses about Roma, they tend to hinder upward social mobility of Roma themselves. This paper discusses the processes of exclusion and inclusion that work within Europe and are designed to affect specific populations, namely Roma, who are European citizens but who have historically been excluded from decision-making. This paper reflects on Roma mobility as being produced by historical exclusion and marginalisation and asks how can we challenge the inequalities and exclusions that emerged within Europe following the post-socialist transition and the expansion of the EU but which have been produced through long historical processes.

#397 Migration Vis-a-Vis Social Changes: Case Study of Marginalised Migrants

Harmeet Kaur (meet24@gmail.com) (University of Delhi, India)

Migration is linked to mankind from its earliest phases. It is usually responsible to bring social and cultural changes in a community; and also leads to population redistribution. This paper intends to elucidate internal migration of marginalised people from rural to urban areas in Delhi, the capital of India; and will highlight how this migratory movement helped in dealing with social and economic struggles of their lives. It will also discuss about the challenges people faced upon reaching at Delhi and are still facing. It further explores the changes that had happened in the community due to migration. Few of them are leaving their traditional occupation and entering into new fields, changes in educational level of the people over the years, shifts in marriage pattern, dress, perception towards girl child and aspirations of children of the community. It will briefly discuss how the pandemic has affected these people and again forced them to migrate. At last, work and education will be discussed from the view point of inclusion and exclusion. All this clearly indicating that migration is not merely a movement from a place to another but brings drastic socio-cultural and structural changes in both receiving and sending communities.

#269 Emerging COVID-19 Migration Narratives and Gendered Economic Exclusion in Delhi, India

Heather Oleary (olear079@umn.edu) (University of South Florida, USA)

The COVID-19 global pandemic containment responses have emphasized urbanites' fractured acceptance of migrant and rural-origin workers upon whose backs the city is built. In 2019 alone, India contributed the 15% of the 145 country total of conflict and disaster migrants worldwide. Many fled to megacities like Delhi, joining an already precarious informal workforce. COVID-19 has ravaged the reserves of economic resilience for India's 140 million internal migrants. This has been even more devastating for female migrants, whose economic resilience is regularly diminished by

structural inequities. Typical migration analyses overlook the gendered aspects of forced displacement. Specific to COVID-19, the large majority of female domestic workers are being barred from homes in an unprecedented collapse of the industry. At the same time, unpaid domestic labor is increasing in their own homes as care work and domestic vigilance are required to combat the pandemic. Women are being pushed from the city with violent and virulent threats, however, should they survive their out-migration, they are facing stigma and loss of autonomy. This research documents women's narratives about COVID-19 migration patterns through (n)ethnographic fieldwork. It tracks the emerging patterns of migration mitigation discourse and practices among Delhi's female in-migrants. Migrants like those in Delhi, India demonstrate the ways in which different approaches to socio-economic resilience can lead to more stable urban populations in the face of pandemic or other disasters.

#194 **Migration Politics: Rohingyas refugees from Myanmar to Bangladesh**
Valentina Grillo (aleinagrillo@gmail.com) (University of Vienna, Italy)

Governments worldwide respond to refugee crises with ordering policies. One outcome of migration policies is the definition of migration principally in terms of border "control" and migration "management". These tactics of ordering respond to all dimensions of the subjectivity and autonomy of migration (De Genova 2017), and are reflected in what happened with the Rohingya Refugee Crisis Response in Bangladesh. Since October 2018, on the basis of a bilateral agreement, Bangladesh promoted returns of Rohingyas to Myanmar, where many houses were burnt down. According to a disaster management law, "burnt land becomes government-managed land" in Myanmar. Following to a governmental repopulation strategy, those terrains were donated to others. Nevertheless, Rohingyas are asked either to go back to Myanmar or live in camps. A first assessment needs to be done about the understanding of belonging and inclusion from a Bangladeshi perspective. In Bangladesh, a relatively recently born nation-state, the presence of displaced people challenges the logics of "imagined communities" (Anderson 1991; Malkki 1995; Monsutti 2012). A further assessment refers to Rohingyas' experience of migration. These are often depicted as Bangladeshi people and "irregular migrants in Myanmar; the violence of their exodus replicates itself in the precariousness of social exclusion. In this context, Rohingyas find themselves in-between a tension. The homogenising notion of nationhood excludes them, whereas a pluralist notion includes them. In nation-states the sense of belonging and relations of power cannot be analysed anymore only in relation to national identity or preconceived borders, which are challenged by displacement.

#53 **Homeless in One's Own Country: Legacies of Internal Colonization**
Subhadra Channa (channa.subhadra@gmail.com) (Delhi University, India)

In February 2019, the Supreme Court of India directed that all the forest dwelling communities that could not prove their land rights to the forest were to be evicted. As many as 11, 27, 446 households as of now face eviction and many more will be added to that number. The indigenous peoples of India, many of them forest dwellers are subejcted to forced eviction, loss of livelihoods and life worlds nd thrown on the streets of the cities as destitute. The marginalisation and exclusion of peoples not conforming to the capitalist and neo-liberal way of the economy is a continuous process happening over decades where some citizens of a free nation remain excluded from all rights as citizens, facing discrimination and stigmatisation. Their lands and resources are continually being colonized by the dominant majority, often in the garb of national interest. This paper will interrogate the concept of nations in an emerging world of corporatized democracies, where rights ot life and dignity of a large number of legitimate citizens of these nations is continually compromised to make way for corporate greed, economic exploitation and marketing of a particular way of life that is increasingly becoming unsustainable yet touted as \'development\' and a desired goal for so-called progress. The increasingly widening power divides and the legitimization of exclusion and even violence in the name of \'national interest\' is becoming an agenda of most far right governments in power across the globe. This paper will generalize from India as a case.

Mediterranean Foodscapes: (New) Models of Sociability and Sustainability

Convenors: Jelena Ivanišević (ivanisevic@ief.hr) (Institute of Ethnology and Folklore Research, Zagreb, Croatia)
Stefano Magagnoli (stefano.magagnoli@unipr.it) (Parma University, Italy)

The concept of foodscape (Belasco, Scranton 2002; Johnston, Baumann 2014) implies a dynamic social construct that connects food with physical space, social groups or individuals and the potential meanings they attach to it. The food landscape is not only a geographical location, although geography is an important marketing tool in consumer societies, a trigger for consumer's choice of ethical, nostalgic or artisanal products, as well as an efficacious tool to promote the local economic development (i.e. tourism, and the "routes of taste"). Although today food belongs to the sphere of pleasure, convincing us of the stability of a well-fed society, which, because of social repercussions, is not an irrelevant direction of research, it is necessary to understand food as a necessity and as a landscape design factor. Food represents the material anchoring of intangible culture, in which skills of cultivation and preparation are equivalent to ideas of appropriateness and desirability. Today Mediterranean food and diet inherits well-known idea of the wondrous place where life and food are slower and more enjoyable, despite the Mediterranean reality of scarcity in natural resources. The Mediterranean diet once embedded in its landscape became a displaced and global healthy lifestyle, but also an intangible cultural heritage of humanity. The papers should address the issues of transformation of traditional models of nutritional self-sufficiency in rural and peri-urban (Mediterranean) areas, disruption and/or partial restoration of the principles of seasonality, conviviality, and frugality, or critically re-examine present models in the economic, cultural and social life of Mediterranean food.

#484 **Between the Mountain and the Sea: Emilia-Romagna Foodscape in the 20th Century**
Stefano Magagnoli (stefano.magagnoli@unipr.it) (Parma University, Italy)

Emilia-Romagna is one of the most advanced and wealthy regions in Italy; its success began after WWII with the creation of a system of small-medium enterprises and the development of tourist activities. Very important became the agri-food sector underpinned by the increasing presence of tourists from Italy and abroad.
Emilia-Romagna foodscape is based on 44 Designations of Origin (PDO and PGI), more than those of many European States. Over years we have witnessed the heritagization of the region, with great economic and social benefits. This foodscape is not conventionally related to Mediterranean Diet: pork sausages and sauces have an important place on the table. Nevertheless, thanks to effective public policies, Emilia-Romagna is now perceived as the real land of taste.

Emilia-Romagna is a flat wedge among the mountain and the Adriatic Sea. Its cuisine is suspended between the peasant diet of the countryside and the Mediterranean diet of the Adriatic coast; between the poverty of the tradition and the wealth of the invented tradition offered to the gluttonous tourists.

This paper aims to reflect on this apparently contradictory characteristic and will help us to discover that the peasant diet was healthy as well as the Mediterranean diet, and not for choice but for necessity. Due to the great scarcity of meat and cheese product, peasant diet used huge quantities of vegetables, and meat, cheese, and fish products (on the coast) were on only a small amount of full diet.

#343 Traditional Alimentation System of Sicily and Its Role in the Nations Identity

Oxana Fais-Leoutskaia (civetcs@gmail.com) (Russian Academy of Sciences, Russia)

The traditional Sicilian cuisine is one of the most conservative and peculiar in Europe. It retains unaltered some ancient alimentary matrices dating back to antiquity and early medieval times (which is evident from the recipes and the role of archaic sweets a legacy left by Arab dominance in 9-11c) and preserves in their pure form individual ethnic components of the local cuisine (Ancient Greek, Arab, Berber, Jewish, Spanish etc). This alimentary system, both festive and casual, has to this day not lost its class distinctions which originated in the Middle Ages, whereby each of the sub-cuisines represents a particular social class and is associated with certain traditions, restrictions and socially determined alimentary behaviour. Besides, the Sicilian alimentary system which involves consuming exclusively «prodotto nostrano» (our product) is among the most sustainable in Europe. Of all the Italian regional cuisines it is the least open to innovations and, conversely, tends to be extremely selective and adapt everything in the local style. As shown by author's field studies conducted over many years, the preservation and reproduction of the local cuisine in the realm of tradition does not only take place automatically due to the conservatism of the Sicilian society, but is also encouraged by all social stratas which see the local alimentary system as a distinguishing feature of Sicilian uniqueness, a way to consolidate as a group, as well as the ground for contrasting Italy and Sicily and building self-identity as a nation («We are a nation because we have our cuisine»).

#282 La Bella Polenta: The Most Emblematic of Italian Colonial Foods

Luiza Giordani (luizagiordani@gmail.com) (UFRGS, Brazil)
Maria Eunice Maciel (UFRGS, Brazil)

From ethnography carried out with immigrants and descendants of Italian immigrants, in the city of Porto Alegre, Brazil, between March and November 2019, I was able to identify on the polenta an emblematic figure, full of importance and meaning. In general, polenta is recognized as a dish from northern Italy, and because the first immigrants who colonized the state of Rio Grande do Sul were from this part of Italy,

the frequency of polenta in the Italian colonial food is quite remarkable in the most different meals. However, polenta also appears in the southern Italian dish. The circumstances of its journey to the table are very similar, which made the dish a mandatory presence for immigrants from all regions of Italy. Polenta has become an emblem, which has gone from trash to luxury, which has been reframed over the decades and which today appears in different guises, without losing its essential essence. Polenta is also not just an essential dish, but it moves emotions and feelings, passes through memory and traces its path to the past. It works as a bridge between what is gone with the ancestors and what is brought to the next generations. It is a strong root full of meanings, identities, belonging. When, arriving in Italy, you can eat absolutely anything, and you choose polenta as the preferred food, it demonstrates the strength and importance that it has in the individual's memory and life.

#121 **Saline Foodscape of the Island of Pag: White Gold of the Adriatic Sea**
Melanija Belaj (melanija@belaj.com) (Institut za etnologiju i folkloristiku, Croatia)

By understanding foodscape as a theoretical framework and as a "dynamic social construct that connects food with physical space, social groups or individuals and the meanings they attach to it" (Adema 2008; Belasco, Scranton 2002; Johnston, Baumann 2014, Jackson and CONANX Group 2013), I will try to understand the meaning of some food products (lamb, cheese, salt) of the Island of Pag which can be recognized as symbols of the Mediterranean diet as well as the identity heritage markers of the island. In this presentation, I will focus on the production and distribution of salt in the salt factory attached to the town of Pag which goes back to the distant past. Cultural and anthropological perspective will help me to understand and show the influence of the salt factory to the local community in the past but also in present days.

Looking for New Analytical Frameworks in the Study of Cultural Heritage and Modernization
IUAES COMMISSION ON ENTERPRISE ANTHROPOLOGY AND WCAA
GLOBAL CULTURAL POLICIES TASK FORCE

Convenors
Jijiao Zhang (zhjijiao@126.com) (Chinese Academy of Social Sciences, Beijing, China)
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Many scholars today are discussing whether cultural heritage can serve as a resource for urban and rural revitalization, as well as tourism, and enterprise development. Some anthropologists have criticized the previous research on the authenticity and subjectivity of cultural heritage. Others point out that the cultural heritage of historical cities, towns, and villages is undergoing various kinds of transformations, which raises difficult questions about how to explain and respond to the modernization of cultural heritage. This panel invites scholars from around the world to search for new analytical frameworks for studying the dynamic interaction between cultural heritage, social change and development. We want to discuss the explanatory potentials of different analytical frameworks that address the following two major questions: (1) how do different modern societies and their state institutions determine the boundary between the traditional and the modern when they define cultural heritage, and (2) how can traditional cultural heritage and modernization be understood in a theoretically more integrated way than they seem to be at present, which would lead to more consistent and balanced policy and practice?

#489 **Inheritance and Development of Traditional Yao Ethnic Music**
Xiaoning Qin (512707565@qq.com) (Guangxi Science & Technology Normal University, China), Binbin Liu (Guangxi Eco-Engineering Vocational & Technical College, China)

Yao ethnic music has a long history and rich content. In different regions, this music has different artistic characteristics. The inheritance of Yao ethnic music culture is not only a traditional issue, but also a modern issue. In the traditional Yao ethnic society, the inheritance modes of Yao ethnic music culture mainly include family inheritance, master and apprentice inheritance, ritual inheritance, festival inheritance, etc. In the contemporary society, due to the great changes in the living conditions and ecological environment of the Yao ethnic group, the inheritance model of Yao ethnic music has undergone major changes, gradually evolving into school education inheritance, cultural center professional inheritance, freelance inheritance, self-media inheritance, and other modes. These new inheritance modes have not only brought huge challenges to the inheritance of traditional Yao ethnic music culture, but also brought new development opportunities to Yao ethnic culture.

#490 **Cultural Identity as a Resource: Minority Heritage Management in the Autonomous Province of Vojvodina, Serbia**
Jelena Ćuković (jelena.cukovic@yahoo.com) (University of Belgrade, Serbia)

The study of intangible cultural heritage in the second decade of the 21st century was partly the study of cultural representation and cultural identity through the prism of political and social activism. Since the ratification of the UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage by the Republic of Serbia, the adequate administrative bodies have been established through which Serbia has become part of the global system for the preservation of the ICH. On the other hand, in recent decades, sporadic interests of various formal and informal non-governmental organizations have emerged, mostly composed of the bearers of the ICH elements, who have become interested in protecting them through the regulations of the Convention. Some of those activist bodies are minority representatives, operating in ADH (authoritative heritage discourse) and navigating dissonance in heritage interpretation. This paper presents the findings of my six years-long research in the field of intangible heritage of the province of Vojvodina. These findings suggest that individuals and groups see their cultural identity either as their unchangeable destiny or as a valuable customizable resource, and that the way they see it can become the determinant of development of community they live in.

#491 **Reconstructing and Activating the Spice Routes in Indonesia**
Idham Bachtiar Setiadi (idham.setiadi@gmail.com) (Indonesian Association of Anthropologists; Indonesian Spice Routes Committee, Indonesia)

This paper aims to show that the study of cultural heritage and modernization requires more than analytical frameworks if anthropologists want to reach a general understanding about the processes of heritagisation around the globe. Inspired by the recent exposition of maritime and underwater cultural heritage management in Indian Ocean areas (Parthesius and Sharfman 2020), and based on one-year of engagement with stakeholders at the local, national, and international levels of the Spice Routes Program of the Indonesian Directorate General of Culture, this paper discusses the challenges of institutionalizing heritage in an archipelagic country that is almost as vast as the Indian Ocean, ranging from the making of cultural policies and administrative actions, to the implementation of UNESCO conventions. Proposed is an approach that valorizes people-to-people and people-to-things relations to highlight the importance of maritime cultural ecosystems in the heritage of the Spice Routes.

#492 The New Structural Functionalism: Time-honored Brand Network Sale and Supply-Side Reform in China

Li Yang (Diy_530@163.com) (Graduate School of University of Chinese Academy of Social Sciences, China)

The growth of internet technology in recent decades has accelerated the economic growth of China and revolutionary changes have taken place in business practices. The time-honored brand enjoyed great profitability from technical development, although they are facing great challenges in management. They need to re-examine and improve the management model. Many are implementing supply-side reform, which was initiated in 2015 by the national government. They sell products or services through internet with the goal of cutting stock and cost, and strengthening weak links. This paper shows that the Internet Plus model is not adequate for the traditional time-honored enterprises, and that instead, the Plus Internet model is more suitable. The author assumes that on one hand, the Plus Internet model can help them well retain traditional core advantages and upgrade internet sale channels. On the other hand, the market competitiveness would also be enhanced by improving system operation, or to be more specific, by improving the efficiency of supply chain to cut cost and stock. This paper gives an anthropological view of the above-described processes.

#493 Traditional-to-modern Transformation of Ethnic Economic-cultural Pattern from the Perspective of Neo-classical "Structural-Functionalism"

Dan Song (415399940@qq.com) (Graduate School of Chinese Academy of Social Sciences, China)

In the course of forty years of reform and opening up, great changes have taken place in the economic cultural types of ethnic areas. The ruminating returning home employment has had a significant impact on the hometowns. Taking the perspective of neoclassical "structural-functional theory", this paper finds that the economic and cultural types of ethnic areas have undergone a transformation from "traditional" to "modern". This process is mainly manifested in two aspects: in the transformation of economic structure, where the returned entrepreneurs have switched from traditional agriculture to modern agriculture, green industry, tourism, catering and other industrial and commercial services; and in the transformation of social structure wherein non-domestic entrepreneurs have changed from traditional agriculture to modern industry. With the increase of employment in non-agricultural domains, the number of commercial service personnel and individual industrial and commercial households has risen. In the process of cultural change, and in the wave of industrialization, marketization and urbanization, ethnic culture has produced new functions, and become an important resource and motivation force to promote economic and social development.

#494 Beyond Freedman's Lineage Research Paradigm: From "Separation Theory" to "Matching Theory"
Lei Dang (1715981566@qq.com) (University of Chinese Academy of Social Sciences, China)

In the field of Chinese lineage research, Friedman is a representative figure. He pays attention to the structure and function of rural grassroots society, and regards lineage as a kind of social existence independent of the power of the state system. His lineage research paradigm is essentially one of separation, that is, the separation of the state (upper classes) from the local communities (the grassroots), and the separation of the officialdom (bureaucratic system) from the folk organization (the lineage system). Thus, it fails to give a full explanation of the Chinese lineage society, and does not fit with the overall features of the traditional Chinese societal hierarchy. In contrast to what this theory tries to prove, the lineage society in Hainan during the Ming and Qing dynasties developed in a way that features two-way interactions between the state and the local communities, and between the officialdom and the folk organizations. It is therefore more appropriate to describe such interactions with a "matching theory'', which transcends the limitations of Friedman's "separation theory" by shifting the focus of lineage research from its rural types to a more sophisticated structure that matches the vertical hierarchical system of the officialdom. This approach would accommodate the essential features of the traditional Chinese society and give a better explanation to what was happening in China's traditional lineage system. On this basis, it is also necessary to rethink issues related to China's anthropological studies in general as well as the studies of NGOs.

#495 Intrinsic Value in Tourism: Deep Analysis of Tourism Endowment and Tourism Development
Jiaxi Zhang (zhangjiaxi108@163.com) (Tulane University, USA)

Through the analysis of three main elements of tourism, namely, tourism destinations, tourists, and tourism developers, this paper proposes the concept of intrinsic value in tourism. It points out that intrinsic value in tourism guides tourist's traveling choice for destination and plays a significant role in tourism development. The paper also points out the subjective and objective aspects of the intrinsic value in tourism, and infers that the intrinsic value in tourism can be used as a dominant factor in judging the tourism endowment of a region. The method of reconstructing the intrinsic value of tourism to develop tourism in areas with mediocre and weak tourism foundation is suggested. Furthermore, we discuss tourism issues involving natural and cultural resources as a unified standard for analysis. Finally, it is pointed out that building the intrinsic value of tourism is the core factor that needs to be considered in tourism development.

#496 The Transformation of Cultural Heritage and Tourism Development from the Perspective of Neoclassical "Structural-Functionalism" – The Case of Yantai, Shandong, China

Weihang Shao (shwh2009@163.com) (University of Salamanca, Spain)

As the modernization of Chinese society continues to deepen, Chinese cities, especially the eastern coastal cities, are expanding and increasing both in size and population. However, cultural heritage, as a "phonograph" for recording urban transformation, cannot achieve the rapid "leapfrogging" development as observed in the growth of cities. In particular, cultural heritage such as old towns and old streets in cities are often encumbered by the wave of urbanization. Compulsory commercial development or inadequate protection lead to situation where traditional culture becomes obsolete and replaced by fast-paced modern urban culture. Yantai is one of the oldest coastal cities in present-day China. Various cultural heritages in the city show stages of urban transformation. The question is how to use these cultural heritages to trace the "past and present" of Yantai and how to achieve simultaneously historical and cultural inheritance and modern development. Organic integration and activation of cultural heritage of such cities has also become an important issue for the future development of Yantai. Yantai is here taken as an example for analyzing the integration of cultural heritage transformation and tourism development from the perspective of neoclassical "structural-functional" theory.

#203 Dialogue with J. K. Fairbank and G. William Skinner: Cantonese Businessmen and Lingnan & National Market System from the Perspective of Neo-classical Structural-Functionalism

Yue Wu (love.ue@foxmail.com) (Chinese Academy of Social Sciences, China)

J. K. Fairbank's "Impact-response model" and G. William Skinner's "macro-regional theory" are two among the most influential theories in international and Chinese academic circles. This paper argues that the Cantonese businessmen and their Lingnan as well as the national market system in Ming and Qing dynasties, were based on self-development of China, rather than as a response to western impact. Looking at the social structure of Cantonese businessmen, the authors point out that the different relationships between government, folk and business existed. The central government supported the thirteen Hong of Canton and acted as "protective umbrella" by issuing preferential policies such as "one trading port". At the same time, the folk trade, i.e. the Hong merchants "beehive", the guildhall "beehive", the firm "beehive", and the family "beehive" developed the commodity trade together. Under the dual development of top-down "umbrella" support and bottom-up "beehive" force, Cantonese businessmen have established the market system of Lingnan, and even promoted throughout the country the regional and national urban structure corresponding to the market system. Therefore, this paper also complements and expands the "regionalized market theory", developed by G. William Skinner.

#202 The Shaolin Kungfu between Tradition and Modernity

Marta Nešković (martaneskovic@outlook.com) (University of Belgrade, Serbia)

This paper is based on a two-year fieldwork in the Shaolin Temple, China, and informed by the theory of structural functionalism. Our aim has been to understand the transition of the Shaolin kungfu from tradition to modernity, placing the accent on the continuity of its development process. The modern times that we refer to start with the reforms in the early 1980s, when the Chinese state introduced the religious freedom policies, which allowed the Buddhist monastic community to gradually revive all aspects of its life in the Temple. However, the revitalization of the Temple's heritage and its contemporary international promotion has been made possible because of a sincere devotion of the monastic community, which was redeveloping and embodying the traditional knowledge acquired in the 1,500 year long Temple's history, as well as due to their proper understanding of what the Shaolin kungfu has been and what it should be in the future. Understanding the dynamic relationship between the structure and functionality of Shaolin kungfu, and the ways it is connected to the overall socio-political circumstances, has allowed us to comprehend the cultural value of kungfu and to lay ground for formulation of the appropriate intangible cultural heritage preservation policies. These policies should be created with the aim to support the transition of the Shaolin kungfu traditional knowledge and skills into modern times and to ensure their further development and enrichment.

#176 "Cultural Heritage" in East Asian Politics and Global Market

Tao Ye (taoye@sdu.edu.cn) (Shandong University, China)

There are different positions on the understanding of "Cultural Heritage", especially on cultural subjectivity, among East Asian countries, which have similar historical and cultural heritage, and have gone through different modernization processes. In the international activities of "Cultural Heritage" protection and inheritance, including the signing of international treaties and market practice, there are different tendencies and even arguments between them. on the view of "Cultural Property" protection system and its related international trends, especially its traditional medicine "Kanbou" and its international practice in Japan, this paper examines the cultural politics among East Asian countries and its characteristics related to the global market from the perspective of the evolution of relevant laws and policies and international treaties, as well as the history and current situation of the communication and disputes of "Intangible Cultural Heritage" among East Asian countries.

#171 Authentic Replicas and Miraculous Souvenirs: Towards a New Framework for the Study of Copied Goods

Kuniko Fujiwara (carrikichi@yahoo.co.jp) (Koshien University, Japan)

In Catholicism, people frequent pilgrimage sites, some of which are designated as cultural heritage sites as well, to pray through holy objects and to buy their miniatures

or holy goods for themselves and others. A pilgrimage site has several specific holy statues and relics functioning as spiritual magnets that attract pilgrims. While these holy objects are located at the sites, their replicas and related, mass-produced souvenirs are not confined to these places. They are interchangeable and portable, which enables them to circulate among people. This paper discusses the way Catholics project their beliefs in life and form relationships with people and objects, focusing on their perception and use of holy objects and goods. I introduce some examples of replicas becoming "the original objects" of veneration, and mass-produced souvenirs becoming unchangeable mediums of miracles. I examine the blurred line between the one and only versus the mass-produced in terms of its reversible nature, to build a new analytical framework for the study of "authentic", copied goods.

#158 Remaking the Soul of a City: Investigating the "Ancient Streets" in the Modern Spaces of China

Jingwei Li (76591380@qq.com) (Sichuan University, China)

In modern China, the reconstruction of "Ancient Street" has become a general trend. Under the government's planning, urban area and its surroundings have been transformed into a space for intensive performances of regional cultural heritage and its derivatives. While People visit these places on the purpose of leisure and sightseeing, they also practice the nostalgic deeds of cultural traditions. This study will discuss the relevant issues based on anthropological fieldwork, and attempt to analyze the social generative mechanism of "ancient street" phenomenon in the further discussion.

#130 Research on the Transformation of Governance Model from Structure to Action Under the Background of Risk Society

Shanshan Qiao (462390340@qq.com) (Guizhou Minzu University, China)

In the social governance system of the binary opposition between the government and the society, the structural social governance model of standardized management is highly praised. With the rapid increase of social complexity and uncertainty, China has entered a risk society, and the government's response to complex social problems lags behind. The emergence of independent governance actions of social organizations has broken the situation that the government is the only governance subject of the society, and the integration of government and society has replaced the binary opposition between them. The choice of risk system must pay attention to the differences and multi-party coordination design, and the government and social organizations cooperative governance model. The activism thinking that system serves for action and action precedes system is used in the model of risk social cooperative governance. The government is no longer limited to the pursuit of efficiency. The government and social organizations achieve an effective response to social risks in an equal form of cooperative governance.

#116 Neoclassical Structural-Functionalism: Regarding Intangible Cultural Heritage as an Endogenetic Drive in Modern Industrial Development

Ni Lu (lunizhou@foxmail.com) (Chinese Academy of Social Sciences, China), Jijiao Zhang (Chinese Academy of Social Sciences, China)

The protection and utilization of intangible cultural heritage have always been one of the focus issues in academia. We investigated the industrialization of intangible cultural heritage with Tuoluo Cake, Daqiao Gherkin, Exocarpium Citri Grandis Culture and Wuchuan Mooncake as typical cases in Maoming and Zhanjiang. To analysis the examples with the Neoclassical Structural-Functionalism theory, the intangible cultural heritage could transform and therefore to be discovered, to stimulate the growth of the local modern industry as an endogenetic drive. The utilization of intangible cultural heritage can not only enable a small-scale family workshop to tend to entrepreneurialism but also form various competitive regional modern industrial chains and clusters, to make the best effort of intangible cultural heritage.

#46 Educational Perspective on the Process of Modernizing Education for Chinese Intangible Cultural Heritage: The Case Study on Qin Opera

Takuya Shimizu (shimi-taku@mue.biglobe.ne.jp) (Kansai University of International Studies, Japan)

The main purpose of this research is to contribute to the studies on cultural heritage by showing the merits of focusing on the process of educational modernization from educational perspective. While many researchers of cultural heritage are paying attention to impacts of transformation, studies on intangible cultural heritage need to be even more so because of its fragile nature of cultural transmission across generations. To study the dynamic interaction between cultural heritage, social change and development, this research will focus on a traditional theater called Qin opera in People's Republic of China, the country that has undergone tremendous social transformations and rapid modernization process, to analyze how it has educationally modernized since around the foundation of PRC.   More specifically, this research will first propose the concept of "schoolnization" which can be defined generally as the processes of transformation from non-school-based educational forms like apprenticeship to modern schools to rationalize educational methods and organizations. The research will then apply the concept to analyze the process of educational modernization for Qin opera to illuminate its specific developmental patterns as well as the ways the opera's different aspects have been categorized by the state institutions as transmissible 'tradition' or not. Finally, the research will show how the educational perspective (1) can provide important insights for proper protection of intangible cultural heritage by focusing in details on how and what have performers been learning, and (2) can provide a useful analytical framework to incorporate locals' viewpoint that more theoretically integrate "modernization" into heritage studies.

PANEL NO. 26 Enterprise Anthropology: Recent Developments and Future Perspectives
IUAES COMMISSION ON ENTERPRISE ANTHROPOLOGY

Convenors
Keiko Yamaki (yamaki@shujitsu.ac.jp) (Shujitsu University, Okayama, Japan)
Tomoko Hamada (thamad@wm.edu) (The College of William & Mary, Williamsburg, USA)

This panel aims to re-examine companies and organizations from an interdisciplinary viewpoint that incorporates perspectives from management studies, anthropology, sociology, religious studies, and economics. Companies are generally perceived as profit-oriented organizations that perform rational, functional and effective business activities. At the same time, they can be seen as cultural communities in which employees are actively engaged in their everyday activities as they perform various business tasks and duties. In this sense, each company has its own unique characteristics, associational ties and values, similarly to ethnic groups that maintain their own cultural identities and share particular ways of behavior. Paying attention to the legacies and current achievements of enterprise anthropology, papers in this panel demonstrate the utility of fieldwork in company research and present analysis of critical issues in this subfield, such as business communities and networks; processes of production and consumption of goods and services; design and marketing in local and global contexts; material culture; consumer behavior, etc.

#473 Commodification of Legacy and Heritage on Nagashima Island
Keiko Yamaki (yamaki@shujitsu.ac.jp) (Shujitsu University, China)

This is an anthropological study of tourism development and management on Nagashima Island, Okayama.   There are two national sanatoriums for leprosy in Nagashima, one of which was the first in Japan and was built in 1930. Today, about 300 recoverers live on the island. Since Nagashima was once an uninhabited island, the Japanese government had chosen as a place to isolate leprosy patients. Currently, the average age of recoverers is in their late 80s. In the future, the operation of Nagashima will be handed over from the national government to the regional administration. Therefore, Setouchi City, Okayama Prefecture, tried to make the area around Nagashima a tourist destination and established an NPO with the aim of registering it as a World Heritage Site. The Nagashima Museum tells the story of the history of national sanatorium and the experience of discrimination against leprosy patients, renovates the building, and conducts guided island walking tours, which are now funded by governmental subsidy. There are many issues to be solved for the management of the island as a tourist site and the commercialization of Nagashima's legacy and heritage.

#409 **"Kefir, Fermented Milk Beyond Yogurt": Marketing Culture and Expert Knowledge in a Japanese Company**

Maria Ivanova Yotova (maria-y@fc.ritsumei.ac.jp) (Ritsumeikan University, Japan)

Milk and dairy products are not part of the traditional food culture in Japan. However, the last three decades have seen a conspicuous increase in the consumption of dairy products, particularly yogurt, which is considered an important part of a healthy diet. Kefir is another milk fermented product that has become quite popular in Japan in recent years. Unlike yogurt, it is not sold in supermarkets or convenience stores and the only way to enjoy its health benefits is to prepare it at home. Now one can easily find kefir starter cultures online or in supermarkets and department stores throughout the country. The aim of this paper is to reveal how an unfamiliar product like kefir, through its transformation into "Homemade Kefir", has created new meanings and values for Japanese consumers. The case of kefir in Japan shows how companies transform foods into culturally meaningful products, thereby doing much more than making profitable commodities of them. They "educate" consumers and offer them new lifestyles, identities, and values. Drawing attention to the processes by which basic dietary staples are gradually transformed into value-added commodities in accordance with a company's business strategy, a manager's life philosophy, or shared company ideals can take us beyond the surface of products' nutritional uses and unveil what lies behind their contemporary, often taken-for-granted meanings.

#389 **Zenginkyo as a Sacred Space: Centralization and Decentralization of Payment System**

Kenji Kono (kouno-kenji@oita-u.ac.jp) (Oita university, Japan)

Zenginkyo is the name of the organization, Japanese Bankers Association. The organizational culture of Zenginkyo is quite different from that of individual banks in spite of a banking industry group. The purpose of this study is to examine the difference by the approach of anthropology of administration. The point is to regard Zenginkyo as a sacred space. This idea offers the key to an understanding of the difference. Zenginkyo has occupied a monopoly position concerning every payment system plan in Japan, including the critical cross-cutting project like Cheque Truncation. Individual banks need to cooperate for the daily enormous fund transfers. They usually go head-to-head in the loan and deposit acquisition competition, but they chat and discuss gently at Zenginkyo, which brings them cool. Zenginkyo has kept a unique position, like an oasis in the desert. The replacement of the Zenginkyo's chairman is the key to predict the next president among mega banks. The new chairman, the president of any mega bank, call a support team to carry out his mission in Zenginkyo. The leader or the second leader of the support team is likely to be next president of the mega bank by convention. Furthermore, the replacement fo the leader brings festivities to the mega banks because of the scarcity that the assignment is held every 3 years: there are three mega banks in Japan. It's as if Zenginkyo is directing the festivities.

#367 **Collaboration Between Engineers and Corporate Ethnographers: A Case Study of a Corporate Laboratory of a Japanese Telecommunications Service Provider**
Tomoko Oto (ototmk@gmail.com) (JAIST, Japan), Yasunobu Ito (JAIST, Japan)

As of today, there is almost no hiring of anthropologists in Japanese companies. Most major companies accommodate the anthropological method to be applied by businesspeople, engineers in particular. However, there are only a few literatures on how ethnography is introduced into companies in Japan, how it is operated, and what the challenges are. The purpose of this paper is to identify the practices and challenges of ethnographic research in Japanese companies from the perspectives of in-house ethnographers. The main investigation field is a corporate laboratory of a telecommunications service provider. One of the authors was employed by the telecommunications firm's laboratory as an ethnographer from 2015 to 2020. This study indicated that even though ethnography used in the firm's laboratory was primarily based on traditional/academic ethnographic methods, it often was readapted to accommodate its corporate culture. To compensate for their lack of ethnographical skills one practice used by Japanese companies is to rely on external survey companies to conduct surveys. In this way, the events were analyzed through "multiple eyes", in an attempt to reproduce something close to the expert skills which could not have been obtained otherwise through long-term ethnographical training. It also revealed cases where ethnographic methods were being adapted and customized through active experiments with gadgets such as 360-degree cameras and VR goggles which are rarely used in academic ethnography.

#294 **Family Firms and Business Families in Russia and Japan: A Cross-Cultural Research Perspective**
Tobias Köllner (tobias.koellner@uni-wh.de) (Witten/Herdecke University, Germany), Sigurn Caspary (Witten/Herdecke University, Germany)

To date, family business received little attention in enterprise anthropology and we still need a better understanding of how family firms and business families operate in different cultural contexts and how the family influences economic decision-making. Therefore, this proposal aims to highlight the role of the family behind the company (see also Kleve & Köllner 2019). In so doing, we take a comparative perspective, taking into account the specific cultural and historical context. The starting point for this is the work of Sylvia Yanagisako, who understands "capitalist action as culturally produced and, therefore, always infused with cultural meaning and value" (Yanagisako 2002: 6). From this it becomes clear that culture and capitalism produce each other, so that "a model of culture and capitalism as mutually constituted processes..." is needed (ibid.). Drawing on Yanagisako's findings, the central aim of the presentation is to understand how certain motives, practices and strategies are produced in daily economic activity, and how they shape the family firm and the business family. To this end, material is presented that is based on ethnographic field studies in European Russia and Japan. Based on the empirical material, approaches for a comparative

perspective will be presented and discussed aiming to move beyond the dichotomous juxtapositions that can be found, for example, in the works of Geert Hofstede (2001). Furthermore, it is not our intention to 'orientalize' economic activity or to develop any form of 'Asian capitalism' but to emphasize similarities and differences in more detail.

#180 The Creating Shared Value by the Enterprises

Clara Hyun-Jung Lee (a10028kf@gmail.com) (ASAFAS, Kyoto University, Japan)

Some laywomen in Bhutan live celibate lives as an expression of religious devotion. These women are recognized as laywomen and are distinct from nuns although they follow a nun-like lifestyle. Previous researches in South Asia show that a woman's life course is widely perceived as being limited to two choices that stand in binary opposition to one another: a secular path devoted to the family and a religious path achieved through the renunciation of family (c.f. Yagi 1999). In studies of Buddhism as well, sharp lines are often drawn between laypeople and monks/nuns, between the household and the monastery, suggesting that these are completely separated (c.f. Kuramoto 2014). In Bhutanese society, however, there are some women who are not nuns but who nevertheless live nun-like lives. These women's lifestyles show that it is possible to live astride the boundary between renunciation and non-renunciation and to move across it flexibly and dynamically (c.f. Pommaret 2015). I conducted 15 months of research in Paro Dzongkhag, Thimphu Dzongkhag, and Punakha Dzongkhag in Bhutan between December 2017 and December 2019. Here, I report my findings and show how Bhutanese people approach the boundary between monks/nuns and laypeople, between renunciation and non-renunciation, not only from a dogmatic perspective but also from the perspective of religious practice and narrative among laypeople, focusing on the relationships between laywomen who are celibate for religious reasons and the religious beliefs in their communities.

#120 Spread of Institutions and Ideas on Human Rights Issues in the Supply Chain

Kanae Teramoto (kteram11@reitaku-u.ac.jp) (Reitaku University, Japan)

Recently, human rights issues in the supply chain are one of the important issues for companies. The human rights issue in the supply chain has the following three features. One is that resource constraints. The human rights issues do not make profits. The second is that it is not possible to finish with just your own company's efforts. Problems of other companies in the supply chain will be pointed out as their own problems. Third, there is no competition between companies. Given these characteristics, it is reasonable for companies to corporate on supply chain human rights issues. The purpose of this study is to clarify how ideas and behaviors spread to address human rights issues, and to clarify the functions of corporate groups in such situations. In 2003, GCNJ (Global Compact Network Japan) was launched in Japan. Companies that are members of the Global Compact can participate in the working group, which called "Bunka-kai". Supply chain issues are shared and discussed to

resolve the issues. The working group was formed in 2008. Initially there were only 11 participants, but there are now more than 130. Research method is participant observations and interview and research target is the working group, "supply chain Bunka-kai". These following features were found. First, social capital build among members. One of the members called this meeting "adult seminar". Other members said that they are companions who trust each other. It was found that the norm of "for the others" was inherited.

Convenors
Viacheslav Rudnev (roudnev@mail.ru) (Institute of Ethnology and Anthropology, Moscow, Russia)
Dorothy Billings (dorothy.billings@wichita.edu) (Wichita State University, USA)

This panel will discuss the future of the anthropological pursuit of understanding of Indigenous Knowledge [Folk wisdom] as it has supported and continues to support using life; and the relevance of this knowledge as nature and populations change in the coming age. The problem of searching for harmony in the Society-Nature relationship continues to be the universal problem for the modern world. Overexploitation of nature and the destruction of original landscapes have brought major problems in ecology, human health and have compelled human activity in searching for a model of sustainable development for mankind. Anthropological science has collected original data about technologies, procedures and cultural traditions, knowledge and tools of using for maintaining life-support activity in the pre-industrial epoch in a regime that required the sparing of nature, as humans did not possess elaborate technologies that permitted them to ignore nature's own requirements. We will focus attention on folk traditions in Nature using and society life (among peoples round the World) that supplement modern knowledge about Nature and society, especially in relation to the increasing demands for multicultural dialog. We will discuss a role of multi-scientific (interdisciplinary) approaches to Indigenous Knowledge research and follow a perspective of involving some Indigenous Knowledge in process of decisions making (for instance in a Green economy and multicultural dialog), directed toward models of Sustainability which will be necessary for society to survive in the 21st century. Cross-cultural investigation in legacies on Indigenous Knowledge will be an immortal problem for the next generation anthropology.

#290 **Significance of Traditional Number System, Measurements and Ethnic Calendar Among the Little Known Karbi Tribal Group in Assam, India**
Somenath Bhattacharjee (bhattacharjee_somenath@rediffmail.com) (Assam University, India)

Oral traditions are the core part of tribal communication system. Generation wise it is transmitted among them. It is part of their cultural tradition and is intimately associated with their socialization process. Such method of traditional communication is the prime essential aspect of the regular mode of livelihood. In any tribal society the process of traditional communication can be divided into a number of sections. Among them the method of number system and measurements are very significant. It is a very crucial aspect for them particularly related to their traditional economic organization and livelihood. The present study is focused on the traditional method of number system,

measurements and ethnic calendar among the Karbi tribal people of Karbi Anglong, Assam.

#216 **Transfer of Medical Indigenous Knowledge: Central European Case**

Veronika Beranská (veronika.beranska@seznam.cz) (Institute of Ethnology of the CAS, Czech Republic), Zdeněk Uherek (Institute of Ethnology of the CAS, Czech Republic)

Practices called indigenous knowledge are transferred between groups and generations and change their meanings in time and space. Whether or not the group accepts them is determined by their efficiency but also the power relations reflected by laws. Part of the transfer is a conceptual apparatus that determines what is considered indigenous knowledge. Indigenous knowledge is not all practices that the group has been using for generations. It is a part of knowledge which is exoticized and which is usually described as ancient because its relation to the past becomes a political affair: society decides whether to use it or to reject it. In this contribution we will focus on indigenous knowledge of Czech ethnic minorities relocated from Ukraine to then Czechoslovakia after the WWII and in the 1990s. We concentrate on the elements of folk healing in past and present. We suggest: a) elements of medical treatment that are regularly used and do not attract any attention; b) knowledge we know from the past and not applied; c) healing practices with the potential of further intergenerational reproduction which are conceptualized indigenous knowledge and are therefore a part of the discourse on their either muzealization or practical use in everyday life. The decision-making process is influenced by the quantity and quality of professional medical services. Substantial role, however, plays that the state medical establishment in the Czech Republic does not recognize medical pluralism and the legislation does not allow the development of procedures other than those declared by the state.

#201 **Indigenous Peoples' Traditional Knowledge in the Context of Climate Change**

Leslie E. F. Page
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Over millennia, indigenous peoples all around the globe have been marginalized, and their traditional ecological knowledge (TEK) has been ignored. There is now a collaboration between the United Nations University Traditional Knowledge Initiative (UNU-TKI) and the intergovernmental Panel on Climate Change (iPCC) seeking to bridge the gaps between TEK and climate science. Resilience in the face of change is embedded in indigenous knowledge and know-how, cultural values and attitudes. Major goals of the collaboration include promoting respect for TEK and empowering indigenous people to have a greater say in developing global, regional and local policies to address climate change while supporting their knowledge, cultures and self-determined development.

#192 **Nature Using and Traditional Meals in Multicultural Community (the Case of Russia)**

Marina Martynova (martynova@iea.ras.ru) (Institute of Ethnology and Anthropology Russian Academy, Russia)

Food culture is both a vital component of human civilization and a historical heritage dependant upon social and cultural change. Eating habits are a basic foundation of good communication and dialogue between nations, countries, cultures and individuals. Nowadays, in the era of the rapid spread of more or less unified global urban culture, the uniqueness of the peoples in the material and the domestic spheres is gradually erased. It is revealing that specificity in food is retained longer than in other spheres of material culture. Preparing food during rituals and holidays preserves archaic elements which imply that food (in terms of type and symbolism) represents the most stable and consistent element of rituals. On the other hand, food culture is an area of constant innovation and way for one culture to become part of another, almost without being noticed and furthermore without the problems surrounding other types of cultural interaction. I would turn your attention to the evolution of traditional culture in the modern world in general and in nowadays' Russia especially, focusing on a single aspect of the problem, being the phenomenon of people living their everyday lives in a dialogue between various cultural traditions in a large city.

#190 **Towards a New Vision of the Meaning of Folk Experience in Nature Using**

Viacheslav Rudnev (roudnev@mail.ru) (Institute of Ethnology and Anthropology, Russia)

The long history of mankind concerns distinctly society life based on exploitation of Natural resources (renewable resources and non-renewable resources). A balance between using renewable resources and non-renewable resources by people has changed significantly in the history of mankind. The industrial epoch is remarkable for unprecedented extensive using of non-renewable resources and "ignoring" a condition of renewable natural resources. Ecological crisis and natural pollution are the result of this situation. Actually the negative condition of fresh water, air, soil and forest as a result of industrial activity has stimulated special attention to technologies friendly to Nature and the interest of scholars to positive folk experience (folk knowledge) in using renewable Natural resources for getting success in Life-support activity. I will focus attention in my presentation on the local folk knowledge of Russian peasants in keeping soil in the 19th century. I will focus special attention on ethical aspects of peasant activity in the agricultural sphere. Actually, a role of special ethical norms in the process of preserving fertility of soils is urgent for modern society. One of the main modern problem is to know more about folk technologies in Nature using for successful activity in Life-support practice, and examine a perspective of adoption folk ethical norms in Nature keeping for modern society. All these are useful for active support in solving modern ecological problems and realizing a model of Sustainable Development for Mankind.

#159 Indigenous Peoples' Legal Struggles in Guatemala

James Sanford Phillips (jamesphillips21346@gmail.com) (Wichita Indochinese Center, USA)

In this paper we shall review efforts by the indigenous peoples of Guatemala to use international law and/or Guatemalan law to preserve their lands and water from corporate developers; to expose and counter human rights violations committed by the government of Guatemala and its private allies; and to seek asylum abroad. Mining interests have targeted indigenous areas for gold mining and other activities without obtaining free, prior and informed consent of indigenous communities. The indigenous people have fought back by holding municipal referendums and seeking relief in Guatemalan courts under the Guatemalan. In this paper we shall review efforts by the indigenous peoples of Guatemala to use international Constitution and ibn international forums using the UN Declaration of the Rights of Indigenous People. These efforts have had mixed results. Human rights activists have sought redress for past genocidal policies of the Guatemalan government, and are fighting efforts of the Guatemalan authorities to suppress free speech activities. We shall examine efforts of indigenous people to seek protection through asylum laws in other countries, especially in the United States. The author interviewed hundreds in the 1980s and 1990s and early 21st century who were fleeing genocidal policies and oppressive economic conditions.

#138 Anthropology's Special Competence, Then, Now, and Future

Dorothy K. Billings (dorothy.billings@wichita.edu) (Wichita State University, USA)

Is the legacy of anthropology one of observation and understanding or one of trying to "help," achieve change that "improves" life by somebody's standards, from someone's point of view? Have anthropologists, as representatives of a discipline, accepted the view that there is a major generational separation now or just ahead of us, and that these changes can be evaluated? I would like to discuss this view proposed in our Theme for this inter-congress from the point of view of several legacies of anthropological research the categories of kinship, social organization, political and legal organization, economic systems, subsistence activities, the arts, language; and the histories of change, persistence and stability. I will note the distinction between applied anthropology, which used outsider views of progress; and "Action Anthropology", as defined by Sol Tax, which focused on indigenous views.

#61 "Tagay ta, Bai!": The Social Dynamics of Filipino Social Drinking

Jamaal Santos Omamalin (jmamalin@gmail.com) (PAREF Springdale School, Inc., Philippines)

This study described the social dynamics of Filipino social drinking, or "tagay". Specifically, it aimed to answer the following objectives: (1) define tagay as a distinct drinking culture, looking into social considerations, gender-related interactions, power

relations, and material components; (2) determine the technicalities, and behavioral rules of tagay; and (3) assess the perceptions and interpretations of participants on tagay. This study employed the qualitative research design through the ethnographic method, with participant observation, with other research techniques, as the primary research technique. Drinking sessions were participated in by the researcher. The researcher participated in 4 drinking sessions with diverse purposes and participant profiles. Interviews were made with 11 informants who engage in tagay comprised of 2 males, 7 females, and 2 self-identified gays, beyond the age of 20, and selected through convenience and purposive sampling. Tagay, the Filipino social drinking culture, is engaged by people with reasons usually celebratory and enjoyable in nature. It possesses, in though mundane in presence in Philippine society, a myriad of social dynamics and elements which gear its conduct- rules, time and place, behaviors, gender and power relations, material components, roles, mechanisms, definitions, and functions. Though the culture is influenced by social considerations, the identity of tagay as a Filipino drinking culture remains distinct as embodied by a single glass to drink from and continues to be dynamic and adaptive, with heavy reliance on those who partake. Tagay becomes what it is as to how it is perceived and defined by those who do it.

Generational Affects: Anthropological Ways Toward Re-Enchanting Disenchantment

Convenors
Lisa Richaud (lrichaud@ulb.ac.be) (Université Libre de Bruxelles, Belgium)
Adam Kingsmith (atking@ryerson.ca) (York University & Ryerson University, Toronto, Canada)

From President Macron's recent public address blaming the French for being "too negative" to state-led promotion of positive psychology in post-socialist China, governmentality seems increasingly veered toward saving present and future populations from "negativity". But what are the operations of the "negative" that make it so central to state and market concerns? Put differently, what can negative affects do, in an age of ecological anxiety, economic insecurity, migrant melancholy, suburban despair, technological FOMO, outrage against state brutality, depression, grief, fear, boredom, loneliness? Rather than dismiss these pervasive feelings, this panel focuses in on affective modes of being that context-specific emotional regimes condemn as unproductive or threatening to social order. Following the ongoing "affective turn" in the humanities and social sciences, it invites ethnographic case studies to investigate how dysphoria operates, in order to better understand the imaginaries and sociality that shape and are being shaped by future generations. To these ends, we welcome papers exploring: - Negative affects as diagnostic tools for understanding social conditions and practices - Irruptions against explicit definitional acts or staged atmospheres that manage or promote certain affects and dismiss or condemn others - Physical and discursive spaces, events - ranging from the most obviously traumatic to the most mundane - and other insecurities through which affects materialize - Politicized and structured feelings, emotions in the public sphere and power structures; feminist, queer, intersectional feelings; emotional labour, affective activism.

#477 Dreaming Peace. Indigenous Experiences and Dreamlike Stories in the Construction of Historical Memory in Post-Conflict Societies in Latin America
Gemma Celigueta (gceligueta@ub.edu) (University of Barcelona, Spain), Gemma Orobitg (University of Barcelona, Spain)

It is remarkable the contrast between, on the one hand, the well-known relevance of dreams in most of the cultures of the world, and, on the other, the difficulties of anthropology to give it a theoretical place according to ethnography (Orobitg, 2017). Working with indigenous societies in Latin America means working with groups that live in an exclusionary social and political environment, often immersed in situations of violence and conflict. Confronting this reality, both strategies of internal cohesion and proposals for negotiation and dialogue with the outside, can be perceived within these societies. One of them is dreaming, the dream formation that accompanies the subject where the control exercised by the conscience is lost. The ethnographies

among indigenous peoples note how the stories about dreams appear relatively often in the narratives and stories postconflict, giving them an entity (Cecconi, 2016) that research has failed to recognize. This paper proposes to seriously listen to this typology of stories that, in order to be formulated in a dream language, are not usually taken into account beyond their perception as trauma (as explained by psychoanalysis). Based on the stories of indigenous dreams in contexts of conflict and post-conflict that we can find, among other sources, in human rights reports, truth commission reports and ethnographic studies, we propose a reflection on the status of dreams in indigenous contexts, taking into account local perceptions.

#292 Enveloped by Hope: Yiliao Pianju (Health Fraud Scam), Healthcare and Regimes of Living in Post-reform China

Xin Wang (u5818909@anu.edu.au) (The Australian National University, Australia)

Stories about people swindled by the advertised promise of cure proliferate in Chinese media today. Among such stories, biomedical technologies and treatments are packaged as experimental (shiyan), advanced (xianjin), or innovative (chuangxin), recommended by an expert (zhuanjia) or sometimes hailed as "miracle drugs". But what has been peddled as hope to patients in their desperate journey of treatment-seeking often turns out to be a betrayal of hope. Defined by people and media in China as yiliao pianju (health fraud scam), these stories always have hope (xiwang) as the detectable key term and hope has indeed created a distinctive terrain of affect and action, through which we can explore the social conditions and the complex lived experience of people in post-reform China. In this paper, I adopt hope as an analytical tool to explore the expansion and growth of yuliao pianju in post-reform China. Specifically, I reject the simplistic positive understanding of hope and instead focus on its negative side and conceptualize it as multifaceted. In so doing, I attempt to interrogate the ways that nostalgia for the socialist healthcare system of the past interacts with ideas about the future and technology, thereby revealing the role of state in the work of hope and people's lives under conditions of socio-political and healthcare reform. By relating the state's management of crisis like yuliao pianju to its promotion of positive discourses like positive energy (zheng nengliang), I also try to unveil a novel regime of 'hopeful' living shared among people in post-reform China.

#252 "Machete to the Machos!": Affective Activism in the Fourth Feminist Wave

Athanasia Francis (athanasia.francis@liverpool.ac.uk) (University of Liverpool, UK)

The last half of this decade has witnessed an unprecedented transnational feminist activist response to gender violence and to institutional failures to address it. Activists across countries and continents joined a collective call to protest the ideologies and power structures, and take matters into their own hands. March 2018 (8M) became the new feminist activist milestone after the global mobilisation of millions. The mobilisations in Spain and the autonomous regions, particularly the Basque Country,

were the biggest in Europe and they continued, further fuelled by the judicial decision to allow the members of the gang 'la Manada' to walk free after the rape of a young woman in Pamplona during local festivities. Every city and town in the Basque Country and Spain hosted feminist activist demonstrations in response. This new feminist dynamic crossed local borders and aligned with international feminist movements (like the Ni Una Menos), and other social movements with intersected agendas (LGBTQI+, anti-fascist, anti-capitalist) from Chile to Greece. The notion of \'autodefensa\' (self-defence) became central within this affective activism, and manifested itself in various forms: from physical force and self-protection devices to the creation of safe community spaces; overall, it implied developing and implementing a collective strategy of resistance. If institutions guaranteeing women's safety are likely to be the offenders, and if justice fails to recognise the impact of gender violence on victims' lives, what is the alternative? For feminist activists struggling against failed systems and lack of accountability, the answer became assigning this task to themselves.

#167 "He Became Like a Father": Images of the Leader in the Armenian Velvet Revolution

Pedro Bogossian-Porto (pedro_bogo@yahoo.com.br) (Université de Paris, France)

In the spring of 2018, Armenians took the streets in one of the biggest set of rallies of their history. Known as the Armenian Velvet Revolution, the movement was conducted by Nikol Pashinyan and resulted in the resignation of the ruling Prime Minister and in Pashinyan's election for the position. The success of the revolution is certainly due to its pacific nature, but the way it evolved could not be explained without taking into consideration the role personally played by Pashinyan, who exerted a charismatic influence on the activists. This paper intends to analyse the affective relationship that was established between the people and the leader during the revolutionary process. I propose that this emotional connection with Pashinyan was crucial to enlarge and solidify the engagement of the citizens, who trusted on him "like a father", as described in by an interviewee. Considering that the state – and politics in general – was highly distrusted in Armenia, the rise of a charismatic leadership rehabilitated the political structures and the electoral path as a possible way of transforming the society. The process created the conditions for the emergence of new forms of social activism.

PANEL NO. 31 **The Potentiality of Encounters**

Convenors
Sabine Bauer-Amin (sabine.bauer-amin@oeaw.ac.at) (Austrian Academy of Sciences, Vienna, Austria)
Aleksandra Reczuch (aleksandra.reczuch@sh.se) Södertörn University, Baltic and Eastern European Graduate School, Stockholm, Sweden)

When two or more groups meet, who differ from each other based on their conceptions of self and other, their encounter rarely happens on symmetrical grounds. Yet, these encounters are not just shaped by an experience of difference but have an inherent potentiality that can lead to transformations even beyond their actual spatial or temporal location. Even eluded encounters can steer affective reactions, new meanings and reshape social configurations. While the asymmetry in encounters might perpetuate in learned preconceptions about the Self and the Other, embodied practices and intrinsic power differences, their transformative effect influences new phenomena of knowledge production and subjectivities. Through the capacity of transcending #ideas about "the Other" into concrete experience, the encounter opens space for dynamic negotiation and contestation (Fountain 2016). These dynamics raise the potential of transforming not just the ideas about each other, but also give grounds for new practices and subjectivities. As a recently developed analytic lens (Schiocchet 2017, 2018, forthcoming), the encounter allows us to see that first, notions of difference are constantly unfolding and embedded in various knowledge systems that become enmeshed with each other, while second, certain concrete self-understandings, subjectivities and social phenomena emerge out of these enmeshments. By focusing on the potentiality and the transformative power of encounters this panel seeks to foster a discussion on enmeshed connections of knowledge production across knowledge systems, the role of the encounter in polarized societies, new emerging subjectivities and affective reactions elicited by the potentiality of encounters across differences.

#445 **Cleavage and Hijab Among Women from the Syrian Conflict in Brazil**

Mirian Alves Souza (mirian.uff@gmail.com) (Universidade Federal Fluminense, Brazil)

This paper is based on ethnographic fieldwork among female refugees of the Syrian conflict in Rio de Janeiro and São Paulo from 2015 to 2018, focusing on the management of organizations involved in the process of refugee protection and asylum. It presents and discusses female refugee narratives that challenge the image of refugee women as eternally vulnerable or oppressed by "culture", recognizing their agency and describing other intersectional power dynamics. Cleavage and hijab are used by humanitarian agents to explain behaviors and to question vulnerabilities. Thus, this paper contributes to the anthropological debate on Middle Eastern women

and refugees though a critique of the humanitarian rhetoric on women's bodies. It offers ethnographic insight on refugees from the Syrian conflict in Brazil, challenging the image of refugee women as eternally vulnerable or oppressed by their "traditional culture". It seeks to break with the homogeneous narrative about refugees as bodies that need to be saved, and explores the importance of an analysis that acknowledges the agency of women who are recognized as "conservative" by humanitarian discourses.

#430 Generating New Knowledge in the Field through Art
Maja Dolinar (maja.dolinar@fdv.uni-lj.si) (University of Ljubljana, Faculty of Arts, Slovenia)

The affective side of experiencing the field is usually not reported by researchers for a variety of reasons, mainly because of the stigma of irrationality and subjectivity in scientific research. During the field research on the influences of popular television series on Moroccan women's everyday lives, reflecting on encounters through art proved to be a good catalyst for expressing personal emotions in dealing with everyday life events such as marital disputes, births, deaths, religious celebrations, marriages, and gender-based violence. Drawing and doodling proved to be an excellent tool for expressing the dynamics of the differences between one's "own" and the "Other's" knowledge systems, as well as for managing the positive or negative emotions of the encounters. The main argument I will pursue in my paper is that it is beneficial for a researcher to become emotionally and personally involved in the research questions and the people being studied, especially when looking at oneself, not only for ethical and moral reasons but also to tap into additional productive and untapped sources of knowledge that can complement more traditional methods of anthropological research. In the paper, I aim to show how drawings can be used as a tool to transcend abstract notions of "the Other", to preserve them and the affective response beyond space and time, and to transform them into a space of dynamic negotiation where reflection on the encounter can generate new knowledge and understanding.

#183 Doing Research as Racialised and Gendered Beings
Sandra Fernandez (sasf@st-andrews.ac.uk) (University of St Andrews, UK)

This paper draws from Masters and PhD research conducted in Cairo, Egypt to explore and unpack notions of the encounter from and between perspectives of colour. Many researchers (Berry et Al 2017, Hendersen 2009, Townsend – Bell 2009) have demonstrated that women of colour are automatically treated with a different set of expectations than their white counterparts, and my research experience will delve further into this. In Hendersen's first encounter, her interlocutors stated "We thought you would be white" (2009), but the encounter encapsulates more subtle expectations driven by local understandings of gender and race. This paper will focus on a series of exchanges that occured at various points during the fieldwork process, and allow

us to unpack the different assumptions and expectations researchers of colour encounter in the Cairo context. Drawing from the experiences of Berry et al (2017), but differing in percieved intensity, this paper asks us to consider smaller, but impactful exchanges based upon specific, historically informed notions of Blackness. These conflicting ideas of self and Other enrich the data being gathered, and as such warrant further understanding and study, in addition to incorporation into badly needed programmes to train new researchers.

#132 **The Potentiality of Uncertainty: Polish Post 2004-Migrants' Encounters with the Other**
Anna Horolets (a.horolets@uw.edu.pl) (University of Warsaw, Poland)

In the proposed paper, I draw on the material collected during the fieldwork in the West Midlands, UK, in 2010-2011, the moment when new migrations from Poland to the UK have been ongoing for 6 years already, but the experience of migration was still rather novel for most of my interlocutors, and there was no sight of either the migration crisis or Brexit. My aim is to demonstrate how my interlocutors, Polish post-2004 migrants, made sense of the encounters with racially different Other – the neighbours, co-workers, patrons and clients of Pakistani, Indian and Caribbean ancestry. I place at the centre of my theoretical argument the notion of uncertainty, which has been made a signature mark of sociological theorizing on late modernity. The ethnographic evidence I would like to present suggest, however, that alongside contributing to 'risk society', uncertainty also creates potentialities for discovering new modes of relating to the Other. Uncertainty, understood as one of the faces of ignorance, can be seminal for reaching out to the Other in unexpected ways. I will discuss the tension between the racialized public and semi-public discourses on the novel and unknown Other and the hybridity of the individual ways of relating to the Other that are sometimes difficult to articulate but that are nevertheless highly meaningful. The uncertainty about the Other and one's own relation to them, I claim, opens up potentiality of actually encountering the Other, instead of merely passing them by, even if this potentiality is volatile.

#129 **An Anthropological Approach to Travel Encounters**
Cecilia Guimarães Bastos (ceciliagbastos@gmail.com) (UFRJ, Brazil)

In this presentation, I analyse the potential of travel as opportunities of self-knowledge and involvement with others, as well as leading to critical distance when it comes to everyday values and ideas. I explore its symbolic meanings, in the sense of secular rituals and ruptures with the ordinary. Seeing encounters as a driving force behind the relationship between different cultures, this presentation looks at it from an anthropological perspective. Besides involving the commercialisation of certain aspects of a community's ethos as tourist attractions, the relationship between residents and visitors has a considerable cultural impact, thus I understand that social differences, in some cases, are accentuated by changes in local habits and customs.

On the other hand, I notice that this relationship also consists of the rescuing of old traditions and the renewing of local cultures, by the stimulation of creativity and innovation. I understand that such potentiality for (self) transformation might involve a more comprehensive notion of what has been studied in the field of encounters between the self and other and, therefore, I argue that a socio-anthropological approach to travel requires a deeper understanding of these relationships.

#62 Desired Encounters
Sabine Bauer-Amin (sabine.bauer-amin@oeaw.ac.at) (Austrian Academy of Sciences, Austria)

Encounters often happen on asymmetrical grounds. Hence, certain encounters are more desired than others, since they either solidify notions of difference or help to divert them. By focusing on the potentiality inherent in encounters, this contribution asks in particular, how the imagining of these desired encounters shapes subjectivities and affective reactions despite not (yet) being realized. This contribution is based on fieldwork amongst a Vienna-based Arab collective of artists, mainly consisting of refugees of the past 10 years, who try to reach out to an Austrian audience. While their day-to-day encounter with Austria consists mainly of interactions with bureaucrats and social welfare personal, the collective seeks to overcome the asymmetry inscribed in it by creating new forms of engagement. Yet, their desired encounter is largely unanswered by the Austrian public sphere. In contrast, the Austrian public sphere is shaped by two diametrical discourses that are in close dialogue with each other but hardly aware of other voices: a conservative anti-refugee front and a leftist pro-refugee force. These spheres exist in parallel to each other with hardly any overlaps. Yet, the Arab artists collective desires an encounter with an imagined Austrian public, which in turn, influences their self-understanding, organisation of events and very location of their own knowledge production. Based on a discussion on potentiality in encounters (Fountain 2016), this contribution adds to the debate on transforming subjectivities (Zahavi 2013, Biehl et al. 2007), the production of knowledge and desired socialites (Long & Moore 2013).

Convenors
Sophia Thubauville (thubauville@em.uni-frankfurt.de) (Frobenius Institute for
Research in Cultural Anthropology, Frankfurt am Main, Germany)
Kristín Loftsdóttir (kristinl@hi.is) (University of Iceland, Reykjavík, Iceland)

Over the last decade, migration to Europe has become the focus of heated debate. The image of massive migration of citizens from the Global South looking for asylum and a better life in Europe has become a common place in media. This was accompanied by an increase in right-wing preferences of European populations and a support of European countries to minimize not only the reasons for outmigration in the origin countries, but also the fact that European geopolitics has historically played a role in this phenomenon. But Europe has not only been a destination for asylum seekers and economic migrants from the Global South in the last decade. The story of migration in relation to Europe has been much longer and complex and is a part of the histories of the European states themselves. The panel wants to deal with questions regarding which fantasies and imaginations of Europe are entangled in migration. What imaginations have inspired migration to and from Europe, as well as mobilized debates on migration? What futures are seen at stake and for whom? For example, we invite papers on the following topics: - Europe after decolonization; - Migration from Europe to the Global South; - Migration of economic migrants, asylum seekers and refugees; - Migration of highly skilled workers and academics; - Discourses of Europe and Europe's past as they relate to migration; - Imaginations of the future in relation to migration.

#472 **European Dreams - Briding Excepectations and Apsirations**
Sarah Bittel (sarah.bittel@graduateinstitute.ch) (The Graduate Institute Geneva,
Switzerland)

"They think money is growing on the trees." (Morteza, Berlin, September 2020, explaining what his family thinks his life in Europe looks like) For numerous asylum seekers and migrants, important challenges and difficulties to obtain a legal status in Europe stand in opposition to often high expectations by remaining family members in home countries, eventually resulting in tensions among fellow migrants and family members. In consequence, this paper focuses on Afghan migrants' (self-)representations and communication with a special attention to how created visuals and discussions speak to their social aspirations, obligations, and pre- and changing conceptions of "Europe", with social media platforms as spaces of major significance to perform (self-)representation and keep up family networks (Witteborn 2014). By analyzing images and discussing forms of (visual) communication with Afghan migrants based in Greece and Germany, this paper aims to gain broader perspectives

on how migrants appropriate their own image and how visual (self-)representations help to mediate between migrants' actual lived situation and in the home country remaining family members' aspirations, as access to internet and social media became ubiquitous, and therefore strategies of (visual) communication become even more relevant and indispensable.

#453 Transnational Elites, Intertwined Histories: Postcolonial Imaginaries Amongst Indian Scholars Building an Academic Career in the United Kingdom

Vinicius Kaue Ferreira (vinikaue@gmail.com) (Federal University of Rio de Janeiro, Brazil)

This paper is based on an ethnographic study on Indian social scientists building an academic career in the United Kingdom. It articulates in-depth interviews and the analysis of texts by those intellectuals in order to access narratives on trajectories, sentiments of belonging to spaces, history and networks, as well as personal views on the scientific field in which they are engaged. Noteworthy is the recurrent idea that leaving for the UK is an unexpected, unplanned, event in their trajectories. Moreover, many of them affirm that first arriving in the UK is accompanied by a sentiment of "familiarity" with the country, such was its influence on their intellectual education. Those narratives evoke a rich imaginary informed by a shared intellectual history of India and the British Empire that still today shapes academic trajectories and coin meanings assigned to the intellectual circulations between both the countries. Even ideas such as cosmopolitanism and global citizenship invariably refer to leaving for the UK or the USA, suggesting that such transnational space is simultaneously familiar and global. For this paper, I suggest to explore notions of cosmopolitanism and locality expressed in such narratives, as well as its articulations with colonization and globalization. This analysis bears in mind intersections of class, caste, origin and gender in order to understand what are the arrangements that forge those complex intellectual projects, as well as the role played by those scholars in the contemporary scenario of globalization of social sciences.

#416 Investing in the Future: Post-Crisis Migration Between Spain and Iceland

Kristin Loftsdóttir (kristinl@hi.is) (University of Iceland, Island), Sigrún Valsdóttir (University of Iceland, Island)

After the economic crisis of 2008, Spain became emigration country after being a popular destination for migrants for several decades. Unemployment became high, especially among young people, leading to what has been called "exodus of qualified Spaniards" (Domínguez-Mujica, Díaz-Hernández, & Parreño-Castellano, 2016: 216). This was not unique to Spain with emigration becoming increasing in southern European countries due to various austerity measures, increased unemployment and lack of trust toward political leaders (Glorius and Domíngues-Mujica 2017: 27). Additionally, as elsewhere in Southern Europe, there was a wide sense of a "lack of future" (Narotzky 2017). Our presentation focuses on migration between Spain to

Iceland, a peripheral Northern European country. While Iceland suffered as well in the economic crash, it was quick to recover economically. The building of the tourism industry after 2010 drew many people to Iceland for temporal jobs, which were coupled by positive presentations of Iceland in European media. Our discussion focuses in particular on future anticipations of Spanish migrants and how Iceland as a northern European country features within such imaginations. Now a decade after the economic crash, we ask what has happened in the aspirations of those who emigrated, searching for different future elsewhere? Has the believe in a future 'back home' been restored, or was it cancelled indefinitely? How do Spanish people in Iceland experience their own Spanishness within the setting of Iceland? The research bases on fieldworks in Iceland and Spain, as well as interviews with Spanish migrants in Iceland.

#401 Fluid Europe? On Intra- European Imaginaries and Experiences of Migration

Alina Ioana Branda (alinabranda@gmail.com) (Babeș-Bolyai University, Romania)

The paper explores the issues of mobility, "migrancy" and Europe as a fluid project, mainly focusing on the recent intra European migration, paying attention to different forms and ways of configuring the phenomenon in itself. I attempt to analyze the topic of this panel by identifying and interpreting its main trends but mostly its nowadays irregularities and specific, individual narratives, considering the European macro and micro levels contexts in which all these are triggered and produced. My intention is to deconstruct the specific dynamics regular/irregular migration, addressing the question of the present days' necessity and/or viability of classification trends regarding migration in different types of migration studies, making references especially to intra-European cases. Another relevant part of my paper underlines the ways in which the migration phenomena are contributive to continuous processes of "modeling" and redefining Europe, seen as a fluid, flexible entity, paying attention to their nowadays specificities in relation to the past. All these research questions are addressed to certain extents in my paper and the responses are given on the basis of the in-depth interviews and life histories recorded and documented when conducting fieldwork on this topic, in different parts of Europe (especially two Transylvanian villages/my native town and London). Implicitly, I intend to pay a special attention to the dynamics East/West within Europe (as well as at large) and in various Europeanist discourses regarding migration, entirely assuming the fact that my biographical experiences and cultural belongings affect deeply the research processes.

#385 **Fantasies of the 'Eternal Enemy': The Figure of the 'Turk' and Xenophobia in Austria Today**
Annika Kirbis (kirbis@mmg.mpg.de) (MPI for the Study of Religious & Ethnic Diversity, Germany)

Vienna's urban heritage includes a plethora of references to the Sieges of Vienna by the Ottoman army in 1529 and 1683. The figure of the 'Turk' as the enemy and exoticised 'Other' plays a key role in its commemoration. It is supposed to represent a lingering threat as well as foster feelings of superiority due to defeating the Ottoman army and 'saving' Christian Europe. This reduced narrative of the siege has been flexibly applied to any 'undesired' external influence over the centuries, with the figure of the 'Turk' turning into a placeholder for, for example, Jewish people, socialists and, increasingly since 9/11, Muslims, Turkish people and immigrants more generally (Heiss and Feichtinger 2013). Right-wing extremist parties and organizations in Austria today make extensive use of this readily available, deeply entrenched narrative to spread their discriminatory, polarizing political ideologies and programmes. Thus, examining how the fantasies of the 'eternal enemy' and its (visual) representation in Vienna's urban heritage is instrumentalised for right-wing agendas today, I will argue for the importance to create a critical distance to the previous representation and commemoration of the siege. This is also of relevance for initiatives dedicated to narrate more inclusive, diverse versions on Vienna's past, in particular museum exhibitions dealing with the migration of former 'guest workers' from Turkey. When engaging with discrimination and xenophobia as part of migrants' experience, it is crucial to contextualise it with the exclusionism fostered by the siege narrative in order for those initiatives to have a more sustainable impact.

#178 **Migrants Imagining Europe Through Media: Making the Case for a Research Agenda**
Helena Dedecek Gertz (helena.dedecek.gertz@uni-hamburg.de) (University of Hamburg, Germany)

Luciana lived in a large favela in Brazil for 24 years. All she knew about Germany was related to the Nazi period. In 2015, although concerned about her safety as a black Brazilian migrant, she moved to a middle-sized town in northern Germany where she studied to become a care worker. Now she has a work contract and a permanent resident status. Luciana's case is inspiring to investigate the formation of migrant's fantasies and imaginations. Migration scholars have been long studying migrants' aspirations. It is clear that e.g. seeking better material conditions and access to education are motors of migration. Nevertheless, the formation of the idea that social improvements can be conquered in Europe remains underinvestigated. Assuming that mass communication plays a role in the social construction of reality, media studies can help tackle that research agenda. Yet, research on media and migration has been focusing on press coverage and media use by migrants to keep in touch with peers, leaving observations about media's role on imagining the country of destination aside. Hence, my aim is to investigate the construction of future perspectives among

migrants in times of deep mediatisation. For this presentation, I make the case for that research agenda though a systematic literature review of papers published by journals from two major international publishing houses, namely, Taylor & Francis and SAGE. As I show a research gap in both media and migration studies, I advocate for bridging those areas focusing on the role of media in migration decisions.

Convenors
Flavia Cangia (flavia.cangia@unifr.ch) (University of Fribourg NCCR LIVES, Switzerland)
Brigitte Suter (brigitte.suter@mau.se) (Malmö University, Sweden)

Mobility is deeply linked to the way we live time, construct our life trajectories, revisit our past, and imagine the future. Our experience of time can have an impact on the way we make sense of ourselves as (im)mobile people, how we practice movement and engage with others in mobility. At the same time, mobility is defined by social, material and physical circumstances that make movement (im)possible, and that can put the individual in a vulnerable position, where the resources for, and capacity and potential to, move come to be missing. How do the experience and practice of time (e.g., time-pass and wait, transitions and ruptures in the life-course, ageing, imagination of future, memory) intertwine with those social, (im)material and physical vulnerabilities both hindering and resulting from mobility? We invite presentations that focus on different (im)mobilities (including, but not limited to, tourism, migration, refugee migration and asylum-seeking, international education, practices of cycling and other transport, settlement in migration). They should explore the interplay between time, (im)mobility and vulnerability, in particular how the experience and practice of time affect or are affected by a person's (in)capacity and potentiality to move, with regard to (but not limited to) the following issues: Meanings and practices of "integration" in migration; Inter-ethnic relations, boundary processes, practices and meanings of cosmopolitanism; Gender and family relations; The precarization of work, unemployment and the digital economy; Inequalities linked to health and livelihood.

#463 **Free Movement of Goods and… Servants**
Łukasz Kaczmarek (lukaszk@amu.edu.pl) (Adam Mickiewicz University, Poland)

As an ethnographer dealing with migration and reflecting state effect's notions by those who moved from Poland after it's EU accession in 2004, I'm sensitive about Public Culture's actors' rationalisations of demographic and migration phenomena and resulting policies. These are not received without reaction. Relatively big migration from Poland was largely a flee from precariatisation, and with a recent protest against restricting women rights, it is in part a younger generation's and open society representatives' response for an ideological oppression of functioning closed society system employed in service of nationalistic-economic axiology that reduces members of society to the roles of "familiar" and "utilisable", and in order to extort thus demanded goals, whole groups of inhabitants are forced to play 'traditional social roles', 'wait for their turn' and 'sacrifice', and are deprived the even rights in context of reproductive choice, sexual orientation preferences, legal unions etc. The migrants and the protesters do not want to wait any longer for improvement of life standards and long

promised well-being. They often express that society wasted too much of their precious time, and they want to change their state and status not only in sake of future generations but in order to benefit personally. In my paper, on the basis of ethnographic research in Poland and Ireland, I'd like to discuss the comparative state effect that affects people's imaginaries of well-being, personal freedom, and purpose of existence of forms of political organisation.

#452 Young Academics' Mobility. Compromises in the Present for the Sake of Desired Future

Paweł Tomasz Witanowski (pawel.witanowski@gmail.com) (Jagiellonian University, Poland)

Graduates of doctoral studies face hard choice regarding their future. Those wishing to continue career inside academia usually need to apply on postdoctoral researcher positions to many universities or research institutes. Given that there are few positions opened each year, candidates cannot limit applications to home university or those within one country. That is often seen as being in a situation of unwanted mobility – even if sometimes valorized as a chance to gain experience, social status or professional development. Necessity of changing places of living, short-term contracts and academic day-to-day reality are reasons for reduced perceived levels of stability – not only in economic sense, but also connected with social relations and academic freedom within neoliberal academia. This often leads to negotiations of ways in which they wish to experience mobility, influencing decisions relating places they apply or how many years they wish to spend in a state of academic precarity. Majority sees their situation as suboptimal time, when they are forced to actions performed in order to achieve desired outcome. Many young academics feel intense stress and anxiety in their present situations, but they agree to it to gain progressively more control and stability in the future. This life-to-be have a power to redeem not ideal present and consciously missed opportunities for different, often easier career choices. In my talk I would like to present entanglement of present and future in young academics lives, on the basis of multi-sited research, conducted in Kraków, London, Stockholm and Zurich.

#446 Hope, Waiting and Mobility: Migrant Movement as In-Betweenness

Robert Rydzewski (robert_rydzewski@msn.com) (Adam Mickiewicz University, Poland)

Drawing on the ethnographic fieldwork in Serbia in 2015 and 2016 and in migrant destinations countries in 2017, this paper aims to analyze the intertwined relations between hope, waiting and mobility. Migrants flee violence, terror, poverty, and social injustice, but also the lack of self-control over their time or/ and lack of existential advancement circulate outside Europe in life-threatening conditions hoping to reach their destination. Despite great efforts towards militarizing external EU borders, the pushbacks and violence of border guards, and the structural and institutional

imposition of waiting, migrants persiste in trying to move. They rarely stay in government-run transit and asylum centres but instead travell around Serbia: not only from south to north but also from north to south and in any other direction. In light of these considerations, key question arise: What does this movement mean for migrants? This paper argues that migrant movement on the doorstep to the EU is an expression of hope to bring the stuckedness in liminality to an end. Their geographical mobility, even if only internal, gave them agency and hope to reach their destination country and possibly realise their goals of social advancement by continuing their professional and personal development, or, at the very least, it gave them hope to attempt to start a normal life: self-sufficient, predictable, and secure.

#433 (Im)Mobility and the Relationship Between Class, Ethnicity, Religion, Gender and Nationality

Alice Gaya (alice4art@gmail.com) (Ben-Gurion University of the Negev, Israel)

In many societies in the world, women are perceived as vulnerable, they are not in the public spaces and their voices are completely absent from the political system. Not only in society itself, but the mobility of women is also absent both physically and symbolically from many academic studies. In this paper, I wish to discuss the dialogue between mobility and gender and the different ways in which this dialogue arises in the field of mixed Jewish and Arab families living in Israel. These families tend to be socially illegitimate by both societies, due to the fact they cross the biggest social boundary in Israeli society. The main question of this work is: How mobility related to the relationship between class, ethnicity, religion, gender, and nationality in the lives of mixed families. From this broad question, a few secondary questions arise: What kind of mobility women and men have in different spaces in their lives? who can move? and who needs to stay in place? how different family members practice movement? how do they engage with others in mobility? All these questions and more will be discussed in detail in this paper.

#432 It's Only a Matter of Time: The Affects of Temporal (Im)Mobility in an Urban Travellers' Camp

Anthony Howarth (anthony.howarth@anthro.ox.ac.uk) (University of Oxford, UK)

Irish Travellers, as their name might suggest, are regularly portrayed as a mobile group par-excellence. Although their cultural identity is founded on a history of mobility, the Traveller family I researched made concerted efforts to fight eviction and remain in the encampment where they had lived for two decades. This resolve to stay put was not wholly agentic, as the family's mobility had been previously constrained by aggressive state policies that left them little other choice than to adopt a sedentary lifestyle. However, the family then became vulnerable to eviction when the widespread regeneration of the area of London in which they lived, reached their encampment. Because their capacity to move was constrained by having no viable alternative place to live, the family experienced a prolonged period of uncertainty during which their

future together was threatened. This paper explores the relationship between (im)mobility, temporality, and Travellers' asymmetrical position within structures of power, through my interlocutors' experience of threatened eviction. In doing so, it demonstrates how this situation prevented the family from being able to envision a satisfactory horizon of expectation, thereby disturbing the continuity between their past lives, their present situation, and their future expectations. Consequently, I suggest that the family reached a temporal impasse, or what I conceptualise as a broken horizon: A situation which meant they felt unable to move forward in time. Through making these arguments, the paper not only challenges work on Traveller mobility but compels us to reconsider anthropology's recent engagements with open futures.

#251 The "Ritual of Suspens": Enabling the Deployment of an Invulnerable French Military Unit by the Creation of Its Own Temporality

Léa Ruelle (lea.ruellew@gmail.com) (Lyon 2 University, France)

Currently doing a thesis in anthropology at the Lyon2 University on the interactions stakes between military doctor and military patient which developed an operational disability of psychological origin, I have already carried out a first ethnography with a French military unit about to be deployed in Africa. The purpose was to understand the military reality in order to then think about the issues at stake in care situations. During this first time of participant observation, a ceremony took place during which the joint battle group (a group of infantry, artillery, engineers, cavalry and a medical team constituting a so-called unsinkable unit during the projection) was officialized. The resulting reflections echo your panel "time, (im)mobility and vulnerability". Indeed, the collective past evoked, the artefacts handed in to distinguish behaviours dating back to previous projections and the speech giving meaning to the upcoming projection account for the transition from a state inscribed in the "normal" temporality to a state of Suspens (Augé, 2001) during which the men on departure "are no longer what they were and forget what they will become again" (Augé, 2001; p.77). This æstheticisation of the present prevents a post-projection organisation and detaches them from their individual past, making the elements of the joint group almost invulnerable, capable of movement towards an unknown perhaps hostile place. It is then in this perspective that I wish to propose a presentation about an ethnology of a temporary temporal unsubscription allowing a collective mobility by minimizing vulnerabilities through the ritual of Suspens.

#172 Romani Castle as (Im)Mobile Architecture

Ayako Iwatani (glasshouse47@hotmail.com) (Kyoto University, Japan)

In the post-communist Romania, peculiar looking houses came to be constructed. People began calling them as "castel (castle)" of the Roma. They are the houses of the Căldărari Roma, who had led nomadic lives dealing with metals but were deported to Transnistria during the Second World War for forced labor. Many of them lost their lives or got severely injured there. After the war, the survivors started settled lives

without resources but with traumatic memory. They succeeded in selling scraps to companies or working abroad, and started to build "castles" after the 1990's. The styles of the houses are unique and eclectic, ranging from Romanian folk to neo-Romanian, Greek, Gothic, and even Indian (Bollywood), which they have seen travelling or in media such as TV or magazines. These styles are materialized through imagination on virtual/actual move. Despite of their gorgeous looking, the houses are constructed in fragile materials and some houses are left incomplete. Many rooms remain empty for future guests and children. The articles of the deceased are kept in a particular corner of the houses. The houses don't long for eternity but seek for ephemeral extravagance. It is a product of individual as well as collective experiences of (im)mobility, appearing at the surface of (im)mobile architecture. Their houses are as vulnerable as their lives but the proof of their maximizing the transient present.

#100 **Spending Money versus Spending Time: The Unequal Costs of Free Public Transportation in Luxembourg**
Sonja Faaren Ruud (sonja.ruud@gmail.com) (Graduate Institute of Geneva, Luxembourg)

On February 29, 2020, Luxembourg became the first country in the world to institute fare-free public transportation, a policy hailed as a step toward equalizing access to mobility. While the measure allows transit users to save money, the amount of time it takes people to get around by public transportation varies wildly, often mirroring pre-existing socio-economic inequalities. In absence of a fare, time becomes the primary cost to be weighed and paid by public transit users. Currently, the country's transit network is most time-efficient for those living and working in and around the capital city, where housing prices are on average much higher. Those who commute by public transportation from more affordable regions – including rural-dwellers in Luxembourg as well as cross-border commuters from Germany, France, and Belgium – are destined to spend significantly more time in transit and likely have less free time outside of work and commuting. Though the abolition of transit fares benefits users for whom the previous monthly fare was a financial burden, the geographical, infrastructural, and temporal constraints of the transit system often result in these individuals paying a higher time-price. Simultaneously, the ability to save time remains a luxury to be bought and sold by those who can afford it. Drawing from my ongoing ethnographic research on the country's transition to fare-free transit, this paper explores the everyday experiences of public transit users living and/or working in diverse geographic areas of Luxembourg, and the decisions they make about spending money versus spending time to get around.

#21 Ageing in the Aftermath of EU's "Free Mobility". Migrants from Central- and Eastern European (CEE) Countries in Sweden

Katarzyna Wolanik Boström (katarzyna.wolanik.bostrom@umu.se) (Umea University, Sweden), Maarja Saar (Sodertorn University, Sweden)

EU migrants in Sweden have been considered a non-problematic group, as "free moving", taking care of their welfare with paid labour, and eventually returning to their home countries. However, many migrants from EU countries develop strong bonds to Sweden and as they are ageing here, they face conditions where their "free mobility" as well as their agency get curtailed. Among the ageing EU migrants, those from CEE countries are the most vulnerable. There is often a striking difference between pensions in their home countries and in Sweden, which results in significantly lower pension payments, especially for women, which may cause housing problems and reliance on transnational informal care from relatives. Their practices of heightened mobility – e.g. health- or family-related, and often dependent on cheap flights – is not supported by the sedentary expectations of need-based benefits in Sweden. They may also meet stereotypes relating to former "Eastern Europeans", "social dumping", etc. In our presentation, we discuss a pilot study on the interconnection between social protection, strategies for welfare and a "good life" for ageing migrants in Sweden originating from CEE countries. It is based on interviews with migrants aged 55-75, i.e. in a phase of transition between the expectations of being agentic and highly mobile towards more economically and health related vulnerability. From an intersectional perspective, this project will investigate the different challenges they encounter in the aftermath of EU free mobility, and the strategies they apply to manage their welfare and to sustain a good life.

Technology: Teaching and Learning Anthropology Around the World
IUAES COMMISSION ON DOCUMENTATION AND IUAES COMMISSION ON ANTHROPOLOGY AND EDUCATION

Convenors
Mary Hallin (mhallin@unomaha.edu) (University of Nebraska at Omaha, Lincoln, USA)
Emma Ford (education@therai.org.uk) (Royal Anthropological Institute, London, UK)

Discussant
Virgina R. Dominguez (dominguezvr@gmail.com) (University of Illinois at Urbana-Champaign, USA)

Advances in technology have enabled new ways to teach and learn anthropology across the globe. This panel will explore the use of online resources in the teaching and learning of anthropology internationally and global knowledge exchange. These resources include online databases, e-libraries, e-books, audiovisual material (creating and consuming it), social media, online courses, podcasts, websites, video calls or video conferencing. Papers will address questions of access and barriers to resources and research for teachers and learners, both in and outside universities, around the world. Questions that need to be answered include: What technology solutions are needed to make teachers and life-long learners of anthropology aware of the possibilities for accessing online resources and how can we support teachers and learners in accessing the information they need?; What role can technology play in raising the public awareness of anthropology?; How can technology support the teaching and learning of anthropology for people with disabilities?; How can we facilitate global knowledge exchange and connect learners with other learners and teachers with other teachers?; How can we adapt resources developed in one country to local contexts in another? The links between language, technology and education lead us to ask: What written and spoken styles are used to present anthropology to different audiences?; In which languages are resources available and what does this mean for access? By bringing together global examples, we will explore the past, present and future possibilities of technology for learners and teachers to engage with anthropology.

#431 **Technology and Teaching: Advantages/Disadvantages, Issues to Consider and Lessons Learned**
Mary J. Hallin (mhallin@unomaha.edu) (University of Nebraska at Omaha, USA)

Technology allows instructors to utilize various methods to engage with students locally and with students and scholars across the globe. Numerous modalities and platforms exist that can be used to teach students. One method of delivery may not fit

all courses and instructors. Methods of delivery may include remote (synchronous), totally online (asynchronous), or a hybrid approach. Instructor comfort with a particular method of delivery, course content and internet bandwidth are some factors to consider when determining the mode of delivery for a course. Teaching remotely or totally online brings up different issues than when teaching in person. How do we address issues such as student isolation, student lack of familiarity with technology or lack of student engagement in an online or remote class? Using personal experience, this paper examines 1) teaching students remotely during the pandemic; and 2) using technology to mentor the local instructor and co-teach students in another part of the world. Lessons learned and issues to consider when teaching remotely (synchronously) or co-teaching a course digitally to students in another country are discussed. The advantages/ disadvantages of remote (synchronous), totally online (asynchronous), and hybrid teaching are explored. The use of technology allows for various ways to connect with students in a class and to engage with scholars across the globe. Identifying what works best for the course, instructor, and students will facilitate a positive learning experience for instructor and students.

#420 Ideas from the Online Pivot: Behaviour and Social Interaction in Online Conferences, Webinars and Training Sessions

Emma Ford (education@therai.org.uk) (Royal Anthropological Institute, UK)

In March 2020 the Royal Anthropological Institute (RAI) of Great Britain and Ireland closed its building in London to the public because of the pandemic. Our events and services had to move online. Drawing on behind-the-scenes experience of organising Royal Anthropological Institute webinars, online conferences and online training, this paper presents ideas for supporting 'teachers' (including educators, speakers and trainers) and 'learners' (including students, attendees, volunteers) in live online interactions. I will examine the ways in which teachers and learners behave online versus offline, and what influences this behaviour. What is the meaning of face-to-face interaction if those faces are on a screen? How can a sense of community be built with a large online group? How can we design discussion opportunities which suit the online experience? I will explore what it means to hold a live event, training session or class which has no physical location, and how we can move beyond the desire to 'recreate' the physical.

#351 New Methods of Learning: Connecting Students and Educators Through Technology

David Homa (david@woz.org) (Los Gatos High School, USA)

Learning from a professor while sitting in a classroom provides one format for acquiring knowledge. Technology expands not only what is learned but more importantly from whom students may learn. Connecting learners through technology will allow for the expansion of cross cultural learning in ways the classroom setting simply does not provide. Anthropology is the perfect field to help connect learners and

teachers from around the world. Anthropology also provides a base from which to help build connections to bridge learners from different cultural contexts. There are a wide variety of ways to connect students and teachers to create mutually beneficial learning experiences. The current pandemic is forcing education to shift and expand how learning takes place. It is also showing the inequity in access to both learning and the technology needed to continue learning. How might anthropologists use the current disruption to build on what and how learning takes place? One example is the program Skype currently offers, Skype a Scientist. This program gives students and teachers the opportunity to speak directly with scientist in the classroom or even home. A program such as this could easily develop a section of anthropologists from all four field to offer their knowledge across the globe. It is time to shift the learning model from the traditional set time of the school day to a format that allows for students to learn from each other no matter where the student lives in the world.

#346 Online Sources for Translating Anthropology into Teacher Education - Insights and Outcomes from a European Educational Anthropological Research Project

Christa Markom (christa.markom@univie.ac.at) (University of Vienna, Austria),
Jelena Tosic (University St. Gallen, Switzerland)

Teacher education is a sphere crucial for framing future generations of teachers, citizens and thus society as a whole. There is a pronounced diversity of how teacher education is structured in different European countries, especially with regards to ways in which anthropological knowledge is (not) part of the teacher education curricula and subjects. In our paper we will present a multilingual (English, German, Danish, Greek, Croatian) and multimodal online project platform we designed together with teachers with the aim to accommodate the diversity and particularities of teacher education in Europe (focus: Northern, Central and Southeastern Europe). The paper will present two core and interrelated modes of knowledge part of the online platform (a Concept Book to make anthropological concepts and perspectives accessible to teacher educators, teachers and pedagogues alike and a Whiteboard Animation on the topic "Worldmaking") by focusing on their development together with teachers and their subsequent evaluation by teachers of different profiles (with and without anthropological training). The paper will offer the opportunity to discuss digital accessibility of anthropological knowledge across two different modes of knowledge transmission - text/concepts and whiteboard animation. (www.transca.net)

#329 **Raising Our Voices – AAA's 2020 Virtual Event Series and its Implications for Quality, Breadth, Accessibility and Sustainability**
Edward Liebow (eliebow@americananthro.org) (American Anthropological Association, USA), Nate Wambold (American Anthropological Association, USA), Daniel Ginsberg (American Anthropological Association, USA), Nell Koneczny (American Anthropological Association, USA)

From the Association's perspective, one of our key responsibilities is to advance the field of anthropology by applying our "super powers," including the power to convene anthropologists for the purposes of intellectual exchange, teaching and learning, and professional development. When we cancelled our in-place meeting this past fall, and produced instead the "Raising Our Voices" virtual event series, we experimented with design features that would help us adhere to four core values (1) quality (both intellectual content – originality and rigor – and logistical execution); (2) breadth (encompassing the full range of anthropology's sprawling intellectual terrain); (3) accessibility (in terms of both interactive design and affordability); and (4) sustainability (ensuring the resources that sustain the AAA's service to its members and the discipline). This presentation will highlight what we observed concerning the potential for extending affordable access to members who might otherwise not participate, as well as observations about the appropriate range and types of presentation formats to accommodate students and professionals working in academic and practice settings, the appropriate range and types of professional development opportunities to offer through workshops and other activities, effective ways of reducing our carbon footprint while maintaining member engagement, how best to balance the Meeting's contributions to Association finances with equitable and affordable member engagement, and ways that technological affordances can strengthen the relationships among anthropologists and representatives from the interlocutors and communities with which we work.

#327 **Teaching ANTH 101 Beyond Walls, Borders, and Ideologies: The Past and Future of anth101.com**
Michael Wesch (mike.wesch@gmail.com) (Kansas State University, USA)

Five years ago Ryan Klataske and I set out to create a free and open resource for teaching anthropology, ANTH101.com. The site includes a full online textbook, original videos, podcasts, innovative "challenge" assignments, and curated digital materials - providing a free alternative to expensive Introduction to Cultural Anthropology texts. The challenges of creating this resource reflect the broader challenges of anthropology as a discipline: what is the "right" story of humanity? How should we frame, represent, and discuss cultures? How do we represent unsettled high-stakes cultural debates around race, gender, poverty, and oppression? And how do we frame politically divisive and pressing global issues? Such questions have to be carefully considered and debated with every word of the textbook, every link curated, and every assignment created. And deciding what is "right" on each issue is not enough, for then the really hard work begins of crafting a narrative that is convincing and compelling enough to

engage, educate, and perhaps even transform a student audience that is now immersed in a dazzling, distracting, and divisive mediated world. With the site now used by over 200 faculty, thousands of students, and over two million viewers on YouTube, the material has been exposed to a wide range of different political and cultural viewpoints that we did not consider in our original vision. In this presentation, I will discuss our future plans which will attempt to transcend borders and ideologies in much the same way that anthropology as a discipline must also transform.

#316 Teaching Research Methods Online

H. Russell Bernard (ufruss@ufl.edu) (Arizona Stat University, USA)

We know from many studies as well as from experience the advantages and disadvantages of online learning. This paper covers some lessons about the teaching of research methods that may not be obvious. The most important of these lessons is that online teaching is not just as good as in-person instruction - it's better.

#223 Teaching and Learning with the eHRAF Databases

Francine Barone (francine.barone@yale.edu) (HRAF at Yale University, USA),
Matthew Longcore (HRAF at Yale University, USA)

The Human Relations Area Files (HRAF) is a nonprofit anthropological research organization founded at Yale University in 1949. HRAF produces two membership-supported online databases for cross-cultural research: eHRAF World Cultures and eHRAF Archaeology. Combined, these collections represent the largest anthropological databank in the world. Additionally, HRAF offers open access resources for teaching and learning. Virtually every HRAF-built project is conceived, developed, produced and distributed by our small and dedicated in-house team. Our goal is to expand access to educational resources for faculty, students, librarians, and researchers around the world. From colleges, universities, museums, and libraries to cross-cultural researchers within and beyond the social sciences and the academy, we believe that a dedication to cultural discovery in all forms can be at the forefront of a public-facing anthropology. This paper will address the challenges of developing, curating, and maintaining digital resources for teaching and learning anthropology. Two of our recent and ongoing activities aimed at expanding global access to a broader base of instructors, researchers, and students are the HRAF Community College Initiative and the HRAF Global Scholarship. Leveraging our existing digital presence to improve online teaching and learning while promoting anthropology worldwide is a welcome, yet daunting, challenge. Enhancing and diversifying our Teaching eHRAF resources with digital and remote learning in mind is a project through which we hope to connect the past, present, and future possibilities of technology for students and instructors alike to engage with anthropology.

Whose Future Is It? Temporality and Asymmetric Politics in Times of Uncertainty

Convenors
Alexandra Schwell (alexandra.schwell@aau.at) (University of Klagenfurt, Austria)
Saša Poljak Istenič (sasa.poljak@zrc-sazu.si) (ZRC SAZU, Ljubljana, Slovenia)

Anthropology and ethnology have only recently begun to analyse how the future influences the present and how possible futures inform actors' everyday actions in the present (Pink and Salazar 2017). Imaginations, anticipations, and aspirations regarding the future (Appadurai 2013) are informed by social, cultural, political, economic, and historical legacies and asymmetries. Such cleavages run across societies and the globe, dividing populations according to class, "race", gender, and generations. Public debates and politics surrounding Fridays for Future, climate change adaptation, the "refugee crisis", right-wing populism or illiberal democracies are increasingly framed in terms of generational confrontation and merge with imaginations of global and social hierarchies and asymmetries. Yet, the position of an actor speaking in the name of a generation constitutes a privileged position of enunciation, and this position derives its power from the asymmetry which it creates. In this panel, we seek to analyse how imaginations and aspirations of a future are mobilized by different actors and institutions who claim authority to speak in the name of future generations. We are interested in the politics of fighting for the planet, national identities, democracy etc. and the way blaming populations constitutes and reproduces hierarchies in the name of generational and global justice. We aim to open a debate on discursive, affective, mobilizing, and hegemonic strategies to justify interventions in political, economic, environmental, and other arenas by paying attention to the notion of urgency and the way it is instrumentalized for social and political divisions based on temporalities in times of uncertainty.

#476 **Living the Future: Pre-Figuring the Role of Climate Movements and Social Sciences Amidst Urgency and Uncertainty**
Aet Annist (aet.annist@ut.ee) (University of Tartu / / Tallinn University, USA)

My contribution would be exploring the value of the concept of dispossession in individual's and group's relation to the climate change future that is seen to be compromised, or even terrifying and catastrophic. With early empirical material from different levels and locations of the climate movement Extinction Rebellion, (XR), I would like to explore the discursive, affective and mobilising strategies that call for urgent interventions to prevent extinction(s), and the relationship emerging within such strategies with real and imagined hegemonies of the past, present and future. Highly sensitive to the hierarchies within which the urgency has risen, the movement works to "no blame or shame" but to co-create a different future. But how do human bodies, aiming for pre-figurative practices of overcoming hierarchies and hegemonies, strive

in their daily grind and regular, currently mostly off-line action, for moving towards such futures? What stumbling blocks and stepping stones do they need to consider? And what is the role of social scientists – highly involved and even formally embedded in such processes? As an officially involved researcher in the XR Systems Realignment Team, as well as a member of the XR Scientists group, I would try to reflect on my own often confused and exhausted, as well as elated and hopeful existence within the XR world.

#439 "Venezia FU-Turistica". Contrasting Imaginations of the City: Naval Gigantism vs. Future Everyday Life

Janine Schemmer (janine.schemmer@aau.at) (University of Klagenfurt, Austria)

Debates on the future of Venice are an inherent part of its history. While the main threat originates from the water, nourishing the myth of its decline since centuries, today also tourists flood the city and pose a threat to everyday life. While tourism has long been a lucrative business for investors as well as for residents, the ambivalences associated with the industry became the subject of discussion. Since the mid-2000s, a heterogeneous group of activists and citizens' associations has been expressing its resentments about the political handling of social, cultural and ecological developments of the tourist destination Venice. One of the main protagonists in these protests is the "Comitato NOGrandiNavi"/committee no big ships, which turned the cruise ship into the symbol of the touristic sell-out with its numerous effects on the city's infrastructures and everyday life. The ship became an artefact in which the fears and angers of activists and residents alike materialize, and functions as a collective symbol in the debate about local effects of a global economy. During the pandemic in June 2020, the demonstration with the slogan "VeneziaFuTuristica" (meaning „was touristic" as well as "futuristic") pointed out the subordination of politics to industrial interests. Creating a human chain embracing the city, protesters demanded a change of direction, considering resident's needs. In my talk, I want to draw on examples of the agency of citizens, who narrate their city beyond clichés and contrast the imaginary of the tourist destination Venice with alternative visions of its future.

#364 The Youth Momentum: Actions for the Futures

Valentina Gulin Zrnić (gulin@ief.hr) (Institute of Ethnology and Folklore Research, Croatia), Saša Poljak Istenič (ZRC SAZU, Slovenia)

Sallie Han and Jason Antrosio have already pointed out in 2015 that "youth is having its moment in anthropology at a time when an anthropological perspective on youth—one that takes into account their abilities and inabilities to act and react—seems especially important and necessary" (p. 9). However, this phenomenon is even more apparent since 2018, when Fridays for Future gained its momentum. Young people's agency mobilized for challenging current (neoliberal) politics and economy has been recognized as crucial for our society's future (Bowman 2019, Kozorog 2018). Moreover, various influential institutions and programs, such as the United Nations

(UNICEF), encourage youth for global action. The paper derives from research in Croatian and Slovenian cities on imagining and activating possibilities in unsettled worlds. It focuses on issues that young people perceive as imminent for their future to such an extent that they take action towards it and questions what institutions perceive as so urgent for young people's future that they need support to ensure it. What are the values, skills, affects, and ethics that govern young people's actions for the futures? How far in time are the futures imagined? What is contested, what annulled, and what built when young people exercise political agency? The comparative analysis will consider similar (socialist, post-socialist) but yet different historical and contemporary political and social circumstances of the two countries.

#218 Urgency, Emergency, Emotion

Alexandra Schwell (alexandra.schwell@aau.at) (University of Klagenfurt, Austria)

In 2020, first the climate change discussion and then the Corona crisis are only the most salient examples where notions of urgency, emergency, and exception have increasingly entered the vocabulary of politics and media, informing not only political debates but also legislations. Following Agamben (and Schmitt), sovereignty relates to the power to decide the instauration of state of exception and to act outside of the law; only the sovereign can "speak" exception. While the "state of exception" as a political strategy has been subject to much research and discussion, the role of emotions has been largely overlooked and undertheorized. The paper seeks to introduce "urgency" as an analytical concept and to link the invocation of "urgency" and the "state of exception" to both the study of emotions and temporality. It argues that invoking and declaring "urgency" to prevent or end the "state of exception" is a performative practice that makes a lasting impression on social actors, with far-reaching effects for democratic political culture. While the state of exception describes a crisis in the present, the notion of urgency holds projections of an apocalyptic future. It is a securitizing practice that serves to legitimize extreme measures entailing the suspension of legal rights and basic freedoms while promising to restore safety and security in the future with reference to an imagined past. At the same time, the invocation of urgency is a speech-act which creates a particular good or group of actors whose future needs to be protected.

#133 Imagining Hunger: Sovereignty, Hunger Strikes and Experience of Famine in Northern Ireland, Ukraine and Kazakhstan

Magdalena Tendera (magdalena.tendera@gmail.com) (Jagiellonian University, Poland)

Future has never been certain: water and food shortages, wars, conflicts, mass migration and the human activity that profoundly impacts the environment display modern famines as something much more than mere environmental catastrophes. Post-modern theories of famine investigate it as a failure of accountability and deliberate political strategies. Politics permanently interferes with the environment but

its devastation is likely to cause mass starvations - this way future directly informs present actions. The permanently expected food scarcity shall draw our attention to the contemporary strategies that adopt hunger symbolism for various purposes, e. g. in the struggle for independence. Legacies of famines and asymmetries in power result in various food supply/accountability patterns that shape social classes and national patterns of wealth and power distribution across the globe. And „contrary to the popular imagery of war, hunger is a far greater killer than military action or disease, though it interacts with both" (Cribb, Food or war, 2019:1). Moreover, hunger drastically changed the symmetry of power in Ireland, in the Maze Prison in 1981 during the Troubles. Similar shift took place when Oleg Sentsov became Ukrainian POW in a Russian prison. By using hunger strikes he was challenging social hierarchies of post-semi-colonial societies that paradoxically became the preconditions for building modern nation states at the peripheries of Europe. Here, the fight for identity, sovereignty and state in Northern Ireland, Ukraine and Kazakhstan will be presented from the analytical perspective of comparative politics to investigate how the past was used to build a future.

#75 **The Future Is Now: Towards Social Responsibility and Care**
Nina Vodopivec (nina.vodopivec@inz.si) (Institute for Contemporary History, Slovenia)

The paper addresses three different visions of the future in relation to social changes in Slovenia. It refers to the metanarrative about entrepreneurship as a generator of social development, to social entrepreneurship as an institutional agent of social changes, and to social experimentation practices and initiatives. The three vision modalities are referred to because they are perceived in the context of their common ideational characterisation and mutual feedback (even though in a critique). In this paper, I will focus on the vision I refer to as social experimentation. With the term, I name distinct, self-organized initiatives which share basic values and are oriented toward building "a sustainable, just and inclusive community", responsible for the planet (animals, nature, and next generations). Social experimentations involve exploring new forms of work and life and testing them in practice; they involve creating community based solutions. These initiatives are concerned with future consequences in particular regarding ecological crisis, they underlined ethics of care and the new moral context of obligation and responsibility. The paper will look into these practices to explore people's motivations and imaginations, their understandings, in particular in relation to their engagement with temporality. I am interested to see how social change relates to the way the future is envisioned and experienced, how a different future is imagined.

"Twice-Migrants" in the Context of Nationality, Nationalism and Nationhood
IUAES COMMISSION ON MIGRATION

Convenors
Bobby Luthra Sinha (bobbyluthra@gmail.com) (Centre for Asian, African and Latin American Studies (CAALAS), Institute of Social Sciences, Delhi, India)
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Nationalities, nationalism and nationhood demonstrate a fluidity that are often a reflection of the situations in terms of political and economic realities. These three are dynamic concepts regarding twice-migrants that are constantly re-examined, adapted, reassessed and re-negotiated in accordance with prevailing conditions. Such a diversity of migrants adds to the complexity of issues that perennially (re)negotiates identities and a sense of belonging in terms of nationalities, nationalism and "nationhood". Specific political, semantic and geographic perspectives seek to understand these "twice migrants" who moved to/from/within Asia, Africa, Latin America and the Caribbean towards newer destinations. Dispersed individuals and groups undergo a complex socio-political terrain owing to the diversity of their roots, routes and reasons for moving from one into the other context of migration. In the process, these itinerant actors of varying descents claim and (re)negotiate multiple origins and complex identities and build a migration centric socio-political evolution around the world. These processes beg insights into at least some of the several important questions: Under what circumstances did members of the Diaspora populations migrate/scatter from their earlier adopted homelands? What identity issues do they face in their newer destinations? Which mechanisms have come in place to help them to integrate to the main stream society? What implications does this, "twice migration" hold for the identities that they carry with them? What issues arise in their newly adopted countries between opposing factions from the same provenance, country or regions?

#417 **Parsis in the United States of America as Zoroastrian "Twice Migrants" – Identity Issues**
Paulina Niechciał (paulina.niechcial@uj.edu.pl) (Jagiellonian University, Poland)

Once dominant in the Middle East, the followers of Zoroastrianism—an ancient Iranian religion—turned into a marginalized religious minority after the Arab conquest of the region in the 7th century. The majority converted to Islam and some, in the face of discrimination and persecutions, left Iran and found their new homeland in India. The migration resulted in a division of the Zoroastrians into two groups: Iranian and Indian, called Parsis. Because of the geographical separation and different political, economic and cultural contexts, the processes of Zoroastrian identity construction in Iran and

India have taken different shapes, national loyalty and identification have evolved differently, and religious practices have differed. The second important migration of Zoroastrians developed in the second half of the 20th, and today North America is home to their most expanding community, with the majority residing in the US. Iranian migrants and Parsi "twice migrants", who decided to leave their adopted homeland on Indian subcontinent, meet in a new country, often sharing religious infrastructure and participating in common functions. The groups differ, which leads to occasional conflicts as well as cultural mingling, and definitely challenges the new Zoroastrian identity. The contacts are not free from suspicion or mutual prejudice shaped for centuries. The paper is based on the qualitative research conducted among the Zoroastrian migrants in the US. It explores what are the implications of modern migration from India for the identity of Parsi Zoroastrians, and how they renegotiate their ethnic and national identities encountering the community members who came directly from the old homeland—Iran.

#217 **Ethnic Return Migration. A Case of Double Migration Between Argentina and Croatia**

Paula Gadze (paulagadze@gmail.com) (University of Buenos Aires, Croatia), Zuleika Crosa (CONICET and University of Buenos Aires, Argentina)

Migration studies classify different types of population mobility: emigration, immigration, re-immigration to new destinations and return to the place of origin. However, considering the investigations of the descendants of Croatian immigration in Argentina we can recognize the so-called return migration to the place of ethnic origin. Ethnic return is analysed in this paper, in which we examine the Croatian language learning program called Croaticum, in the city of Zagreb. The scholarship policy for the study of the Croatian language is revised, considering that it is not directly related to the immigration topic, but nevertheless has consequences in this migration movement. Our analysis is based on the return of the third and fourth generation of Croats from Argentina. We approach the ethnographic study of this population considering the peculiarity of their double migration. They are generational migrants because their life experiences were permeated by family migration. They are also ethnic migrants, their arrival to Croatia is related to the possibility of obtaining citizenship and legal documentation but it also involves processes faced by other immigrants. We aim to investigate those experiences that combine family immigration in Argentina and the integration in Croatia based on the importance of social capital and the role of social networks.

#185 **Volver: Transgenerational Student Migrations Among Sahrawi Refugees and Future Perspectives Concerning the Return**

Rita Reis (ritar_23@hotmail.com) (Institute of Social Sciences, University of Lisbon, Portugal)

Due to the non-decolonization of the Western Sahara and its subsequent invasion, since 1975 that exiled Sahrawi youth is involved, among other movements, in a model of "transnational education" (Chatty et al. 2010), where thousands of young people leave annually the refugee camps (Tindouf, Algeria) to pursue their studies. That is a consequence of the priority given to education (Caratini 2006), which led to the establishment of multiple protocols between the Sahrawi Arab Democratic Republic and third countries (Algeria, Spain, Cuba, among others). Integrated in the nation-building process, this model of education became trangenerational (Fiddian-Qasmiyeh 2015). However, the "ambivalent temporality of the 'meanwhile'" (Solana 2016:84), lived by Sahrawis has transformed these educational movements, as well as the future perspectives and expectations (Koselleck 1979; Bryant and Knight 2019) of this second generation who leaves the refugee camps to study. In contrast with their parents that studied and came back – to the camps and to the cause – today, instead of a permanent return, youth is permeated by transnational circular movements (Gómez 2010) between their study context and the refugee camps. That shape their perception of the exiled-SADR, where they were born (the refugee camps); their homeland (the Western Sahara); and their individual desires, which can create family tensions, especially considering their non-permanent return. Based on an on-going and long-term ethnographic research, this communication aims to analyse how second generations of Sahrawi students shape their future perspectives based on their transnational student path, belonging both to the origin and host societies.

PANEL NO. 49 Ethnographies of Neoliberalism: Hope or Pessimism?

Convenors
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Inge Daniels (inge.daniels@anthro.ox.ac.uk) (University of Oxford, UK)

In recent years, neoliberalism has come under critique within anthropology, as a political and economic force that subordinates social aspects to the economy by marketing every aspect of life, and creating subjects willing to meet this demand (Ganti, 2014). Moreover, ethnographic reports have been pessimistic of the neoliberal phenomenon, although situations of precarity may produce new socialities and openings. Allison and Piot (2014) conclude that "there is emerging a type of melancholy rejouissance that points toward a different future". However, when we explore some detailed ethnographic cases under the neoliberal conditions more carefully, we may find that they contain and/or offer something positive; neoliberal conditions do not always work on behalf of the elite, as has been suggested by many. The less privileged also hold expectations - that neoliberalism may grant them more freedom and justice, as the rules and orders of the past are broken. As ethnographers, our role is not only to raise an alarm but also to show that neoliberalism is a double-edged sword. This must be accomplished by describing indigenous experiences and narratives, and comparing this with other ethnographies. Such an analysis would clarify what it is actually like living within neoliberalism. By examining the differences and variety of societies and people that cope with neoliberalism, we may not only find a new and better way of responding to them in their/our daily lives but also expand our vision and way of "doing" ethnography.

#404 Immigration as a Changing Social Factor: The Case of Spain

Haruna Fukasawa (haruna.fukasawa@keio.jp) (Keio University, Japan)

This report examines the changes in the attitude of the Spanish society toward immigration. At the beginning of the 21st century Spain quickly transforming into an immigrant-accepting country as a result of the demand for a neoliberal immigration policy. In the 2010s, risks and self-responsibility dictated individual behavior, and neoliberalian thinking became internalized in the society during the economic crisis. As the labor market polarized, unskilled workers were still needed and many Spanish workers flowed in along with immigrant workers, while people became increasingly divided between those who possess and those who do not. For example, people evicted for not being able to pay the rent or loan due to the economic crisis became squatters, justifying their occupying of uninhabited houses owned by those who possessed more than they did. Under these circumstances, 20 to 30 years after the influx of immigrants, Spanish workers and unemployed people who believed that they were the social majority saw that opportunities were being given to immigrants to

become skilled workers on meritocracy, while increasingly feeling that they themselves were getting the short end of the stick. The immigrants, on the other hand, made their own decision to immigrate in an era when immigrant freedom was guaranteed and accepted by the Spanish government, and those who became unemployed simply accept their fate without realizing that they were dominated by capitalism as well as freedom. The key question is: Does the neoliberalist world constantly impose instability on those who seem to have succeeded?

#399 Desiring a Bond in Family Political Tensions: Everyday Ethics in Belfast After the Brexit Referendum

Tomoko Sakai (saktomo10@gmail.com) (Kobe University, Japan)

Since the Brexit referendum in 2016 and subsequent political confusions, deep socio-political divides have been made visible in the United Kingdom. While some accord with the classic class divisions, some phenomena seem to show the emergence of new splits that have resonances in global politics. In the North of Ireland, against the backdrop of the history of the long-term political conflict, generation has emerged as an important factor of the division even more than in other regions. The case examined in this paper is a family in Belfast, in which the members of three generation hold conflicting social views and political attitudes in relation to Brexit. After the referendum, the family gradually found out that there have been differences of views about many social issues, not only things directly relevant to Brexit, such as border control and migration, but also about many other issues such as education, healthcare and ethnic belongingness. Thinking with Veena Das's discussion about ordinary ethics through a case study of a Muslim-Hindu couple in India, this paper explores everyday practices with which the family members attempt to "do things together" despite the difference of social/political opinions and relational tensions. With a relatively small family size as Catholics – the middle-aged mother and her son are both only children – they try to keep an intimate family bond facing the difficulty of mutual understanding, which I regard as a type of everyday ethics in a post-conflict society.

#394 Being Migrant/Refugee as a Process of Accumulation of "Migrant Capital": The Case of Central American Migrants in Mexico

Tasuku Sasaki (tskssk@lit.kobe-u.ac.jp) (Kobe University, Japan)

The movement of people from the global "South" to the "North" has become an "everyday" topic in the modern world. In the past, Mexico was a sending country of so-called "illegal immigrants" to the United States. However, in recent years, the number of Mexican immigrants has decreased, and Mexico is becoming a transit route and a receiving country for Central American immigrants toward the north. This report explores these migrants/refugees' experiences in México, and how the social reality we often refer to as "neoliberalism" is perceived by them and how it affects their choice of actions and strategies. Through negotiations with various actors in the migration process, they face the need to reconstruct their experience and existence as

"migrants/refugees" to achieve their goals. One of the interpretive frameworks adopted in this process of repositioning the events in their home countries is "neoliberalism. Thus, the effects of neoliberal social restructuring are used as a "resource" to form new and unexpected subjects, namely "migrants/refugees". However, they are not just kneeling and consumed by this social reality. They are repositioning themselves in the world made possible by the interpretive framework of "neoliberalism," and using new attributes as resources to obtain chances to construct new lives. They are attempting to multiply their significance and value in the networks created in this unique circumstance. The purpose of this paper is to clarify mechanisms of this process, which we see as an accumulation process of "migrant capital".

#392 **Transformation of Buddhist Monasteries into Entrepreneurial Bodies and Changes in Their Relations with Communities and Temples in Bhutan**
Mari Miyamoto (mm@keio.jp) (Keio University, Japan)

This study aims to examine the transformation of rural Buddhist temples into entrepreneurial institutions under the constitution established by the elected government of Bhutan. Following the country's political democratization in 2008, the new constitution forbids Buddhist organizations from entering the public political sphere under the name of protecting the purity of the religious sphere. However, these Buddhist organizations are rapidly becoming embedded in the sphere of neoliberalism, which forces Buddhist monks to become entrepreneurs. In Bhutan's rural areas, many communities have voluntarily given up their autonomous right to manage their own temples to facilitate the establishment of monasteries with educated monks. In the Phobjikha Valley, G monastery replaced K temple's lay caretaker, who was from the local community, with a young, celibate monk. Currently, the young monk is responsible for feeding, and teaching, apprentice students coming from the surrounding villages. Further, he established an incense factory to ensure that the apprentices could earn their living and placed a large iron box in front of the main gate to collect donations from tourists. Similar to the K temple, many local community temples have transformed themselves into entrepreneurial and philanthropic bodies and accepted the audit culture to represent their transparency to donors and foreign followers. On the one hand, this transformation dissolves the conventional relations among a community, a temple, and local deities. On the other, it provides alternative employment opportunities to numerous unemployed young monks who were created by recent efforts to impart higher education in monasteries.

#384 **Looking at Japan through Cuban and Spanish Eyes: Why Some of Us Think There's No Alternative**
Sachiko Tanuma (sachiko.tanuma@gmail.com) (Tokyo Metropolitan University, Japan)

As a Japanese anthropologist who has spent over two years in Cuba and visits Spain regularly to see how Cubans there are faring under "capitalism," I have begun to feel

that although their way of dealing with new circumstances is not always in accordance with the capitalist system, it has nevertheless protected them from being controlled by neoliberal ideology. These "children of the revolution" may have left their country because of the unbearable living conditions, but they have not rejected the socialist ideal. They have used their ability to detect the incongruence between the ideal and the reality of the revolutionary state to grapple with neoliberalism, which boasts transparency and equality of opportunity. As a teacher at a mid-ranking university in Tokyo, I have found that many Japanese students, on the other hand, continue to believe that things are as they were in the early 90s: studying hard will lead to admission to a better university, help them become an employee of a major company. However, my interviews with alumni revealed that they have had to contend with an unexpected realization: although they were supposed to be evaluated on the basis of efficiency and skill, it is actually human relationships and luck that contribute to success. It is a neoliberal double bind that Cubans living in Spain have had to deal with. By juxtaposing the Cuban and Japanese ways of coping with this conundrum, I hope to delineate the contours of a neoliberalism that many of us are unable to detect.

#368 **Nightwork Anarchism: How Their Peer Relationship Helped Themselves**
Koharu Shiozawa (mu.pom378@gmail.com) (Tokyo Metropolitan University, Japan)

Based on more than a year of fieldwork at a small suburban club, this paper highlights their forms of sociality in the clubs with colleagues that also helped them cope with the broad impact of COVID-19. While former studies have analyzed how hostesses work as competitors, this paper considers how neoliberalism has paradoxically increased collaborative aspects of their work. In Club S, a hostess M who is approaching her 40s has built an equal relationship with the current owner who has been working as an employee for 20 years. He works hard to bring in new customers and keep them visiting regularly so that hostesses do not have to spend a whole day getting in touch with the clients as the hostesses at other clubs do. Senior hostesses have kicked out the former 'mama,' a female manager who is indispensable at other clubs; to their eye she did not respect their way of working. Senior hostesses also keep sisterhood bonds with younger hostesses and avoid workplace hierarchy. Thus, although the owner wanted to continue the conventional business operation under the pandemic, the hostesses maintained their power networks and insisted on the new rules of keeping a distance and using a face covering. On the other hand, another hostess finally decided to quit and started to work as a temp while others work during daytime hours. It is an important means to avoid the risk of infection and to assure safety for their lives.

Invasiveness: Knowledges, Constructions and Representations of Invasive Species

Convenors
Rui M. Sá (ruimoutinhosa@gmail.com) (CAPP/ ISCSP- University of Lisbon, Portugal)
Rajindra K. Puri (Centre for Biocultural Diversity, University of Kent, Canterbury, UK) (R.K.Puri@kent.ac.uk)

Invasive and alien species (IAS) are recognized as one the main causes of biodiversity change and loss today, as well as a threat to livelihoods and food security of biodiversity dependent societies around the world. In this context of global biodiversity change and other environmental crises: how is anthropology, intellectually and practically, dealing with biological invasions? Departing from the concept of invasiveness and the dichotomy of local versus non-local, this panel seeks contributions about invasive species and how they are changing, shaping or transforming perceptions, identities, landscapes, histories and ecologies, thus creating new knowledge, new narratives and new practices. How might invasive species be entangled with the economy, health and traditional ecological knowledge? How does anthropology stand before this next-generation challenge? How can a better surveillance and monitoring system be designed that includes people's observations and responses to invasive species? What are the strategies used by different actors to manage and control the invasion? Contributions could be empirical, methodological and/or theoretical, from different latitudes and temporal timeframes, but must explore the dynamics posed by biological invasions. The purpose of this panel is to debate new approaches and share finished, current or ongoing projects through an optic focused on the invasive species.

#442 Sociocultural Perceptions About Invasive Species in the Territory of the Intermunicipal Community Viseu Dão Lafões (Portugal)

Rui M. Sá (rui.sa@iscsp.ulisboa.pt) (CAPP/ISCSP-ULISBOA, Portugal)

In the territory of the Viseu Dão Lafões Intermunicipal Community (CIM VDL) in the Central region of Portugal, there are important riparian galleries resulting from the various water lines that abound in this region. In these areas, the autochthonous vegetation is still dominant and there are several Iberian endemism and are therefore classified as habitats of importance for conservation in the Natura Network (Habitat 91E0*). Despite the importance of these ecosystems, there is no plan for the conservation of their biodiversity and no prospect of creating a protected area. In addition, local human communities that live mainly in rural areas have a deep cultural connection to this ecosystem. However, these riparian ecosystems are now suffering various impacts by invasive species that need to be mitigated. The general objective of this project is to know the socio-cultural perceptions of the inhabitants in this rural

area about the invasive species. The theoretical approach of this study is based on the existing relations between culture and nature. The following data collection techniques were employed: bibliographic and documentary review, semi-structured interviews and informal conversations. It was found that acacias (Acacia sp.) and, eucalyptus (Eucalyptus sp.) are the species pointed out that show a greater concern from the interviewees. In this communication, the main reasons for this indication will be presented, as well as their intrinsic fears and fears beyond the economic impacts they cause.

#297 Ecological and Cultural Aspects of the Introduction of Non-Human Primates in Insular Environments Beyond Their Homeland

Cecilia Veracini (cveracini2011@gmail.com) (University of Lisbon, Portugal), Marco Masseti (University of Florence, Italy)

Since antiquity non-human primates were introduced in many places beyond their homeland. Insular environments, as a consequence of their ecological isolation, are typically more affected by the arrival of one or more exotic species. A preliminary survey has shown that the species introduced by humans in these environments are approx. 12. Among the best known species we find the Asian Crab-eating macaques (Macaca fascicularis) introduced in many places, such as Mauritius and some islands of Indonesia; the African (Chlorocebus sabaeus), introduced in Cabo Verde and West Indian islands; the capuchin monkeys (Sapajus apella) introduced in Margarita Island in Venezuela and the common marmoset, (Callithrix jacchus), native of the Northeast of Brazil, released in some small Islands of the Rio de Janeiro state. Different historical periods and various motivations characterized the introduction of these species. Some of these primates are today considered pests and they can damage or compete with the local fauna (e.g. the common marmoset predates a high number of bird's nests). Others, who have lived in these ecosystems for thousand or hundred years, are today part of the trophic chains and have also important roles in the local humans' cultures. This paper aims to discuss the symbolical and biological role of non-human primates in insular environments considered both as invaders and/or victims of humans' exploitation. It will be compared the context of contemporary and old civilizations, the cultural and religious value of primates and their adaptation and resilience in a highly anthropic world.

#94 Tilapia Entailments: How Introduction of an Invasive Species Initiated and Then Reversed Migrant Dominance at Lindu, Central Sulawesi (Indonesia)

Gregory Lawrence Acciaioli (gregory.acciaioli@uwa.edu.au) (The University of Western Australia, Australia)

In its first decade of independence the Indonesian government embarked on a program of dumping fish spawn of the usually pond-cultivated species Mozambique tilapia (Oreochromis mossambicus) into a numerous lakes across Indonesia. After tracing the history of tilapia in Indonesia, this paper traces the chain of consequences

across decades of this fish's introduction in Lake Lindu in highland Central Sulawesi. Not only did this invasive species destroy most endemic piscine species, it also did not initially provide enhanced livelihood opportunities to the Indigenous Lindu people nor increased protein to neighbouring montane peoples, as the Fisheries Department had intended. Instead, Bugis migrants, IDPs from sectarian conflict in South and Central Sulawesi in the 1950s, used their gill nets to intensify harvesting of the species and established a fish marketing system to the Palu Valley and beyond by recruiting kin and clients from their homeland through chain migration. However, when the Bugis depleted the stock of tilapia through using gill nets with ever smaller mesh size, the Indigenous Lindu people struck back, once the lake had been reseeded with tilapia, by forcing Bugis to subscribe to customary ombo restrictions on fishing as part of their reassertion of control of the lake. In addition, the Indigenous Lindu customary council has used their newfound role as community resource managers to gain acknowledgement as co-managers of the surrounding national park through community conservation agreements and thereby control in-migration to the Lindu plain and reverse the socioeconomic dominance of the migrants.

Convenors
Dwight Read (dread@ss.ucla.edu) (University of California, Los Angeles, USA)
Vladimir Popov (popoffwladimir@gmail.com) (University of St. Petersburg, Russia)

There is substantial evidence that the beginning of humankind is accompanied by expanding plasticity of the human mind, thereby enabling the creative generation of systems of language and, along with this form of communication, a way to form a new and unique form of social interaction that we refer to as kinship. No other species is known to have this capacity. This panel will consider how this unique and well-defined way of communicating, classifying and organizing social behavior has been the subject of anthropological research, starting in the 14th century, then, after a hiatus, resuming in the 19th century, and continuing to this very day. Cross-cultural studies on the extensive variation in kinship activity and forms of kinship among human groups, yet still possessing a unique commonality, continue to reveal remarkable contributions to anthropological theory. These studies and their different approaches to research on kinship and kinship systems will be presented by currently active researchers in anthropology who will share their results and insights.

#443 **Communicative Discourse of Systems of Terms of Kinship and Affinity: The Russian Case Study**

Vladimir Aleksandrovich Popov (popoffwladimir@gmail.com) (St. Petersburg State University, Russia)

The communicative discourse of systems of terms of kinship and affinity (TKA) is represented in Russian fiction. The study of texts presented in the "Library of Lexicographer" e-resource allows to identify 4 basic models. 1. Modal focusing, when TKA are used in texts no more than once. This expresses a certain negative reaction of the author to those relationships that are designated by the relevant TKA. This discursive model is the hyper-concentration of individual TKA within one paragraph, after which these terms are no longer used. Within the boundaries of the text, the effect of minimizing the emotional information carried by the TKA data is achieved in this way. 2. Semantic devaluation, in which there is a concentration of TKA in one phrase, which creates a reduced stylistic effect due to a special evaluative characteristic, as well as the use of descriptive synonyms explaining TKA that are already on the verge of loss, which marks the extreme remoteness of kinship and thus most devalues the described relationship. 3. Interrogation, i.e. the use of TKA, accompanied by a question about their meaning and creating a language conflict in which one of the interlocutors no longer understands (or not wanting to use) the meaning of a particular TKA. Such speech figures appear only if one or another TKA is already alien (provincial, colloquial, vernacular). 4. Errative, or deliberately erroneous use of TKA.

The most common examples of illogical (profanity) use being the use of the terms dever and zolovka for men (despite the fact that a man cannot have a husband's siblings), or the term shurin (wife's brother) in the absence of the wife.

#426 Umm-walad ("Mother-of-child") in Arabian Kinship and Inheritance of Power (a case study of the Omani-Zanzibari al-Busaid Dynasty)

Anna Siim Moskvitina (anna.siim@gmail.com) (Museum of Anthropology and Ethnography of RAS, Russia)

The presentation focuses on the duality of certain kinship terms when a term and a position in a kinship system named by it also mark a certain inferior status in a social hierarchy. The Arabian term umm-walad ('mother-of-child') was used in Islamic jurisprudence for a female slave/ a concubine who had children with her master and was considered a member of his family. This kind of kinship term functioned within Islamic legal rules system which legalized the institute of slavery. After the forced abolition of slavery in the colonial times, the abolition of this specific status led to a decay of umm-walad institute as an important component of traditional Arabian family and as a kinship term. The institute of suria (concubines, secondary wives) that implied possibilities for female slaves to rise to a higher social status of umm-walad ('mother-of-child') played an important role in the social structure of the pre-colonial Sultanate of Oman and in the genealogy of the Omani-Zanzibari ruling dynasty. Being a suria and/or umm-walad meant both a position in local social hierarchy and a position in the kinship system. Most Zanzibari sultans from the Omani dynasty al-Busaid originated from suria-mothers. Becoming an umm-walad provided a means of socialization among the free-born and integration into Arabic families. The abolition of slavery and the further abolition of the institute of suria / umm-walad as an element of slavery was much opposed among Zanzibari nobility since this important component of local family and kinship system was deemed illegal.

#360 Kinbank: A Global Database of Kinship Terminology

Sam Passmore (sam.passmore@bristol.ac.uk) (University of Bristol, UK), Kyla Quinn (Australian National University, Australia), Catherine Sheard (University of Bristol, UK), Wolfgang Barth (Australian National University, Australia), Luis Henrique Oliveira (Museu Paraense Emílio Goeldi, Germany), Joshua Birchall (Museu Paraense Emílio Goeldi, Australia), Simon J. Greenhill (MPI for the Science of Human history, UK), Nicholas D. Evans (Australian National University, Australia), Fiona M. Jordan (University of Bristol, UK)

Kinship terminology has a deep history in anthropology and linguistics, and as a result, kinship terminology is well-documented in the anthropological record. Some of these sources, over time, have been collated into private paper-based or boutique online collections. Collections are often structured for specific analytic or theoretical purposes, leading to low accessibility and re-usability for kinship scholars. However, in recent years, over-arching systematicity and open access has become a new

standard for cross-linguistic data, tying widespread documentation together to unlock the wealth of data. Kinbank is a new digitised database containing 1,151 kinship terminologies across the globe, with a sample that is both globally representative and phylogenetically rich, due to the collaborative nature of the project. The goal of this database is to deliver an extensible resource for kinship terminology, contributing to the revival of interest in this omnipresent cross-cultural domain through open access and transparent data provenance. By digitising and standardising terminology data-structure, we also provide a digital source straightforwardly amenable to quantitative analysis and not restricted to any software platform. We exemplify the breadth and depth of Kinbank with two examples: (1) investigating the phonological structure of "nursery words" (mother and father terms) to show strong gender bias in a global sample of 1,022 languages, and (2) linking Kinbank to existing anthropological databases to show no evidence for a relationship between cross-cousin marriage and bifurcate-merging terminology in a sample of phylogenetically-controlled Bantu languages.

#233 A Paradigm Shift: The Formal Basis for Descriptive Versus Classificatory Terminologies

Dwight Read (dread@ss.ucla.edu) (University of California, Los Angeles, USA)

The accepted, yet invalid, ontology for kin terms posits that they linguistically label genealogical categories determined by processes external to the terminology, such as marriage rules, conformity with forms of social groupings, and the like, where genealogical relations are determined through procreation. However, this ontology's invalidity does not justify Schneider's conclusion that kinship, as understood since the time of Morgan, does not exist. Schneider failed to take into account a paradigm shift positing that instead of kin terms being labels for categories of genealogical relations, genealogical relations and kin term relations are generated by different logics from the primary kinship relations connecting family members. Genealogical relations are generated through the logic of recursion by forming genealogical expressions such as "She is my mother's father's sister" from the primary kinship relations. Kin term relations are generated through the logic of kin term products that culture bearers use to compute kinship relations directly from kin terms without reference to genealogical relations. English speakers know that the kin term cousin culturally names the kinship relation linking speaker to interlocutor when speaker refers to the referent as aunt (uncle), and the referent refers to the interlocutor as daughter; that is, the kin term cousin is the (culturally understood) name for the kin term product of daughter with aunt (or uncle) for users of the English kinship terminology. This ontology for kin terms accounts for Morgan's distinction between descriptive and classificatory terminologies according to whether sibling terms are culturally considered to be primary kinship relations.

#181 Polygyny, Incest and Other Conundrums in Anthropological Theories of Marriage

Marnio Teixeira-Pinto (marnio.t.pinto@gmail.com) (Universidade Federal de Santa Catarina, Brazil)

Being a 'structuralist partisan' or not, every anthropologist interested in kinship must admit marriage is a central aspect of their subject. However, a consensual definition of what is to be taken as a 'marriage' has always been far to be achieved. Although not having a clear and indisputable definition of marriage, many categories of our anthropological analytic arsenal are connected to the idea of marriage, like polygamy or incest, for example. In this paper, inspired by the revival of strong kinship studies, I propose that the time has come to retake a serious look at some definitional problems on kinship related phenomena (like marriage, e.g.), which may allow us to overcome certain old theoretical impasses. Starting from the Arara ethnography (karíb, Amazonia, Brazil), among whom polygyny and incest bond with other marriage practices in a curious and remarkable dense matrimonial network, the communication proposes a first analytical and comparative sketch to sustain the need for new propositions on the subject.

#65 Suckling and the Coronavirus: What Does Each Tell Us About Kinship's Human Foundation

Fadwa El Guindi (felguindi@gmail.com) (University of California, Los Angeles, USA)

Recent advances made in anthropology reached through generating new primary (field ethnographic) data and by systematically revisiting existing theory of kinship reveal a clearly unique human nature to kinship relations characterized by specific and specified pathways of incorporation, ritually re-affirmed, including the institution of regulations defining incest prohibitions and resulting avoidances, as well as pointing to a cognitive basis characterizing the process of becoming humankind, a capacity anchored in social and cultural foundations, of which kinship as foundational. This presentation will go over these points, illustrating them with ethnographic based data, and conclude with reflective remarks on what the current invasion of the biological phenomenon of Coronavirus-19 tell us about the human condition.

#09 The Non-Patrilocal European Neolithic: A Critique of Interpretation in aDNA and Isotope Research

Bradley E. Ensor (bensor@emich.edu) (Eastern Michigan University, USA)

Recent aDNA and Sr isotope ratio research has significantly advanced the modeling of ancient gene flow, migrations, and kinship but often lacks ethnologically-informed guidance for interpretation. This paper critically examines the now widely-accepted interpretation of patrilocality for the European Neolithic (beginning ~6500 BP). Apart from sampling and other issues, problems in the literature concluding patrilocality include confusing residence with burial location, results that equally support

alternatives, results that are actually incompatible with patrilocality, and reliance on ethnologically-rejected assumptions to buttress interpretation. Though variation can be demonstrated across Europe, bilocality combined with bilateral descent better fits the results reported in several Central European studies and is independently supported by archaeological LBK community patterns. Implications on social dynamics, agri-pastoral expansion, and broader theory are discussed.

What Can Anthropology Offer and What Can It Receive from the New Generations? How to Set up a Bottom-Up Teaching and a Bidirectional Relationship

Convenors
Giovanna Guslini (g.guslini@gmail.com) (Formerly of the Italian Ministry of Education University and Research, Saronno, Italy)
Sabine Klocke-Daffa (sabine.klocke-daffa@ethno.uni-tuebingen.de) (University of Tübingen, Germany)

Discussant
Vesna Vučinić Nešković (vvucinic4@gmail.com) (University of Belgrade, Serbia)

How can we establish an educational dialogue with the new generations in and outside schools at any level? How to communicate anthropology to young people and at the same time grasp the value of the cultural experiences and researches they themselves produce in the world of education? We welcome papers that show what anthropology can offer and what it can receive from the new generations. We will analyze together laboratory experiences that have set up a bottom-up teaching and a bidirectional relationship where listening is reciprocal. Can young people, educators and anthropology experts together look for new answers for our future, also involving schools and institutions from different countries?

#462 I Research Too! Building Socio-Cultural Competencies Together Through Exchange
Giovanna Guslini (g.guslini@gmail.com) (Formerly of the Italian Ministry of Education, Italy)

How does anthropology participate in the education of future generations? What value does it place on the field experiences of young people? In order to facilitate reflections on our current and future interaction with young people and children, we will first take a look at videos and web pages produced by them and collected in a European portal. Schools of all levels in Italy, for example, have always drawn on anthropological skills, declined through various projects: environmental, intergenerational, cultural exchange, citizenship and solidarity at multiple levels, local, European, global. We will ask ourselves not only about what anthropology has already left, often generously in an anonymous way, as a legacy to schools and various educational institutions, but also about what it can certainly offer even more in the future. The videos produced by European children and young people on various topics dear to socio-cultural anthropology document not only complex interdisciplinary activities, but also their virtual and real exchanges with other cultures and their "field research": they are their

creative way of dealing with anthropological issues, guided by adults; they are the testimony that schools have been working for years on socio-cultural competences but still need a greater recognition of the role of anthropology in their growth. Orienting young people towards anthropological studies requires careful listening and an examination, free of preconceptions, of their interests, their relationships, their approach to global and local problems and, ultimately, of their creative productions. Interacting with young people means preparing a better future together.

#458 **How to Teach Anthropology Beyond Anthropology**
Lía Ferrero (liaferrero@gmail.com) (Univ Nacional de José C. Paz. IESCODE-UNPAZ, Argentina)

For this presentation, I will be interested in discussing the syllabus of the subject "Anthropology of health" of the Nursing Degree at the National University of José C. Paz-UNPAZ, Argentina, in light of the explicit difficulties that students manifest during the subject and / or in the exams instances. The hypothesis that guides this work establishes that on the one hand anthropology can be defined as a science that problematizes, unlike Nursing which is understood (at least by 1st year students) as a discipline with practical application, on the other hand I consider that there is a tension between the explicit curriculum and the hidden curriculum in anthropology training, and finally the perspective from which the program was elaborated respond to the idea of a universal anthropology (responding to the anthropology that is made in the Global North).

#456 **Teaching Anthropology to Indigenous Teachers: An Experience of Intercultural Training at UFSC, Brazil**
Antonella Imperatriz Tassinari (antonella.tassinari@gmail.com) (Federal University of Santa Catarina, Brazil)

This paper aims to discuss an experience of teaching Anthropology to a class of forty-five indigenous students from Guarani, Kaingang and Xokleng people of the Atlantic Coast Forest of southern Brazil, during their training as Intercultural Teachers at UFSC (Federal University of Santa Catarina). Most of them were already teachers at their indigenous village schools. What can Anthropology offer and what can it receive from these new generations of indigenous teachers and students? How can Anthropology contribute in an intercultural context of teaching and learning? The Federal University of Santa Catarina has been offering an undergraduate training for Intercultural Indigenous Teachers since 2011, initially to a group of 120 students (2011-2015) and after to a group of 45 (2016-2020), which I had the opportunity to coordinate from 2016 to 2018. The course follows a particular calendar of classes respecting the base of an Alternance Pedagogy. The idea is to promote a communication between University and indigenous communities, through the alternation of 6 periods of fifteen days with intensive classes at University and periods of supervised self-studies at the indigenous communities were the students live and, most of them, teach at local schools. The

principle of Alternance Pedagogy is a strategy to promote interculturality and a bidirectional relationship of teaching and learning. The communication will focus on two courses of Anthropology I have lead during 2017 for this group of 45 Guarani, Kaingang and Xokleng students, discussing the challenges and insights of teaching Anthropology in an intercultural and multilingual class.

#418 **Research-Oriented Learning and Teaching in Anthropology as Educational Dialogue between the Generations**
Nora Christine Braun (nora.braun@posteo.de) (Germany)

Research-oriented learning is a teaching and learning method that has met with increasing interest in recent years in university and school didactics. At several anthropology departments it is an integral part of the curriculum, and it is also used in the teaching of anthropology at school. At the Department of Social and Cultural Anthropology of the University of Tübingen, for example, the so-called WILLE-project (2016 - 2019) specifically promoted seminars based on the method of research-oriented learning in combination with service learning. The method of research-oriented learning enables students to become active themselves, to get involved into the anthropological research process, and to experience how scientific findings are produced. At the Tübingen Department of Social and Cultural Anthropology, research-oriented learning methods were used in seminars on the topics of immigration society and education. In the course of time it became apparent that this method not only provides students with the opportunity to develop their own scientific questions and to practice anthropological methods. It also allows a dialogue to develop between students and teachers, which may provide the lecturer with thought-provoking ideas and insights for his or her own research. Research-oriented learning is thus not simply an exercise but has the potential to initiate a process of scholarly collaboration between anthropologists and students of anthropology and to contribute to gaining anthropological knowledge. This paper presents what this dialogue could look like in concrete terms using the example of the seminars conducted at the Tübingen Department of Social and Cultural Anthropology.

#387 **A Bottom-Up Research Approach for Understanding How Undergraduate Anthropology Students Prepare for Life After College**
Palmyra Jackson (pjackson@americananthro.org) (American Anthropological Association, USA), Daniel Ginsberg (American Anthropological Association, USA)

In the United States, popular perceptions of the usefulness of anthropology range from unfamiliarity to skepticism. Nevertheless, undergraduate students continue to enroll in anthropology programs, and their reasons for doing so are of crucial interest not only to their institutions but to the discipline as a whole. Recognizing this to be an ethnographic research question, in 2018 the American Anthropological Association initiated an Undergraduate Research Fellowship and recruited student-researchers from five institutions, spanning field sites in two countries, to investigate the question,

how do anthropology students prepare for life after graduation? The project relied on students' unique ability to conduct fieldwork among their peers, and through their collaboration with the Association, they were able to make the student's perspective visible among anthropologists more broadly. When the fellows had completed the fieldwork and write-up, we asked them to share their reflections on the process. Beginning with these reflections, which we take as primary autoethnographic data on the learning experience offered by the fellowship program, this paper considers the undergraduate research experience as a bottom-up teaching relationship in which students, faculty and Association staff worked together and learned from one another. Through our dialogue, it became clear that their participation had occasioned a shift in their thinking. They understood that their participation was essential to the success of our joint project; rather than students learning about anthropology, they had become respected members of a community of anthropologists.

#377 Cultivating Empathy: Student Ethnographic Projects in a Caribbean University

Shelene Gomes (shelene.gomes@sta.uwi.edu) (The University of the West Indies, Trinidad and Tobago)

Drawing upon accounts from lecturer, tutor and students, this presentation will highlight semester-long ethnographic projects that undergraduate students complete for a course in Caribbean anthropology at an English-speaking public university in Trinidad and Tobago. In this multivocal, multi-perspectival presentation, we will showcase the wide-ranging thematic foci of these ethnographic projects: economic austerity, ethnic antagonisms; inter-ethnic cooperation; youth micro-cultures; trans-border families; occupational multiplicity; LGBT+ activism; heterosexual dating; recycling, and so forth. These topics are connected by the methodology of doing ethnography, and in particular participant-observation. Excerpts from these projects can be found on an open access blog. We aim to foreground the continued importance of cultivating empathy while making analytical connections that foster youths' understandings of social and subjective experiences. We will emphasise the value of teaching and learning anthropological and ethnographic skills and orientations across the neoliberal university. This entails developing cross-cultural awareness, a social structural sensibility and an appreciation of praxis to counteract the individualism and the ever-present commoditisation of education. We suggest that thinking of anthropology as enacting public citizenship is particularly useful in destabilising the neoliberal university as well as in the Global South specifically. This orientation helps us to envision 'another academy' within "another world" (George 2004). We would like to participate remotely.

#359 Why So Serious? How Anthropology Can Bring Pleasure Back to Class?

Leonardo Carbonieri Campoy (leocampoy@gmail.com) (PUC-PR, Brazil), Fagner Carniel (UEM, Brazil)

Our experiences as former high school teachers and, currently, university ones, suggest that, in Brazil, the school has not been able to mobilize students' subjectivities for learning. Youngsters are still going to school, for several reasons, but knowledge itself does not seem to be one of them. The impression is that with each passing year, the people that come to us as students seem to be enthusiastic about all aspects of school life, except for the classes themselves. What would anthropology have to teach us about what seems to be a kind of boredom that hangs over school education and accentuates the many educational crises of our time? More than the ethnographic diagnosis of the obsolescence of a machinery that has been losing a significant part of the social trust that gave it status and credibility over the last century, we seek to reflect in this communication on the possibilities of imagining an anthropology that is pedagogically oriented to bring pleasure to classrooms. We go over some of our experiences with teaching anthropology in teacher training courses in Brazil to argue in favor of the potential role that anthropology as pedagogy can play in the development of sensitivities, engagements, creativity and attention that contribute to the appearance of other meanings and skills in school spaces. Therefore, it is essential to invert the modern relationship between school and student: instead of the institution forming the youngsters, to propose that the new generations translate and practice the school in their own terms.

#322 AnthroSchools: Reflections on Anthropology and Widening Participation in the UK

Adam Runacres (adam.runacres.15@ucl.ac.uk) (University College London, UK)

Widening participation (WP) is an increasingly important agenda within UK higher education (HE), as universities and charities aim to improve access to universities for disadvantaged groups across all parts of society. While the majority of WP initiatives are based in centralised university offices, a growing number of individual academic departments are building their own outreach programmes, hoping to attract talented students to join their programmes and study their discipline by capitalising on their subject knowledge and academic expertise. Based on my experience within a departmental WP initiative called AnthroSchools, in this paper, I will reflect on the challenges of anthropological outreach in the UK context and what an anthropological approach to WP can contribute to the sector as a whole. In 2020, the realities of a global pandemic, increasing inequality and racial injustice have made it a watershed year for the HE sector to address fundamental structural and cultural issues that are contributing to 1) the growing attainment gap between students from different ethnic backgrounds 2) the demand for more flexible learning and 3) a clearer answer to the question, "why go to university?". I argue that anthropology is uniquely well-placed to provide a culturally sensitive and empirically informed understanding of the challenges that students face and the ways in which academics, WP practitioners and teachers

can establish an educational dialogue to solve them. However, to do this, the discipline first has to build its own approach to WP and recognise its own limitations regarding its problematic history.

PANEL NO. 56 Mobilities and Materialities: Body, Infrastructure, and Environment

Convenors

Fukachi Furukawa (f_fukachi@hotmail.com) (National Museum of Ethnology, Osaka, Japan)

Aya Udagawa (Tel Aviv University, Israel) (udgwaya@gmail.com)

The aim of this panel is to explore the material aspects associated with spatial mobility, especially focusing on the relationship between the body, infrastructure, and the environment. Globalization makes lives increasingly more fluid. Some people move around the world for tourism or business, whereas others are forced to move as migrant workers or refugees. At the same time, the development of new transport technologies has been changing the "traditional" ways of movement, such as nomadism or pilgrimage. The importance of studying mobilities has been pointed out many times in the humanities and social sciences. However, in the previous studies regarding urban transportation in Western societies, the material aspects of the processes of human movements are not fully scrutinized. In this panel, presenters will illustrate the ways of moving under various purposes, areas and environmental conditions, and pursue the following questions: how individual bodies move with (or without) the vehicles; what kind of physical structures make it possible to move; and how people interact with the environment on the move. This panel welcomes papers engaging with the above topics and issues, especially the studies that actually follow the moving people. Furthermore, we aim to discuss what may change and what may not change in this globalized age and future, from people's moving point of view.

#395 Walking Body, Bodies as Infrastructure: On the Arrangement of the "Road" in Southern Foothills of Mt. Everest, Nepal

Fukachi Furukawa (f_fukachi@hotmail.com) (Kyushu University, Japan)

This presentation aims to report the current tourism mobility and practice of walking in the Everest region of Nepal, by doing so I will investigate what enables various people to move in rugged mountainous terrain. This is also an attempt to rethink the concept of mobility from a periphery of modern infrastructure. Khumbu region, the northern part of the Solukhumbu District in eastern Nepal, located on the southern foothills of Mt. Everest, is over 3,000 meters above sea level and inhabited by the Sherpa people. This area became a world-famous mountain tourism venue in the middle of the 20th century. Recently, more than 50,000 foreign tourists visit this area each year and many of the Sherpa are taking part in the tourism industry as guides and porters. Because no roadways exist in this region, all tourists walk on mountain trails lead by guides. These trails are quite vulnerable, sometimes disappear due to bad weather like heavy rain and snow, furthermore, there cannot exist even stable surfaces on a glacier or steep slope. In such circumstances, trails are one of the main concerns of the people

and they frequently talk about "road", "bato" in Nepali, but their "road" sometimes seems just a cliff for me. In this presentation, I will consider what the "road/bato" they refer to, by examining the histories of trails in this region and the bodily practice in current mountain tourism. And I argue that Sherpa's bodies have been an essential part of the "road" in this region.

#263 Indigenous Knowledge for Fishing and Adapting for Material Change: Case of Sama-Bajau People in Indonesia
Makibi Nakano (maknaknet1@me.com) (Kyoto University, Japan)

The aim of this research is to explore the ways in which ecological conditions affect Sama-Bajau fishermen's mobility and their adaptions to the conditions with indigenous knowledge, such as seasonal changes of winds, lunar period and tide; as well as the ways in which material changes occurred since modernization impacted these practices. Sama-Bajau people who were well known as 'sea nomads' or 'sea gypsy' because of their lifestyles on the boat have kept moving and colleting maritime resources. Today, they have already move to the dwelling houses on the sea or the land, and fishing in coastal area or the outer sea. Sama-Bajau people who live in Banggai islands, Central Sulawesi, Indonesia, usually fished on the outer sea with sailing boat before modernization. Therefore, their fishing practice was strongly affected and limited by ecological cognitions. For example, stormy north winds of monsoon had limited their movement to the fishing spot in the north. It was essential to understand the classification of seasonal changes, lunar period and tide. In order to adapt these ecological conditions, they have adjusted fishing route and time. However, after the introduction of materials including outboard motor, bomb, and so on, their route, time, season of fishing was significantly changed. Based on the fieldwork, this research discusses about relationship between mobility, material and ecology on fishing.

#243 Modes of Space Using in the North of the Republic of Sakha (Yakutia)
Nikolai Sergeevich Goncharov (Nikola.gon4arov@yandex.ru) (Peter the Great Museum of Anthropology and Ethnog., Russia)

In this report, on the example of field ethnographic materials that I collected in the territory of Northern Yakutia, I will consider the features of the habitualization of the space of the river and tundra by the indigenous population of these places. Local residents cannot be called nomads in the strict sense of the word, as can be done relating to the Nenets or the Chukchi reindeer herders. However, the spatial practices implemented by the Russian, Even, Sakha representatives of these places, who are living in villages, are largely related to the parameter of temporary development of the territory. The space of the river is pointwise binded by social groups of various configurations in the summer, then the river leaves. Sometime after that winter fishing begins, characterizing by different strategies for space habitualization. The same traits go for hunting. The aspect of temporality is an integral and crucial feature of the

economic habitualization of the territory for local communities. The report is devoted to the consideration of the modalities of options for space using in the North of Republic of Sakha (Yakutia) connected with different farming cycles and at different times of the year.

#235 Dealing with Environments: Transitions in the Mobility and Materiality of Flexible Infrastructure
Miki Namba (comikintern@gmail.com) (National Museum of Ethnology, Japan)

Infrastructure breakdowns caused by the increasing extreme climate events have brought recognition that rigid structures are not a solution in the age of the Anthropocene. Rather, the transition to more resilient and flexible infrastructure is needed. The purpose of building flexible infrastructure is not to control but to manage unstable environments. This paper explores one (extreme) example of this — an ephemeral bamboo bridge that crosses the Namtha River in northern Laos. On one hand, proponents of this flexible, ostensibly eco-friendly infrastructure argue and applaud that it is an important part of resilient-building in communities and that it exemplifies the long-standing human-environmental relationship. On the other hand, close attention reveals the fact that villagers see the bridge as a symbol of poverty and backwardness because it requires an extensive amount of work to rebuild and leaves the community without infrastructure for a long period. The monsoonal pattern of rainy and dry seasons that sets the annual rhythm of life in the village is also associated with subsistence pattern and the existence and absence of the bridge. The bridge's material structure has also changed according to shifts in transport from walking to riding a motorbike. Focusing on how this bridge both enables and restricts the villagers' mobility, this paper explores the interconnection between the materiality of the bridge and subsistent patterns, and villagers' mobilities.

#156 Bodies, Mobilities and Materialities in the Space of "Gypsy Pilgrimage"
Ryoko Sachi-Noro (sachi@toyo.jp) (Toyo University, Japan)

Every year thousands of European Gypsies/Roma gather in the French seaside town of Saintes-Maries-de-la-Mer for the annual pilgrimage in honor of Saint Sara, known as the Patron of Gypsies. There are two conflicting stories about this "Gypsy pilgrimage". One story, according to the official view, is that the "Gypsy pilgrimage" helps to create, by dissipating social division and everyday conflicts, social unity and harmony between Gypsies and non-Gypsies (tourists, villagers etc.). The other, from the viewpoint of Gypsy participants, is that the pilgrimage festival which has become too touristy forces Gypsies and their caravans (camping cars) to the margins of the town, and excludes them from active participation in ceremonial event. To explore the plural form of reality in the "Gypsy pilgrimage" narrated through different viewpoints, this presentation examines "the chance of space"—"the surprise of space" (Massey, D. 2005. For Space) which creates unexpected encounters of different bodies with different backgrounds and mobilities (Gypsies/Roma, tourists, villagers etc).

Explicating the role of material/bodily processes in space making, it will illustrate 1)how different types of human mobilities (traveling, roaming, pausing, staying, etc.) are shaped by material environments and objects surrounding those bodies (streets, squares, cafes, "anti-caravans" barriers, sounds, sun lights, others' bodies, etc.), and 2) how their associations generate the contingent experiences of conviviality.

#34 Rivers as Entanglement of Natural, Supernatural and Infrastructural
Ketevan Gurchiani (ketevan_gurchiani@iliauni.edu.ge) (Ilia State University, Georgia)

Focusing on the history of one river in Tbilisi, Vera the paper analyzes the relationship between technology/ infrastructure, nature, and humans. The infrastructure, as a product of modernity, is not solely confined to the boundaries of technologies. The special focus is the flood of Tbilisi on the 13th of June 2015. The times of crisis show how the non-human structures become embodiments of entanglement between human, natural and superhuman/religious. The infrastructural projects conceived as the breach from the old world of religious beliefs and projects of the rational, Soviet atheist modernity, emerge as sites where nature, technologies, and beliefs meet. The study is part of an ongoing project exploring Tbilisi as urban assemblage where human-nonhuman, infrastructure – nature, formal-informal, public-private, past - present are entangled and constitute each other. The project analyzes layers of architecture, infrastructure, and landscape and their multiple relations from the interdisciplinary perspective. The city in the 20th and 21st centuries is studied as an assemblage of changing attitudes towards nature and by the response of nature to manmade changes. The main methods include ethnography, interviews, archival research, anthropology of architecture, and computational analysis.

PANEL NO. 58 Coming of Age for the Traditional Medicine System of Indigenous Populations: Is Connecting the Unconnected the Way Forward?
IUAES COMMISSION ON MEDICAL ANTHROPOLOGY AND EPIDEMIOLOGY

Convenors
Nishant Saxena (nishant.7483@gmail.com) (ICMR-National Institute of Research in Tribal Health, Jabalpur, India)
Tom Marshall (lmarshall07@qub.ac.uk) (School of History, Anthropology, Politics and Philosophy, Queen's University, Belfast, UK)

The traditional medicine system of indigenous populations is a unique attribute which is found in these communities across the world. This system of medicine is not just limited to treating a person for his "health" issue, rather also includes the aspects of faith and maintaining socio-psychological milieu of the society at large. The traditional healer is at the centre of this indigenous system of knowledge and is responsible for its propagation to the next generation. On the contrary, the modern medicine system which is believed to have emerged along the lines of the Industrial Revolution in the 18th century as a Science does not concern itself with empathy and relating with the socio-cultural notions of its takers. Recent studies have shown that traditional healers provide healthcare that is comparatively affordable, accessible and sustainable in areas inhabited by indigenous communities where the presence of modern medicine is generally scarce, misunderstood or treatment is expensive. However, recent expansion of modern medicine in terms of access and scientific advances has started questioning the presence of traditional medicine in these remote and often less accessible areas. Additionally, groups who have migrated to an urban or new country of residence may experience dissonance between their traditional medical system and the dominant scientific biomedical model. Under these circumstances, "connecting the unconnected" i.e. connecting the indigenous traditional healers to the public health system could be the way forward. This panel proposes to bring in scholars from across the globe to a single platform where plausible solutions for preservation and continuity of the traditional medicine system of indigenous populations can be deliberated. Also, recent studies related to this knowledge system can be shared with a wider audience.

#393 An Integrated Future: Connecting The Unconnected Traditional Healing System

Sakshi Saxena (sakshi.s@cbcs.ac.in) (Centre of Behavioral and Cognitive Sciences, India), Nishant Saxena (ICMR - NIRTH, Jabalpur, India)

The current global health crisis has been an eye opener for leaders and policy makers worldwide. It has been instrumental in reflecting on how compromised and limited the global cooperation is. It also exposed how the multicultural setup of our global village is based just on demography and fails to seep into the ideological and political levels. The biggest sufferers in the crisis have been the indigenous populations. We tried to

analyze the situation of the indigenous people during the crisis across the globe using secondary data and found a similar pattern of acculturation all over. The data indicates how an integration oriented policy approach and outlook, due to prejudice, has only led to marginalization and at best assimilation of the indigenous groups worldwide. Most of the indigenous populations were forced to take self-regulatory measures and many reverted back to land moments in the wake of the crisis and further due to either inadequate or complete absence of help from the government. In the forefront of these regulatory measures have been the traditional healers and healing methods. As is seen in policy from countries world over, traditional healing methods are being promoted and being emphasized upon in the current global health crisis. It can perhaps be concluded that traditional healing methods are the only way to disburden the modern scientific biomedical model and are our way forward.

#391 Delving into the Less Explored Traditional Knowledge of Ethnomedicine of the Denotified, Nomadic and Semi-Nomadic Communities in Western India

Shruti Singh Saxena (shrutis.2511@gmail.com) (Anthropological Survey of India, India)

In India during the pre-independence period many communities were notified as "Criminal Tribes" by the British which later in the post-independence era were "decriminalized" and put into the category of Denotified, Nomadic and Semi-nomadic communities (DNT/NT/SNT). They are indigenously known as 'ghumantoo jaati' (i.e. the wandering folks) or 'vimuktha jathis' (i.e. the liberated folks). These communities are associated with many traditional art forms like singing, dancing, acrobatics, and some specifically with traditional healing methods and powers. Different estimates at different point in times pitch that there are some 640 – 840 Denotified, Nomadic and Semi-nomadic ethnic groups in India with population figures in the range of 100 to 120 million or more thus accounting for about 10% of the country's population. The present paper discusses about few such communities from the Western parts of India who are repositories of traditional knowledge of ethnomedicine which has largely remained unexplored so far. These groups continue to remain somewhat isolated from the mainstream society and reeling under the age-old stigma imposed onto them. Can their traditional knowledge be harnessed to liberate them?

#390 Bridging Gaps in Access to Public Health in Tribal Areas of India: Connecting Science and Community

Nishant Saxena (nishant.s@icmr.gov.in) (ICMR - National Inst. of Research in Tribal Health, India)

Scheduled Tribes (STs) or 'Adivasis' constitute 8.6% of India's population numbering more than 104 million. Tribes are not a homogenous group. 705 ethnic groups are included in the list of STs, out of these 75 groups have been placed in the list of Particularly Vulnerable Tribal Groups (PVTGs). These tribes often inhabit in hard to reach and remote locations near forests and mountains, thus posing a challenge for

delivery of schemes and programs related to their overall development. Tribes are also disadvantaged in many ways be it socially, economically and even face disparity in the penetration of science and technology and delivery of public healthcare. At the same time, tribes have their unique culture and way of living which makes them the repository of traditional knowledge. They have deep rooted knowledge of ethnomedicine (constituting of medicinal plants, usage of minerals) and their traditional health system revolves around community healer who is often the first choice for community members when health need arises. The present paper focuses on experience of working on ethnomedicine in two PVTGs of India namely the Baiga and Saharia tribes in Madhya Pradesh, reflecting upon the gaps in delivery of public health services in these areas and also how the potential usage of science and technology could help overcome some of the barriers in bridging the gaps.

#326 Rabies Is Not a Disease. Faith and Traditional Healers Talking About Rabies Vaccination in Rural India

Deborah Nadal (nadal.deborah@gmail.com) (University of Glasgow, UK)

Rabies is the most lethal infectious disease on Earth and, when it becomes clinically diagnosable, it is incurable. Only preventive dog vaccination and post-exposure human vaccination can stop its spreading and save human and animal lives. In India, rabies kills about 21.000 people a year, more than in any other country. In rural Gujarat, a "Mother of rabies", Hadkai Mata, is worshipped by some socially and economically marginalized communities who, in case of a dog bite, rush to her temples to seek protection from infection. Even though provisional research shows that faith/traditional medicine and biomedicine do not necessarily exclude each other in this context, the way rabies is understood at Hadkai Mata temples is hardly reconcilable with the concept of prevention through dog vaccination and immediate post-exposure human vaccination. For Hadkai Mata believers, people who suffer from abysmal caste-based discrimination, poverty and health inequality, dog bites and rabies have a morally and socially normative function that intersects only very marginally with the biomedical understanding and management of viral infection. In this socio-cultural milieu, the challenge lies in eliminating rabies deaths through vaccination but, at the same time, saving the meaning of Hadkai Mata for her believers and the role she plays in alleviating the burden they bear as a resource-limited ostracized community.

#308 Rethinking Traditional Medicine: Anthropology and Shifting Discourse on Possession and Ritual Healing in India

Ivan Souček (soucek.ivan@gmail.com) (Matej Bel University, Slovakia)

It is well known that the medical environment in India can be characterized by a number of local healthcare providers offering a variety of services. One of the most popular techniques of healing in South Asia is performed by persons who can enter a trance-like state and become the "vessel" of a deity. Looking back at the historiography

of ritual healing and possession, we should keep in mind that the topic has been analysed by various theoretical frameworks largely developed by Western scholars fascinated by "exotic" cultures. Early missionaries and ethnographers largely saw possession as a profound example of exotic practice attributed to evil spirits. Most approaches subsequently have preferred a medical paradigm for interpretation, sharing the common assumption that the meaning of possession has to be couched in terms of neurosis or psychosis. However, decline in modern social science interest in positivistic ideologies and the gradual deviation from the idea of Western superiority have led to a changing focus on the role of traditional healers in India. Several recent anthropological contributions are, therefore, not only inclined towards a more sensitive approach in dealing with effectiveness of ritual healing but also propose a more appropriate methodology for research of the phenomenon generally considered by Western audiences to be exotic. The aim is not to criticize Western conceptual understanding of possession practices in India, but simply to analyse the shifting discourse on healthcare issues in a medical landscape characterized by existence of a great variety of treatment options.

#105 Ethnomedicinal Practices for Animal Bites Among Saharias of Madhya Pradesh - a Particularly Vulnerable Tribal Group of India

Stuti Singh (stuts0611@gmail.com) (Amity University Uttar Pradesh, India), Roumi Deb (Amity University Uttar Pradesh, India), Nishant Saxena (ICMR-NIRTH, India)

In India 75 indigenous groups are categorized as Particularly Vulnerable Tribal Groups (PVTGs). Saharia is one of the three PVTG's in Madhya Pradesh. Due to their aboriginal nature, they are dependent on forests for their livelihood which results into encounter with lethal animal bites. At the same time, these tribes have a very prominent tradition of ethnomedicinal practices which is characterized by availability, acceptability, affordability and accessibility to community. Hence, tribals reach out to traditional healers for effective and instant treatment. They have vast knowledge about local medicinal plants and their application according to particular bite. Anthropologically, no attempts have been made to study traditional healers in Saharia tribe especially for animal bites. The present study is an exploratory one which aims to determine fate of traditional healing for animal bites in Saharia. Ethnographic approach was utilized to reach out to healer and their patient who availed treatment from them. The main crux of the finding is that for animal bites people immediately approach traditional healer who uses both herbal medicine and faith healing for cure. It was also experienced during fieldwork that majority of healers were not willing to share details of their ethnomedicine as they were afraid of its "misuse". The public health professionals confirmed that tribals approach traditional healers first for animal bite. However, they also acknowledge there is no interaction between traditional healers and modern healthcare professional. We suppose, there is need for further in-depth studies exploring the issues in different tangents and bridging the gap.

#59 Traditional Food and Products to Achieve SDGs in India

Arun Kumar (shubh01arun@gmail.com) (Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalay, India)

The diversity of India has conserved through indigenous innovations, practices and skills and associated with community traditions and practices. The traditional food system plays a significant role in improving and strengthens medicare system through improvement in the quality of life including health and nutritional status, food system with improving nutrient values, consumable products for other such as fermented food products like Sinki. A major proportion of the community is suffering from health problems such as Malnutrition, Malaria, Tuberculosis and etc due to minimum involvements of traditional knowledge, food and beverages system and ignorance of their cultural acceptability in the modern health care system, livelihood programme and development programme/policies. The Indigenous diet and tradition food system found helpful to fight with modern illnesses and potentially fulfil dietary recommendations for various micronutrients. The traditional fermented food/beverage with cultural acceptability can play an important role in the better livelihood of communities through enhanced food security and income generation via a valuable small scale enterprise option and marketable products. No poverty and Good health and Wellbeing are the most important goals of Sustainable Development will be achieved via well being and development programme/policies with including culturally important of traditional knowledge and traditional food among comminutes. The present research paper aims to find out the socio-cultural value of traditional food and products and also explore the possibilities of their marketing to achieve the SDGs.

#27 Situating Traditional and Modern Reproductive Healthcare within the Contemporary Discourse on Public Health in Rural South India

Rajesh Gururaj Kundargi (rgkundargi@gmail.com) (Pondicherry University, India)

The age old cultural-temporal sequencing of the indigenous reproductive experiences of women is being severely altered by the compulsive intervention of various medical technologies of the day. The major driving force behind such a change is the overwhelming medicalization of the otherwise naturally occurring reproductive processes, resulting in new and impending healthcare contingencies on the part of people living at indigenous levels. Under these conditions, it becomes imperative on our part to first understand how people navigate the treatment seeking behaviour in achieving their reproductive goals. And during the course of such a health seeking behaviour people traverse three broad areas or fields of action and interaction that define their process of reproductive decision making. The three aspects of health sector that determine the reproductive health seeking behaviour are, (1) Popular Sector, consisting of families, social institutions, and women themselves. (2) Folk Sector, consisting of Ethnomedical or Traditional Healthcare Practitioners. (3) Professional Sector, consisting of organized or institutionalized Healthcare Systems. The present paper tries to signify the role of modern technologies in the development of discourse between medicalization on one side and the indigenous perceptions of

women affected by reproductive contingencies on the other. In fine, the author tries to focus more on the interface between women and the care givers wherein they are more dependent on medicalization than traditional medicine, cutting across all the three sectors of healthcare mentioned above.

Convenors
Leonardo Menegola (leonardo.menegola@unimib.it) (University of Milano Bicocca, Italy)
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Doesn't contemporary world need more anthropology? And wouldn't both citizens and (many) professionals nowadays need not just more anthropologists around, but rather more anthropological skills for themselves, to learn and bring into their personal and working lives? Anthropology is an object of education for non-anthropologists: either in the basic educational curriculum of future citizens, close to the other "traditional" subject matters; or in the training of such professionals as, for example, educators and health professionals, among others. This raises the issue, whether and how anthropology as a discipline could be synthesized in its mindset, ethos, concepts and methods, how could it be simplified or even "reduced" into an object of education, in order to become itself education for non-anthropologists. Anthropology deals with mutually differing identities; reciprocally complementary epistemologies; specular ways of organizing knowledge and belief, the truth and the world. As a discipline of mediation and comparison, it works at making diversities meet with and relate to one another. It "analyzes" by connecting any phenomenon to its context, to a broader picture. Can such an approach be defined, objectified at the service of other types education? This panel aims at discussing real or desirable ways of employing anthropology in education, on the one side, as a subject matter in compulsory education, to the advantage of tomorrow's citizens; on the other, in higher education curricula, at the benefice of future professionals in a number of different fields, from relationship to care and beyond, in institutions and management.

#475 **Anthropology for All: Insight for an Anthropology as Education Curriculum**

Tracy R. Rone (tracy.rone@morgan.edu) (Morgan State U./School of Education and Urban Studies, USA)

In December 2020, Dr. Susan Moore, an African American woman physician and graduate of one of the U.S.'s top medical schools, chronicled her experience of racial bias during a hospitalization after testing positive for coronavirus. In a haunting video recorded by Moore and posted to Facebook, she described her experience of being denied adequate care, and feeling that the White male doctor treating her minimized her complaints of pain. In her account she described how the doctor said he didn't feel comfortable giving her any more narcotics. Moore said, "He made me feel like a drug

addict." Moore's pain was eventually treated. She was released from the hospital, only to return to another hospital less than twelve hours later when her condition worsened. Moore, 52, died December 20th. Subsequent outcry from physicians, scholars, and public health experts on Twitter, Facebook and the press highlighted the pervasiveness of systemic racial bias in medicine. Moore's harrowing experience in advocating for her own medical treatment in the context of the coronavirus pandemic which has disproportionately killed African Americans and Latinos in the U.S., calls for anthropology as education as an approach for contributing to the training, preparation, and professional development of those in professions of teaching, health care, social work, and criminal justice, where decisions made in everyday practice have the potential to shape future possibilities, and sometimes life, or death. The paper draws upon core concepts and methods of anthropology for shaping an education of humanity for a more just future.

#424 Anthropology in Physiotherapist Education. The Physician Poetic Body and the Importance of the Encounter in Caring Education

Viviana Luz Toro Matuk (vivianaluz.toro@gmail.com) (Ludes Lugano Campus, Switzerland), Stefano Fontana (University of Milano-Bicocca, Italy)

It is time for Anthropology "to move beyond the academy" (Singer 2005, p.81), Merril Singer outlined, crossing over into its applied dimension, that sees the commitment to change as one of its fundamentals (Singer 1990, pp. 548-549). We will describe the process of a poetic laboratory that we have been conducting since 2018 in the Faculty of Physiotherapy at the Ludes Lugano Campus. Through poetic expression activities, the future physician's body is revealed with its own agency and its own poetics: a canoe prow-board (Gell 1992, p.44) prepared for a new type of encounter with the other - patient, beyond the therapeutic. In this encounter, both mutually transform themselves within the relationship (Ingold 2016), and the educational action becomes political by considering the "encountering" as the elementary structure of care. If the clinical gaze was based on the botanical conception of disease and on the enumeration of "what is discovered as analogous or equal on statistically significant evidence" (Auersperg 2016), the poetizing is able to open spaces in the singularity of each person, to their own subjective perception and to have the courage to express it. This perceived subjectivity is built in a new space, performed by the poetic encounter and by poetic anthropological way to dive in the reality (Bastide 1945) becoming a seismograph (von Hofmanstadt), which includes the mode of objective corporeality to which physiology refer: it is precisely in the "horizon of the encountering" (Auersperg 2016, p. 9), that the possibility of manifestation of the symptoms arise.

Anthropology for Upper Secondary School Teachers: A Reflection on Italian Experience

Manuela Tassan (manuela.tassan@unimib.it) (University of Milano-Bicocca, Italy)

In 2017 the Italian Ministry of Education established that all upper secondary school teachers, regardless of their subject matter, must acquire educational credits in anthropology, psychology and pedagogy in order to be eligible for public teaching competitions. If future teachers have never studied these disciplines during their undergraduate education, they are required to attend ad hoc courses organised by the universities. In this paper I intend to offer a reflection on this educational policy starting from my personal experience, first as lecturer and later as coordinator of these anthropological courses for teachers. I will make some considerations both on the choice of anthropological issues made by the Ministry and on the potentialities that anthropology could offer to this specific target of students. I will also focus on the perplexities of some course participants about the necessity to learn anthropology, but also on the misunderstandings concerning the educational role of anthropology expressed also by some very motivated students.

#365 **The Practical Value of Anthropological Understandings on Empathy. Teaching Anthropology to Future Greek Doctors**

Angeliki Mitropoulou (a.mitropoulou@hotmail.com) (Panteion University, Greece)

Anthropological theory asserts that the recognition of the cultural dimension of subjective experiences of illness and health could serve as a decisive therapeutic key helping doctors understand what counts most to a subject in the moment when a serious illness threatens not only its biological dimension, but also the very meaning of its existence. Nevertheless, our research has shown that the majority of Greek biomedical personnel found it hard to believe in the applicable dimension of the anthropological necessity for empathy. At least until recently, as the universal threat of Covid-19 and its special protocols of hospitalization seem to have forced Greek doctors not only to "unconsciously" feel, but also to "consciously" try to subvert the agonizing sense of the patient's "other side" by offering them this time, not only the absolutely necessary drugs and oxygen, but also the equally -as it seems- precious gift of their empathetical presence and logos. In this view, drawing ethnographic material from my research on Greek patients who ended up searching for a treatment in brazilian spiritual therapies, as well as my years of participation in a group designed to educate doctors in the cultural dimension of illness and health in the present proposal I will examine what would be worth teaching from anthropological experience to future Greek doctors, with the ultimate aim of looking into the possible educational ways in which the anthropological habitus could be ingrained into the biomedical ethos of doctors to be.

#353 Anthropology in Brazilian Secondary Education: Increasing the Notion of Brazilian Citizenship

Rogéria Campos de Almeida Dutra (campos.dutra@ufjf.edu.br) (Federal University of Juiz de Fora, Brazil)

This presentation aims to contribute to the debate about anthropology teaching in the Brazilian high school system, highlighting the challenges presently posed to the implementation of anthropology classes. The teaching of social sciences in secondary school is part of a series of programs that have been implemented over the past eleven years in the context of the democratization process in Brazil. During this period, the many restrictions imposed by the reality of secondary education have hindered the effectiveness of this program, for example, low number of qualified professionals, reduced time to weekly classrooms and the imbalance of the curriculum content, with an emphasis on sociology to the detriment of anthropology and political science. In addition, neoliberal reforms as well as the new wave of conservatism have given rise to revisionist movements that question the role of education as a public good. Among these movements we have Homeschooling and Nonpartisan School, initiatives that are in the opposite direction to tolerance and construction of critical awareness of otherness. The presentation also addresses how anthropology has been taught, highlighting its contribution to the training of young people and adolescents in a society permeated by social diversity and inequality.

#323 Reconciling Differences and the Challenges of Building Anthropology into English School Subjects

Adam Runacres (UCL, UK), (Remi Davis) (remi.davis.20@ucl.ac.uk) (UCL, UK)

Anthropology is currently only available at the secondary school level in England via the International Baccalaureate since the discontinuation of A-level Anthropology in 2018. This presents a challenge for anthropology educators, academics and outreach professionals who are witnessing the increasing value of anthropological knowledges and methodologies in the corporate world, charity sector and society at large. The triple crises of health, economy and racial discrimination illuminated in 2020 have only accelerated the potential contributions of anthropology in the public sphere, yet anthropology remains relatively unknown at the school level in England. So how can we encourage anthropological skills and knowledges to prepare students for the challenges that lie ahead? In this paper, we reflect on our experience of a leading anthropological schools outreach programme focused on building links between anthropology and non-anthropology A-level subjects through specific curriculum-based interventions. We explore where anthropology can make specific interventions, what the limitations of those interventions are and what future tactics may be important to encourage the next generation of anthropological thinkers despite the absence of anthropology at schools. In particular, the paper acts as an anthropological call to arms in light of the growing critiques of A-level curricula and the desperate need for their decolonisation.

#245 **Anthropology for High-Level Professional Caregivers**
Toshiaki Inoue (tosinoue@jiu.ac.jp) (Josai Internetional University, Japan)

In this presentation, I would like to discuss how anthropology can contribute to the educational development of high-level professional caregivers. Especially after "Writing Culture" was published, anthropologists reconsidered their relationship with the people in their research fields. They accumulated ample knowledge and lessons about cross cultural contact or political/social inequality between researchers and informants. This knowledge can be shared with different professional fields through interpersonal/cross cultural contact. I am an anthropologist and for many years I have also been teaching students who want to be professional social workers/care workers. I have found similarities between anthropologists' experience in their fieldwork and caregivers' experience in their social/care work fields. Although well intentioned, most caregivers in Japan are unaware of the issues involved in cross cultural situations, and so tend to adopt an ethnocentric attitude when caring for their patients. This attitude can affect the quality of patient support. Working in the field of welfare, I often find it necessary to point out to caregivers the impact their ethnocentric attitudes can have. This point is surprisingly well received by professionals who are concerned with improving the methods and quality of care. I have, therefore, begun teaching an anthropological/ethnographical approach to both students who want to be caregivers as well as professionals currently working in the field. Such an approach may well improve both the quality of patient care and reduce the possibility of burnout among caregivers This presentation reports on my educational practices and also examines their effectiveness.

#24 **History of Medicine Syllabi and Medical Anthropology: An Experience from Croatia**
Marija Raguž (marija.raguz@mefos.hr) (Faculty of Medicine Osijek, Croatia)

There are four medical schools in Croatia, all of which have a subject concerning history of medicine, each differently organised. It is taught mostly by medical experts and the accessible literature in Croatian on the subject is also written by medical experts. Syllabi are composed in such a way that they follow the major historical time periods. Judging by the literaure, medicine is seen as a timeline of events, mostly discoveries, which are to an extent seen in correlation to the characteristics of the period (science or religion, for example). Concepts developed by medical anthropology, mainly the concept of a medical system, have the potential to rearrange the view of medicine through time and space. Also, medical anthropology has the necessary tools to describe the changes in medical systems in a holistic way and as a result of many influences which are not currently being taken into consideration (human body and the health conditions of a certain era, for example). History of medicine does not take patients into account, just their health issues. Anthropological approach could enrich medical students with a new perspective of medicine, as something common to all cultures – with universal and specific characteristics, and provide knowledge on important influences concerning medical systems. Most

importantly, it can give future medical experts the possibility to have a clearer vision of the human, not an ilness, standing on the opposite from them in the medical system, because they too have a role in medicine, not just their impared health.

Coming of (Old) Age on Earth: Imagining Our Aging Future
IUAES COMMISSION ON AGING AND THE AGED

Convenors
Jason Danely (jdanely@brookes.ac.uk) (Oxford Brookes University, UK)
Erika Takahashi (takahashi@chiba-u.ac.jp) (Chiba Univeristy, Japan)

Every step into the future is a new moment of growing older both as individuals and as a human population: by 2050, the number of people aged 80 years or older will reach 425 million, quadruple what it was at the turn of the century. Just as feminism and anti-racism constituted the major political movements of the late 20th and early 21st century, ageism, and its intersections with other movements will shape political resistance in the coming decades. The political potential of old age has been largely silenced by fixing it to notions of an obsolete or nostalgic past, while the future belongs to youth. This panel asks how anthropology can challenge this model of aging and how older adults contribute to the future of life on earth, not as an obsolete surplus population, but as models of enduring commitment shaping new forms of the social life course. Half a century after Margaret Mead's typology of pre- and post-figurative societies defined the concept of a generation gap, few anthropologists have brought her ideas into conversation with contemporary theory. The need for cultural and moral wisdom of elders remains more important than ever to counter-balance a future defined merely by a fetishization of the "new". What ethnographic material (usually based on present practice) could be of use to shape the future? The next generation of age-inclusive societies will need to undergo radical cultural changes that affect the ways people live and work, care for each other, and participate in political life.

#382 Giving Meaning to 'Cultural-Sensitive' Elderly Care by Care-Receivers and Care-Givers in a Dutch Hospital
Brigitte Möller (brigitte.moeller@univie.ac.at) (University of Vienna, Austria)

Since the 1960s, the Netherlands have been recruiting guest-workers from Turkey to rebuild the country after the war. Consequently, in the Netherlands, people with a Turkish background are one of the largest migrant groups. This study focusses on these people who are now approaching 'old age'. The project does not presuppose the existence of 'culture' as an absolute entity that is 'out there' to be found and studied. It rather asks how 'culture' and 'cultural differences' are understood by different actors (in this case: geriatric patients and health-care staff) as a meaningful category that is implemented through health-care practices for ageing migrants. An ethnographic approach at a geriatric department in a hospital in the Netherlands showed that doctors developed a 'cultural-sensitive method' to treat elderly people with a migrant background. Even though this method was mainly developed by medical researchers and doctors themselves, the migrant elderly people defined the act of caring in their own ways. The doctors' views on 'calendar age' were said to have

changed since their interactions with elderly migrants. Also, the 'expectation management' of the doctors was said to be reformed, because the elderly migrants often had a different set of needs and expectations from the non-migrants during consultations with the doctors when it comes to sickness, ageing and treatment. In this way, the elderly people with a migrant background were shaping the forms of care-giving in the hospital. The act of caring in this hospital is a constant dynamic between the elderly migrants and the health-care staff.

#303 The Future of Aging: Practices, Narrations, and Envisioning of Aging in Zagreb's Urban Space

Tihana Rubić (trubic@ffzg.hr) (Faculty of Humanities and Social Sciences, Croatia)

This paper presents an ethnological and cultural-anthropological reflection on aging and envisioning the future of/for the elderly in the context of urban space. The author points to possible approaches to age and aging research, both through narratives and through everyday practices, and urban futures from ethnological and cultural-anthropological perspective. Recent and contemporary narratives and practices of aging in the context of the Croatian capital are ethnographically described in the paper, and sociocultural concepts of future-making, urban development, urban (public) space, and active aging have been used. The author seeks to encourage discussion based on ethnographic research, on more sustainable urban development sensitive to the elderly as a marginalized group.

#286 Who is old? Studying Ageism in an Israeli Gym

Esther Hertzog (bental4@gmail.com) (Zefat Academic College, Israel), Assaf Lev (Ono Academic College, Israel)

Our presentation will focus on ageism in the context of gyms in Israel. It will question the concept of 'old-age' as having self-evident existence. Ageism is perceived as contempt, patronizing and fear towards older people, based on age as determining social image, identity and status. The gym`s framework serves as a convenient sphere for examining the phenomenon of ageism because of the physical, bodily characteristics that are prominent in this social surrounding.
We shall argue that 'old-age' is perceived as threatening but also as challenging. Fitness activity and the persistence involved in it are perceived by the trainers and trainees, of all ages, as signaling the distancing from physical fragility (and end of life) but also as a way of overcoming it. The paper is based on the presenters' ethnographic study of two gyms in Tel Aviv and one gym in a suburban region. The study was carried out by participant observations, unstructured and semi-structured interviews with trainees and trainers. The findings reveal that the trainers 'and trainees' attitude toward older trainees shifts from consideration and encouragement to contempt and disregard. However, casual attitude toward older trainees, similar to the one toward other trainees, was also observed.

The study clarified that social, geographical, managerial and other characteristics of the specific gyms have significant implications for older trainees' self-perception, as well as for their interactions with younger people. Some unexpected differences were found between the two studied gyms in the metropolis as compared to the suburban one. Hence, it will be suggested that the suburban gym appears to have a more integrative environment that encourages social integration. This understanding may provide an important lesson for policy makers, by pointing to the social implications of separating older people from the wider society (as it happened in out of the community residence during the COVID-19 period).

#271 Imagining/Dis-Imagining the Future of My Home: Uncertainty in Finnish Older Adults' 'Housing Trajectories'

Erika Takahashi (eritak@gmail.com) (Chiba University, Japan)

In many parts of the world, housing is seen as a symbol of generational continuity. Homes are reciprocal means for older adults to pass on to their children, thus ensuring support and care from the children in return. In other words, houses are a means of shaping the future for older adults. However, in Finland, older adults often sell their old homes and buy new ones after retiring, because of the amount of maintenance required in older homes. Still, the relocation strategies of older adults take various routes, depending on their physical and economic condition. If houses are powerful chess pieces for working out strategies for retired life, instead of the cornerstone of stable living, how unpredictable does this render their future? Consequently, how does this assumed unpredictability affect the next generations? This paper examines the material aspects of dwellings and connects them to the social structure by describing the 'housing trajectories' of older adults in a suburban municipality in southwestern Finland. It is the entanglement of the geographical location, the condition of the buildings, trends in the real estate market, the owners' intergenerational relationships and the public provision of care services that determine their housing strategies. This ethnographic account reveals the individualist aspect of housing that is constructed around the Nordic care system and generates uncertainty in shaping the future of older adults, subsequent generations and Finnish society in general.

#266 Invisibility and Integration: Two Futures of the World's Oldest Country

Jason Danely (jdanely@brookes.ac.uk) (Oxford Brookes University, UK)

Margaret Mead (1969) argued that rapid technological and social change has shifted values away from cultural traditions embodied in the experiences of older generations, towards more future-oriented younger generations. Societies that have experienced this shift, however, tend to also be the same societies that are aging most rapidly. The social devaluation of old age coupled with the growing proportion of older people in the population poses a serious challenge to societies around the world and should prompt anthropologists to reflect, as Mead did, on changing configurations of the life course. This paper draws on fieldwork conducted in Japan between 2013-2020. I

argue that the change in generational size and value creates a 'contentious politics of everyday life' that excludes, isolates, and criminalizes older people. However, I also describe how some Japanese people are resisting these conditions and creating spaces of belonging (ibasho) that afford new possibilities for dwelling and mutual coexistence (within and between generations) to take form on a local level. Japan's future, and that of all aging countries, will hinge on these two futures and the capacity to reconfigure the life course accordingly.

#221 Experience and Sense of Home in Oldest – Old Retirement Home Residents from Zagreb, Croatia

Ana Perinić Lewis (aperinic@inantro.hr) (Institute for Anthropological Research, Croatia), Tatjana Škarić-Jurić (Institute for Anthropological Research, Croatia), Jasminka Despot Lučanin (Faculty of Croatian Studies, University of Zagreb, Croatia), Šime Smolić (Faculty of Economics & Business, Zagreb, Croatia)

Recent research on aging focus mainly on the experiences of spaces and places in late life. The retirement home has a dual spatial nature as an institution and as a home, producing a mixture of institutional and homelike atmosphere. Private life there is concentrated in limited space, so there are numerous environmental, social and personal characteristics that affect the perceptions of space and home life of elderly residents. The presentation is part of the interdisciplinary project ″Health, cultural, and biological determinants of longevity: anthropological perspective on survival in very old age - HECUBA″ (HRZZ IP-2018-01-2497). We show the results of an extensive anthropological survey conducted in 2007/09 in 13 retirement homes in Zagreb, encompassing 310 persons (25.5% males) without dementia (according to Folstein test scores), aged 85 - 101 years. The Quality of Life Questionnaire included structured questions and scales, along with open-ended questions. The aim of this study was to determine the contribution of psychosocial factors to the life satisfaction in old persons, predominantly based on analyses of the responses to the open-ended questions. We identified and interpreted the following effects of the living environment on old persons' life satisfaction: perceptions of home space (private and semi-private residents' rooms, shared spaces, semi-public areas), advantages and disadvantages of home space and levels of privacy, the daily use of the space through participation in a variety of activities. In addition, we focused on the respondents' attitudes and emotions towards their "own home" and activities from their previous home-life (memories, regrets, nostalgia).

#154 Aging with Interruptions

Celeste Pang (celeste.pang@mail.utoronto.ca) (University of Toronto, Canada)

In his novel Death with Interruptions (translated from the Portuguese), writer José Saramago considers what would happen if no one died. From the initial euphoria of the ceasing of death, within the boundaries of one nation, Saramago offers an assessment of the industry and interests of death: within the 24 hours that death is

interrupted, funereal groups lobby the state to make mandatory the burial of animal pets, the life insurance industry imposes time limits on coverage, nursing homes spiral into projections of unplanned futures, and families pay to have their near-death members driven over the border where their lives can cease. Death, in her lair, deliberates on the human condition. An incisive critique of the social institutions of church, state, family, and capitalist profit margins, Saramago dances through a mildly dystopian allegory of life without, and indeed with, death, as he follows a society that comes to hope for death to return. Aging, like death, is something not commonly hoped for, a specter to be forestalled. In this vein, this paper queries "aging with interruptions". It imagines, specifically, what "interrupted" aging might mean for queer and trans communities, and what positive interruptions queer and trans communities and aligned critical scholarship already pose to hegemonic notions of successful aging on individual and moreover societal levels. Drawing from ethnographic fieldwork among queer and trans older adults in Toronto, Canada, and centering perspectives from trans studies and critical disability thought, the paper offers one imagination of an aging future.

Sensory Environmental Relationships - Between Memories of the Past and Imaginings of the Future

Convenors
Blaz Bajic (blaz.bajic@uef.fi) (University of Eastern Finland, Joensuu, Finland)
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Recently, cultural anthropology, and humanities and social sciences generally, witnessed a proliferation of "ethnography on foot" (Ingold and Lee Vergunst 2008) which was often employed in the context of emerging sensory studies (Howes 2003; Pink 2009). Much of this research was done in urban environments and with a special emphasis on past and present sensory experiences (Bajič and Abram 2019). Less attention, however, was devoted to rural and natural environments, other types of mobility, and the ways in which sensory environmental relationships are entangled in people's imaginings of the future. Nevertheless, these critical terms - pertaining to temporalities, spatialities and mobilities - cannot be properly understood if taken in isolation from each other and from the particular socio-cultural contexts of their employment. This panel invites papers addressing the question of how do embodied and emplaced practices of sensing and moving in and through diverse environments inform the processes of remembering the past, experiencing the present and imagining the future. How do people moving along their everyday and exceptional routes, leisure- and work-related, alone and in company of others negotiate diverse discourses? What kinds of framings encourage, and how, people to reflect, recognize, reconsider, and re-evaluate their individual and collective pasts, presents, and futures? What kinds of action, if any, are provoked by specific sensory encounters and relationships with the environment? This panel welcomes ethnographic studies of sensing and mobilities in diverse environments and socio-cultural contexts, as well as theoretical considerations of sensory environmental relationships' "touch" of pasts, presents and futures.

#348 **Spray Paint, Sludge and Sautéed Onions: Smellscapes of New Belgrade**
Sara Nikolić (sara.nikolic@instifdt.bg.ac.rs) (Institute for Philosophy and Social Theory, Serbia)

This paper examines olfactory perceptions and nostalgic memories, focusing on the dwelling experiences in large housing estates and deems sensory experiences collective and intersubjective. The focus on olfaction has been selected as smells possess the capacity to evoke home and childhood memories, and revive the images of the changes that occur extensively in the past decades in the researched large housing estates. The data is drawn from two consecutive methodological steps: exploratory online questionnaire responded by thirty residents of New Belgrade, and urban tours conducted individually with twenty participants, residents of selected socialist-era New Belgrade large housing estates (blok 22 and blok 45), who reflected

on their everyday olfactory experiences and smell-evoked memories. The smell maps created by the systematization of data illustrate how shared olfactory perceptions and memories are made, evoked and enacted. Despite being perceived as subjective, collective olfactory experience in the neighbourhoods contributes to community building and joint engagement around urban and housing-related issues.

#170 Sensory Impairment or Alternative Way of Life: Participating the Blind World in Japan

Shuji Iijima (shuujiiijima@gmail.com) (Kyushu University, Japan)

In an undergraduate classroom of cultural anthropology 2019, we planned to research the blind and weak sight. We designed 10 students to learn the world of their world, step by step. What we found in that classroom was how the bodily experience of the past resisted to understand of the different world. On the other hand, in a post high-school classroom of arts and design 1999, we performed to sensory impairment experiments. We designed 16 students to feel the world of partial sensory world, step by step; touching world, smelling world, hearing world, and looking world. What we found in it was how the bodily experience of the past were free to enjoy the different world. Between two cases, we can learn how the guidance of the teaching is important to participate in the different world. Any human experience would have both sides. However, the forms of encounter might extract one side from our informants. If so, what kind of design we need for our participant observation for the future of anthropology? We try to seek alternative forms of cultural anthropology.

#70 Playing in the Uncanny: In Search of the Otherwise of Poland's Jewish Revival

Yasmine Eve Lucas (yasmine.eve.lucas@gmail.com) (University of Toronto, Canada)

Anti-Semitism has been integral to Poland's nation-building process since the sixteenth century. Nonetheless, since the fall of Communism in 1989, Poland has been experiencing a Jewish revival, run for the most part by non-Jewish Poles. Scholars have argued that, more than reflecting on Jewishness or pre-WWII history, these Poles instrumentalize Jewishness to reconfigure what has become an extremely homogenous, populist nation. In so doing, these Poles end up reproducing many of the dynamics they ostensibly resist: by staging their opposition through Jewishness, they adopt nationality and ethnicity as the terms of individual and group identity, just as conservative Poles do with Polishness. Poles of the Jewish revival violently reinforce boundaries between groups through binary, dialectical opposition. While acknowledging that these dynamics are at play, this paper argues that a closer examination of Poles' engagement with Jewishness suggests subtler, more complex dynamics. In addition to simply opposing ethno-nationalist Polishness—and, in so doing, taking their "first steps from a footing of complicity" (Sanders 2002, qtd. in Singh 2018, 98)—certain Poles of the Jewish revival engage in relations that implicate

ambivalence, porousness, impermanence, and vulnerability. Certain Poles engage in this otherwise, first, by becoming entangled with uncanny "atmospheres" inflected by pre-WWII material "traces" of Jewish life. Second, they do so by "living creatively" in Jewish institutions that foster familial atmospheres conducive to such comfort and play. These unsteady interactions trouble the idea that dialectical responses are the most responsible or noteworthy ways of engaging with complex, violent pasts and presents.

Convenors
Natalia Bloch (nbloch@amu.edu.pl) (Adam Mickiewicz University, Poznań, Poland)
Noel B. Salazar (noel.salazar@kuleuven.be) (KU Leuven, Belgium)

A. M. Nogués Pedregal noticed that the scholarly focus on dialectics rather than on dialogics has limited our anthropological understanding of sociocultural processes and the production of knowledge (2008: 148). While he referred to tourism contexts, the same can be said about encounters that are the outcome of other forms of mobility (e.g. economic migration, forced migration, etc.). The long-standing tradition of interpreting both tourism and migration by employing a center/periphery binary and focusing on "difference" has resulted in narratives of conflict, subordination or resistance. Sherry B. Ortner (2016) identified this tendency - present in our discipline since the 1980s - as "dark anthropology". We have tended to perceive the world through the lens of ubiquitous "power, exploitation, and chronic pervasive inequality" (2016: 50). Such approach makes our field of theorization close-ended. Ortner thus calls us for overcoming these dark tendencies, while not ignoring the wider contexts of power and inequalities. Arjun Appadurai's anthropology of aspiration and possibilities is one of these approaches. The aim of this panel, then, is to explore spaces of dialogue, cooperation, reciprocity, closeness, care, friendship and intimacy in encounters that are the outcome of mobilities, along with the possibilities they bear. We seek ethnographically grounded studies of informal, interpersonal encounters "across difference" (Tsing 2005) in order to pose the critical question whether they have the potential to create meaningful relationships that would broaden horizons of hope and shape a better future.

#381 Friendship in the Times of Pandemic: Empathy, Care and Sharing Among Highly Skilled Migrant Women in Norway
Agata Kochaniewicz (agata.kochaniewicz@ntnu.no) (Social Anthropology, Norway)

The pandemic crisis created a context in which highly skilled migrant women coming from different countries like Poland, Syria, Iran, France, Latvia, and having different legal statuses, realised the importance of having friends in the local community, to cope with the restrictions imposed in the relation to pandemic. The situation of being physically stuck in one place, gave a possibility, for normally highly mobile individuals, to establish new relations in the local context. I explore social media-based initiative for international women, made by and for migrant women, which became a platform that enabled creating new relations that turned out to be important in the times of crisis. The affective time of pandemic (Bryant&Knight 2019) triggered the willingness to explore the city, do hiking tours, cook for each other special food, give each other

support in everyday life, travel together during holidays. Imagination that these activities involved, was supporting women in adjusting affectively to the liminal circumstances of crisis (Zittoun & Gillespie 2016). This temporalities and friendship that highly skilled migrant women built beyond differences, gave them emotional support, care, possibilities to survive difficult times, imagining better future. 'Pandemic as a portal', using words of Arundhati Roy (2020), brought the potentiality of experiencing local belonging and social ties in novel way.

#344 Not-So-Empty Meeting Grounds. Encounters Across Difference in the Informal Tourism Sector in India

Natalia Bloch (nbloch@amu.edu.pl) (Adam Mickiewicz University, Poland)

Kristin Lozanski, in her paper "Defining 'Real India': Representations of Authenticity in Independent Travel" (2010), argues that the natives whom tourists want to "befriend" cannot be just any natives – relationship with tourism service providers will be seen as commercial and thus "unauthentic". As a result, tourism workers become "invisible" to tourists, because "their invisibility is (…) critical to maintaining the semblance of non-commodification" (2010: 754–55). My fieldwork, conducted in the informal tourism sector in India, did not however confirm these observations. My research partners who offer goods and services to tourists were very successful in building meaningful relationships with them, despite the service provider–customer framework. Secondly, according to Lozanski, it is not only tourism workers who do not satisfy the tourist desire for authenticity, but also those locals who resemble the tourists too much in terms of class, mobility, and cosmopolitanism. Also this claim was not confirmed by my research. The high level of intercultural competence of tourism workers and their cosmopolitism arose from "travelling-in-dwelling" (Clifford 1992) did not affect their authenticity in the eyes of tourists, but rather facilitated the establishment of interpersonal relations. In this paper I want to focus on structural conditions which need to be met in order to let encounters "across difference" (Tsing 2005) happen. I argue that it is particularly the framework of the informal tourism sector that creates heterogeneous, open-ended tourist spaces and provides relatively broad, democratic access to them, allowing for development of unmediated relations and the possibilities they bear.

#336 Transformative Encounters: Guided Tours and Guidebooks as Tools to Move Beyond Multicultural Tolerance

Francesco Vietti (francesco.vietti@unimib.it) (University of Milan-Bicocca, Italy),
Meghann Ormond (Wageningen University & Research, The Netherlands)

In bringing people together that otherwise might have little more than passing contact with one another, tourism has been widely appreciated for its educational potential to transform mindsets by exposing both 'tourists' and 'locals' to diverse perspectives on, and ways of living in, the world. While acknowledging tourism's role in marginalising, objectifying, exploiting and exoticising immigrants' bodies, labour and heritages, we

also recognise its potential as a critical pedagogical tool in civic initiatives seeking to transcend the limits of tolerance discourse in order reduce growing xenophobia and anti-immigrant sentiment. Our contribution explores to what extent guided tours and travel guidebooks can effectively be used to move beyond the treatment of one another as ideal types and instead to foster Arendt's notion of 'visiting' as a form of civic learning. We draw on our experiences with two Europe-based global citizenship-inspired initiatives that bring together migration and tourism in novel ways – 'Migrantour' guided walking tours and the 'Roots Guide' travel guidebook – in order to reflect on the representational and structural opportunities and challenges these initiatives and the pedagogical formats they assume have encountered as they work to foster greater recognition of common ground between people of diverse backgrounds, confronting and reshaping dominant narratives that frame immigrants' lives and heritages as dissonant to dominant local and national identities.

#314 Caring for People Through Caring for Plants: A Therapeutic Gardening Project for Refugees and Asylum Seekers in Manchester, UK

William Wheeler (william.wheeler@manchester.ac.uk) (University of Manchester, UK)

Refugees and asylum seekers in the UK often lead precarious lives, subject to opaque bureaucratic and legal processes, which compound traumas from the country of origin. In this context, the Growing Together project seeks to create a therapeutic space operating on an ethic of care: caring for people, caring for plants, and caring for people through encouraging them to care for plants. This paper is based on long-term ethnography as a garden volunteer. Through the shared activities of tending for plants, developing the site, harvesting, and eating together, the project fosters a sense of belonging and reduce isolation. The organisation operates on democratic principles, where all participants are encouraged to feel equal ownership of the project – transcending the border that separates citizens from non-citizens. Emblematic of the project's politics is rugari, a brassica brought by Zimbabwean participants that can be propagated by cuttings; Zimbabwean participants take pride both in tending for the plant, which is described as their 'babies', and in cooking and feeding it to the whole group. From its propagation through to its consumption, I suggest that rugari disrupts normative models of kinship, which, in turn, disrupts the dominant politics of migration. Nevertheless, inevitably, a division remains between the volunteers and the participants, and tensions can arise both among participants and between participants and volunteers. In the messy process of negotiating these tensions, I argue, the alternative politics of migration emerges, not transcending but redefining and reworking the boundary between citizen and non-citizen.

#275 Temporal Encounters: Crisis, Migration and Futures in Iceland

Marek Pawlak (marek.pawlak@uj.edu.pl) (Jagiellonian University in Cracow, Poland)

In Iceland, the economic crisis is once again looming large on the horizon. Although it resides in the realm of imagined and possible, its locally contextualized presentiments already affect social understandings and actions. The current matters, lived experiences and different social practices charge the atmosphere and unfold concurrent temporalities. From economic issues and political turbulences to tangible and intangible aspects of everyday life, they all seem to remind of not only 'what has happened' in the past, but also 'what is about to happen' in the near future. Drawing on ethnographic fieldwork in Iceland, the paper explores crisis-induced lived experiences of Polish migrants and Icelanders, and problematises the emerging sense of social alertness, anticipation and future orientations. It unpacks the relationship between the past, present and future, and offers insights into the lived affective and temporal ways of being in the world. In doing so, the paper moves beyond the static category of difference (migrants vs. host society) and focuses on relational similarities of temporal encounters. It thus shows that imagined and negotiated crisis futures illuminate existing imaginaries, cultural meanings and social practices, which often cross-cut and override national and ethnic belongings. Actual or imagined, the looming crisis unfolds rather common concerns, predicaments and anxieties among migrants and host societies, as well as their aspirations and hopes, which are still in a state of becoming.

PANEL NO. 73 New Social Movements and Development: Perspectives from Global South

Convenors
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Popular people's struggles in the Global South suggest the need for the development of new and politically enabling categories of analysis, and new ways of understanding contemporary social movements. It shows how social movements in Africa, South Asia, Latin America, and the Middle East politicize development in an age of neoliberal hegemony. It will be exploring the complexities and potential for change in a new wave concerned with contemporary patterns of development. New social movements emerged in the 1980s in Europe. These movements were seen as "new" in contrast to the "old" working-class movement identified by Marxists as the major challenger to capitalist society. By contrast, NSMs are organized around gender, race, ethnicity, youth, sexuality, spirituality, countercultures, environmentalism, animal rights, human rights, and the like. New social movements emerged in the 1970s to explain the proliferation of post-industrial, quality-of-life movements that are difficult to analyze using traditional social movement (Melucci 1989). As the German Green Party slogan of the 1980s suggests - "We are neither right nor left, but ahead" - the appeal of the new social movements also tends to cut across traditional class, party politics, and socioeconomic affiliations to politicize aspects of everyday life traditionally seen as outside politics. Moreover, the movements themselves are more flexible, diverse, shifting, and informal in participation and membership.

#200 Hybrid Social Movement Over Health Care in Contemporary Nepal
Yuka Nakamura (yukanakamura1225@gmail.com) (National Institutes for the Humanities National Mu, Japan)

The presentation seeks to illuminate the state of social movements and inclusion related to health care and quality of life in contemporary Nepal. In particular, the presentation focuses on the medical reform movement lead by Dr. Govinda K.C. as well as changes in public medical care system after the establishment of new federal system. In Nepal, social movements for medical care reform have gradually emerged after the end of the People's War in 2006, and the transition towards a federal system. The medical reform movement lead by Govinda K.C., which started with a focus on medical education system, has been seeking to achieve equitable medical education since 2012. Support for this social movement using the hunger strikes has grown, arousing other movements involving health and quality of life. These movements, unlike the Maoist class struggle are gaining support across social classes and generations. The social movements on medical care and health in contemporary

Nepal has a character of hybrid from in terms of focusing on the protest repertoire of fasting, which has a strong root in South Asian tradition. The participation and support from people beyond social classes and age groups are growing against the neo-liberal transformations of medical care and quality of life. This presentation describes the challenges and possibility of this hybrid social movement in Nepal. This presentation is based on a survey conducted in the capital city Kathmandu and the Dang district in western Nepal from 2017 to 2019, as well as analyses of new paper articles.

#153 The Disability Movement: Reflection from Global South

Neha Singh (neha.niva97@gmail.com) (Indian Institute of Management, Indore, India)

Social Movements have become the key feature of modern political life. Touraine, Melucci, Offe and others opined the new post-industrial or information societies are fostering a growing awareness of differences through subcultures and counter-cultures, and that these are generating New Social Movements around a wide range of public issues. Disability alliances have been formed to champion the rights of the disabled. Most of the world's disabled people are said to reside in the global South but disability study remains as global North-centric as it is global North focused (Greech, 2011). The global south countries like Ghana, Lebanon, Sri Lanka, Cambodia, Venezuela among many others spotlight the complex uncertainties of modern geopolitics of coloniality; emergent forms of governance including neo-liberal globalization and processes of disability interstices with migration, race, ethnicity, gender, sexuality, religion and customary societies and practices. Erving Goffman, who is an influential sociologist suggests an array of problems that happen when people are confronted with stigmas. Challenges in global south like hierarchy, division and ordering of society by making it clear that some people are most surely not in the society. They are excluded, and made to sit on their borders and boundaries. Across the world, major changes have been seen in reactions to disabilities in terms of legal responses and social policy. Yet this need to be introduced in the countries of global south through dialogue and debate to stop cultural hegemony and promote social harmony.

#148 Collective Attempt to Re-Center Femininity

Palak Dhiman (palakdhiman95@gmail.com) (Indian Institute of Management, Indore, India)

A social movement in the words of Anthony Giddens, is a collective attempt to further a common interest or secure a common goal through actions outside the established institutions. The world has seen many movements which resonated around the demand to have access to rights, equality, dignity and justice to the women. For instance, in Ireland, the abortion movement v/s pro-life movement, in USA women's right movement, and recently, across the globe was #me too movement. All these play a role towards providing aid and justice to the women with whom the society or its

beings have done wrong. But in the present times, one movement that awaits our concern is to stopping the women especially of the global south, from continuing the unethical, inhuman, harmful traditional practices (genital cutting, ritual fattening, menstrual health, and education deprivation) they have been doing to their daughters to keep them pure, worthy, and 'a one among them' and to get a suitable match for them to marry and create a pure progeny. Women believe that if things change for the next generation of girls, that will be taking something away from them or make them incomplete. We often hear: "This was here before our time and it's still the way things must be done today." And this is the reality of the global south women. So let's focus on securing the young girls and the generations to come from the unwanted subordination to the deteriorating traditions.

#107 The Naxalite Movements and Development Challenges in India: A Case Study of Odisha

Iswar Chandra Naik (iswar.jnu@gmail.com) (KISS University, India)

Over the years several industrial, mining and irrigation projects have come up in Odisha and it's a failure on the part of government that it could not include the tribal and poor in the ensuing development. The Naxal movement in Odisha has so far managed to sustain itself because it successfully exploits the life of marginalized people in these areas. It has established a link between underdevelopment, regional imbalance, economic disparity and gun culture. The left-wing extremism problem has emerged as a major internal security challenge for India, described on several occasions as the "biggest internal security challenge" by the Prime Minister of the country. The extremists professing a pro-tribal outlook and with an avowed objective of overthrowing the present system of government through an armed revolution have been able to pose a serious governance and development challenge. Armed violence by these extremists, predominantly belonging to the Communist Party of India- Maoist (CPI-Maoist) (Annual Report 2011-12, Ministry of Home Affairs, Government of India, p. 29.) peaked in 2009 when intelligence sources informed that they were active in almost 230 districts of the country, amounting to more than one third of India's geographical area. Such areas witnessed large-scale violence targeting the state and what the Maoists describe as 'state sympathizers'. However, the Naxal Movement in Odisha gained momentum and strengthened its position during the last two decades. The Naxal Groups attacked the corrupt bureaucrats, and targeted the exploitive businessmen and this led them to win over the local tribals.

#95 Understanding New Social Movement through Niyamgiri Movement in Odisha

Sipra Sagarika (sipra.sagarika@gmail.com) (Fakir Mohan University, India)

New Social Movements have been the spotlight of Global South since a long time. One such important new social movement is Niyamgiri Movement in the districts of Kalahandi and Rayagada, in Odisha. A complete trendsetter movement of newer

patterns of organized leadership, operations and functioning was marked in Niyamgiri Movement. The impact of Vedanta Aluminium Refinery on Particularly Vulnerable Tribal Groups (PVTGs) i.e Kondhas in specific is very intense as a result of which the Niyamgiri Movement emerged as one of the unique movements in global South Asia. The uniqueness of its nature and characteristics refers to the fact that it is simultaneously both an environmental and indigenous movement. The role of civil society organization has been a vital aspect in the entire episode as well. A timely analysis of this movement through the lenses of New Social Movement is very essential. In this kind of a movement while all elements of organization and functioning were new in its nature, but certain core aspects such as religion, territory, rituals etc. continued in its traditional pattern. For instance: The age long worshiping of Niyamgiri hill range as Niyam Raja by the Kondhas stayed at its elementary form. The clash between the macro force i.e Vedanta Aluminium Refinery (Globalization) and micro force i.e. Kondhas were basically on these parameters of religious believes and environmental protection. Thus, the paper tends to explore the ultimate approach of Conservation Cum Development (CCD) for Particularly Vulnerable Tribal Groups (PVTGs)

Coming of Age on Bilingual Education in Liangshan and New Global Comparisons

Convenors
Ga Wu (3085867701@qq.com) (YASS Yunnan Academy of Social Science Kunming, Yunnan, China)
Maria Kaczmarek (makac@amu.edu.pl) (Adam Mickiewicz University, Poznan, Poland)

The panel will discuss about international and domestic documents related to bilingual education, and in particular a series of activities to celebrate the 40th anniversary of the State Council Plan for normalizing the Yi script. There is good news is that Honghe College will recruit the first batch of students majoring in Yi studies in 2020, which will help ensure the enrolment of postgraduate students and doctoral students majoring in science or liberal arts. The situation in science is not as good as that in liberal arts. According to the relevant documents and laws of the Ministry of Education, especially the Department of Education of Sichuan Province, ever since 2020, in examinations for the type-one model students in Yi minority region, all the examination paper of science mathematics has been written in the Yi characters, without any explanation in Chinese. To enrich discussion part, we invite the latest reserch findings published by the world's leading scholars on the bilingual education in science for indigenous peoples and minorities (USA, Canada, UK, Australia, New Zealand).

#206 Liangshan Bilingual Education Mode – Research on Deviation of Policy Implementation and Countermeasures
Wusa Emu (126692070@qq.com) (Kang AN Central University for Nationalities and Beijing Normal University, China)

Liangshan mode II of Bilingual education has a very scientific institutional arrangement, supported by the policy which is specific and operable, but in the implementation process, there is a deviation of policy implementation. The teaching policy arrangements of Liangshan bilingual education mode two as follows: mother tongue (YI) is used to start school and the Chinese language is added later after 3rd year when both languages are emphasized. Objective is to develop language-thinking and intelligence abilities. First and second grade students should master the Yi national written-characters while adding basic Chinese after entering into third and fourth grade for further grasping the Han language, helping to build Chinese thinking, communication and learning ability during the fifth and sixth grades. According to my survey results, there are three aspects of inconsistent understanding of bilingual education. Teachers who have really done bilingual education generally recognize this model and supported to implement this type II of bilingual education from the primary school period. Students' choice of teaching mode is obviously weak; only this teaching mode II which starts Yi written language from primary school for choice for students.

Parents and education managers do not have a deep understanding of the true meaning of bilingual education model two. Achievements of schools that have implemented bilingual education from the primary school in Liangshan are obvious. The teaching atmosphere of Yi language and Yi mathematics in different classes are much more active than that in Chinese only classes. Even standing on the playground, the difference in teaching atmosphere can be felt without entering the classroom. The training obtained in the Yi language classroom has assisted students in the higher grade (third grade) quickly and smoothly shifted to the Chinese language. For the result of the "Han Chinese only" teaching education model, the result is obviously poor and worrying. In 2017, 205 secondary schools participated in the high school entrance examination in Liangshan Prefecture, among them five schools ranked the worst position were in Yi settlements, where Han language-only teaching method was carried out. Six middle schools in ZhaoJue county (where Han language only teaching method was adopted) the best ranked 113th, the worst ranked 201th; Among the seven middle schools in XiDe County, the best ranked 110th and worst ranked 189th. Suggestions: (1) Since some schools in current bilingual-education in Liangshan Yi region fails to meet the needs of the all-round development of Yi children, therefore, it is suggested that through various positive means of intervention, all parties involved in school education should fully understand the real value of early stage Yi, later Yi-Han bilingual education in Liangshan, especially for education leaders, managers and teachers; (2) Strictly in accordance with the Liangshan mode of bilingual education policy requirements, Yi language should be used for starting school teaching practice, to change current situation that bilingual education only be introduced at the middle school-stage mainly for college entrance examination purposes; (3) To reverse the current situation that no Yi language but only Han Chinese language teaching carried out at the primary school, at senior grade starting to introduce the Yi language classes. (4) Strengthen administrative intervention; plan to establish special bilingual education funds, for the successful implementation of bilingual education in Liangshan.

#191 **The Important Contribution of Standardizing the Yi Written Language**
Wusha Jiri (Siyuan School Xide county Liangshan Yi Autonoumous Prefecture),
Wunie Lewu (410662087@qq.com) (Liangshan Normal University Xichang Sichuan China)

The standardization of the Yi ancient scripts has played an important role in the social, educational, and economic development of the Yi ethnic nationality regions for 40 years, especially in promoting the academic and educational efforts in order to help to protect the Yi people's cultural inheritance. Because the standard Yi language is simple and easy to learn, it is of great benefit for teaching work at schools. In terms of educating of ethnic Yi students, the acquisition of both traditional and modern culture mainly depends on the written language of the ethnic group, and the national lingua franca plays a major role in knowledge learning. Therefore, ethnic education should give full play to the role of bilingual education, and strive to implement ethnic education regulations and national laws on ethnic bilingual education. The Lyin School we are here today is a good example.

#152 **Source Exploration of Characters of Yi and Han from the Perspective of Archaeology: Case of Summer Camps by River Daduhe**
Wuga Adi (476707920@qq.com) (Siyuan School Xide County Lianshang Yi Autonomous Prefecture), Xinyan Chi (University at Buffalo, State University of New York, US/China), Xiaoqin Chen (Green Angel Aragonite International Travel Company, China), Shiming Zou (Green Angel Aragonite International Travel Company, China), Qiu Ye (Green Angel Aragonite International Travel Company, China), Yang Su (Green Angel Aragonite International Travel Company, China)

Yi (彝), called Yi (夷) before the middle of last century, is the ethnic minority in the southwestern of China. The studies of document of Legend of Mountains and Seas (山海经), archaeology in Sanxingdui (三星堆), Jinsha (金沙), Maiping (麦坪) and Luodu (雒都), and Oracle inscriptions in Yin Ruins showed it was the descendants of Luo (若) group originated from River Daduhe (大渡河) and River Qingyijiang (青衣江), who was the key member of the biggest priest group, Yi (夷) group, in ancient. The characters of Yi (彝), the only ethnic who retains the title of Yi (夷), conceal the ancient religious codes, which will help to understand the ancient characters oh Han(汉) and even the origin of Chinese civilization. With the form of Green Angel summer camp, this study is to compare and analyze the characters of Yi (彝) and Han (汉) through the symbols of the colored tektites (玻璃陨石), jadewares and aragnites (文石) in River Daduhe and Mountain Xiaoliangshan (小凉山), the instrument symbols of Yi (彝) priests, and so on. Meanwhile, it will compare and analyze the painted potteries, jadewares and stone carving symbols in China to explore the origin of the characters of Han (汉) or the Chinese.

#134 **Standardization of Yi Script Plan and Improvement of Bilingual Education, Teaching Materials for Discipline Humanities of Type One Model School**
Gaga Jibu (723521905@qq.com) (Xide Yi Minority Middle School, China), Weizhe Luowu (Mianning County Yumashan Primary School, China), Ga Elizabeth Wu (Liangshan Education Foundation, China), Zigen XIE (Liangshan Education Foundation, China), Tianrong Yang (Xide Yi Minority Middle School, China), Teng Zhao (Chengdu University, China)

Our paper addresses following 8 aspects: (1) In August 1980, the state council in China officially approved the standardization plan for Yi script which was based on the SHIZHA dialect of the northern Yi dialect, based on the XIDE county pronunciation; (2) A word with only one sound, a sound only match a word, the total script were numbered 819, it is a syllabic script, adding the second high tone, the actual total scripts were 1165 words; (3) Type One Model School in Liangshan is where the YI language is offered as a main subject while the rest of the subjects are taught in Chinese language; (4) In 1978, a systematic and large-scale bilingual education

system of type one/two models which were established in Liangshan; (5) The implementation of bilingual education were widely supported by government, schools, teachers and parents; (6) The Liangshan prefecture compilation and translation bureau together have published the Yi language teaching textbooks and teaching materials for Yi students, which basically meets the needs of local Yi/Han bilingual teaching; (7) Since the establishment of the Yi literature textbook compilation office in Liangshan YI nationality prefecture in 1977, about 1070 kinds of Yi written-language textbooks and assisting-reference books for primary and secondary schools have been compiled. In 2019, among which about 600 are for the discipline of the humanities; (8) But there is still a shortage of readings, especially for the high school YI students. In this paper I will argue how the compilation of bilingual teaching materials still need to be improved, especially from multi-disciplinary perspective.

#113 Standardization of YI Script Plan and Cultivation of Psychological Quality of Middle School YI Students in SHIMIAN

Dezhi Shen (agen_yi@126.com) (Shimian Minzu Middle School, China)

Psychological quality related work not only affects the formation of YI students' good quality and noble personality, but also indirectly affects the development of YI students and their intelligence. Due to the remoteness of minority areas in Shimian and the great differences in culture and customs, the psychological quality of Shimian Middle School students also needs to be cultivated according to the local actual situation. This paper analyzes the psychological status of Shimian Minzu middle school students in minority Shimian areas and puts forward feasible suggestions to promote the implementation of psychological quality education. I will focus on how to emply more classic YI medical books, and philosophical writings studies also ancient-modern books written in both standardized/older style YI script, in our Shimian Minzu Middle school' new psychological research project.

#111 Third Plenary Session of CCP's Eighteenth Central Committee Promotes Advancing the State Administration System – YI Script and Governing Capacity Project

Zigen Xie (59943984@qq.com) (Liangshan Education Foundation, China)

The general goal of comprehensive reforms and to uae YI acient-modern scripts to help these new reforms are the research question of this paper. The reform marked China's political/social affairs management have been transformed from "can govern" at past time into "good at to govern". The transformation from management -guanli into governance -zhili means that the governmental functions and authorities will be defined more scientifically. With population about 9 million, Shimian Yi nation presents an aspect "most lived in mixed community, few lived in pure YI community" resident type, scattered or mixed Yi nation in SHIMIAN has bigger ratio than the YI nation in Da Xiao Liangshan Yi area. To research the LIZIPING Township Government's behavior in rural social management in the scattered or mixed Yi ethnic area, my paper

is trying to explore the new behavior of the Township Government through the modernization of the state administration system and governing capacity, which will give a positive affect for advancing the modernization of governing capacity in the scattered or mixed Yi ethnic area of SHIMIAN. This article takes Liziping town as the research site, I will present to the panel attending global scholars the relation between reform project and plan to syandardization of both ancient/modern YI script, and analyse the historical development of the Township Government's behavior in social managemen, finalky I will discuss how the bi-lingual methods of YI-HAN translated documents could help the new reforms.

#99 **Standardization of the Yi Script Plan and Promoting the Inheritance and Development of the Yi Costume Culture**
LiQiong Li (2652897152@qq.com) (Yi Studies Academic of HongHe state, China), QingYi Peng (Intangible Cultural Heritage Center of HongHe, China), Youfyu Shi (National Research Institute of HongHe state, China), Wen Gao (International Yi Study Centre of HongHe Academy, China), Jinhua Lu (Yi Studies Academic of HongHe state, China), Jueshan Liu (Intangible Cultural Heritage Center of HongHe, China)

The development process of the Yi national words: using practical things to record, engraving on woods and knotting on rope, hieroglyph, ideograph, phonography, finally, them became a unique writing system which combined ideograph and phonography. The Yi national ancestors used the method of recording writing to record relevant subjects of their own nationality, such as history, astronomy, geography, biology, art and so on. SiChuan province, Yunnan province and Guizhou province all formed a program of Standardizing Yi national writing successively in 1980s. Through more than 30 years of bilingual teaching, popular science publicity and other practices, Yi people's Cultural quality have been enhanced, and their living conditions have been improved, at the same time, these factors built a basis for inheritance of Yi national costumes culture. In 2008, Yunnan Yi's Sarni Embroidery was Selected in China's Intangible Cultural Heritage List, and in 2014, Yi national costumes was also Selected in the List, since then, a new journey of inheritance and development of Yi national costumes culture was opened. The essay will discuss: (1) Discuss origin of the Yi national writing; (2) Discuss standardization of the yi script plan and how the words combine with costumes industry; (3) Discuss how to put shapes and symbols that Yi national writing become in Yi national costumes and study their characteristic and intension; (4) Discuss nowadays, inheritance and development of Yi national costumes culture in HongHe state; (5) Discuss significance and value of normalized spreading and using Yi national.

#98 Yi-Japanese Bilingual Teaching in Liangshan Prefecture for the College Entrance Examination Project – Reflection from the Investigation Trips
Ruonan Hu (carolynhu_cye@qq.com) (Shijiqingnian School Kunming Yunnan, China)

Zhaojue county has the largest population of Yi people, who account for 98.4% of the county's total population. Educational resources are particularly scarce, in such an unbalanced situation of educational resources, foreign languages teachers are particularly in short supply. At the same time, due to the lack of the similarity between the local language and English, the average English Score of the students is only 20-30 points out of 150 points. Nowadays, more and more students are using small languages other than English to take the college entrance examination. For the candidates themselves, the improvement of foreign language scores can not only regain confidence in learning, but also win competition in the college entrance examination rankings. For a school, it can not only boost the overall grades of students, but also increase the school's enrollment rate and repetitive rate in the college entrance examination. As far as society concerned, this opportunity can lay a language foundation for more talents, increase chances for multicultural exchanges, and show one's own culture to the world. As the undertaker of this educational poverty alleviation project, Century Youth will go all out and not be afraid of difficulties to put the seeds of the Japanese project to fruition, and promise to do great things with great ambitions, provide services and do practical things. We will face difficulties, solve problems, work hand in hand to achieve success, and work together with high schools in the counties under the jurisdiction of Liangshan Prefecture. It is of great significance to carry out the Japanese examination project in various high schools to promote education and poverty alleviation. It is hoped that this Japanese examination project will help Liangshan Prefecture solve the practical problems of education, so that more students can achieve their own dreams.

#97 Inheriting Excellent Culture of Yi Nationality in Lvyin School
Rui Wang (953434722@qq.com) (Lvyin school Xichang City China)

My mother is one of the few female intellectuals of Yi Nationality in China. In 1999, she quit her job as a teacher which was admired by many people at that time and built up a school named Lvyin School, meaning (Green Shade School). Yi language is a branch of the Sino-Tibetan language family that includes Tibetan and Burmese. It is a kind of syllabic language and formed 6 thousand years ago. The spoken language consists of six dialects, some of which are quite different but of the same historic origin. Even certain amount of Chinese characters has been borrowed from the ancient Yi characters. Now, there are more than ten thousand old Yi written-characters existing, of which only a little more than one thousand is regularly used. In 1975, the Bureau of Education cleared a normative scheme of Yi writing Scripts - characters and began its application in Liangshan Yi Autonomous Prefecture, Sichuan province. My mom starting classes of Yi written Language in her school is based on the three reasons below: the first reason is that she is a descendant of Yi nationality and she has the

responsibility to disseminate the YI national culture. What's more, when pupils come into the primary school, they don't speak mandarin. The school uses YI mother tongue as a transition language towards standard Chinese. Bilingual teaching can better arouse the pupils' interest and overcome the difficult in their Chinese learning. Thus, they all understand that they are the members of the big Chinese family. Yi written scripts-culture is part of the treasure of Chinese nation and also a pearl on the Crown of cultures of the world." And the third reason is that Liangshan is the largest residence of Yi nationality. The Chinese Communist Party and the government made much account of YI inheriting the culture and have made a special policy for senior high-school and college entrance examinations. When students (zhongkao) go to senior high school, they can choose to take part in either of the two examination patterns: the pattern of unified examination (50 scores) and the pattern of examination special for Yi students. Any student can take part in the unified pattern since it is for all students regardless of ethnic status, race, sex or religious belief. In this pattern, Yi language is examined 50 percent score of the other subjects as admission score to a senior high school. The special pattern for Bilingual type model ONE is only for Yi students because all subjects except Chinese will be given in Yi language after they go to the senior high school. The college/university entrance examination (CEE) has been under reforming, since 2005, model type one test has emerged into national CEE system math science arts all test paper questions been translated into YI language. 2017 policy, the exam paper will be given only in YI. The senior high school and vocational high school entrance examination (HSEE) which is different from the CEE. Subjects test for type one and two examinations are same except for YI language test. The total marks are 790 points. All students have option to take YI language examination (50 points) in total 840 points. YI students also enjoy the bonus points given to minority students when taking the common national CEE test.

#92 1980 Standardizing Yi Script Plan and the Countermeasures of Promoting the 1980 Standardizing Yi Script Plan

Wusha Jiri (869502666@qq.com), Ga Wu (YASS Kunming Yunnan, China), Kailian Luo (Xichang Academy of Yi Studies, China)

All the 55 ethnic minorities in China have their own mother tongue, but only seven have written-languages that have been passed down to the present day: they are YI, Tibetan, Mongolian, Kazak, Korean, Uygur and Zhuang. The ancient YI script and Chinese oracle bone inscriptions are two of the seven original scripts of the world. Yi nationality is an ancient nationality with both oral- language and script. Due to the hereditary inheritance of the BIMO culture, the ancient YI script has been kept intact. Today YI people live in Sichuan, Yunnan, Guizhou and Guangxi, where the BIMO, continue to circulate and read scriptures in ancient YI language. The YI people's wedding and funeral customs have been passed down to the present day. The YI people's costumes are unique and colorful, and the costume making techniques have been passed down to the present day. Both tradition adopted YI traditional script patterns This paper mainly talks about oue views on standardizing, promotion and application of YI script- literature in YI inhabited areas. For all experts and scholars

who attending the Šibenik conference, we will bring some books from Liangshan YI autonomous prefecture in Sichuan province, as gifts. There are 2.6 million YI people living in Liangshan autonomous prefecture. The seat of the capital of liangshan prefecture is Xichang. In our paper, we will report in detail that why Liangshan prefecture is an outstanding bi-lingual center.

#89 Standardized Yi Language Scripts and the Relevant Supplied Design for the Pre-school Education

Lawei Yang (281467078@qq.com) (Beijing Forestry University, China), Zhiyong Yang (Sichuan University, China)

In 2015, Liangshan first proposed the "one village, one kindergarten" program, which has been widely popularized in Liangshan. This brings more resources to preschool education, but at the same time, there is a huge lack and negligence of attention to the education of the native language and local culture. From the point of view of cultural reproduction, native knowledge provides modern designers with a huge amount of splendid resource: the epic and myth of the original view of the Yi universe described by a large number of Yi literature, the writing system-making culture of Yi language, and the Yi literature such as the Yi creation epic Meige and hne wo tep yy, which reflect the Yi creation view. This paper will discuss YI classical based new preschool products such as (leer-mamu-araniu--amonire-ayiazhi) system. These creative resources give the deep cultural foundation to apply the design of the Pre-school Education. Friedrich Froebel in Germany first put forward "the education of Spielgaben /Froebel Gifts" as an idea of pre-school education, and attached importance to the preparation of manual materials, teaching aids and environmental settings. The pre-school education in the Yi area of Liangshan is still in the initial stage of development, while the mother tongue education of young children in the pre-school education environment is still in the marginalized situation, which needs to improve by learning from the modern educational concept. However, the native knowledge should also be paid enough attention to, so as to create a natural and scientific pre-school education environment.

#88 School Based XBJC Teaching Materials by the Siyuan Primary School – Preschool / Firstyear / Middle School / Transition

Keqi Mahai (869502666@qq.com) (Siyuan Experimental School, China), Wusha Jiri (Siyuan Experimental School, China), Wuga Adi (Siyuan Experimental School, China)

Bilingual education in Siyuan school paid her special attention to needs of new YI students to enter the school. The research team led by Wuga Adi has written local class and school based teaching materials-XBJX in order to help students' more smooth transition from preschool to elementar then to middle school and help building the connection between teachers and young YI children. The research team has designed the xbjc- school based teaching materials in both YI and HAN languages for better bi-lingual primary education in Liangshan. Since 2018 Siyuan Primary School

has conducted a research project to write and publish school-based teaching bi-lingual materials to help first year classes teachers and students becoming more familiar with each other and to further help checking/improving their mutual communication. Although Putonghua Hanyu was entered into all classes in kindergarten since 2017 due to lacking of enough Han teachers, Yi children' Putonghua language ability were still limited. In order to help the first and six-year students' language transition period the Siyuan Elementary School has targeted the year one and year six students, identifying crucial language issues to help these students during their early and final learning stages, to encourage both teachers and students to explore the optimal bilingual teaching model. Our Siyuan School team would like to invite respected global scholars to join our most important discussion in Šibenik.

#86 **Brief Introduction of the Formulation Process of Yi Specification Scheme**
Kailian Luo (2102807281@qq.com) (The Xichang Yi Studies Academy Xichang Sichuan Chi, China)

This year marks the 40th anniversary of the Yi cultural code. This project is the result of the collective efforts of more than 50 linguists of Yi in the 1970s, who finally reached a conclusion after in-depth and extensive field investigation, research, debate and vigorous debate on the complicated situation of the non-uniform use of traditional Chinese characters of the Yi people in Sichuan. This paper expounds the outstanding contribution of the elite group of Yi nationality represented by Feng Yuanwei to the standard program of Yi literature, and analyzes the significance of the program to Yi literature publications, Yi literature education, Yi literature informatization and Yi literature literacy. The process of scheme in this paper, the Yi language specification, reflected the scheme for the prosperity of the national culture, the Yi people's information communication and facilitate access to, to promote reform and development of Yi area and country in step, every aspect has positive active significance that helping Yi families, and even whom on raise the nation's cultural quality.

#82 **The Effect of the State Council's Yi Script Standardization Plan on the Construction of Math Sciences/Disciplines – Policy Changes/Local Efforts**
Ga Elizabeth Wu (3085867701@qq.com) (Liangshan Education Foundation, China), Keqi Mahai (Siyuan Experimental School, China), Dezhi Shen (Shimian County Middle School for Nationalities, China)

This paper discusses 3 issues: (1) 40 years efforts by the YI nation and nature of the standardization of LIANGSHAN/Yi script plan; (2) Achievements/impact of Standardization YI Script Plan on government practice/school-teaching/college-entrance-exam/employment/and exam for teacher certification; (3) Challenges – (3.1) math-teaching; (3.2) shifting policies on when the mandarin should be entered into YI class; (3.3) how the 1980 Yi script plan helped to promote bilingual education in the science subject major; (3.4) the introduction of Han Chinese from the fourth to the first

grade classes now to the preschool stage; (3.5) how/why introduce Mandarin repeatedly into preschool; (3.6) compare the Yi math bilingual education with global studies by reviewing 44 pioneer studies: South American Indian, North American Indian, Pacific, Australian Aboriginal, Math-Multicultural studies. In conclusion, 40-year bilingual science teaching textbook since 1980 beyond the limitations of only translation state textbook; more astronomical heritage of the YI nation and her unique geographical location which contributing plant, animal and mineral knowledge for the scientific research; three-four*dimensional space/relationship between academic mathematics and ethno-mathematics studying project has been proposed; teachers/students' cultural background studies has been carried out; mother tongue's interference with the acceptance of mathematical knowledge has been reflected; Cartesian coordinates and the concept of indigenous-space-differences has been compared; new studying topics are: 1) Language and math thoughts; 2) Euclidean geometric understanding and indigenous people's thinking; 3) Speed/terms/language and math-thought.

#78 Yi-Japanese and Multilingual Education in Liangshan

Shen Hong (wx843099659@yahoo.co.jp) (Doctoral Program Kobe City University of Foreign Studies Japan)

Nuosu Yi -Chinese Bilingual Education method is mainly implemented in rural primary schools where the Nuosu Yi population is more heavily concentrated (grades 1-3), the Nuosu Yi language is used to help facilitate the learning of Chinese; Students begin classes specifically for Han language learning (grades 4-6); Chinese-English Bilingual Education is primarily implemented in cities where the Han population is relatively concentrated which begins in grade three and continues through high school; Nuosu Yi-Chinese-English Trilingual Education is mainly implemented in senior high schools and many junior high schools located in areas where the Nuosu Yi people live in compact communities. English is the only option for learning a third language in these schools. There are five reasons for introducing Japanese instruction to Liangshan: 1) Japanese version of the university entrance examination is easier than the English version. 2) Nuosu Yi students do not have good English learning conditions they don't begin learning until junior high school. 3) Consonants common to both languages. /m/, /n/, /ŋ /, /p/, /b/, /t/, /d/, /k/, /g/, /ts/, /dz/, /tɕ/, /dʑ/, /s/, /z/, /ɕ/, /ʑ/, /h/l. Four of the five vowels in Japanese appear in Nuosu Yi language. For "i" and "ɛ", Nuosu Yi students, with a little practice, it shouldn't be very difficult. 4) Both Nuoso Yi and Japanese are subject-object-verb (SOV) languages, existential predication and possessive predication use the same words. 5) Learning Japanese is conducive to learning Chinese (and vice versa). Kanji in Japanese have retained the semantics of ancient Chinese. As a developed country, Japan has made great achievements not only in economy, science and technology, but also in education. Therefore, learning Japanese provides a valuable opportunity for Nuoso Yi students to continue attain higher education goals and work in another country after graduation. In summary, I believe that introducing Japanese education into Liangshan Yi Autonomous region will

allow Nuosu Yi students to pass the college entrance examination in Japanese, which will help them in their learning and development.

Convenors
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What will the good parenting be in the future? What is a critical postmodernist position in view of parenting? Two basic aspects of parenting, parental practices and experience of parenthood have been explored worldwide for the last hundred years. In practice, within many societies and countries, there is, sometimes even growing disagreement about the roles of the parents and the state in the protection of the rights of the child. New spaces for constructing notions of children and childhoods, with an active and participatory view of the child opened more dynamic views of the role of parenting and more democratic tendencies in the adult-child relationship. What is the new understanding of parenting within those changes? What was and what we expect to be the experience of parenthood of parents with mental health problems in the future? What is quality of parenting after divorce? In which way are the gender roles connected to the parenthood? Coming of age suggests that we look at past and present experience of parenting in order to assess needs for future conceptualization of "the best possible parenting". Under conditions of dynamic change, what are the anchors of tradition and what role do we play to make parenting "the best possible"? We are looking for researches, case studies and all possible appropriate socially constructed discourses across disciplines for parenting.

#396 **Sleep Patterns and Use of Electronic Devices in Adolescents from Two Perspectives: A Pilot Study**
Adrijana Košćec Bjelajac (abjelajac@imi.hr) (Institute for Medical Research and Occupational Health, Croatia), Eva Anđela Delale (Institute for Anthropological Research, Croatia), Karmen Gojsalić (Institute for Medical Research and Occupational Health, Croatia), Franka Šakić (Institute for Medical Research and Occupational Health, Croatia), Jelena Macan (Institute for Medical Research and Occupational Health, Croatia)

Parental control over their pubertal children's bedtime progressively decreases, but assistance in waking up during school week increases. Studies have shown that parental involvement in their adolescent children bedtime routines supports their health and wellbeing. Parents easily detect prominent sleep problems in their adolescent children but tend to idealise their sleep patterns and use of electronic devices. The aim of this pilot study was to examine compatibility of adolescents' and parents' assessments of sleep patterns and use of electronic devices of adolescents. Data has been collected individually from a convenience sample of 21 pairs of parents

(37-52 years; 95% women) and adolescents (12-18 years, 58% girls). Questionnaire comprised sociodemographic questions answered by parents, and questions on academic achievement, health, sleep patterns and use of electronic devices of adolescents over past month, answered by one parent and the adolescent. The results indicate high agreement in assessments of health, academic achievement and sleep patterns during school week with morning schedule. On school week with afternoon schedule and weekends the agreement was lower. Both parents and adolescents estimated use of smartphones in 100% of cases during daytime and around bedtime. Parents tend to underestimate their children's use of desktop computers and overestimate the use of other portable devices during daytime. They also underestimate the use of electronic devices around bedtime when compared to the adolescents' assessments. Encouraging parental involvement in their adolescent children habits and educating them about sleep hygiene principles, sleep needs and patterns of their adolescent children remains an important task.

#380 **Hope of Mothers During Pregnancy and in the Postpartum Period**
Eva Anđela Delale (eadelale@inantro.hr) (Institute for Anthropological Research, Croatia), Natalija Novokmet (Institute for Anthropological Research, Croatia), Nives Fuchs (Institute for Anthropological Research, Croatia), Dubravka Havaš Auguštin (Institute for Anthropological Research, Croatia), Vanda Pribačić (Institute for Anthropological Research, Croatia), Ivan Dolanc (Institute for Anthropological Research, Croatia), Saša Missoni (Institute for Anthropological Research, Croatia)

The determinants of parenting include psychological resources of parents, characteristics of the child, and contextual sources of stress. Parenting develops already within expectations and beliefs of pregnant women, so maternal wellbeing and mental health during pregnancy has its impact on both maternal and child outcomes. Hope, both agency and pathways, is considered to exert a positive impact on mothers' adaptation and development, on their perception and thought processes regarding their ability to achieve desired goals. Despite researches linking positive affect with health outcomes, hope has received little attention in the context of pregnancy. This study gives insights from the Croatian Islands' Birth Cohort Study (CRIBS) conducted on Adriatic island populations and neighboring mainland area of the Split-Dalmatian County. The aims were to investigate differences in self-reported hope of women in pregnancy and in the postpartum period, considering sex of the child and mother's place of living. The study included 282 mothers, 137 living on the islands and 145 on the mainland (138 mothers of boys, 144 of girls). The level of mothers' agency and pathway hope increases in postpartum period compared to the one reported in pregnancy, but changes are statistically significantly only on the islands in mothers of boys ($p < 0.05$). Also, agency is significantly higher on islands ($p < 0.01$) and pathway on the mainland in mothers of girls ($p < 0.01$). Significant differences obtained with respect to the sex of the child and the place of residence of the mother will be discussed, also as possible influences on parenting.

#345 The Role of Parents in Exercising the Participatory Rights of the Child

Davorka Osmak-Franjić (davorka.osmakf@dijete.hr) (Ombudsman for Children of the Republic of Croatia, Croatia)

The right of the child to participate is one of the fundamental principles of the UN Convention on the Rights of the Child. According to Article 12 "States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child,…" Adults have a very important role in creating conditions for the realization of children's participatory rights, in all areas of the child's life (in the family, educational institutions, organizations dealing with the protection and promotion of children's rights, the local community, national and international level). The responsibility of adults is to create an atmosphere in which the child will feel that his or her participation is welcome, safe and voluntary for the child, and that adults are genuinely interested in hearing what the child has to say. Their responsibility is to give feedback to the children on how their participation has influenced any outcomes. In the presentation, we will discuss the role and contribution of parents in exercising the participatory rights of members of the Network of Young Advisors to the Ombudsman for Children of the Republic of Croatia - a standing advisory body to the Ombudsman for Children consisting of 20 children aged 12 to 18. We will also address the role that parents can play in situations where children are invited to participate in research aimed at gaining a better insight into the way children exercise their rights.

#293 Parenting Children with Mental Disorders and Intellectual Disabilities at the Turn of the 19th and 20th Centuries in Croatia

Jelena Seferović (jelenaseferovic@yahoo.com) (Institute for Anthropological Research, Croatia)

A study of personal files of children and adolescents hospitalized at the Royal Institute for the Mentally Ill in Stenjevac, now the University Psychiatric Hospital Vrapče in Zagreb, dating to the late 19th and early 20th centuries, showed that the latter were often victims of verbal and physical abuse by their parents. The professional approach in their treatment during their stay in the psychiatric hospital was also inappropriate and inadequate. The lack of understanding of the physical and emotional difficulties of the researched population by the experts also resulted from insufficient research on this issue within medicine, psychology and pedagogy. Low education or uneducated status of parents whose parenting practices are critically analyzed in the presentation, contributed to a misunderstanding of the needs and non-acceptance of their children's behavior. In addition, mostly a cold emotionally parental approach to children with mental disorders and intellectual disabilities was partly due to the fact that this population was not able to actively participate in work on farms, while the agriculture was the main source of livelihood of the then rural family. On the one hand, due to risky and socially unacceptable behaviors, and on the other hand, due to weak social functionalism, the parents of the latter had a need for their care in a psychiatric hospital.

#06 Maternal Absence and Transnational Female Labour Migration; Implications for Mothering

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Migration of family members produces transnational practices and multisite lifestyle configurations. This study is sets in the context of transnational labour migration from Ethiopia to the Arabian Peninsula. The ethnographic fieldwork was carried out in two rural villages using in-depth interviews with children and their caregivers and group discussions with members of the community. Transnational mothering and other mothering emerge as new practices of mothering in the rural villages due to maternal absence. Remittances, communication technologies and care by female kin members who stayed behind are identified as the mechanisms by which the new practices of mothering are performed. Both cases of mothering have interrelated implications and meanings. However, the rigidity of sending societies' norms related to mothering and gendered labour dynamics makes it difficult to redefine mothering. The findings of this study refute the notion that labels mother's out-migration as 'abandoning children', 'disrupting families' and 'acts of selfishness.'

Convenors
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Noel Cameron (n.cameron@lboro.ac.uk) (Loughborough University, UK)

Since Omran's description of "epidemiologic transition" in 1971 research across developing and industrialised nations has identified the complex patterning of health and disease and their associated demographic, socioeconomic, social, and behavioural determinants. In the last two decades, the wider framework of "health transition" has been used to elaborate the simple notion of a shift from communicable to non-communicable diseases (NCD) as the major cause of mortality across the globe. In this paradigm it is recognised that understanding the cultural, social, and behavioural factors that drive transition is fundamental to elucidating the ways in which health care can be improved and the increasing prevalence of mortality from NCDs prevented. Special attention is now being given to the relationship between maternal and child health and the critical periods in human growth when it can have a sustainable effect on the child's health across the life course. In this context, maternal and child issues during gestation, infancy, and childhood have been a particular focus. In addition, the development of habitual physical activity and nutritional behaviours during late childhood and adolescence have been identified as critical determinants of increasing the risk for NCDs in early adulthood. This panel will be used to explore the anthropological approaches to understanding the cultural, social, and behavioural factors associated with health transition in a variety of national developmental and transitional scenarios. Reference: Omran AR. The epidemiologic transition. A theory of the epidemiology of population change. Milbank Mem Fund Q. 1971 Oct;49(4):509-38.

#486 **Sex Ratio at Birth and Gestational Age of Lithuanian Newborns in Relation to Global Economic Recessions and Local Social Measures**
Janina Tutkuviene (janina.tutkuviene@mf.vu.lt) (Faculty of Medicine, Vilnius University, Lithuania), Ruta Morkuniene (Faculty of Medicine, Vilnius University, Lithuania), Simona Gervickaite (Faculty of Medicine, Vilnius University, Lithuania), Egle Marija Jakimaviciene (Faculty of Medicine, Vilnius University, Lithuania)

Background. Developmental environment and psychosocial stress can lead to a decrease in the sex ratio at birth (SRB) as well as gestational age (GA). However, there is no clear answer to what extent this may be due to maternal conditions and environmental stressors (S.H. Orzacka et al., 2015; M. Delnord et al., 2017; N.A. Mazumdar et al., 2018; R. Schacht et al., 2019; M. Persson et al., 2020). The aim of present study was to analyse SRB and GA of Lithuanian newborns in relation to global economic recessions and local social measures during the 1995-2019 period.

Material and methods. Lithuanian birth register data (N=776077) during the period 1995-2019 was analysed. The local recession (in 1999-2001) and the global economic crisis (in Lithuania – around 2009-2011) were analysed in detail.

Results and conclusions. During economic crises, the decline in BW was small but statistically significant (p<0.001). The SBR of all neonates ranged from 1.03 to 1.09, but was higher in preterm infants (1.03–1.30). The SBR had no particular relation to the economic crises. GA decreased steadily during the study period, ranging in boys from 39.04 to 39.37 GW, and it was higher among girls (39.11-39.42 GW), but some GA response to the second crisis was observed. We presume that SBR is more stable indicator compared to BW and GA (individual factors should also be taken into account). On the other hand, SBR could not have been affected by the global economic collapse due to strong government support at that time in Lithuania.

#331 **Health Transition and Paradigm Shift in Brazil: The Immunosuppression Versus Immunostimulation Debate on the Internet**
Márcio Vilar (vilar@soz.uni-frankfurt.de) (Goethe University Frankfurt, Germany)

Strengthening one's immune system belong to the current recommendations made by specialists to prevent multiple illnesses, and several products and habits have been encouraged to keep one's body healthy. Nevertheless, when it comes to treat people with autoimmune diseases, such as diabetes, lupus, arthritis etc., which are part of the non-communicable diseases (NCDs), there is great medical scepticism regarding immunostimulation. Once immunosuppression is the backbone of established paradigm in fields like rheumatology, immunostimulation-based therapies tend to be marginalized when they are proposed to become authorized. Yet, immunostimulation lies at the heart of regenerative medicine. Given that, is it possible for immunostimulation, not only as preventive policy but also as a legitimate way to tackle autoimmunity, to emerge as a significant factor for health transition? To reflect on it, I present and analyse an online discussion forum initiated in 2008, in Brazil, to deliberate on the efficacy of an immunostimulating drug for autoimmunity whose manufacturing, commercialization and distribution was forbidden in 2005. In it, strangers from distinct localities discussed about the 'vaccine' (the drug in question). Participants promoted or warned against it, reported on theirs and other's personal experiences with it, detailing its application and sharing contacts of related physicians and relevant internet links (e.g. a petition for its regularization), etc. Particularly, informed by fieldwork activities conducted in intercalated periods since 2009, I analyse whether forum participants, by enacting a biopolitics from below, managed to (re)create and/or expand informal adoption spaces for immunostimulation as potential medical future.

#213 Adolescent Obesity Transition from Stigma to Positive Body Image: The Role of Popular Media

Leslie Sue Lieberman (lslieberman@gmail.com) (University of Central Florida, USA)

Popular media (e.g., magazines, television, movies) and social media websites influence behaviors, self-image and define social norms. American adolescents (13-18 years) are prime users of both and logged-in over 7 hours of screen time a day in 2019 (Smartsocial.com/social-media). Last year (2019) was a watershed year for body positivity with the mainstream rise of Lizzo, "the body positive goddess" an obese, sexy multi-talented performer named Time Magazine Entertainer of the Year. She also has a huge presence on social media (e.g., 8.6 million followers on Instagram, May, 2020). She has catalyzed a 'body confidence revolution' challenging medical and public health messages about obesity, the disease, its rising prevalence among adolescents and its co-morbid biopsychosocial and economic costs. Increasingly, popular and social media and organizations such as the Association for Health at Every Size are promoting inclusiveness at any size, self-love, self-esteem and an anti-fat shaming agenda. This presentation elucidates relevant issues: implicit fat bias and stigmatization, failure of weight reduction interventions, depression and eating disorders, role of social media messaging, reimaged sexiness, etc. Quantitative and qualitative thematic analyses use PubMed: 'positive body image', 'social media and body size'; PsyInfo; obesity organization websites (e.g., National Association to Advance Fat Acceptance); reports of social media references to 'Lizzo' and body positivity (i.e., Instagram, TikToK, Facebook, Twitter); and interviews with members of the swimsuit industry. This study documents the current body positive transition: large body acceptance vs. prejudice, socio-environmental vs. individual weight control efforts, and health outcomes vs. weight loss.

#10 Indigenous Healing Ways and Intellectual Property Rights: Cross-cultural Perspectives on Effective Integration

Ravinder Singh (medicalanthropology.ihbas@gmail.com) (IHBAS Hospital, Delhi, India)

Illnesses and associated psychosocial disabilities are real problems. They are the source of considerable morbidity and impose a significant burden on human resources. There are few population-level insights into the use of traditional healers and other forms of alternative care for the treatment of common physical and mental disorders in our country as well as in South Asian and sub-Saharan African countries. It is examined in this paper that extent to which alternative practitioners, traditional healers, are consulted, and predictors of traditional healer visits for various diseases. Further paper illuminates the studies in different countries Australia, Africa, Canada, New Zeeland and USA on tribal communities and the role of traditional healers in these countries. Traditional healers mostly are consulted followed by religious or spiritual advisor or gurus. Moreover, they are being inducted in modern medicine. Alternative practitioners, including traditional healers and religious advisors, appear to play an important role in the delivery of health care in tribal and rural communities. These

healers play a significant role in ensuring health but they are not officially encouraged to be the part of health services. There are laws promoting traditional healing in the most of the African countries. The integration of indigenous healers and their medicines into the main stream of modern medicine can reduce the burden as well as it can strengthen various issues of Nation Building. The experiences of some the countries – Australia, Africa, Canada, New Zeeland and USA can give us lesson about how best we can accommodate these healers and their healing to reduce modern problems. Their services should be governed by the Intellectual property rights of these healers which is central idea of the paper.

Essentialism in Deprecatory Expressions of the Other: Comparing Mid-19th to Mid-20th Century Examples with Those of the Early 21st Century
IUAES COMMISSION ON MARGINALIZATION AND GLOBAL APARTHEID

Convenors
Andrew 'Mugsy' Spiegel (mugsy.spiegel@uct.ac.za) (University of Cape Town, South Africa)
Marie Wallace (drmariewallace@gmail.com) (Arizona State University, Tempe, USA)

Building on the history of racism during the slave trade and the global institutionalisation of slavery, colonialism relied on essentialising constructions (images; expressions) of the colonised to deprecate and subordinate them. Similar constructed images appeared during nationalism's 19th Century rise and nationalism's particularly acute form in much of Europe during the early-mid 20th lead up to and during World War Two. Responses to the atrocities committed during that war led to various efforts globally to overcome the phenomenon. They included commitment to universal human rights including recognising all humans as equal and their socio-cultural practices as equally valid and acceptable, provided they do not interfere with those of others. Yet the 21st Century has seen widespread reversal of those commitments. Despite retention of the UN's Universal Declaration of Human Rights, similar kinds of essentialist images are today drawn upon for constructing socio-cultural boundaries that exclude and marginalise many. The panel invites papers offering examples of both earlier and recent uses of essentialist expressions and images for deprecatory purposes. While the panel's goal is to compare how essentialism works in diverse contexts, it welcomes papers offering examples of how essentialist constructions (images; expressions) work for deprecatory purposes in one spatial or temporal context, as well as papers comparing essentialism at work in different periods and/or places. Particularly welcome are papers addressing the relationship between the use of essentialist images or expressions for deprecatory purposes and the particular political-economic context in which they are used - whether empirical or theoretical, or both.

#465 **Bantus and Bushmen: A Critique of the Core Essentialism of South African History and Social Sciences**
Robert James Thornton (robert.thornton@wits.ac.za) (University of the Witwatersrand, South Africa)

A critique of the essentialism intrinsic to much of South African history, anthropology and archaeology is necessarily a critique of some of its core certainties and concepts especially with respect to pre-colonial and early colonial periods. Ethnic, linguistic, and economic categories, though essential for any classificatory effort, have solidified as absolute descriptors that can be read back into a indefinite past for which there is are

extremely limited textual records from ancient to early-modern external observers and writers. These categories include the following: tribal names {Zulu, Hottentot, Bechuana, a.o.}, Bantu, Bushman, Agriculturalists/"food producers", Hunters and Gatherers, Pastoralists, and more recently, San, Khoekhoe, and even "Labour" and "the Poor" (taken implicitly in South Africa to mean black Africans). Most of the entire intellectual-academic works in the social science and humanities—while acknowledging nuances and even the poverty of such an approach—is constrained within these designators that are taken to be real, that is to say ontological, objects of history and anthropology. There are several sources for and modes by which this works such as: anachronism, evolutionary schemas, classificatory paradigms (especially those imported from European experience and scholarship), and administrative and political frameworks. (I leave out class, race, and gender as already well-plowed earth.) I examine and compare the mid-to-late nineteenth century ethnography and linguistics and the late 20th-early 21st century archaeology of rock arts and the "Iron Age".

#357 Making the Other: Essentialism in Images of South African Traditionality

Andrew D. Spiegel (mugsy.spiegel@uct.ac.za) (University of Cape Town, South Africa)

Apartheid South Africa's state used essentialist images of Black African people to justify the policy that its ideologues and civil servants alike called separate development. All too often, those images were presented as representations of Black African traditionality in a manner that was as much othering as it was denigratory. The images were used to demonstrate an alleged need for a distinctive bantustan – a separate political unit with its own exclusive land area and political jurisdiction – for each of the country's so-called ethnic national groups, to govern through a divide-and-rule policy that sought to ensure that othering occurred also between those various ethnic national groups, and to explain why Black African people in general needed time to evolve culturally and politically before they might reach the same level of civilisation and development already achieved by the dominant white settler population. The paper illustrates those essentialist images whilst explaining how and why they were phrased as images of traditionality. It raises questions about the use generally of assertions of traditionality as means to construct essentialised distinctiveness.

#318 Calcified Identities: Persisting Essentialism in Collections of Human Remains

Jonatan Kurzwelly (jonatan.kurzwelly@gmail.com) (University of Goettingen, Germany), Malin Sonja Wilckens (Bielefeld University, Germany)

History of racism and colonialism is inextricably connected with the history of science, and in particular with the essentialist notions of human beings and social groups. From the Valladolid debate about moral and legal character of 'natives' in 16th century,

through to the 18th and 19th century arguments between mono- and poly-genetic origin of human beings, to 20th century theories of eugenics and selective pairing oriented towards purity or improvement of 'races', scholars provided arguments which justified discrimination, exploitation and genocide. Such scholars often collected and examined vast numbers of human remains from around the world, especially skulls which were often obtained in violent or questionable circumstances, to construct and support their theoretical models. Today these collections of objects-subjects (scientific objects, historical and spiritual subjects) play an important role in debates about decoloniality and broadly (and usually vaguely) defined reconciliation. However, the understanding and treatment of these human remains often falls into new forms of essentialism, reproducing a calcified understanding of identities. In this presentation we will compare and problematise scientific essentialism produced by some anatomists and physical anthropologists of 18th-20th century, with contemporary essentialist discourses and practices embedded in the problematic collections of human remains.

#119 Transnational Lives: Essentialism in the Construction of National Identity

Sofia Poulia (poulia.sofia@gmail.com) (Institute for Anthropological Research, Zagreb, Croatia/Greece)

This research paper follows the life history of a Greek-Croatian family of four, whose members have spent their lifetime across multiple nation states. Through their personal biographical narrations issues of national identification and distinction are discussed in the broader context of Othering and Belonging. Thus, prominence is given to the use of essentializing tools in producing homogenized auto- and hetero-representations, implying a particular essence for national groups. Concurrently, emphasis is put on the establishment of geopolitical entities with an essentialized meaning and their symbolic classification in the so-called process of mental mapping. In this light, essentialism is closely connected with inclusion and exclusion, as well as with the (re)production of the Others. As historical subjects being influenced by more than one nation state, the narrations of the members of the family encompass diverse essentializing discourses that contribute to the construction of their hybrid national identity. Above all, the findings mentioned in this paper underline the persistent, as it appears to be, power of essentialism and raise considerable questions on the significance of boundaries in contemporary societies despite the socioeconomic shifts of the emerging globalized world.

Convenors
Klavs Sedlenieks (ksedleni@gmail.com) (Rigas Stradins University, Latvia)
Anna Klimova (anna.klimova@helsinki.fi) (University of Helsinki, Finland)

This panel invites papers that explore how imagination shapes ways relatedness and kinship are understood, pictured and narrated in various aspects of human life from personal, public and state perspective linking past and present. We ask who, how, and in what way are imagined to be related, and how is this represented and narrated - starting from family trees, charts and family photo albums, and ending with drawings, maps, databases, documents, bureaucratic procedures, and other rituals. How does the dead or the ones that have never lived, or are just to be born enter the picture? How are they (dis)similar to the living? How are they able to maintain a place in social life and how do they shape individuals' pasts, presents and futures? And how does the "transparency" of kinship cast by genetic research create new imagined horizons? Bureaucrats and politicians imagine relatedness, too, defining what is the desired outcome, who are to be included and who will never be, thus influencing the way the state is performed and perceived as well. We invite colleagues who want to further explore imagination as a tool for understanding how kinship works and what it does, and by that attempt a fresh dialog with this ancestor in anthropology.

#388 **Spiritual Being Makes Kinship: The Case of the Tibetan Society in North India**

Chihiro Nakayashiki (chihiro-nakayashiki@hiroshima-u.ac.jp) (Hiroshima University, Japan)

This presentation clarifies how misfortune caused by spiritual being shapes kinship. Previous studies on Tibetan societies have focused on the notion of patrilineal descent as an important element to construct kinship. There is also, however, an important category of kinship, called 'nirin', which is based on the people's recognition, in Spiti Valley in Himachal Pradesh, North India. Nirin is constituted through not only genealogical ties and marriages but also 'relatedness' such as visiting each other's homes, sharing foods, having tea and so on. What is more, kinship is constituted through not only sharing places, foods, things and genetic substances, but also sharing misfortune which has been brought by spirits. For example, in Spiti, the deaths which have occurred separately were connected as a series of unfortunate events (punishments) which were given by spirits because of a man who didn't return monastic land to a monastery on time. Their deaths were recognized as the results of shared misfortune by the local people because the people who have died were close to the man who made a mistake and could be understood as the same nirin. Here, we can see that spiritual beings appear and are thought of by people in unexpected

circumstances. This presentation aims to clarify how this imagination for spiritual beings also shapes kinship.

#325 Enduring Relations? Imagining Kinship and Coupledom in Age-Dissimilar Unions

Lara McKenzie (lara.mckenzie@uwa.edu.au) (The University of Western Australia, Australia)

Theorisations of love and kinship frequently emphasise cultural change. Globally, but particularly in the Global North, anthropologists and sociologists posit the growing idealisation of romantic love and family relations; greater personal autonomy and choice in forming and leaving relationships; and the entanglement of relationships with ideas and realities of democracy, individualism, neoliberalism, and capitalism. A common suggestion is that companionship, obligation, and commitment to kin and non-kin are increasingly losing out to individualised relationships and short-term pleasure. Drawing on research with heterosexual, age-dissimilar couples in Australia, and in-depth interviews in particular, in this paper I argue that, alongside autonomy and free choice, commitment and obligation remain enduring themes in how people imagine their love lives. The growth and apparent acceptance of age-dissimilar couplings has often been seen as reflecting shifts to less enduring relations. These couples are imagined as typifying a shift to autonomy in relationships, and a willingness to leave relationships if they are unsatisfying (for instance, if one partner reaches old age and requires care). Such relationships, in some cases, reveal a view of relations as temporary, yet in unexpected ways. They show couples' expectations regarding their close family. Many interviewees spoke of how they had cut off or limited contact with parents, siblings, or friends due to their lack of 'support' for their age-dissimilar unions. Unions themselves were imagined to be ideally enduring, but contingent on love. Relationships that ended were explained as never having been 'loving'. Kin and non-kin relationships were accordingly prioritised and dismissed.

#291 Kinship, Intimacy and the Imaginary of a New Psychiatric Alterity

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This paper questions how family members change their perception of a relative when confronted with a new psychiatric imaginary. It is based on a fieldwork realised in Switzerland (2019-2020). The psychoanalytic and psychiatric discourses – viewed as a form of kinscript (Stack and Burton, 1993), that is, a story that families tell themselves about what acts upon and transmits values and ethics (ideas of love, choice, lineage) - provide new ways of understanding the patient-relative, which initiates a shift in the kinship system in order to cope with the new position the relative will take within the kinship group as a network of intersubjective belongings (Rupert Stasch, 2009, 107 in Sahlins, 2013: 23) and in its intersubjective relationships. Whilst the literature on the subject often points out that there is a gap between the views of families and mental health professionals (e.g. Solomon et al. 1988, Bernheim & Lehman, 1985; Hatfield,

1978, 1982, 1983), this literature is often clinically oriented and aims to integrate better families, as caretakers, into mental health services; it frames the issue from the point of view of the clinical perspective. This paper thus aims to understand better how a process of alterisation and of reframing of the understanding of the person often starts for relatives who encounter a new form of alterity in their most intimate sphere, when confronted with the authority of the psychiatric institution and its imaginary.

#232 Creating a Hook Family. Ethnographical Data from an Ongoing Fieldwork on Contemporary Body Suspension in Europe

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Kinship's relationships involve an intense cultural labor, where biology is narrated and re-elaborated in order to properly narrate people, their connections and their stories. The present contribution, based on ethnographical data on body suspensions, discusses how the concept of family can be elaborated in order to create sense of identity and of belonging in a group of people who doesn't share kinship ties but that create them though embodied shared experiences. A body suspension is the elevation of a human body through hooks temporary inserted in the skin as piercings; with a system of ropes, hooks are connected to an above scaffolding hanging-up protagonists. People gather in annual-based festivals and private events around Europe to suspend, and they self-identify as member of the body suspension community, also defined as hook-family. The relational value of the practice is narrated in family terms, stressing the importance of sharing blood and pain involved in the suspension experience. Biological evidences and social choices are intertwined, structuring the unity of the group. People enhance pre-existing relationships and create new bonds through suspensions, becoming brothers and sisters in case of peers, or calling fathers those members at the top of the community's hierarchy. Using Remotti's theory of the anthropo-poiesis (Remotti Francesco, eds.2002. Forme di umanità. Milan: Mondadori), the present contribution highlights processes of intimacy creation through the use of the family rhetoric applied to an almost unexplored ethnographic case. This work is based on the project EXCEL - The Pursuit of Excellence. Biotechnologies, enhancement and body capital in Portugal, supported by the Foundação para a Ciência e a Tecnologia (FCT) under the grant agreement n.PTDC/SOC-ANT/30572/2017, and it's coordinated at the Instituto de Ciências Sociais (ICS) - Universidade de Lisboa- by the PI Chiara Pussetti

Capitalizing Return. Remigrants and Transnational Networks as Significant Actors of Change

Convenors
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Return migration/remigration has become an increasingly important topic in migration literature. Contemporary migration patterns evolving worldwide, intensified mobility between countries of origin and destination, and the reconceptualization of return as a diversified process all suggest connecting remigrant mobilities and their reinsertion in societies of origin with their transnational connectivity as key resource for individual life prospects and societal development. This panel focuses on remigrants who, during processes of return and reinsertion in their countries of origin, are becoming important actors of change, by tapping into transnational networks whilst engaging in crucial domains, such as IT, trade, academia, or other. It looks into cases where return becomes of critical importance both for countries of origin and destination simultaneously, through remigrants capitalizing on and developing transnational ties and thus contributing to significant social, institutional and cultural change.

#480 Return Migrants' Contribution to Social Change: Sketch of a Typology for Croatia Since the Transition
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Migration has been a livelihood strategy and one of the key social processes throughout Croatian 20ies century history of modernisation and under the impact of different political regimes. Since Croatia left the Federal Socialist Republic of Yugoslavia and gained recognition as an independent state in 1992, migration has continued and since the financial crisis in 2008 and with EU accession in 2013 even accelerated. Tracing back to initial migration contexts and itineraries, the paper sketches a typology of return migrants who – in however moderate numbers compared to emigrants - came back to Croatia during the past three decades. Based on semi-structured interviews with return migrants of different generations, backgrounds, and with different migration histories, the nexus of return migration and social change is drawn into focus: by relating migration motives and paths to those of return in different stages of the transition; engagement in professional and civic life to social status, networks, and trust; value-based ideas of change and innovation with transfer strategies and practices. The diversity of Croatia´s emigrant community is mirrored in the variety of return migrants and their contributions to socio-cultural diversification and change.

#478 **Civic and Political Contribution of the Remigrants in Central East European Countries**

Ingrida Gečienė-Janulionė (gecieneingrida@gmail.com) (Institute of Social Innovations, Lithuania)

After the Collapse of Communism many Central East European countries experienced large migration of their citizens to West European countries with deep-rooted democracies. A possible assumption is that emigrants adopt civic norms, values and practices prevailing in those countries and transfer them to those that stayed in their countries of origin. Such transfer can be both remote and direct after returning home. This presentation aims to reveal civic and political remittances made by return migrants in three Central East European countries – Lithuania, Poland and Croatia. Presentation is based on in-depth interviews with 43 returnees of these countries made in May – November 2020. By following the theoretical insights on migrants' political influence on democratization of their country of origin (Keck and Sikking1998, Piper 2009, Tabar 2014, Kessler and Rother 2016, Ahmadov and Sasse 2016, etc.) presentation explores forms of political remittances and factors that influence the motivation to remit and process of transfer. Also it discusses interaction between ethnic and civic identity of returnees and its links with the intensity of remittances, as well as acceptivity of these remittances by people in countries of origin.

#461 **Transnational Return and the Development of New Mobilities**

Ovidiu Oltean (ovidiuoltean@fspac.ro) (Babeș-Bolyai, Romania)

In the current paper I analyze the development of various forms of transnational return taking place in several multiethnic communities of Transylvanian, Romania. They involve a particular group of migrants, the Romanian Germans, who moved to Germany during communism and after the fall of the regime in what was supposed to be a permanent and definitive migration. The returns that I document here are mostly seasonal and temporary, but in some cases, they became permanent, leading to a long-term resettlement of ethnic German returnees back in the former Saxon villages and towns of southern Transylvania. These returns contribute to the revival of German culture and minority institutions in their country of origin and reinforce the transnational ties and linkages that connect migrant communities in Romania and Germany. But they also generate a new form of movement that has been insufficiently explored so far. The migration from Western to Eastern Europe has been largely overlooked until now but the current developments taking place in multiethnic Transylvania invites us to reconsider our approach to European migration and change our angle of inquiry towards new forms of mobilities that are currently developing in full swing.

Permanent Traces of Temporary Residents? Explorations into a Current Migration Phenomenon in Croatia

Caroline Hornstein Tomić (Institute of Social Sciences Ivo Pilar, Croatia), Dora Bagić (dbagic@worldbank.org) (The World Bank, Croatia), Maja Kurilić (Foundation Znanje na djelu / Wissen am Werk, Croatia)

The year 2020, under the impact of the global COVID-19 pandemic and mobility-constraining lockdown regimes all over the world, brought in the Croatian context a noteworthy counter-dynamics of increased flexibilization to light: transnationally mobile people who temporarily settle in a place of origin or (independently of origin) of choice, and who work from there remotely. This practice of temporary settlement includes both people with Croatian origin, who can be considered temporary return migrants, but also people of various backgrounds engaging in professions which allow them to pursue their work virtually, i.e., so-called digital nomads. In interviews and focus groups with those new fellow contemporaries we inquire into experiences of transnational engagement, of (re-) rooting and remitting in local contexts. What are motives for setting up shop in Croatia: business opportunities, trust in development potentials, factors determining wellbeing, life-style matters, family reasons, or other? What are the ideas and initiatives shared by those temporary residents to participate in and impact on local development, and what the experiences of acceptance? Are the policy responses recently given to the quests for eased visa, temporary residency, and taxation regulations i.e., for digital nomads adequate to the needs and perspectives of those temporary (return) migrant? Do they provide for them to leave permanent traces in their provisional home environments? And what commitment can be recognized to engage into building local futures including the perspective of staying permanently?

Sensemaking of "Making the Change": Social Remittances of High-Skilled Remigrants in Lithuania

Indra Lukosiene (indra.lukosiene@gmail.com) (Vytautas Magnus University, Lithuania)

Governmental, non-governmental organisations, and their multilateral initiatives in Lithuania have recently begun to discuss the actual and potential contribution of high-skilled remigrants to making the change in their home country by bringing 'good practices'. Several programs were established and dedicated to 'employ' migrational experiences, practices, and ideas brought by remigrants. The phenomenon of social remittances introduced and discussed by Levitt (1998) allows looking at these remigrant practices in terms of sensemaking of 'making the change'. In this paper, based on ethnographic research conducted in 2017-2018 in Lithuania, I raise a question whether social remittances of remigrants could be perceived as sensemaking process, i.e. as an activity which by virtue of constructing, filtering, framing, creating facticity extends 'the subjective' into something more tangible (Weick 1995). During the research high-skilled remigrants, working in political organisation, NGOs, as entrepreneurs in private or social businesses emphasised their social remitting in terms of 'doing good', 'making the change' etc., but it is difficult to hear in these

conversations what needs to be changed and needs to be done exactly. Therefore, such social remitting could be perceived as constant sensemaking when remigrants begin to socially remit once they are in some social context (concerning the state organisations, employers and family), which helps them to rediscover retrospectively what needs to be explained, revisited and changed. Therefore, instead of speaking about social remitting in terms of 'result', we should reconsider these actions as the process of sensemaking.

#376 Factors for Enacting of Social Remittances of Migrants 'Returning with Resources'. the Case of Lithuania

Vytis Ciubrinkas (vytis.cubrinskas@vdu.lt) (Vytautas Magnus University, Lithuania)

Contemporary pattern of Lithuanian out-migration could be seen as transnational livelihood/lifestyle crossing nation-state borders but still involved in transnational relationality/reciprocity with migrant's immediate family and friends staying in homeland. Such relationality effects on motivation for remigration and goes along with assuming of return as 'empowering mechanism… giving value at least as human being' (Simsek-Caglar 1994 in Capo Zmegac 2010:236). This presentation is based on ongoing research among high-skilled first-generation return migrants in Lithuania focusing on factors for enactment of social remittances. Starting with moral economy factor based on relational responsibility of returnees expected to reciprocate to those who stayed by 'gift of communality' (Hage 2002) as 'gift' given to their families/relatives as moral and emotional support. Another factor is framed by the dominant discourse - returnees from the West being portrayed as 'returning with resources' and expected to share their resourcefulness in the forms of initiatives, values, experiences etc. and eventually 'to make a change'. This factor corelates with returnees' self-confidence and seeking recognition/merit by remitting of their intellectual, social, and cultural capital gained abroad. 'Know how', experiences, initiatives etc. are shared with locals, but also expected to be reciprocated - locals granting them prestige and meritocratic statuses for their professional impact and public participation. The factor of identity construction is framed as cultural citizenship, while abroad, but is more complex upon return. Cosmopolitanism vis-à-vis nationalism is competing in shaping of loyalties and identities of returnees, so their social remittances become enacted as organizational skills in public/civic actions and organizations.

#341 Small-Scale Entrepreneurship Among Return Migrants in Romania

Alin Croitoru (alin.croitoru@ulbsibiu.ro) (Lucian Blaga University of Sibiu, Romania),
Anatolie Coșciug (Lucian Blaga University of Sibiu, Romania)

The study examines pathways towards entrepreneurship among Romanian return migrants. The general context is provided by the unprecedented two-way migration between Romania and other European countries and an increased heterogeneity in terms of motivations for emigration and return migration as well. During the last decades, this new reality embeds larger categories of Romanian population who lived

longer or shorter periods abroad and returned in Romania (some of them with open-ended return projects). Building on the literature which emphasises the importance of the migration experience in individuals' work trajectories and employment decisions, we analyse which are the main predictors for Romanian return migrants' entrepreneurship. In order to reveal migrants' probability to engage into entrepreneurship upon return, the analytical model includes variables linked to accumulation of economic resources through migration, enhancement of human capital during the time spent abroad, as well as adjustments of their social capital. In addition, in-depth interviews emphasize several intricacies of the relationship between former experiences of migration, entrepreneurial projects developed after return, and prospective migration. Combining quantitative and qualitative data, the study illustrates two different profiles of return migrants in entrepreneurship and provides a focused comparison between returnees who are business owners and those in self-employment after return in Romania.

#328 Few Successful, Many Mobiles. Transnational Return, Ongoing Mobility, and Social Differentiation in Romania
Remus Gabriel Anghel (remusgabriel@yahoo.com) (ISPMN, Romania)

Recent research has brought anew interests in researching and understanding current patterns of return migration and its consequences. Drawing on one fieldwork location in Romania, a small city in the southern Transylvania, this paper investigates the types of return processes occurring in a context of strong process of emigration and looks into the consequences of these return processes on local social stratification. The paper first assesses such return processes as transnational return, aiming at capturing returnees' transnational involvements and migration projects. It secondly analyses what sort of inequality emerges within different types of returnees and why some returnees are becoming important economic actors while the role of others is less important, some aiming at obtaining jobs on the labor market. In order to answer this question, I first assess how returnees aim to use the resources they have at disposal and use their migratory experience. In this respect I contend that context plays a structuring role on how returnees fare. Accordingly, I secondly ask how contexts influence returnees over the years differentiating between contexts when economy was collapsing, one in which poverty was widespread and one in which development is strongly in the rise.

#317 Reasons for Return, Transnational Belonging, Re-Adaptation and Social Remittances
Violetta Parutis (vparutis@essex.ac.uk) (Vytautas Magnus University, Lithuania), Marta Buler (SWPS University / Youth Research Center, Polland)

Based on in-depth interviews with Polish and Lithuanian returnees, the paper aims to explore the link between reasons for return, returnees' transnational sense of belonging, and social remittances that they bring to their countries of origin. We use

typologies of returnees created by Cerase (1974), Karolak (2015) and Dzieglewski (2019) as a starting point, develop them by unpacking and problematizing them further based on our empirical material. We then use theories of transnational belonging based on returnees' transnational practices but also sense of 'home'. In this context we then explore what type of social remittances returnees bring to their country of origin and how successful they are at implementing them. In our analysis we compare the likelihood of different types of returnees to contribute (or not) to significant social, institutional and cultural change in Poland and Lithuania. We explore the returns of world citizens, innovators, the maladjusted and others who acquire social remittances in order to transfer them to the country of origin, albeit with varied success. We also distinguish the returns of conservatism and failure, where migrants might resist a change altogether and where social remitting process may be limited to the private sphere or may not happen at all.

Emerging Urban Political Subjectivities: Synergies, Tensions, Contradictions, and Transformations in Pluralizing Cities

Convenors
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Cities are cross-roads where the numerous effects of neoliberal capitalism and (post)modern biopolitics converge with scores of counter-movements challenging them and proposing alternatives. In this context we ask how urban dwellers and traversers who strive for change of the terms of urban life become involved in the political. This panel aims to understand such emerging urban political subjectivities. We invite papers that observe such changes either regarding a specific subset of urban populations (e.g. activists, migrants, believers, students, homeless), specific causes (e.g. mobility, housing, security), or in overall urban governance schemes (e.g. private-public partnerships, participatory processes). The panel is particularly interested in innovative takes on the political that study the entanglements of materialities, people, and acts. We invite critical engagements with the - in our view - problematic conceptual distinctions between the political, the ethical, and the emotional. A key concern of ours is: How do non-hegemonic cosmovisions shape urban political subjectivities and how do their proponents re-define both the content and form of the political. Not only urban assemblages are plural, but also their styles and forms of addressing the political, fluently re-entangling materialities, actors, and acts. This fluidity challenges simple concepts of the political and signals urban becoming in multiplicity. Urban political subjectivities hence may go through rapid changes. Through increased analytical ethnographic attention into such emerging configurations and their synergies, tensions, and contradictions, the panel aims to make a valuable contribution to understanding and shaping more sustainable and resilient urban futures.

#467 Organising by Keeping Them Alive: Black Women NGO Leaders as Political Actors in a Brazilian Periphery

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In Brazilian peripheries, relations among citizens and the state are often mediated by grassroots civil society organisations. Local forms of organisation act in a complex field where public sectors' departments, multilateral organisations, charities, local politicians and the private sector interact with dwellers, social movements, cultural collectives, religious groups and neighbours' associations. All these engagements come into play in social projects carried out in slums, usually targeting especially women, children, adolescent and youth at "social risk". This work is not a mere provision of social services and care. It is usually carried out along socialisation into

civic life, collective action practices such as claim making and negotiations for civic participation. Locally referred to as "community work", these actions are mainly carried out by women actively engaged in brokerage of social services, institutional articulation, communication, public relations and lots of management work. Insights from previous research I carried out in the periphery of Salvador (Brazil) among 2010 and 2017 suggest that black women community leaders' political role is becoming more relevant, while they move beyond their "communities", towards local electoral politics. In this paper I give ethnographic accounts of black women community leaders' work and its multiple engagements with local state, participatory publics and electoral politics, in order to formulate research questions about their work and political relevance, in the face of contemporary social reproduction crisis, exposed even more by the effects of coronavirus pandemic.

#386 **No Escape from the Neighbourhood: Racism and Anti-Racist Spaces in Madrid**

Stoyanka Andreeva Eneva (tani_eneva@yahoo.com) (Universidad Autónoma de Madrid, Spain)

Madrid has a long history of urban struggles regarding causes as housing, gentrification, public services, citizen participation and neighbourhood activism, among others. Over the last few years, anti-racist activism, previously concentrated around large NGOs and human rights discourses, has been transformed through frameworks of decoloniality, racialization and more radical antiracist demands. The aim of this paper is to analyze the impact that such mobilizations have on predominantly white social movements with a long trajectory in the city and how the demands of racialized and anti-racist collectives create conditions of possibility for divergent/convergent pathways of activism. Firstly, the paper discusses Madrid´s city model and the overlapping of economic inequality with an ethno-racial one that is reflected in the history of migrations, housing patterns, specific employment niches for the migrant and racialized population and in a huge wage inequality. In this way, the first part of the paper illustrates how ethno-racial inequality is producing the city and, on the other hand, how patterns of inequality and segregation, when normalized and depoliticized, also produce a normalization of discrimination. The second part focuses on the case study of Lavapies neighborhood, known for its social and ethno-racial mix and for its long history of activism. The paper discusses the limitations and the possibilities of identifying with the other, the more oppressed when you yourself are affected by a phenomenon of displacement. At the same time, it analyzes the emotional, ethical, and theoretical complexity of white activists to recognize themselves in a privileged position.

#374 **A Confluence Between Biopolitics, Securetisation and Technology: The Case of a Gated Community in Gurugram, India Through the COVID-19 Pandemic**
Indrani Mukherjee (isen.78.im@gmail.com) (University of Delhi, India)

The Indian Government imposed a nationwide lockdown to contain the highly contagious Covid-19 virus on March 24, 2020. What has followed since is what Foucault has recognized as 'heterogeneous ensemble consisting of discourses, institutions, architectural forms, regulatory decisions, laws, administrative measures, scientific statements…in short, the said as much as the unsaid', the agonistic logic that holds heterogeneous elements, knowledges and practices together, which qualified well with 'responding to an urgent need' (Foucault 1980).The process simultaneously resonated with the idea of Security which is inherently intersubjective and socially constructed: successful securitization depends on an audience's willingness to accept the legitimacy of the security speech act based on the perceived existential threat that the object of securitization poses (Goldstein,2010). In this context, this paper looks at technology as a medium of influence in general and a women's whatsapp group (of more than two hundred and fifty members) from within an urban gated community in Gurugram India, in particular to understand how the biopolitics at the level of the nation influences governances and securetisation at local level. It looks at how social networking comes together in an online space, in terms of leadership, information dissemination, voicing of opinion, charitable endeavors, support and conflict, policing and control, health and happiness and so on, in the face of a perceived threat and a forced/imposed lifestyle of restrictions.

#259 **Fragmented Political Action. Enacting Multiplicity Framed by Coalitions Among Rio de Janeiro's Migrant and Non-Migrant Inhabitants**
Tilmann Heil (tilmann.heil@kuleuven.be) (Universidade Federal do Rio de Janeiro / KU Leuven, Belgium)

In Rio de Janeiro, migrant newcomers from West Africa and Southern Europe live proactive lives that challenge the hegemonic forms of subjection in the city, the country, and globally. Independent of whether newcomers plan to stay or move on, I ask how they become political in a city like Rio de Janeiro and how they relate to various existing initiatives that challenge the status quo to which urban dwellers are subjected. In Rio de Janeiro, Senegalese Muslims have performed collective prayers on the Slave Memorial of the Instituto Pretos Novos (Institute New Blacks) in Gamboa, the neighbourhood eaten up by Rio's smart urban development of the Porto Maravilha (Marvellous Port) and the future home to Trump Tower. Young Spaniards have taken up the cause of the suffocating left, morning and fighting for justice, for example, for Marielle Franco, a black, lesbian councilwoman, born in one of Rio's favelas and assassinated in 2018. Regardless of whether the newcomers frame their action as political or ethical, as both, or neither, I identify acts of opposing to, or acting outside of, racialization and racist discrimination, neoliberal accumulation and dispossession, or patriarchal gender and sexual hierarchies. Drawing together the punctual acts of

subjectivation that challenge the status quo, I analyse the power and potentiality of such multiplicity. Relying on Lugones' (2010) decolonial thought, I sound out a logic of coalition to frame the enactment of multiplicity, both of which are alternative to the hegemonic modern logic of dichotomies.

#254 Intimate Urban Ecologies: Cycling in Mexico City as Path to Environmental Activism

Raul Gerardo Acosta Garcia (raul.acosta@lmu.de) (Ludwig Maximilian University Munich, Germany)

Cycloactivists' intimate bodily practice of cycling through Mexico City has re-shaped their political subjectivities to include urban environmentalism in their agendas. Riding a bicycle in the megalopolis allows them to identify key aspects of the city through their sensory perception, like the quality of air, the significance of green areas, or the management of water in built environments. Their resulting awareness of urban ecologies has therefore become a path to use their increasingly influential political voice to include the entangled layers of life and materiality in the city. Over the last ten years, the number of people using the bicycle to commute or for short trips within the city has increased exponentially. From an initial handful of cycloactivist groups, there are nowadays dozens of associations that promote cycling, changes in government policies to protect cyclists, and improvements in practices by motorists to better share roads and passageways. A common argument they use to advocate cycling is that it reduces the number of motorized vehicles on streets, thus also bringing down pollution and congestion. But by getting to know the city more intimately in daily commutes, weekly trips, or nocturnal explorations, cycloactivists have also identified certain urban ecosystems as more desirable than others. For this reason, some groups combine their promotion of cycling with reforestation campaigns, environmental education, or efforts to restore some of the rivers that have been paved over. Their intimate experiences of urban ecologies have thus paved the way towards the inclusion of environmental issues in their activism.

#210 A Common Language. Institutions, Third Sector and Counter-Hegemonic Movements in Turin, Italy

Maria Vasile (m.vasile@fsw.leidenuniv.nl) (Leiden University, Netherlands), Antonio Vesco (Aristotle University of Thessaloniki, Greece)

This paper discusses how alternative political languages and practices intermesh with neoliberal schemes of urban governance in contemporary Italy. We present two ethnographic cases from fieldworks conducted by the authors in Turin to explore how emerging political narratives around public/common goods and right to the city travel across political realities, namely an artist collective and a non-profit association, as well as are re-appropriated by bigger players such as local institutions and the private sector. We contextualize these ethnographic encounters by introducing urban political transformations in Turin: from the narrative on the conversion from industrial to smart

city claimed by the old local administrations to the current municipal season and a growing economic role of the private sector in the social realm. We then describe how grassroots collective actors, public institutions and the private sector enter into conversation. The COVID-19 emergency particularly reveals their different languages and approaches to matters of rights and commoning, while clearly revealing the dynamics that have rendered most of these actors' action interdependent. From a theoretical standpoint, these processes can be interpreted by connecting institutional ethics, morality and daily political action from the bottom. This analysis also contributes to the discussion on new institutional strategies for setting up urban regeneration and citizenship agendas. It also aims to shed light onto moving boundaries between the politics of counter-hegemonic movements, third sector and public interventions, and adds to literature on state legitimacy and imagination in the Italian context.

Rethinking East Asian Anthropologies in Historical Perspective

Convenors
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Discussant
Kwang-ok Kim (kokim@snu.ac.kr) (Seoul National University, South Korea)

It has become widely acknowledged that anthropologies in different parts of the world may not always share common theoretical or empirical issues and therefore anthropologists need to be more conscious of and responsive to the regionally specific research subjects, relevant methodologies and potential and actual hegemonic relations. Even within a region, however, complicated histories often present considerable obstacles to any endeavour toward enhancing mutual dialogues. The difficulties seem to be particularly substantive in East Asia where both the long literate traditions and different disciplinary trajectories present further barriers to mutual communication despite the geographical proximity and mutual interest. This panel aims at exploring the historical backgrounds that have led to the different kind of anthropological practices in East Asia at present. Why only "minority issues" seem to constitute the main concerns of Chinese anthropology, why Japanese anthropologists working on East Asian societies appear to be mostly interested in historical and folkloric issues rather than theoretical issues of contemporary anthropology, what are the Japanese colonial legacy in Korean anthropology or folklore studies, etc. are among the central questions to be addressed in this panel which intends to be a part of ongoing attempt to attain a deeper level of intra-regional understandings among anthropologies and their practitioners in East Asia.

#157 **Why Are Japanese Anthropologists Working on East Asian Societies Interested in Historical and Folkloric Issues?**
Yukihiro Kawaguchi (yukihirokawaguchi@hotmail.com) (Tohoku University, Japan)

Why is it that Japanese anthropologists researching East Asian societies appear to be primarily interested in historical and folkloric elements rather than theoretical issues of contemporary anthropology? In this presentation, I, as a Japanese anthropologist researching historical and folkloric issues in East Asian societies, will consider the organizer's question through a historical investigation into studies on Japanese anthropology and an interview with a leading authority on East Asian anthropological study in Japan. Researchers of East Asian societies must first grapple with the thick bulk of knowledge accumulated by Sinology and Oriental studies. There are innumerable literate works and records in East Asia, including biographies, genealogies, and local gazetteers, among others, and a plethora of studies of these

sources have been conducted. James L. Watson eagerly collaborated with historians to examine Chinese kinship and funeral rituals. However, even Maurice Freedman, widely considered a shining star among anthropologists studying East Asia, is often mentioned to have had little influence over anthropological theory. It seems to be difficult for western anthropologists specializing in East Asia to achieve cross-regional theoretical exchange, to say nothing of Japanese anthropologists who have been struggling to catch up with them. Additionally, in the context of Japanese scholarship, the development of anthropology was closely linked with Japan's imperialism and colonialism over East Asia, whereby the primary aim was to understand the structures of local societies. Inevitably, researchers' interest was oriented toward historical and folkloric issues rather than anthropological theory.

#102 How Has Korean Anthropology Been Eurocentric?

Jeong Duk Yi (jdyi@jbnu.ac.kr) (Jeonbuk National University, South Korea), Ji Young Yang (Jeonbuk National University, South Korea)

The basic concepts of anthropology and social sciences in Korea were introduced to Korea from the West from the late 19th century. Human being, man, individual, evolution, society, culture, civilization, social function, structure, religion, freedom, nation, state, and so on were translated and have been used in East Asia for about 150 years. After the 1960s, many Korean anthropologists have studied in America and Europe and directly imported the theories and studies of Western anthropology to Korea through translated concepts. These concepts and theories are the frameworks Korean anthropologists adopted to figure out the dynamics of Korean cultures and other cultures. Can Korean anthropologists present or speak out their experiences properly with the Western (translated) concepts and theories? Or do Western concepts and theories in Anthropology distort the experiences of Koreans? Or how do Western concepts and theories reframe Korean experiences into Western style?

#32 History of Japanese Anthropological Mongolian Studies from the Beginning of 20th Century

Takahiro Ozaki (ozakit@leh.kagoshima-u.ac.jp) (Kagoshima University, Japan)

In Japan, academic interest to Mongolia started from the latter half of 19th century. After Japan-Qing war (1894-95), some Inner Mongolian lords invited Japanese specialists for modernization. It made long term field research by Japanese anthropologists possible. For example, Torii Ryuzo, one of the pioneers of Japanese anthropology moved to Khalachin territory as advisor of education in 1906. Afterward, he conducted field survey in eastern Inner Mongolia, seeking a clue to origin of Japanese. More and more researches were carried out after 1930s, when some Japanese puppet regimes were established in Inner Mongolia. While the most representative local research institution was Northwest Research Institution established at Zhangjiakou in 1944, researchers from Japanese institutions also came to carry out anthropological field research there, focusing on ecology, religion, history

and law for instance. When Japan was defeated in WWII, Japanese researchers were chased out of Inner Mongolia. Although some of them wrote articles after 1945, most of them changed their research field to other areas. Then, when People's Republic of China was established in 1949, all of the Mongolian dwelling area belonged to socialist countries. This meant that anthropological research there became difficult. In fact, the next generation Japanese anthropological Mongolian researchers emerged as late as 1980s. Moreover, after Mongolia also became a feasible research field after 1990s, major research area for Japanese anthropological Mongolian studies shifted to Mongolia for some reasons. In consequences, today's Japanese anthropological Mongolian researchers cannot help but recognize some discontinuities caused by war, socialism and other changes.

#16 **The Development of Chinese Anthropology and Its Future Outlook**
Gang Chen (jamesgchen@qq.com) (Yunnan University of Finance and Economics, China)

Anthropology was introduced to China at the beginning of the 20th century, along with other Western social sciences such as sociology and Western ideas such as Marxism. Western anthropology came to China. However, in the early years of 1950s, anthropology was regarded as bourgeois discipline in capitalist countries, and was removed as an academic discipline in universities in China. It was then replaced by ethnology. In 1978, China opened up again to the Western world. Anthropology was revived as an academic discipline in the late 1980s. Since then, Chinese anthropology has undergone tremendous development. This paper will explore the historical development of Chinese anthropology, and discuss its current situation and future outlook.

The role of Applied Anthropology in Behavior Change Communication (BCC) in HIV prevention and COVID-19: focus on generational, cultural and life challenges
IUAES COMMISSION ON ANTHROPOLOGY OF HIV AND AIDS

Convenors
Anita Nudelman (anitanudelman@gmail.com) (Ben Gurion University, Beer Sheva, Israel)
Sanja Špoljar Vržina (sanja.spoljar.vrzina@pilar.hr) (Institute of Social Sciences Ivo Pilar, Zagreb, Croatia)

Anthropologists have been in the forefront of trying to understand socio-cultural and gender barriers related to HIV/AIDS, bridging cultural perspectives with biomedical ones, contributing through BCC programs related to testing, treatment and prevention. Simultaneously, critical medical anthropology's efforts to grapple with culture, change, biomedical and social challenges of the 21st century has supported Sustainable Development Goals, while also testing them. With the COVID-19 pandemic in 2020 this quest is pushed further. Great advances were made in addressing HIV and AIDS. Nevertheless, in 2019, 1.7 million became newly infected. The same pattern of inequity shapes the burden of both HIV and COVID-19 since their adverse effects increase social and economic disparities, affecting poor and marginalized people, particularly key populations, young women and girls. Further exacerbations due to lockdowns, school closure, domestic violence and loss of income are expected. This Panel focuses on challenges ahead, highlighting effective culture and gender-sensitive solutions, acknowledging changing contexts and attitudes towards HIV, as well as resilient cultural perceptions, stigma and discrimination towards people living with HIV, and those affected by COVID 19. Considering the importance of empowering young people and communities to lead the change towards HIV prevention, the panel welcomes, programs, interventions and best practices focusing on issues such as BCC related to HIV, comprehensive sexuality education and innovative coping strategies developed during the COVID-19 epidemic. Contributions of applied medical anthropology (planning, effectiveness) will be discussed in view of the most current agendas, in liaisons with other disciplines such as sociology, education, bioethics and communications.

#505 Vulnerable Groups and COVID-19 in Mexico. Responsible, Supportive or Absent Policies?

Ever Sánchez Osorio (guadalupe.ramirez@ciesas.edu.mx) (National Council of Science & Technology – CONACYT, Mexico), Lina Diaz-Castro (National Institute of Psychiatry – INPRFM, Mexico), Maria Guadalupe Ramirez-Rojas (National Council of Science & Technology – CONACYT, Mexico), Nashyeli Figueroa Galván (Maestria en Estudios de Genero, Universidad Autónoma de Tlaxcala, Mexico), Hector Cabello (Rangel Fray Bernardino Álvarez Psychiatric Hospital, Mexico), Mauricio I. Velázquez-Posada (Ministry of Health, Mexico)

This reflection arises from the question, what have been the government strategies for the care of vulnerable groups in the face of the COVID-19 pandemic in Mexico? Around this premise, we observe vulnerability as a condition of material inequality and social inequity that puts the lives of men and women at a disadvantage in the face of COVID-19. In this sense, three general categories are observed: a) by health conditions (pregnancy, obesity, older adults, hypertension, diabetes, lung disease, others); by structural violence, ethnicity, migration, street situation, others and; for working conditions doctors, nurses, cleaning workers, others. We analyze the effectiveness and initiative of these strategies for vulnerable populations and groups, as well as their acceptance by the social subjects involved. We pay attention to the verticality of the programs, their impact on the protection of vulnerable sectors or the demands of the population against these absences.

#504 Intercultural Processes in Traditional Health Systems: The Case of Amuzgos from Guerrero, Mexico Against COVID-19

Ever Sánchez Osorio (National Council of Science & Technology – CONACYT, Mexico), Maria Guadalupe Ramirez-Rojas (National Council of Science & Technology – CONACYT, Mexico), Manuel Garza Zepeda (Universidad Autónoma Benito Juárez de Oaxaca, Mexico), Nashyeli Figueroa Galván (guadalupe.ramirez@ciesas.edu.mx)
(Maestria en Estudios de Genero, Universidad Autónoma de Tlaxcala, Mexico)

We propose an analysis and questioning on the intercultural approaches in traditional health systems to face COVID-19, a call from national and international organizations to care for indigenous populations in the context of the SARS-CoV-2. In general, we introduce the case of the Amuzgos from Guerrero, in Mexico, who have treated the symptoms of COVID-19 with traditional medicine -traditional therapists and medicinal plants- and, in specific cases, their biomedical fusion, in contrast with a standardization and mechanization of technical health language that excludes the ancestral medical knowledge of native peoples. In this scenario, a critique of intercultural processes is established in a vertical way; We put into context the amuzgos traditional medical practice, the situation particularly experienced by Amuzga women, and the paths that weave a horizontal perspective of intercultural medicine in post-pandemic situations.

#479 **Emerging Epidemics: HIV and COVID-19: African Perspectives**
Paul Nchoji Nkwi (nkwi70@yahoo.com) (Catholic University of Cameroon, Cameroon)

When HIV/AIDS emerged in the 1980s and 1990s, incurability was floated as probably a deterrent to African culture of sex but the rituals of growing up in a typical African society went abetted and people learned to live it. When COVID19 stroke in March 2020, specialists began to predict that once it reached Africa, it will be disastrous. The irony is the developed world has seriously been affected. COVID 19 statistics has been low in most sub-Saharan Africa. Even one of the illustrious sons; an Archbishop found the cure and the rest of the developed world ignored it. Archbishop Kelda using local African knowledge of plants concocted a cure for COVID19. During the height of the HIV infections the traditional healers, using their knowledge of plans were able to manage HIV. This paper attempts to use anthropological knowledge to show the African perspectives to emerging pandemics.

#423 **Anthropological Reflections on the Impact of Epidemics on Women and Girls in Uganda: Could Inclusive Responses Have Better Social Outcomes?**
Catherine Barasa Asekenye (asekenyecp@yahoo.co.uk) (Development Footprints International, Uganda)

Catherine Barasa Asekenye (abstract 250 words) HIV & AIDS and Covid-19 pandemics have introduced unforeseen negative and irreversible impacts on women and girls in Uganda. Socio economic, cultural and gender based violence related impacts were not anticipated nor prioritized as part of the responses to both epidemics from the start. There was no or inadequate consideration of the safety and safeguarding of women and girls from social impacts of the epidemics. The outcome has had been multiple negative impacts on women and girls including but not limited to the exacerbation of Gender Based Violence (GBV) resulting from new epidemic related risk factors and drivers. This paper will highlight the key lessons based on secondary reviews from both epidemics. Policy and programmatic options on how similar situations can avert social risks and increased pressure encountered by women and girls will be examined. This paper is based on my experience as an applied anthropologist, a social science researcher, former UNAIDS/World Bank Gender Focal point at Country level and findings from a study with the University of Liverpool, UK on safeguarding in the context of Covid 19. Short abstract (300 characters including spaces) Women and girls have been negatively impacted by both HIV & AIDS and Covid 19. In both epidemics policies and programs have not considered the potential exacerbation of Gender Based Violence. Narratives and findings from secondary reviews including lived experiences of women and girls will be shared as well as the contribution of anthropology for more inclusive planning and programing.

#419 **From HIV to COVID-19 - Learning from Youth and their Use of Digital Technology to Combat Pandemics**

Michelle R. Kaufman (michellekaufman@jhu.edu) (Johns Hopkins Bloomberg School of Public Health, USA)

This paper will discuss what we can learn from youth engagement in efforts to address the HIV pandemic globally to better combat the COVID-19 pandemic. Current generations of young people across the globe are highly tied in to digital forms of communication, including social media, smart phones, and streaming media. Use of these technologies is crucial for learning about the behaviors of young people relevant to public health crises and changing their behaviors to slow pandemics and increase positive health outcomes. This presentation will discuss what worked with youth engagement in the HIV pandemic, what is currently under study for youth populations that can combat COVID-19, and highlight lessons we can take from strategies in youth engagement to more effectively change behaviors that are culturally sensitive, address systems of oppression (including gender and racial/ethnic inequality), and incorporate the voice and popular forms of communication used by young people. Examples will include community empowerment of youth cultures in various settings, the use of social media for health communication targeting adolescents, and digital mentoring to reach youth at the highest risk for poor health outcomes.

#408 **Information, Education and Communication and Behaviour Change Communication (IEC/BCC) Approaches on HIV in The Gambia. A Qualitative Operational Research**

Bai Cham (ebrimajc@gmail.com) (Country Coordinating Mechanism of the Global Fund, Gambia), Anita Nudelman (Ben Gurion University, Israel), Fanta Jatta Sowe (ActionAid International the Gambia, Gambia), Almamo Barrow (ActionAid International, Burundi)

Background: The Gambia has a population of approximately 1.9 million, with HIV prevalence among antenatal women at 1.5%. Pockets of high HIV prevalence are concentrated among key at-risk populations, including commercial sex workers, drivers, and fisher folk. This study aimed to enhance understanding of the HIV-related perceptions, cultural, socioeconomic and religious factors and needs of the general population and target groups in the Gambia as well as the main barriers to behavioral change. Methodology: The assessment encompassed 123 participants who were interviewed either in-depth or in focus group discussions. Qualitative semi-structured interview guides were developed in a collaborative process between the consultant and the team coordinator, and adapted to the different target populations. They included key informants (community leaders and health providers), PLHIV, adolescents and KAPs (CSW, drivers, fisher folk, uniformed personnel and other Key Populations). Results: The findings revealed a lack of comprehensive knowledge about HIV. While all participants had heard of HIV and AIDS, a few were not fully convinced that it existed. Many participants knew that transmission could be through sexual contact or contact with infected blood, but some also believed that HIV could

be transmitted by eating or talking with PLHIV. Conclusion: Peoples understandings of the epidemic were based on cultural perceptions related to its origins, effects, modes of transmission and treatment, which often reinforced misconceptions as well as fear and stigma about HIV and PLHIV

#400 **Lessons Forgotten from HIV/AIDS, Lessons Imposed Through COVID-19: Illusionary Worlds of Global Public Health Management**
Sanja M. Špoljar-Vržina (sanja.spoljar.vrzina@pilar.hr) (Institute of Social Sciences Ivo Pilar, Croatia), Marija Geiger Zeman (Institute of Social Sciences Ivo Pilar, Croatia), Zdenko Zeman (Institute of Social Sciences Ivo Pilar, Croatia)

In the past 20 years the anthropological turn in HIV/AIDS studies have been concentrated on trying to redirect the steady flow of some fundamental presumptions about human behaviour. Namely, its predictability. The motif of 'changing one's behaviour' is the basic 'language' of all systems of control, especially those that direct one's body and health over the steady states of liberal economic 'progress' and its accompanying ideological scripts imposed through economic power (Špoljar-Vržina, Geiger Zeman, Zeman, 2021; Špoljar Vržina, 2008, 2020; Špoljar Vržina & Rudan, 2009). However, the gap between one's illness identity and sickness risk to society shapes an even wider abyss of bureaucratic science into which the Western medicine has fallen. The presented research is part of a long-term follow-up of the failing public health medicine. Infectious diseases, especially the latest Corona pandemic, which although one might superficially perceive as resembling the HIV/AIDS dangers of stigmatizing possibilities, develops landscapes of even more dangerous discriminative territories. Those of media supported behavioural changes, simultaneously endangering the fragile humanity of Rights. Examples will be presented in the case of both physiological states and their neoliberal lived-through realities, in dual settings of global ('progressive' medicine) and local (Stamparian) medical systems.

#354 **Protective Practices Against COVID-19 Among Amuzgos Nancue Ñomndaa from Guerrero, Mexico. Discussions from Resilience**
Francisco Antonio Ramirez-Rojas (f.ramirez_arq@ymail.com) (Independent researcher, Mexico), Maria Guadalupe Ramirez-Rojas (CONACYT, CIESAS-Sureste, Mexico)

From several community workshops that were carried out in the Nancue Ñomndaa region of Amuzga, in the municipalities of Xochistlahuaca, Ometepec and Tlachoachistlahuaca in Guerrero, various problems that families faced in the face of the COVID-19 pandemic were highlighted. The analysis of how these aspects impacted on their lives, of how they faced the pandemic, as well as the description of practices described by families as protective of their health, is the central objective of this chapter. Derived from the work carried out in the workshops, as well as interviews with key actors in the Amuzga community, they allowed us to identify how the current pandemic has come to de-configure the social and economic dynamics in the Nancue

Ñomndaa Amuzgo region, and that reflected within family processes. It is in our interest to describe how the Amuzga families faced the pandemic with the support of protective practices, considering the belief system and worldviews that sustain them. In the discussion of this chapter, we focus on various problems that the Nancue Ñomndaa families faced, including both the community, economic and educational spheres as a result of the COVID-19 pandemic.

#307 Performance of the Health System in Mexico in the Face of the COVID-19 Pandemic from the Perspective of Key Actors

Maria Guadalupe Ramirez-Rojas (guadalupe.ramirez@ciesas.edu.mx) (CONACYT, CIESAS-Sureste, Mexico), Lina Diaz-Castro (INPRFM IInstituto Nacional de Psiquiatría, Mexico), Hector Cabello Rangel (Hospital Psiquiátrico "Fray Bernardino Álvarez", Mexico), Ever Sánchez Osorio (CONACYT, CIATEJ, Mexico), Mauricio I. Velázquez-Posada (Secretaría de Salud de México, Mexico)

This study sets out the role of perceptions of key actors in the health sector in building social representations relating to the performance of the Health System in Mexico in the face of the COVID-19 pandemic. We interview key players from the different subsystems that make up the Health System, which we identify as political, strategic, tactical and operational, depending on their responsibilities and the area in which they make decisions. We comment on the definition of social artefacts that illustrate –and allow– the definition of the governance of a health system, emphasizing the fact that the social object of any health system is to provide services to care for collective health. The different social representations materialize in the perception of the actors involved in decision-making and are implemented in their individual performance and collective performance, according to orders of the highest level of power. The governance of Health Systems enhances the mechanical reproduction of these representations in the work, thinking and visualizing of those who articulate their operation. From where it is inferred that such governance serves as a device of power from which the social artefacts deployed in the perception of key players emerge.

Convenors
Muzna Al-Masri (muznamasri@gmail.com) (Independent researcher, Beirut, Lebanon)
Elizabeth Saleh (elizabethsaleh@gmail.com) (American University of Beirut, Lebanon)

This panel invites contributions on ethnographic practice and knowledge in critical times, asking the question: How can ethnography help us understand and produce knowledge in crisis-ridden and overbearing conditions of the world today? A growing preoccupation and engagement with the conditions of our field-sites, urges ethnographers to devise critical ways of exploring them, over and above self-awareness in the field and through rendering knowledge production collective, collaborative and public at various stages of the knowledge making. We are looking for papers that address ethnographic and epistemological experiences, research method and interpretation in light of the emergence of present social, political and economic conditions and scholarly considerations. What preoccupies the ethnographer during critical times today? What can attention to ethnographic experience tell us about the circumstances that come to bear upon informants and researchers alike, in significant and sometimes unavoidable ways? What are the knowledge production implications of "living in" the field vs. encountering it? We also welcome papers on the status and role of reflexivity particularly when reflexivity moves beyond the individually-centered focus and on experiences of collective and collaborative ethnographic research.

#310 **Aspects of the Researcher's Identity and Their Impact on Ethnographic Research**
Kholoud Al-Ajarma (kajarma@gmail.com) (University of Groningen, The Netherlands)

This paper focuses on the use of multi-sited ethnography in anthropological research in relation to the researcher's identity(ies), gender, and power relations. The author, a female, Palestinian, and Muslim, reflects on the implications of this multi-faceted status on conducting ethnographic field research in a context that is culturally familiar but is not of her own indigenous society or culture, namely, Morocco and Saudi Arabia. The paper begins with a discussion of the significance of conducting anthropological research from the perspective of 'everyday life' and argues that such an approach is necessary in examining micro-practices in the lives of Muslims with specific reference to the researcher's 20-months fieldwork on pilgrimage and its significance in Morocco. The author then discusses aspects of her identity, such as national and gender identifications, in relation to her ethnographic research as both an asset and a

challenge especially in relation to the insider/outsider debates. The paper concludes with some reflections from the researcher's experience during fieldwork and attempts to shows how ethnographic research can provide insights into the wide variety of ways in which religious and cultural issues are adopted in practice. In this way, ethnographic research can be held to challenge the perception of the gap between Muslims and non-Muslims that is often assumed in popular debate.

#258 Between the "Revolutionaries" and the "Sceptics": Ethnographic Research in Emergent and Polarized Political Moments

Muzna Al-Masri (muznamasri@gmail.com) (Ebla Research Collective, Lebanon)

In this paper I examine the possibilities for and of research during periods of political turmoil. At the start of the protests in Lebanon in October 2020, political discussions were happening every day, filling the squares with enthusiasts young and old. While some political groups organized discussions to promote their views and political agenda, others opened up the space to listen and consult with a large body of demonstrators. At first attempt, in the excitement of the moment, I situated myself in these revolutionary squares, as a researcher and keeper of the record. Yet soon enough, I realized that an important conversation to capture is that of the sceptics, those choosing not to join the demonstrations, at the margin of the squares and outside of the media gaze. Based on my personal ethnographic research and commissioned conflict context analysis, and my vacillation between the "revolutionaries" and the "sceptics", I explore methodological considerations, including collaborative and inclusive research, which can aid the researcher to reconcile the fervour of the political moment with the critical stance of a social researcher. I also attempt a reflection on the value of ethnographic research in emergent and polarized political moments.

#195 The Thawra as Ethnographic Frame: Insights from an Ethnographer in/From Tunisia

Myriam Amri (amri@g.harvard.edu) (Harvard University, USA)

This paper interrogates the omnipresence of the "thawra", the revolution in Tunisia, as an inescapable temporal frame upon which the ethnographer is confronted by. How is the Tunisian revolution, both an inescapable reference that ethnographies in Tunisia ought to grapple with as well as a formative moment for the ethnographer-at-home? By looking at my own positionality first as a ethnographer in Tunisia, addressing issues of political economy that have temporalities beyond that of a pre versus post revolution and secondly my reflexive position as a Tunisian whose condition as a political subject is framed by a before, during and after the revolution. Through ethnographic vignettes that reveal moments of slippage between ethnographer and political subject, this paper aims to show how the revolution is the meta-frame upon which the ethnographer-at-home is asked to relate, respond or contest. The frame of the revolution comes to organize the relations between the ethnographer and his informants and ought to be theorized so as to map the meanings of doing ethnography

as a political subject in a post-revolutionary moment. Ultimately this paper aims to theorize the ethnographer-at-home using the example of the Tunisian ethnographer so as to decipher the modes of political hailing that come with "being from" and "living in" the field.

#91 **Ethnographic Experience in Bosnia and Herzegovina: "Living in" the Field and Encountering Fieldwork Challenges in Urban Areas**
Bogdan Dražeta (drazetab@gmail.com) (Faculty of Philosophy, Serbia)

Our world is encountering various social, cultural, economic and political obstacles, as well people who live in such context. Having in mind that we belong to the discipline who study such topics, it is necessary to share and re-evaluate our research experiences with each other. In this lecture I will show my own ethnographic experience from the fieldwork done in urban areas of Sarajevo, East Sarajevo and Mostar in Bosnia and Herzegovina from 2017 until 2019. What was the challenge for me as an ethnologist-anthropologist of Serbian ethnicity and Orthodox religion to study compatriots in the neighborhood country, from which I partly descent? What encounters did I have by examining members of other nations and other religions, Bosniaks (Muslim) and Croats (Catholic), who speak the same polycentric language with the same substance and structure as I do? By "living in" the field with people, the knowledge about them was increasing, but also the circumstances regarding my own research position(s) which unavoidably merged with my life position(s). Informants' perspectives also changed, as the self-awareness became an important part of their skills for overcoming critical times. Data on ethnographic experience in this presentation will give insight into challenges that our discipline has, and will offer possible stances based on which future generations can think and act when examining communities around them. Furthermore, it will suggest that our role as ethnologists and anthropologists will become visible when results of our work begin to provide widespread mutual understanding between different populations around the world.

**European Makings of "Good" and "Bad" Refugees:
Contestations of the Right to Have Rights**

Convenors
An Van Raemdonck (Vrije Universiteit Amsterdam, The Netherlands)
(anvanraemdonck@gmail.com)
Katarzyna Grabska (kgrabska@yahoo.com) (Graduate Institute of International and
Development Studies, Geneva, Switzerland)

Discussant
Heide Castañeda (hcastaneda@usf.edu) (University of South Florida)

While the sense of crisis and emergency in Europe concerning the Syrian refugee crisis has wavered, the figure and presence of migrants and refugees keep playing a significant role in European politics and policies, public imagery and self-positioning. Scholars have pointed at the construction of hierarchies of "deserving" people in need and differentiations between "good" and "bad" refugees (Mavelli and Wilson, 2017). Such rankings in the political, popular and public imaginary are often connected to gendered and religious status and particular ideas about agency and victimhood. While certain categories such as "the persecuted Christian", "mother and child" and refugees "waiting in camps" are considered favourable, others are considered less favourable, for instance when refugees take matters into their own hands by crossing the Mediterranean. These perceptions may be at odds with or challenge existing (inter)national migratory legislation such as the Geneva Convention. This panel aims to examine localized and contextualized representations of biopolitical hierarchies of the deserving and not deserving of "the right to have rights" (De Gooyer et al., 2018). We are particularly interested in European political and social practices and articulations. The panel aims to interrogate the processes through which figures of the deserving and undeserving are constructed, politically legitimized and possibly translated into legislation. We welcome contributions from scholars working in the fields of migration and refugee studies, public, political and state anthropology, legal anthropology and on topics of media and public debate and right-wing populism.

#455"Women Always Claim the Same". the Gendered and Racialized Credibility Assessment on Spanish Asylum Procedure

Diana Garcés Amaya (dpgarcesa@correo.ugr.es) (University of Granada, Spain)

This paper aims to contribute to the study on how gender and race are embedded in the admission/expulsion procedures of asylum seekers in the multicultural societies of the global North. I analyze the Spanish National High Court judgements responding to asylum claims based on gender grounds, focusing on the argumentative frameworks of how stories are described, interpreted, and judged, as well as how asylum seekers,

their behavior and decisions are labeled, and the type of protection the authorities granted. Through this, it was possible to identify how racialized representations of gender, stereotypes, and orientalist frameworks are mobilized to argue for negative decisions and how they play a role in the deployment of the politics of suspicion (Hass and Shuman, 2019) and the culture of disbelief (Jubany, 2017). The contradictory representation by the authorities in which applicants are presented as victims as well as suspects accounts for the "pathological visibility" (Phoenix, 1997) to which the asylum systems expose women from the global South. This representation is placed in the center of asylum procedures in order to, on the one hand, produce subalternity and places of non-belonging, and on the other, build credibility in the assessment of applications.

#250 The Orderly Return of Othered Subjects - Aggravation of German Migration Law from a Power Critical Perspective

Charlotte Matondo Bechert (charlotte.bechert@hu-berlin.de) (Humboldt-University Berlin, Germany)

This research project focusses on discussing dynamics of othering and hierarchisation in recent German migration legislation. The aim is to investigate a 2019 amendment, that has gone almost unnoticed by the public eye, meeting little resistance in the parliament. This law commonly referred to as the "Law-of-Orderly-Return" (Geordnete-Rückkehr-Gesetz) has significantly worsened the conditions for immigrants, through a deprivation of former rights, facilitating a more hostile environment. Working on the basis of anthropological policy text analysis, analysis of speeches and half structured interviews, the amendment is examined on three methodological levels. The first level of analysis, deals with the substantial changes of content. The mixed qualitative methods have revealed the introduction of precautionary detention of migrants without court order, as well as the abolition of separation between deportation detention and criminal custody, as primary aggravations. These changes put certain migrants under general suspicion and terminate their basic assumption of innocence. The applicability of this deprivation of rights is measured along racialised and classist criteria. The research therefore identifies the creation of second-class citizens along biased hierarchies. Secondly, the language and wording of the policy text are being examined, revealing two central characteristics: euphemisms in wording, that hide brutal procedures and criminalising and dehumanising expressions for migrants, that again are utilised only for the above group. Thirdly these findings are interpreted in a historic continuity. From a postcolonial and power critical perspective the amendment therefore appears to be constructing racialised subjects, that work as antagonistic "Others" and dividing deserving from undeserving migrants.

#231 **Faith-Based Perspectives on Refugees in Poland: Discourses, Debates, and Social Practices**

Izabela Kujawa (iza_kujawa@yahoo.com) (Adam Mickiewicz University in Poznań, Poland), Izabella Main (Adam Mickiewicz University, Poland)

Our presentation aims to shed light on the process of invoking religious values when supporting, neglecting or differentiating (into deserving or not) refugees and migrants. It is based on empirical research analyzing proclamations and activities of religious leaders and civil society actors providing assistance to refugees and migrants in Poland and in settings where Polish humanitarians are active. Even though Poland has been accepting small numbers of refugees for years now, it was not until 2015 that the discussion surrounding their presence captured wide public attention. Anti-Muslim rhetoric played a large role in the political election campaign of 2015 and in justifying the lack of participation in relocation schemes. At the same time there were two subsequent developments regarding refugee and migrant support. First, the presence of refugees in Poland – often Muslim Chechens – resulted in developing both assistance programs and projects aiming at community outreach and advocacy. In many cases, the pro-refugee social practices were based on religious motivations to help the needy "sisters and brothers", on a deep belief in the universality of human rights and respect for all human beings. Second, various support programs were established to reach out to communities in the places of conflict, often directing this assistance to Christian communities. Programs like "a family for a family" or "church in need" are articulations of establishing hierarchies of deserving refugees. The proposal is based on our ongoing fieldwork conducted within the project "Norms and Values in the European Migration and Refugee Crisis.

The Tides of Change: Living Off and with Heritage on the Coast

Convenors
Nataša Rogelja Caf (natasa.rogelja@gmail.com) (ZRC SAZU, Ljubljana, Slovenia)
Nicolas Bautès (nicolas.bautes@ifpindia.org) (French Institute of Pondicherry,
Department of Social Sciences (UMIFRE 021 CNRS), India)

Coastal areas across the globe are a place of rapid transformations due to climate change and emergence of new development priorities through an emphasis on industrialization, offshore energy and tourism. Most affected by these forces are the indigenous and local populations, including fisher folk that may see the disappearance of their way of life and their sense of place. Can heritage, understood as interrelated histories, artefacts, practices and ways of thinking that communities want to pass on to future generations, work as a tool of resistance to some of these changes? Can heritage-making mitigate trauma and threats to cultural memory, ontological security, and overall well-being of groups living on the coasts? What are the possibilities for minority actors to access the heritage-making fields (consisting of heritage regimes, institutional actors, and practitioners) and use it as a resource for their subjectification as well as subsistence? Are local understandings of the Past given attention and public recognition or they need to make way for more hegemonic forms of heritage prioritizing development and national belonging? Can heritage-making on the coast lead to more sustainable strategies of modernization? We invite proposals that aim to explore above themes through ethnography or any other form of research (including archival or discourse analysis) conducted with coastal populations regarding the diverse processes of heritage-making. We are particularly keen to include ethnographic research on heritage as a resource for "acts of citizenship" (Isin 2008) and community resilience.

#500 **The Tides of Change: Living Off and With Heritage on the Coast**
Nitya Rao (N.Rao@uea.ac.uk) (University of East Anglia, UK), Ishita Patil Indian
(Institute of Technology, India)

This paper is based on an in-depth study of a large fishing village in the western Indian state of Maharashtra, home to one of the first fishing cooperatives as well as the first 'fishing school' in the State. The fishing school sought to impart key vocational skills to facilitate innovations in the fishing enterprise alongside mainstream curriculum; the teaching staff including 'experts' in different aspects of fishing from the community too. Over the past few decades, the village and region has witnessed rapid coastal transformations, including the development of industrial estates and infrastructure projects. Fish catch has been on the decline, as has the profitability of the fishing industry. Youth now aspire to move out of the village, to search for 'skilled' jobs in the nearby metropolis of Mumbai, the state capital, leading to a preference for private and technical (including nursing), English-language education. The fishing school as a

form of heritage and excellence seems to have been undermined in the process of prioritizing a common, 'modern' educational curriculum. Using a combination of archival material and interviews with a range of stakeholders – teachers, students and officials – we seek to understand the relationships between the types of skills provided through the fisheries school and other more contemporary forms of fisheries education, and the perceptions of mobility/ immobility these signify. Such a historical exploration of changes in fisheries education policy and practice in the village, provides insights into how far heritage-making fields, in this case, education policy, has responded to the changing needs and aspirations of the fisher community, and to their wellbeing.

#312 A Sociopolitical Trajectory of the Oil Sardine (Sardine Longiceps) in the Coromandel Coast of India

Nicolas Bautes (nicolas.bautes@ifpindia.org) (French Institute of Pondichery, India), Bhagat Singh (French Institute of Pondichery, India), P Arunkumar (French Institute of Pondichery, India)

Based on a series of ethnographies conducted in artisanal fishing villages of Cuddalore district and in its main fishing harbor where coexist different modes of fishing (both artisanal and mechanized), this contribution aims at describing and decipher the sociopolitical trajectory of sardines in the Tamil Nadu coastal area. Guided by a method of investigation that aim to "follow the thing" (Cook et al., 2004) - here, a species of fish – from the sea to the market and to the ways it is bought and cooked in households, and through an historical approach, this paper intends to show the interplay between fisher folk and seafood by restoring several trajectories of a specie extracted from its natural habitat to its circulation in market and consuming spaces. By documenting oil sardines' journey from sea to harbor to trade to market until reaching kitchens, we will encompass livelihoods of many groups associated with it, from fishermen, traders, port laborers to small vendors, and cooks.

#242 Indicator Species, Cultural Symbol, Livelihood: Bombay Duck (Bombil) as Coastal Heritage in Mumbai, India

Devanathan Parthasarathy (ben.dp@iitb.ac.in) (Indian Institute of Technology Bombay, India), Ishita Patil (Indian Institute of Technology Bombay, India), Arun B. Inamdar (Indian Institute of Technology Bombay, India), Yogesh Agarwadkar (Indian Institute of Technology Bombay, India)

Harpoon nehereus, known in the vernacular as Bombil and famous in Mumbai cuisine as Bombay duck is a species of lizard fish. It is a major catch for artisanal fishers in the Mumbai region of Western India. Eaten fresh and in a dried form, it is a major livelihood source for small-scale fishers, provides work and income to women, and is a significant contributor to food and nutrition security among the poor. It is of considerable cultural importance to the city's cosmopolitan cuisine, and an indicator of marine biodiversity and environmental health of the coastal ecosystems. Studies

have identified Bombil as one of the major species affected by coastal pollution in the sea, in creeks, and in rivulets in the Mumbai region. Urbanization, industrialization, improper sewage treatment and disposal, and oil exploration in Mumbai's coast have drastically reduced the Bombay Duck catch. Using ethnographic research and participatory methods, this paper offers a gendered perspective on the decline of Bombil for the Koli community – traditional artisanal fishers in the Mumbai region, for Koli women, and the city's seafood culture. Ecosystem destruction and loss need to be seen from the perspective of tangible and intangible heritage; doing so offers insights into the inter-related fates of artisanal fishers, environmental well-being, gender roles in fisheries based livelihoods, and indigenous knowledge. An analysis of popular, media, and community narratives around the Bombay Duck yields a sense of loss as well as resistance through strategies of remembering and sustenance of lived heritage around marine fish species.

#125 Following Mullet and Seabass: Movement, Stasis and Borders in the North Adriatic

Nataša Rogelja Caf (natasa.rogelja@zrc-sazu.si) (ZRC SAZU, Slovenia), Primož Pipan (ZRC SAZU, Slovenia)

This paper continues some of the earlier discussions of the human relationships with the sea and the connection sea creatures have for human cultures. Applying the influential approach of "following the thing" to the North Adriatic, we focus on two fish species that have important role in economic as well as heritage-making processes in the region: Piran's mullet, a "migratory" fish linked with local tradition, and "sedentary" seabass from fish ponds set in the Bay of Piran (Slovenia). We follow their movements from their habitat to the plate by paying attention to numerous meanders that these two fish make in the commodity chains. We bring into the discussion different actors, institutions and items connected to mullet and seabass – the fisherman, the traders, the restaurants, the supermarkets and final consumers as well as museums, postcards, stamps and webpages. Through this analysis, we argue that these two fish species assume an important role in the local understandings of identity and history and can also highlight the heritage-making processes within the North Adriatic commenting on historical legacies, politics, economy and individual practices along the present day Slovenian coast.

#123 Tides of Change: Introduction

Martina Bofulin (martina.bofulin@zrc-sazu.si) (ZRC SAZU, Slovenia)

Introductory paper is of threefold nature. First, it will present a general reflection on the coastal areas across the globe that are becoming a place of rapid transformations due to climate change and emergence of the new development priorities through an emphasis on industrialization, offshore energy and tourism. Most affected by these forces are the indigenous and local populations, including fisher folk that may see the disappearance of their way of life and their sense of place. Secondly, it will reflect on

the role of existing or emerging heritage discourses in the coastal areas (or the lack thereof), and on the contingent processes that these discourses may produce ranging from community empowerment to dispossession of local inhabitants. Thirdly, it will present papers included in the panel in order to stimulate the concluding discussion and highlight some of the crucial issues coastal areas and their inhabitants are facing today.

Convenors
Saakshi Joshi (saakshi.j.88@gmail.com) (University of Delhi, New Delhi, India)
Bernardo Oliveira (oliveira.bernardo@gmail.com) (City University of New York, USA)

Aligning with the larger vision of the Inter-Congress which aims to discuss and contemplate change, this panel proposes to foreground the role of anthropological methods in deliberating on issues that oscillate between the "field" and the self. With the fusing disciplinary boundaries, anthropological methods in general and ethnography in particular have emerged as almost universalized methodological tools within the widening domains of social sciences and humanities. The proposed papers in this panel discuss how anthropology can build communities through field experiences. Nidhi's paper attempts to blur disciplinary boundaries, demanding that practitioners of education deploy anthropology's reflection-on-action and reflection-in-action to critically view and change their own practice, building communities of practitioners who are able to interpret and reinterpret everyday experiences. Bernado's paper uses auto-ethnography to discuss the emotional, psychological and social dimensions of the post-treatment experience of the researcher, bringing the "body" and its varying perceptions to the fore. Pushpendra's paper reflects upon the precarity of working in a conflict zone and how that shapes the idea of fieldwork and field. It proposes to discuss the issues of identity, access and challenges of conducting fieldwork in an occupied region. Saakshi's paper explores ideas of positionality and field through her ethnographic fieldwork in a region witnessing ecological and political transformations - the Himalayan mountains. The varying nature of the ethnographic "field" and the growing need to reflect on the self as well as on the field and its constituents are important concerns that echo through the four proposed papers in this panel.

#503 **On Becoming One with the Surrounding: Indigenous and Emic Approach in Qualitative Field Research**

Justyna Pilarska (justyna.pilarska@uwr.edu.pl) (University of Wroclaw, Poland)

The topic is inspired by my long-standing experience in conducting field research in the culturally diverse environment of Bosnia-Herzegovina. It contributes to the better understanding of emic research, reviewing indigenous strategies and the importance of increasing the researcher's cultural sensitivity and awareness of the cultural peculiarities they wish to investigate, as in the Boas's concept of Kulturbrillen. Moreover, the presentation adds to the ways in which research projects are designed, acknowledging the secondary role of the researcher, giving priority to the participants (neither the respondents nor "the researched") approached with full recognition of their status as the co-producers of knowledge. The lessons I have learned in the course of

almost 20-years experience of doing field research in a multicultural setting (Bosnia-Herzegovina), also including some failures in this regard, inspired me to propose this presentation as a starting point of a broader debate on conducting socially and ethically responsible field research in a multicultural society with greater self-awareness and the impact the researcher's attitude and cultural sensitivity play in the bond established in the course of the research – both necessary to reflect on the self as well as on the field.

#502 Reflections of Self and Other while Doing Autoethnography in a Multi-Sited Field

Shrila Soren (shrila30anthro@gmail.com) (University of Delhi, Delhi, India)

For every anthropology scholar or researcher, fieldwork comes with lots of new things they learn, of course about the people they are studying but mostly it reveals to them their own perceptions and misconceptions. Going to the field bare to bones and not having any prior biases is what the books have taught us so far. However, often we see the discrepancy becoming clear once we are actually in the field, the contradiction between bookish realities and field's reality. During these times the researcher goes through a process quite similar to metamorphosis and when they are finished with the process they are nothing like they were before but a whole different person. That is the charm of ethnography, it makes you question yourself, question the already existing questions, and how you deal with it and reflect upon it.

This paper attempts to see through the nuances of a researcher's experiences in the field as a native researcher and then do a comparative analysis with the works of Miyazaki Hayao and Takahata Isao, which are the movies of Studio Ghibli; namely, Kiki's Delivery Service (1989) and Only Yesterday (1991).

#499 Fieldwork in a Curfewed Place!

Pushpendra Johar (quantlab@yandex.com) (joharpushp@gmail.com) (University of Delhi, India)

Over the past seven years, I have made several visits to the valley of Indian-occupied Kashmir to conduct ethnographic fieldwork. Like many anthropological enquiries which have their own set of challenges produced by cultural and political situations, in Kashmir, the very state of the socio-political atmosphere becomes an aspect that mediates the research process in the most conspicuous ways, even if the research does not deal with the political conflict in an overt manner. In other words, it is the state-imposed curfews that speak of the precarious condition of the field site from where the research product has emerged. With that background, this paper explores aspects of what it means to conduct ethnography in a region that exists in a 'state of exception' (Zia, 2016) or what Greenhouse et al (2002) refer to as 'unstable place'. It proposes to discuss the localised methodological challenges that have shaped the research and thus bear a specific nature with respect to the place and period in which the fieldwork was conducted.

An important aspect of such an enquiry will be the very identity of the researcher working in an occupied zone. Religious, national and caste identities regularly come to the fore as the researcher negotiates his way through the field site which is constantly under the watch of the armed forces. Issues of positionality and reflexivity become significant conceptual and empirical tools that not only guide the data collection and research writing but also make the process of producing ethnographies richer and ethical in the broad meanings of the terms. The proposed paper is based on the fieldwork conducted through author's MPhil and PhD fieldwork between 2012 and 2019.

#498"Let Me Speak Louder Than My Scars", Talking About Disabilities and Autoethnography

Bernardo Oliveira (oliveira.bernardo@gmail.com) (City College of New York – CUNY, USA)

In this panel, I have chosen the auto-ethnographic method to narrate life-changing periods like post-surgery processes, with individuals compiling a range of emotions, impressions, and documents collected over the last two years of significant recovery. In doing so, I attempt to expand the discussion and challenge the medical model notion of a 'cured/fixed' body, even the ableist idea of a 'normal/active' body. This panel aims to answer questions like 'what does it mean to be a disabled body in recovery?' 'How should the disabled body be represented?' And before someone can ask, 'What happened to you?' People with disabilities will answer, controlling the narrative about themselves by giving a patient-process perspective. It is always a concerted decision of the mind and a move from the heart to write as a researcher at the intersection between the personal and academic; it is still a blurred line to cross, but one with fruitful implications for both the 'not-abled' and Disability Studies community.

#488"Here Comes Another One": Experiences from My Doctoral Research

Saakshi Joshi (saakshi.j.88@gmail.com) (Manipal Academy of Higher Education, India)

The Tehri dam is in the Tehri Garhwal district of Uttarakhand state in India. At 260.5m, it is one of the tallest dams in Asia. This dam led to the submergence of the town of Tehri and several surrounding villages before it began working in 2006. Over a hundred thousand people were displaced as a result, and resettlement was forked into urban and rural based on the previous place of location. This paper is based on the doctoral research I undertook between 2012 – 2017, in one of the resettlement colonies resulting from the dam induced displacement. It focuses on certain aspects of conducting fieldwork to reflect on the field and the researcher's position. These impact the processes of data collection, analysis, and writing. These aspects have included dimensions such as the nature of field, my position through different lenses, and the ecological transformations happening in the Himalayan mountains. In doing

so, I deliberate upon issues oscillating between the field and self and how such field experiences guide us in the kind of researchers we become/aspire to be.

#487 Social Anthropology and Its Intersections with Education
Nidhi Gulati (nidhi.gulati@ihe.du.ac.in) (University of Delhi, India)

The relationship between education and anthropology warrants a re-emergent dialogue. In recent decades, the concern with education as socialisation and acculturation has faded away within educational discourse. In 1957, Fred Eggan commented that educators have been preoccupied with questions of philosophy, politics and sociology in curriculum and pedagogy that they find "little time or opportunity to step outside their educational institutions and see them as a system in the society as a whole." Despite these arguments, the primary impetus of educators has been to unravel practices and experiences that can be borrowed and adapted to reform the ailing school structures and processes. This search for strategy and tactics hasn't proven of much worth.

Considering that India is currently facing what can be called 'teacher failure' and a concomitant collapse of the future of the state's school education, several solutions and formulations have emerged. In neo-liberal formulations, these possibilities have taken the form of structural adjustments. Some of these initiatives are linked to structures which offer private-public partnerships, non-governmental organisations, local village governing structures, parallel training and resources, distance learning, technocratic solutions and instruments of teacher certification. The para teacher or the New education policy's (2020) local teacher emerged as an appealing solution, as her appeal lay in the premise of the rootedness-in-community. Community and culture are vocabulary and concepts around which contentions in education, particularly school education emerge; yet anthropology and education continue to exist in silos. Education is no longer the "conservative, culture-preserving, culture-transmitting institution, the educational system now tends to be viewed as the master determinant of all aspects of change" (Coleman, 1965, p 3).

This paper attempts to engage with the possibilities and perspectives that social anthropology brings to destabilize the 'teacher failure' and 'poor student achievement' crises. The paper analyses reflective writing undertaken during fieldwork in government-run schools in Delhi from 2018-2019, locating the sedimentation of reformative practices in education that prevent wider reflection on how the knowledge, facts, norms and models are the outcome of cultural productions and interactions. Considering that reflexive practice involves 'active, persistent and careful consideration of any belief or supposed form of knowledge', how can social anthropology inform education? (Dewey, 1933). How can 'culturally responsive teaching' transform education? This may help provoke different questions about what goes on in the black box of the typical government-run school classroom in Indian contexts.

#410 **"Anthropology Is Constantly About Displacements". Narrating and Locating Myself Within Breast Cancer Support Group Fieldwork Settings**

Katarzyna Slaby (katarzyna.slaby@uj.edu.pl) (Jagiellonian University, Poland)

As Ruth Behar notably stated in her ground-breaking "Vulnerable observer" (1996): "anthropology is constantly about displacements". She didn't only mean the anthropological approach to the experience associated with refugees and forced migration, but pointed out a very exceptional experience of displacing anthropologist's own fears, griefs and emotions when being "out there", in the fieldwork. Without being too self-indulgent, but preserving the freedom from having foreswear one's own personality, body and previous experiences, anthropologist is being constantly entangled in her professional engagement and her own, sometimes abjured or blurred, herstory. Proposed presentation is a part of the comparative study in two cancer support groups: Breast cancer support group (BCSG) and Prostate cancer support group (PCSG) in mid-sized town in Poland. In my research I am focusing on the question of narratives on cancer and remission (Frank 1997), understood as stories and plots which are both narrated and non-narrated, both told and performed (Langellier 1999). I will bring closer the context of BCSG as embodying a distinctive set of narratives which significantly reflect on my experience with breast cancer outside the fieldwork and my own practices for loss. This opens myself to sympathizing and idiosyncratic understanding of the illness experience, but on the other hand, made me address serious questions on ethics and the limits of the auto-ethnographical insights. Moreover, my research interrupted by the coronavirus pandemic forcing me to leave my fieldwork, has managed to reveal the unexpected chapter on disrupted narrative(s), on the sense of detachment and peculiar dis-placement precisely.

National Intimacy, Historical Present and Possibilities of New Imaginaries

Convenors
Senka Božić Vrbančić (senka.bozic1@gmail.com) (University of Zadar, Croatia)
Maree Pardy (maree.pardy@deakin.edu.au) (Deakin University, Melbourne, Australia)

Lauren Berlant argues that during the last few decades we witness a process of developing national intimacies in many western countries by coupling of private and public (the intimate public) which is linked to the discourses of a contemporary crisis (economic, environmental and so on.). As a result, questions of social inequality and injustice have been covered over by personal narratives of suffering that demand compassion of fellow citizens. In this way, the state mandate for social justice has been replaced with a privatised ethics of responsibility that becomes a form of nation building. This panel invites papers working through affective registers to ethnographically capture national intimacies of the historical present ("activity of making sense of the present"), its relation to the past and its potential for producing more capacious epistemological and political lenses for generating new futures. Papers might attend to (but not limited to): national intimacy and precarity, national intimacy and environmental crises, national intimacy and humanitarianism, national intimacy and possibilities of new imaginaries, etc.…

#436 **The Politics of Sentimentality and Diaspora Narratives**
Sanja Đurin (durin.sanja@gmail.com) (IEF, Croatia)

Lauren Berlant argues that the politics of sentimentality relates to the fantasy of good life. The central focus of this paper is to question the fantasy of good life (Berlant) in contemporary narratives on Croatians as being "a brand in Chile". I ask the following questions: What does it mean to talk about Croatian emigrants and their descendants in Chile as "being a brand"? How is "good life" constructed in these narratives and what are the social norms with which "good life" articulates? What is included and what is excluded from these narratives? And finally, in what ways do the narratives of "success" and "good life" place Croatian immigrants in Chile in a different position vis-à-vis other immigrants, and in relation to the indigenous population?

#425 **Cultural Diversity and the Politics of Emotions in the Media**
Iva Krtalić (ivakm3001@gmail.com) (WDR, Germany), Senka Božić-Vrbančić (University Zadar, Croatia)

What does it mean when the media present migration as cosmopolitan experience? What is at work when a program constructs its audience as a convivial hybrid "we"?

The paper examines these questions in the context of various discourses on "cultural diversity" in the media. It focuses specifically on the policies and programs of the radio station WDR Funkhaus Europa, today named WDR Cosmo. Established in 1999 by the biggest public service broadcaster in Germany, Westdeutscher Rundfunk (WDR), it was endowed with the purpose of reflecting cultural diversity in the country and has since transformed from an "integration" to a "cosmopolitan program". Germany is a country of migration and continues to be so, increasingly becoming a society of diverse ethnic and cultural identities. Today, over one fourth of the inhabitants of Germany have a so-called migration background, whereas in some urban areas almost half of the inhabitants have a migration biography. In institutional politics, or in the media, this plurality is, however, often represented in a fragmented, sometimes belated, or even contradictory manner. By analyzing the ways in which discourses on cultural diversity have been institutionalized by a media program specifically dedicated to it, the paper opens a set of questions about the cultural politics of emotions (Ahmed) and the politics of sentimentality (Berlant) involved in the processes of creating programs on cultural diversity. It explores the ways in which the programs are designed to offer emotional attachments to imagined communities and their articulation within the context of various forms of citizenship imagined in contemporary Germany, pointing also to the contingency of scripts surrounding difference and diversity.

#350 **National Intimacy and Humanitarian Reason: Ethnographic Fragment of Psychiatric Hospital Ugljan**

Jelena Kupsjak (jelena.kupsjak@gmail.com) (University of Zadar, Croatia)

"Unseen traffic collapse in Zadar, people are bringing tons of clothing for patients of Psychiatric hospital Ugljan" is just one of the headlines that made their way across Croatian media in December 2020. Traffic blockage event was the culmination of two different humanitarian initiatives started at the end of the pandemic year 2020 that tried to collect basic stuff like clothing, footwear, blankets, personal hygiene products and alike for patients under care in publicly (under)funded psychiatric hospital on the island of Ugljan in the heart of Dalmatia overlooking the city of Zadar. The initiative that collects donations for this institution was not the first one. In recent years, Psychiatric hospital of Ugljan has been a subject of numerous humanitarian initiatives started by concerned citizens, employees and foreign NGOs. Drawing on ethnographic fragments of Psychiatric hospital Ugljan this paper talks about the construction of national intimacy (Berlant) and what Diddier Fassin calls "humanitarian reason" as part of neoliberal governmentality.

#265 **The Formation of the Croatian Community and Russian Ethnographic Expedition in South America at the Beginning of the 20th Century**
Elena S. Soboleva (essoboleva@yahoo.com) (Peter the Great Museum of Anthropology and Ethnography, Russia)

The Croatian community significantly supported the Second Russian Expedition to South America in 1914-1915. An Argentine businessman of Croatian descent, Nicolás Mihanovich, in 1914 allowed discounts on the passage of the expedition on his steamboats from Buenos Aires to Corumbá (Brazil). Sergey V. Geiman collected ethnographic exhibits in Patagonia. He was warmly received at the Austrian Dalmatian colony around the coast. This first and largest colony of South Slavs in Magallanes had about 4,000 members. In Punta Arenas they published a newspaper, organized a Croatian Sport Club «Sokol», libraries, schools, orchestra, lecture and concert halls. Geiman stayed in Punta Arenas on March 30 – April 8 and April 15-24, 1915. More than 300 people attended his lecture on April 18, 1915 in Hrvatski Dom (Centro Croato). The text was published in newspapers «Domovina» and «El Magallanes». The President of the Colony made a farewell banquet for him in a French hotel. Journalist Lucas Bonačić Dorić supported the preservation of the Croatian culture and defended the rights of emigrants in Chile. He sent Geiman his article «Los Croatos en Magallanes» from the «Domovina» and a description of the Croatian colony. Under the Habsburgs the Slavic peoples sought forms of union, representation and organization. With the outbreak of World War I Hrvatski Dom started bazaars in favor of the Red Cross, collecting money for Serbian and Montenegro orphans. Young people wore Croatian costumes on festive occasions. Geiman witnessed how Croatian immigrants in Chile integrated into national society and culture without losing their identity.

#239 **Bleiburg and National Intimacy in Croatia**
Viktorija Kudra Beroš (vixberos@gmail.com) (Institut za migracije i narodnosti, Croatia)

Bleiburg, a small town in Austria, is a controversial site of memory for many Croatians. The commemoration of what is now known as 'Bleiburg tragedy', which happens every year in May, is seen by some media as "the biggest neo-Nazi meeting in Europe" and by others as "the biggest site of victims of Tito's partisans". The Bleiburg tragedy refers to the surrender of Croatian forces which collaborated with Germany during the Second World War, to partisans. The majority of them were killed without trial, including civilians who accompanied them. In communist Yugoslavia, Bleiburg was hardly mentioned, but the stories about Bleiburg massacre have stayed partly within anti-Yugoslav Croatian diaspora, transmitted orally from one generation to the next, becoming part of their identity, cultural trauma which was taken for granted. As Croatia become independent state, after the breakup of Yugoslavia in the 1990s, these stories entered the public sphere in Croatia, becoming a site of struggle, a site of unresolved past. Very often these narratives take highly emotional forms, generating a crisis by creating the two opposing camps. In this paper, inspired by Berlant's work on national

intimacies of the historical present, I examine the affective dimensions of identification which different stories about Bleiburg employ in contemporary Croatia. I ask: which fantasmic identifications are mobilized by these stories?; how they contaminate different fields such as education, heritage and tradition? and finally to which future imaginaries they aim?

#234 **Reimagining Precarity: How to Challenge Article33 and Mobilize for Identifying as Transgender**
Erzsébet Barát (zsazsa@lit.u-szeged.hu) (University of Szeged, CEU, Hungary)

I situate the formation of 'national intimacies' (Berlant 1998) in the context of 'precarity capitalism' (Azmanova 2020). The actual case involves the 'intimation' of hate-speech in the contemporary Hungarian political discourse in multiple intersecting narratives of 'familiarity and comfort' within the populist logic of fear. I argue that the Hungarian government's monopolization of hate-speech may be the most visible move in the European Union, yet it is not exceptional. It is a necessary element of the state's redistributive measures that institutionalize the accumulation of opportunities for the hand-picked few while distributing risks for the majority. I compare the transphobic law that recognizes 'sex assigned at birth' only introduced under the pretext of Covid-19 with the transphobic stance in Hungarian feminism. I claim that, as long as the major motivational resource for social mobilization is fear and desperation, it triggers most immediately 'anger'. Even if this anger is legitimate and may move us to reframe the political elites' agenda, it can easily be caught within the dominant logic of populist hate-speech and the desire for social justice through redistribution and inclusion. To imagine a future that effectively breaks out of this "economization" of the political (Brown 2015), we need to challenge the institutional(ized) root of the legitimacy deal between citizens and public authorities. That shift hinges on imagining a solidarity that escapes the imposition of taking charge of one's own life and start calling for social safety, changing the logic of social reproduction lying in the center of precarity capitalism.

#193 **Writing a New Story for the World Through Dreaming. The Analysis of the Dreams Shared in an Online Group**
Nicole Kabus (nkabus@gmail.com) (University of Silesia, Poland), Lidia Rodak (University of Silesia, Poland)

The presentation aims at describing the dreams of Polish people in 2019, the moment we call "neo-patriarchal turn." Starting with the presentation of the nightmares in regard to social and political spheres, we focus on presenting visions of the new social order and new organization of community that people are dreaming of. In our study, we primarily focus on analyzing dreams to reconstruct the perception of Polish political power and the Catholic Church with a particular focus on the relationship between men and women. This is to bring the analysis to the second stage of the research to present the vision of the new world emerging from the collective unconscious. The

theoretical foundation of the research project is underpinned by C. G. Jung's dream theory and the approach to dreams as a collective phenomenon (Vester, Heinz-Günter, 1993; Fine, Fischer Leighton, 1993). That is why we focus not on the individual, psychological level of the dream, but on the collective level. This perspective of "the dreaming narration" manifesting in respondents' dreams descriptions can tell us about the state of the current world under threat of "patriarchal dictatorship" and could give us the proposition of new, different story about the world. The preliminary research of qualitative study, which has been made on the Facebook group "Circle of dreams," suggests that individuals dream about collapsing old institutional order and emerging a peaceful world based on the feminine quality.

#169 **Post-Peasant Imaginaries and Contemporary Forms of Nation-Building**
Anna Malewska-Szaly (a.malewska-szalygin@uw.edu.pl) (University of Warsaw, Poland)

The current intensification of national sentiments, an increase in support for right-wing parties are the activation of the ideas about the state, power and nation derived, among others, from centuries-old peasant experience of rural farm management. I argue in favour of this thesis presenting the results of subsequent projects carried out in the villages of the Podhale region in the south of Poland. Qualitative research included over 500 in-depth interviews were conducted since 2000. Historically shaped post-peasant imaginaries explain not only contemporary political preferences but also allow anticipating that after experiencing pandemic national rhetoric, and perceiving power as obliged to care for the nation will strengthen.

Convenors
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Agnes Gagyi (agnes.gagyi@gu.se) (University of Gothenburg, Sweden)

Sherry Ortner (2016) argued that following anthropology's dark turn, focusing on the plight of subaltern groups under neoliberal crises, we should now turn towards an "anthropology of the good" that can uncover what people conceive as "the good life", happiness, and moralities of togetherness that could replace the neoliberal project. A growing corpus of anthropology is now devoting attention to social movements' alternative visions of the future, and to the emergence of new economic and social models grounded in solidarity, ecological sustainability, and conviviality. Yet phenomena such as the recrudescence of the far-right have also become crucial research topics. Anthropologists have scrutinized the discourses and practices of various "unlikeable others" (Pasieka 2019), taking seriously the moral rationalities of such actors. These recent developments in anthropology bring into the spotlight a series of empirical, theoretical, ethical, and epistemological questions. What are the visions of the future that various regressive/progressive social movements develop and perform? (How) Do such visions come into dialogue with each other? How are anthropologists dealing - methodologically, ethically, theoretically, and politically - with such regressive/progressive visions of the future? Is the regressive/progressive distinction actually tenable epistemologically? How can a dialogue be articulated between the anthropology of the far-right and "the anthropology of the good", and how can they come together in the process of theorization? How can we think of a "next generation anthropology" that, while pursuing critique, moves dialectically between various visions of the future deployed by social movements?

#497 **A Feminist Ethnography for a Next Generation Anthropology of Fascism**
Maddalena Gretel Cammelli (maddalena.cammelli2@unibo.it) (University of Bologna, Italy)

The current social crisis engages a deep work from anthropologist, looking at the future may bring to focus attention on fascism as a recurrent episode of history. More importantly, looking at contemporary form of fascism may show the place future holds in this ideology. To see fascist movements as conservative or regressive mislead the place the construction of a common future, new and collective, holds in fascist' ideology. If, since the beginning of the third millennium, anthropologists started to wonder about how to carry on ethnography with new right movement, it is only in recent times that ethnographers are the more and more engaging in researches within far-right or neo-fascist movements. But establishing an anthropology of fascism engages not only with issues concerning the right distance in fieldwork and the researcher's

personal safety: it also has to deal with the historical process of establishing democracy and civil rights in Europe. I argue for the need for a feminist ethnography as the tool anthropologists shall use to develop an anthropology of fascism. Such feminist ethnography serves as a practice of researching and theorizing with the power to grasp the emotional entanglement of fascist-like mobilization, its vision of the future and political perspective, and meanwhile states for the production of explicit situated researches, developing situated and comparable anthropological knowledge, with a strong methodological capacity to engage both in the field, in writing and in the collective elaboration and restitution of anthropological insights.

#485 Studying Right: From Legacies of Value-Neutral Knowledge to an Anti-Racist Anthropology of the Far-Right

Ana Ivasiuc (ivasiuc@staff.uni-marburg.de) (Philipps University Marburg, Germany)

Over the last decade, authoritarian, far-right formations have multiplied globally, receiving increasingly ethnographic attention from anthropologists. In contrast to the 'sad topics' that prevail in anthropology, a whole new category of 'angry topics' is emerging, and anthropologists are brought to engage ethnographically with 'dislikeable others'. Academic events discussing methodological, ethical, and political issues related to the ethnographic study of far-right groups in Europe and elsewhere have multiplied over the last few years, too, raising crucial questions for ethnography as a method, and for anthropology as a discipline.

What studying the far-right 'right' means in methodological terms seems to gather at least some degree of consensus – taking the claims of research participants seriously, understanding the emic perspective, representing complexity and humanity rather than reproducing stereotypes and othering 'strangeness'. But what it means to study the far-right 'right' in ethical and political terms in our days is far less straightforward and much more contested.

Using my ethnographic engagement with a far-right patrol in Rome, I show how my positionality interrogates some of the ideas formulated so far by anthropologists researching the far-right. I offer food for thought from my own engagement with the topic, complicate things in the process, and open up a few additional questions that seem pressing today for our discipline. Among these questions, the most important one asks whether, and to what extent, it is possible to carry out an anti-racist anthropology of the far-right.

#469 Hope and Nostalgia in Nationalist Visions of the Future

Weronika Kuta (weronika.m.kuta@gmail.com) (Jagiellonian University, Poland)

In the public discourse, members of the nationalist movement are often subjected to pathologization or infantilization processes, which also result in the deprivation of their agency and the rights to be seen as rational. This mechanism allows society to deal with the overwhelming sense of difference, but it is associated with creating a distorted image of those who are considered as opponents and leads to their social

stigmatization. Transgressive potential of the ethnographic encounter, assuming going beyond own previous mental connections, familiar internal structures and precognitions, creates a situation in which understanding emotions, actions and motivations becomes possible, even if the goals and assumptions for the future set by the surveyed group are completely different from our own. In this paper, based on research conducted among members of the Polish nationalist movement, I want to take a closer look at the issues of emotions that accompany nationalist talking and thinking about the future, focusing primarily on issues related to hope, but also the phenomenon of retrospective nostalgia, mythologization of the past and transferring solutions known from the nation's past to plans for future. According to the significant differences in plans and visions for the future, affecting the entire research process, I would also like to discuss the mechanism of building relations with interlocutors and the position of the researcher in the field as well as the related ethical concerns and methodological challenges.

#306 **The Breakup of Britain: Progressive Utopia or Regressive Nationalism?**
Gabriela Manley (gm88@st-andrews.ac.uk) (University of St Andrews, UK)

The Scottish National Party (SNP) has historically marketed itself as a civic movement, rejecting ethnic nationalist discourse and aligning itself with socially democratic values. It has presented a popular vision of Scottish independence as a progressive, left-wing utopia that is only achievable through the breakup of Britain. This vision sits in direct contradiction to those in Scotland who reject independence and consider Scottish independence to be an intrinsically regressive movement. Their visions of progress and future utopias lie in the imaginations of a Scotland that remains part of the UK. These two contrasting visions of 'the good future' sit in growing tension as the SNP prepares to call a new independence referendum in Scotland. This paper argues that neither futural vision can be described as 'progressive' or 'regressive', in part because there is no tenable epistemological difference between these two terms. Rather, both visions stem from deeply affective yet diametrically opposed ideas of what an independent future would look like for Scotland. Both movements seek to secure 'the good life', yet this end goal is achieved through radically different means in both cases. It will emphasize the importance of asking for whom is the movement progressive? Why is it considered progressive? Who is the 'unlikable other'? To do so, it will seek to problematise the very category of 'progressive' by showing how both movements share fundamentally similar hopes, desires and imaginations of the future that allow them to claim the 'progressive' tag whilst rejecting their counterparts as 'regressive'.

Convenors
Renato Athias (renato.athias@ufpe.br) (NEPE/UFPE, Recife, Brazil)
Mohan Kant Gautam (University of East and West, Leiden, The Netherlands)
(mohankantgautam@gmail.com)

In recent years, ethnographic museums have been searching for possible ways to justify their existence. Many are changing their names and becoming centres of "world arts and culture". They experience new performance spaces and dialogical modes of presentation. This panel seeks to discuss these new ways of showing and translating cultures in these museal spaces. These recent processes in museum contexts, especially those concerned with cross-cultural translation? What is the approach to co-design of collaborative museums, using ethnography, co-creation workshops? This panel discusses an approach to enter the processes used in collaborative museums. Where an ethnography with co-creation workshops appears, among other anthropological methods and human-centered design. Emphasizing the creation of immersive and collaborative experiences, thus providing a justification for involving carefully selected native and multidisciplinary teams and users throughout R&D, pointing out their value and limitations. This panel brings the discussion to the institutional context by presenting methods that can support collaborative actions in ethnographic museums.

#362 **Survival in Developed Territories of South America (1914-1915) Through the Eyes of Russian Naturalists**

Sofia Sorokina (spmanilkina@gmail.com) (Peter the Great Museum of Anthropology and Ethnography, Russia), Elena Soboleva (Peter the Great Museum of Anthropology and Ethnography, Russia)

Five young scientists – participants of the Second Russian Expedition to South America – in their diaries described processes of development of territories in different parts of the continent. They started their work in Mato Grosso at the end of June 1914. Heinrich H. Manizer and Theodore A. Fjelstrup met Brasilians and various groups of Indios (Kadiwéu, Terena, Ofaié, Kainganges, Guaranies, Botocudos, etc.), recorded lexical and ethnographic materials. Naturalists Ivan D. Strelnikov and Nikolay P. Tanassiytchuk traveled from Corumbá to neighboring regions of Brazil, Paraguay, Bolivia: conducted systematic zoological studies, observed deforestation, clearing of fields, shallowing of water bodies, attacks of «Indios bravos» on «Indios mansos» (settled Chiquitos and Guaranies). Sergei V. Geyman in Spring 1915 observed Araucans at Misión Araucana (under Padre Carlos Sadleir, Temuco) and at Misión Panguipulli (under Padre Siegfrid von Frauenhäusl); Alacalufes in the Straits of Magellan; Onas at Estancia Viamonte (under E. Lucas Bridges) and at Misión

Salesiana (under Padre Alberto M. De Agostini), Tierra del Fuego; Indios Chorotes, Toba, Mataco, Chiriguanos in Ledesma (Argentina). Everywhere researchers gathered collections for Russian, Brazilian and Argentinean Ethnographic museums. Their papers preserved in the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) RAS contain detailed observations on the difficulties in adaptation experienced by emigrants in South America (Croats, Jews, Russians, etc.), on the thoughtless destruction by the Corporations of the region's fragile ecosystem. The report is written as part of the RFBR grant 19-09-00233 "Study of the materials of the Second Russian Expedition to South America (1914-1915)".

#264 Disengaging Anthropology: Reflections on Museological Collaboration Through the Analysis of Two Experiences with Indigenous People of Brazil

Anna Bottesi (anna.bottesi@edu.unito.it) (University of Turin, Italy)

The process of rethinking of ethnographic museums of the last 50 years, gave birth to several collaboration projects that, through the opening of the museum structure and the establishment of new relationships with source communities, are aiming at giving marginalized groups the chance to make their voice heard. Supposed to be based on a participative approach that rebalances power relationships in terms of knowledge production and representation, these initiatives are very difficult to carry on and not always successful. As a matter of fact, questioning the historical colonial process and the hegemonic categories it produced frequently ends up falling into neocolonial traps. I will present here two different case studies that can help us understand some of the problems and limits that can affect the trend of the negotiation process. The first one refers to a collaborative initiative undertaken in 2009 by the Anthropological Museum of Florence, on a collection assembled in 1996 in a Yanomami indigenous community (State of Roraima, Brazil); the second one, on a research made in 2018 on the local museum of a Tabajara and Tapuio indigenous community living in the State of Piauí, Brazil. The analysis of these experiences can give us some insights about the process of self-representation, and its restitution through the use of museological instruments, specifically focusing on the relationships among the parts involved and the role of the anthropologist as a mediator between cultural and political contexts.

#261 Discussing Collaborative Actions with Amerindians in Ethnographic Collections in State Museums

Renato Athias (renato.athias@ufpe.br) (NEPE/UFPE, Brazil)

In the past decade, several collaborative activities among Amerindian peoples have been carried out together with museums. This has been an important factor in the reinforcement of Amerindian identities in different national contexts. We have accompanied several experiences and different museological processes, in these last years, with the objects of shamanic use of the indigenous peoples of the Upper Rio Negro in different museums. And it has been powerless to note questions ranging from how these collections were carried out in different museums, as well as how these

collections were documented. The contact of Amerindian representatives with ethnographic collections in museums has provoked in the museums themselves an action to discuss the forms of documentation and investigation of these ancient collections and ethnographic collections. Therefore, this presentation aims to present anthropological issues related to the ethnographic collections and museological archives about the Amerindians in Museums and, above all, to problematize the collaborative actions with the representatives of the indigenous peoples in Brazil regarding the indigenous objects and artifacts in these museums. It seeks to emphasize the role of the Amerindians in these museological processes.

#66 The Continuous Attempts for Further Involvements - Museums and Indigenous People in Australia

Sachiko Kubota (kubotas@people.kobe-u.ac.jp) (Kobe University, Japan)

In Australia, the relationships between museums and indigenous people started to change at the end of the 1980s. The repatriation of human remains and sacred secret objects became the key issues, and the museum policy was adapted in 1993, which recognized the rights to self-determination of indigenous people in their cultural property. Museums have altered their relationships with indigenous people and the exhibition itself. By the end of the 1990s, most of the metropolitan museums employed indigenous curators or junior stuff at least. Furthermore, in 2005, the policy and guidelines for indigenous rights were renewed. Nevertheless, in the 2000s, these moves were a slowdown in some institutions, and a few cases, they lost indigenous stuff, and indigenous involvements became inactive. In 2017, the Indigenous Roadmap project started to update the principles and guidelines for the Australian Museums and Galleries Association. The development of the new guideline started from the survey about the current situation. They published the report in 2019. In Australia, although the obstacles, attempts to enlarge the indigenous involvement in museums and galleries are steady and persistent.

#56 Ethnographic Museums and Collaborative Actions in Indian Context

Ajai Pratap Singh (profsingh@rediffmail.com) (Lucknow University, India)

The origin of ethnographic museums in independent India can be traced back to the year 1950 with the establishment of Museum of Ethnography in the Department of Anthropology at Lucknow University and formation of Ethnographic and Folk Culture Society in it.Since then,much developments have taken place in the domain of ethnographic museum and its collaborative actions in Indian context.The depiction of artifacts and associated finds in the ethnographic museum have undergone from traditional methods to digital methods. Nowadays, the emphasis is on the depiction of tribal,rural and urban culture through computer graphics and interactive methods.The recent example of this depiction is the collaborative action in the form of SHRI(Science and Heritage Research Initiative) to organize workshops in the habitat of Tharu tribe for conservation of its art,craft and culture.The present research paper analyses all the

aspects of ethnographic museums and collaborative actions in Indian context in a critical way.

PANEL NO. 104 Performing Substances, Transmitting Legacies

Convenors
Federica Toldo (federica.toldo@gmail.com) (LESC (Paris Nanterre), Paris, France)
Juliana P. Lima Caruso (ju.limacaruso@gmail.com) (Independent Researcher/Lapod, Brazil)

The aim of this panel is to collect ethnographic based contributions on practices whose main characteristic is to make substances visible. We encourage to think substances through the prism of practices and, vice-versa, to think practices through the prism of substances. As emblematic of sharing, transmission, relation making (between humans, non-humans, etc.), substances are a key topic of anthropology. At the intersection of relatedness and ritual studies, this panel calls for examples from different contexts whose common point is to make substances socially visible in which relations are conceived, symbolically and pragmatically, through substances (fluids, food, and others material dimensions of nature and bodies). This focus on shared, transmitted, inherited substances and their performance takes an important place in the renewal of some classic domains of anthropology, notably kinship and ritual studies. Shared, transmitted and inherited substances are a fundamental issue of societies and, for this reason, a challenge for anthropology. By this way, substances are chosen in this panel as an emblematic theorist legacy for contemporary anthropology and its epistemological renewal.

#438 Substances of Healing: Embodied Knowing Between Addiction and Spiritual Trance
Emily Pierini (emily.pierini@uniroma1.it) (Sapienza University of Rome, Italy)

This relational dimension of healing in the Brazilian Spiritualist Christian Order Vale do Amanhecer (Valley of the Dawn) may be best understood within the framework of an ecology of tangible and intangible substances between human and spirit worlds. In the rituals performed in the temples of the Amanhecer mediums incorporate their spirits to cleanse the body of patients from affecting energies, releasing obsessing spirits, and projecting spiritual healing forces through their ectoplasm. In this paper, I focus on those patients who have developed their mediumship in the Vale for therapeutic purposes. More specifically, I tackle the therapeutic aspects of learning mediumship in the Vale do Amanhecer in cases of substance addiction. Firstly, I explore the notions of a porous body and of the self as an organism connected by fluids, membranes and substances, as a field of relations in flux. Then, I explore how in the training of new mediums spiritual visions and substances are materialized through a sensory and affective enskillment in the process of crafting the mediumistic body (individual and collective). I argue that the bodily enskillment and embodied knowledge developed in learning the practice of mediumship have fostered their

healing process, allowing the expansion of their selves while regulating their bodily boundaries.

#402 Coca, Tobacco and Blood: Substances and Filiation Among the Murui-Muina of the Amazon

Oscar Ivan Garcia Rodriguez (oigarciar@gmail.com) (Laboratoire d'Anthropologie Sociale, France)

The Murui-Muina are indigenous people of the Amazon forest. This society is characterized by a type of exogamic alliance and patrilineal filiation. In addition to kinship, there are also ceremonial relations. Therefore, belonging to the group depends not only on the circulation of blood and semen but also on a third element called Uai. The term Uai is translated as "Ritual Word" and is understood as a kind of agentivity resulting from the alliance between two substances: coca powder and tobacco paste. The Uai is the magical force that is at the base of murui-muina shamanism. Each lineage has its' own Uai and, until recently, it was only inherited along the patrilineal line of descent. However, two historical events forced the Murui-Muina to change this norm. On the one hand, the genocide that this people suffered during the rubber exploitation era (1886-1932) left many orphans who did not received the Uai from their ancestors, and on the other hand, the current large migration of young people to urban centers has left many shamans without heirs. What are the alternatives that Murui-Muina have thought about in order to preserve their Uai? How substances such as coca and tobacco are part of a new transmission strategy? How has this phenomenon transformed their social networks? By analyzing the transmission practices of the Murui-Muina rituals in this presentation I would like to show how the Uai deviated from the norm of patrilineal filiation in order to reconstitute the social networks of this Amazonian people.

#383 Substantiating the Ancestors of an Amazonian First People in Central Brazil Through Their Personal Names

Vanessa Rosemary Lea (vanessa.r.lea@gmail.com) (UNICAMP, Brazil)

In the study of Jê (Gê) Amazonian First Peoples of Central Brazil attention as to what counts as substance has generally centred on the practice of fasting by members of the immediate family (parents and siblings) when one of their members is ill. This was described by the ethnographer Nimuendaju as a mystical bond, but other ethnographers (notably Seeger) referred to it as a community of substance. A recently published dataset (Lea 2020) concerning the Mẽbêngôkre (Kayapó) reinforces my depiction of exogamous matrihouses that connect back to mythological ancestors via personal names. Most major ceremonies revolve around the confirmation of ancestral names that are ideally retransmitted from one generation to the next. Over the years this facilitates confusion over which specific individual one is referring to. The further back one goes, the ancestors tend to be amalgamated together through this gene-like immaterial substance whereby a relatively narrow gap is maintained between the living

as their mythical forebears, exemplified by a man declaring his nhenget (grandfather, great-grandfather and so on) to have been a particular ancestral figure. Amazonian First Peoples were long taken to be disinterested in their forebears, but recent research has nuanced this claim, putting the ancestors back into the picture.

#378 **The Man Who Interrogates Snakes: Kinship, Substance and Performance Among Traditional Fishermen from the Southeastern Brazilian Coast**
Juliana P. Lima Caruso (ju.limacaruso@gmail.com) (Independent Researcher/Lapod, Brazil)

In this presentation I intend to discuss substance, performance, network and kinship from a story found during my field research in an archipelago of southeastern Brazil. This story, told by inhabitants of different communities, talks about one of the last traditional "healers" who had the gift of interrogating snakes to make an antidote. This man, according to these narratives, had the ability to gather snakes in the forest and find answers about "who has bit?". After interrogating each type of snake and knowing who bit, he could prepare the antidote against the poison. At the same time, the memory of this former healer also brings together people from communities which are distant from one another, making us think about their kinship ties. In addition to the role that this story plays in discussing kinship, performance and relationships, I would also like to analyze the idea of an antidote in relation to the notions of substances. In this way, I intend to demonstrate through this account and my ethnography, the possible connections amidst memory, kinship, performance, antidote and substance.

#369 **Blood, Kin and Shared Mediumship in Xinguilamento Ritual Practice (Luanda, Angola)**
Federica Toldo (flordosemba@yahoo.it) (LESC, Italy)

My presentation will focus on the Angolan ritual practice of xinguilamento, which is based on possession by Ilundu spirits. The Ilundu are considered hereditary illnesses passed from generation to generation ("da geração"). The treatment of this illness requires a reunion of kin of the ill person. This ritual therapy is emblematic of what kin share among themselves and with an ancestor endowed with mediumistic powers. Does this ritual mechanism enact a shared substance? Even if there is no explicit mention of blood relation as a core of shared identity, all key rituals concerning ilundu spirits are based on actual blood. This allusion to blood distinguishes ilundu from other supernatural beings like "saints", which are not inherited and whose ritual treatment excludes sacrifice and blood manipulation. This ethnographic example will not only allow a merging into the local concept of "geração" and an opportunity to evaluate whether or not the concept/idea of shared substance could be a pertinent interpretative device. It will also provide a mode in which to appreciate the power of ritual as a modality of expression of local relational logic.

#356 Hair, Cloths, and Coca Leaves: Relational Substances and Life-Forces in Northwestern Andean Argentina

Daniela Salvucci (daniela.salvucci@unibz.it) (Free University of Bozen-Bolzano, Italy)

Among the indigenous communities of shepherds and peasants in the Andean region of the Northwestern Argentina, a local culture of relatedness, one which includes both humans and non-humans, is produced and performed through ritual practices based on specific substances. These latter, such as the human hair and cloths, but also coca leaves, alcohol, and food, are conceived of as containing a life-force that enacts relationality and reciprocity. The presentation starts with an ethnographic analysis of these ritual practices of relatedness among kinship and family members, their animals, and the living entity of the Andean environment, called Pachamama-Mother Earth. On the one hand, it focuses on rituals of the body-person's life-cycle, which are based on the human hair and cloths, such as the first baby's haircut, called ruti or rupachico, and the second burial of a dead person. On the other hand, it reports on ritual offerings to the Pachamama and to the Dead that include coca leaves, alcohol, cigarettes, food, and animals' bodily parts, which are buried to feed and relate to these non-human entities. Through these ethnographic examples, the presentation aims to discuss the epistemological value of the concept "substance", one that has been so prominent in the Western philosophy as well as in several branches of sociocultural anthropology. Looking through the lens of local Andean practices and conceptions, specific substances are ritually performed and thought of as life-forces that produce relations and relatedness among people, animals and other non-human agents.

#338 Journeys of Mahaprasad: Global Flows and Refiguring Food and Ritual in Odisha, India

Nilika Mehrotra (nilika@jnu.ac.in) (Jawaharlal Nehru University, India)

A strong relationship between food and ritual has existed in Puri, Odisha, one of the most important pilgrim places in India's sacred Hindu Geography. The food offering made to Lord Jagannath is transformed as Mahaprasad, greatly valued by Odiyas and other devout Hindus. The Jagannath temple entails the distribution and sale of both dry and wet prasad for thousands of pilgrims daily. This paper charts out how in recent years, Mahaprasad has started to travel wide and far as it has acquired a form of a commercial food. Technologies of travel, packaging and deliveries have ensured that the devotees are able to access and savour it without visiting Puri. Mahaprasad has become an important part of feasts on occasions of Death and Marriages of the elite. It is interesting to note how sacred mingles with the profane, vegetarian with non vegetarian and so on. In the process Mahaprasad acquires a life of its own. Sensorial, dietary and sacred injunctions shape the way this prasad is savoured and religious faith is reinforced. Renewal of ritual order implicates the sacred through transmission of substances embodying the divine blessings and global flows sustain sociality and religiosity.

#313 Searching for Blood: Approximation Between the Development of Menstrual Technologies and War Technologies

Clarissa Reche (clari.reche@gmail.com) (University of Campinas, Brazil), Érico Perrella (University of Campinas, Brazil)

Do a "Hormonized Latin Supermodel" and a "Young American Drone Operator" have something in common? This is an experiment of approximation between two ethnographies in progress, with the purpose of provoking creative tensions in our works. We established partial connections between parallel technoscientific developments, which took place between the end of the first world war and the present time: from the creation and commercialization of menstrual sanitary pads to the development of menstrual suppression via "hormonization"; and from the training of "machine men" necessary for the military tactic known as "blitzkrieg" and it develops until the formation of the so-called "surgical war". When we look at these two figurations of bodies that emerge in a "pharmacopornographic era", we notice how both the Hormonized Latin Supermodel and the Young American Drone Operator bring with them the attempt to make visual references to blood disappear. Finally, we suggest that such disappearance composes the dynamics of shaping new spaces of transnational capitalist existence. The blood's insistence on leaking, however, forces us to pay attention to alternative ways of life.

Refuge, Refugees and Forced Migration
IUAES COMMISSION ON MIGRATION

Convenors
Mónica Ibanez-Angulo (miban@ubu.es) (University of Burgos, Spain)
Martha Judith Sanchez (mjudith@sociales.unam.mx) (Universidad Nacional
Autónoma de México, Mexico)

The number of refugees has increased noticeably during the last decade, especially in relationship to armed conflicts (e.g. Syria, Yemen) and other social and political struggles (e.g. Venezuela). Moreover, data suggests that in the following decades the number of climate refugees and environmental migrants will increase significantly due to climate change. The management of this special type of migratory flow has posed a challenge for national and local governments given the diversity of the socio-demographic profiles. In this panel, we would like to address different issues: - The relevance of the 1951 Refugee Convention in relationship with the regulations imposed by national and supranational political bodies; - Challenges to refugee's social integration; - Effects of migration policies (e.g. Schengen visa system) on refugee's applications and resolution; - Gender dimension; - Protection mechanisms; - Civil society mobilizations and solidarity; - Rethinking the categories of refugees and forced migration; - Methodological considerations in refugee's research; - Refugees' trajectories; - Economic impact of refugees on host economies.

#361 **Harming by Interviewing. Methodological and Ethical Dilemmas of In-deep Interviews**
Robert Rydzewski (University of Rzeszow, Poland), Izabela Wagner (izabela.wagner@gmail.com) (Collegium Civitas, Poland)

The need to expand the knowledge on the people who experienced deportation or are often being in constant threat of deportation, provokes two different undesirable effects: 1) unintentional exposure to the exploitation of the interviewees; 2) damaging of research practices. E.g: in-deep interviews with victims of violence, long term confinement and other forms of abuse, in the situation of high legal and existential uncertainty, caused the mental strain and stress, which is a harmful practice. Finally, the needs for securing the interviewees' situation and increasing the possibility of getting permission to stay, influence the quality of collected data (false or partial information). In this article we want to explore the methodological and ethical dilemmas that unfolds while carrying out in-depth or biographical interviews with persons who are in constant danger of being deported or have already experienced deportation. We argue that researchers by making them relive their traumatic experiences and thus loading them with often extreme emotional and psychological weight, can harm the interviewee. We urge to rethink the research methods used to obtain information from people in exile- requesting their permission to live in Europe.

Furthermore, we emphasize the need for a better academic preparation to work among vulnerable groups.

#321 "Make Them Invisible… and Then They Actually Disappear": The Impact of Everyday Bordering on Young Refugees' Post-Compulsory Education in Greece

Lucy Hunt (lucy.hunt@ssho.ox.ac.uk) (University of Oxford, UK)

This paper addresses the social consequences of the financial and 'refugee' crises in Greece, and particularly how they impact the post-compulsory (15+) educational trajectories of young refugees and asylum seekers in the country. It argues that even after youth have been permitted entry to the country and the space of the high school or university - including in legal frameworks - they still exist in a 'gray space' (Yiftachel, 2009) in which they are subject to everyday bordering practices (Yuval-Davis, Wemyss & Cassidy, 2018). In this paper, it is argued that these bordering practices (attempt to) govern young refugees' visibility and voice – rendering them 'hypervisible', invisible and/or silent – and as such, constitute subtle but powerful forms of exclusion. These can cause young refugees to feel unwelcome and unable to participate, resulting in them dropping out and/or readjusting their ambitions. The paper aims to make these bordering processes visible and highlight young refugees' methods of overcoming them: such as by (collectively) seeking out alternative educational spaces which allow them to be seen and heard as they wish. In doing so, it builds on recent work which explores how everyday borders are created, maintained and overcome in education; how schools function as 'borderlands'; and how educational staff can act as gatekeepers to the new society (e.g. Feuerverger, 2011; Pace, 2017; Oliver & Hughes, 2018). It is based on data generated over eight months of ethnographic doctoral fieldwork with refugees in Thessaloniki, involving participant observation as a volunteer teacher.

#248 The Role of Volunteering in Promoting the Social Integration of Refugees

Mónica Ibanez Angulo (miban@ubu.es) (Universidad de Burgos, Spain)

Based on the results identified through the empirical research carried out as part of the European Project Jucivol (acronym of Junior Citizens Through Volunteering), in this paper I will analyse how and to what extent the promotion of volunteering activities among young migrants and refugees (18-30 years old) may constitute a way to foster social and entrepreneurial competences that, in turn, will facilitate their social inclusion. In order to carry out this analysis, I will first provide an overview of the main socio-demographic characteristics of these young migrants and refugees (countries of origin, age, year of arrival) in the five countries where the project has been implemented (Spain, France, Slovenia, Italy and Cyprus). Second, I will identify the main motivations and obstacles faced by these youngsters in order to become volunteers (e.g. lack of information, misconceptions). And third, I will analyse how participation of these youngsters in volunteering activities provides new means to

achieve personal fulfilment and a sense of belonging to the society where they live. The main aim of the paper is twofold: on the one hand, this analysis will show the similarities and differences in the ways in which young migrants and refugees experience the challenge of integrating into a new sociocultural context; and, on the other hand, it will show how participation in volunteering activities constitutes an important asset for the well-being of these youngsters.

#40 **Irun's Welcome Network: Refugees on the Basque Border**
Margaret Louise Bullen (maggie.bullen@ehu.eus) (University of the Basque Country, Spain)

This proposal gives account of the Welcome Network (Irungo Harrera Sarea) on the Basque border between Irun and Hendaye. This network, set up in 2018 in response to the flux of refugees arriving in the border town, attended over 3,000 people in 2019. Approximately 80% are men, with 10% women and 8% children or young people, travelling from Guinea Conakry, the Ivory Coast and Mali, as well as other African and Asian countries. The network functions through volunteer work groups: the "gautxori" (night bird) committee for night arrivals; reception and information, clothing, press and communications. The aim is to provide a dignified and efficient reception to refugees and, at the same time, put pressure on local authorities for their lack of response to the dire situation. Our research, initiated in spring 2019 is part of a wider project in the University of the Basque Country: "New solidarities, reciprocities and alliances. The emergence of collaborative spaces of political participation and redefinition of citizenship". The main aim is to analyze the intersections between social movements working on the following themes: refugee and migrants, anti-racist and inclusive, feminist and GLTBI, ecologist, Basque cultural and linguistic. We are interested in the synergies between different movements, monitoring their management and in the redefinition of citizenship for those denied a legal status. In Irun, we are taking part in assemblies and work groups, carrying out participant observation and group and individual interviews and we are plotting how the network is expanding onto the French side.

Next Generation Anthropology: Cosmopolitanian Anthropology, World Anthropology, World Anthropologies, Trans-national Anthropology, or Something Else?
IUAES COMMISSION ON THEORETICAL ANTHROPOLOGY

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In the second half of the 20th century, native social and cultural anthropology developed in many non-Western countries. This development has opened several questions. One of them is also the question about cooperation between Western and non-Western social and cultural anthropology. The crucial dimension of this cooperation should be a productive dialogue between social and cultural anthropologists from different geographic locations and theoretical and national traditions, which Kuper already in the 1994 predicted as a crucial dimension of future social and cultural anthropology. In the panel we will discuss several topics: the most important characteristics of Western and non-Western anthropologies; conditions for productive cooperation between Western and non-Western anthropologies; how this cooperation will change Western social and cultural anthropology (de-westernization of Western social and cultural anthropology etc.); how this cooperation will change non-Western social and cultural anthropology (professionalization of non-Western social and cultural anthropology etc.); (uncritical) equalization of Western social and cultural anthropology with Western colonialism; (uncritical) equalization of non-Western social and cultural anthropology with anti-colonialism; debates about relations between Western an non-Western anthropologies (Buchowski-Hann debate; Verdery-Thelen debate etc.); possible future outcomes of the cooperation between Western and non-Western social and cultural anthropology; how these outcomes should be named – as cosmopolitanian anthropology (Hann 2012), world anthropology/world anthropologies (Pobłocki 2009; Restrepo and Escobar 2005), trans-national anthropology (Čapo 2014); and other questions and problems connected with the topic of the panel.

#447 Europeanization of the Romanian Ethnology & Anthropology. A Situation Analysis of the Disciplines at the 'Eastern Margins' of Europe
Lucia Alma Sunder-Plassmann (suplassl@hu-berlin.de) (Humboldt University of Berlin, Germany)

In the course of the anthropological "turn to Europe" (Pöhls et al. 2007) with a self-Europeanization of the discipline and its research fields, an 'othering' of peripheral regions along with an epistemic exclusion of Eastern European sciences (Buchowski 2004), took place. This persistent disparity privileges social and cultural anthropology situated in Western Europe above ethnology/anthropology positioned in the post-

socialist East in terms of theory building and research. From the perspective of post-colonially informed 'Critical Europeanization Studies', this paper, as a presentation of a master thesis, examines how a Europeanization of the discipline and the politics associated with it affects Romanian ethnology and anthropology. In terms of multi-sited ethnography (Marcus 1995), participant observation and qualitative expert interviews were used to elicit changes (especially during the last three decades) and current negotiation processes within the Romanian disciplines. Striking was a recurring division narrative, based on Lévi-Strauss momentous hierarchizing division with ethnology as local ethnographic research on which comparative, theory building anthropology is built. The disparity existing at the European level emerges also at the local scale as dynamics that determine today's relations and inequalities of the disciplines: a striving of ethnology toward Western connoted anthropology, from which the latter rigorously demarcates itself. Moreover, there is a (simultaneous) striving of both disciplines toward the West, characterized by the desire for recognition on the European/international stage of anthropology. Contrary to a continuation of this Eurocentric legacy, a 'self-reflexive turn' both on the Western and Eastern sides would be fundamental for future anthropological knowledge production.

#441 **Anthropologies in Romania and their Legacy: Popular Medicine, Anatomy, Race, and Disguised Sociology**

Alexandru Iorga (al.iorga@gmail.com) (University of Bucharest and IEF 'Brăiloiu', Romania)

In my presentation I focus on the history of anthropology in Romania from its beginning the to early 1990s, focusing on the practices and processes of institutionalization and bringing into discussions layers of the unwritten history of the discipline. In Romania, anthropology started at the end of the 19th century as a component of anatomy and geography. Even though the Royal Society of Geography developed a branch of anthropology interested in the general geographical and biological study of human beings, the development of the discipline switched back to medicine and become institutionalized in the 1940s as an aspect of local medicine. Merging physical anthropology with cultural studies, ethnography, ethnology, folklore studies, and other social and humanistic disciplines was peculiar and unfitting. During interwar, anthropology worked alongside other disciplines under the hegemonic project of sociology – developed as a science of the nation and started to synchronize to European trends of studying races. Later, the communist regime finds the discipline – understood as part of medicine, history, and archaeology, useful in offering a critique of races and to providing evidence of multimillennial Romanians` history. Only in the early 1960s discussions including social and cultural studies in the practice of anthropology emerged but crushed into re-enacting interwar sociology under communist limitations. Could we talk about indigenous anthropology in Romania before 1989? Could `world anthropology` define and integrate the practice and the production of anthropological scientifical fictionalities in Romania or elsewhere? Which are the legacies and how can we cope with them?

<cil**#342** **Non-Western Epistemology and Decolonizing Peace Education in World Anthropology: The Example of Two Diaspora Communities**

Alexander Horstmann (alexander.horstmann@tlu.ee) (Tallinn University, Estonia)

In this paper, I like to draw on 2 examples: One in Shingal, Northern Iraq, the other in Karen state, in Eastern Myanmar, to explore the possibility of world anthropology that is sensitive to and involves local communities in a Non-Western context throughout the research. I want to express the case-study of two communities- Yazid and Karen- who had to flee from violence and political persecution and who organized to help their communities from the Diaspora. World anthropology would also have an applied face: How would world anthropology be able to make people´s voices heard, and how could peace education be decolonized. How can the intervention be designed in a way to support refugee communities in trauma therapy, resilience, reconstruction, and in future-crafting?

#81 **Developing Derrida's Radical Hospitality with Multispecies Cosmopolitanism as an Approach for Managing Climate Change Displacement**

Jessica Martin (jessica.martin11@outlook.com) (Previously ISJ, ACU, Austria)

We are currently in an era labelled the Anthropocene, in which humans are considered a primary force in changing the geological planetary face. The question of cosmopolitanism, what constitutes it, how we define it, and how we perform it as cosmopolitan beings, is being debated in many disciplinary circles. In this paper, I argue for the need to develop a Derridean Radical Hospitality as part of our duty as not only international cosmopolitans but as multispecies cosmopolitans. I demonstrate that there are existing Sites of Refuge, albeit not quite Cities of Refuge, which provide a fertile space for developing mutual and reciprocal interspecies intersubjective relationships as well as conditions for productive cooperation between Western and non-Western anthropologies. I investigate Japan as a case study for understanding how a nation-state government responds to climate calamities that cause internal displacement. I then develop Derrida's Radical Hospitality, extending it to a case example of a cosmozoopolitical site of refuge in Japan in which non-Japanese migrants are engaged in practices of affective relations of care in positive acts of (multispecies) cosmopolitanism. I now call for the collaboration with non-Western anthropologists on such a project, questioning: how can we better understand acts of positive cosmopolitanism in ways that challenge the current anthropocentred model, developing a multispecies cosmopolitanism? How can we develop our affective sensibilities, engaging in deeper, more meaningful practices of care centred on wellbeing, developing an affective hospitality that co-creates a mutually collaborative world in the midst of tumult and chaos?

Moderator
Felipe Bruno Martins Fernandes (fernandes.felipebruno@gmail.com) (Federal University of Bahia, Brazil)

#501 **Hair Cut: Difference in Hair Cut's Meaning with Self and Non-Self**

Maria Watanabe (kiala_maria@hotmail.com) (Beijing Institute of Technology, China)

In this presentation, the meaning of "hair cut" is examined. It is no exaggeration to say that 2020 is the year when it continues to be at the mercy of coronavirus (COVID-19). There were many women among the health care workers who participated in the treatment in Wuhan, China. When they had their hair done, it was called a hero. The reason why they cut hair is to increase the efficiency of work. It's because humidity is filled in the armor, and it doesn't suit the environment that I work. But many people kept seeing the form that hair is cut down and it's treated and saying a hero. This is not what they want. There is not much difference in the present and the past that there is a meaning that others perceive separately from the action of the person in question. People add various meanings to hair. For example, Hygiene and obedience were discussed in the haircut law in East Asia, And the other getting a new image and disappointed love Secular and Buddhist priesthood and so on. Therefore, in this presentation, based on the situation of coronavirus (COVID-19) in 2020, we will examine the meaning of hair cut in the past and present.

#451 **Teaching Lesbian Theory in Brazil: From an Online Course Towards Political Action**

Felipe Bruno Martins Fernandes (fernandes.felipebruno@gmail.com) (Federal University of Bahia, Brazil)

The online course "Feminist Theory and Lesbianity" was an online course taught during the pandemic of COVID-19 (Aug.-Dec., 2020) at the Federal University of Bahia, Brazil. With 70 students, mostly from graduate programs from many universities with diverse backgrounds and fields of study, the course focused on policies to address lesbianities in many areas of governance such as Education, Human Rights, Health and Security. The course also addressed intersections between sexuality and disablism, race, ethnicities and transversalized the theme with other areas such as maternity, violence, memory, archives and philosophy. With an anthropological perspective the online course was able to produce networks between lesbian students all over the country, culminating with the publication of a manifest completely written by them. In this sense, this anthropological experience of teaching lesbian theory was a successful example of the role of university in contributing with political action.

#373 **The Understanding of Current Feminist Movements Against Violence Through My Personal Experience as an Anthropological Researcher**
Kanika Sharan (kanikasharan19@gmail.com) (University of Delhi, India)

In India the challenges to those engaged in building a women's movement are formidable. Activists who seek to capture political space for women's issues must work to have their voices heard alongside and as part of the multiplicity of class, linguistic, religious, ethnic and caste claimants that make up the Indian polity. Women activists undertook to organize around issues of rape, domestic violence, female foeticide etc resulting in differential mortality rates. The movement in India is highly diversified among party-affiliated groups, autonomous feminist organizations, institutions of academic research etc. This diversity is echoed in the ideological character and political concerns of the movement. Organizational agendas span the range from reformist to radical and target a broad range of concerns from the economic livelihood of poor women to sexual violence across social groups. Similarly, although the "old" movement could be thought of as being less explicitly mobilizational and more directed toward women\'s welfare concerns than toward the articulation of women\'s interests as such, this functional distinction is far from absolute. The movement allowed feminists to find their own voice, not merely around economic issues that were sanctioned as legitimate in the eyes of their leftist political patrons but also around issues of violence that were self-defined as important as women came to speak from their own experience. Anthropologists and activists share the same knowledge and practices differing in their stance toward truth and knowledge. Here I'll be presenting my views on the current feminist movements against violence through my personal experience.

#198 **The Gender Politics of Domestic Violence in India: An Overview**
Loveena Sehra (loveena.sehra@gmail.com) (University of Delhi, India)

The concept of 'marriage'has changed over the years. In the neoliberal India where 'marriage' is consideredsacred, the ideological notions of what constitutes a marriage and a familyhave not changed much even when the compositions might have changed. Thegendered roles, who is responsible for what are still very definite. Eventhough the construct of vulnerability shared by the gender especially in thetimes of familial instability is experiential and individualistic, women andchildren are at an increased state of vulnerability. However, the increasedreporting of domestic violence cases points towards a change in the societalunderstanding of the same. The change in the dynamics of 'marriage'and 'family' has led to alteration of judicial and policy reforms wherein theconcept of gender equality and neutrality in laws related to domestic violenceis being questioned. The present paper tries to provide an overview of thesituation as to how gender in the phenomenon of domestic violence has beenpoliticized in the Indian context. Falling back onto the literature andreference from the fieldwork the attempt is to bring these concepts togetherand understand their interplay in the lives of the men and women who are goingthrough divorce or separation due to domestic violence cases in court. Each ofsuch individuals has a very

different narrative to share as to how time hasplayed a role in their lives in overcoming their state of uncertainty.

#184 **Living Between Renunciation and Non-Renunciation: Women's Celibacy Outside the Monasteries as a Religious Practice in Western Bhutan**
Fuko Kawamura (a10028kf@gmail.com) (ASAFAS, Kyoto University, Japan)

Some laywomen in Bhutan live celibate lives as an expression of religious devotion. These women are recognized as laywomen and are distinct from nuns although they follow a nun-like lifestyle. Previous researches in South Asia show that a woman's life course is widely perceived as being limited to two choices that stand in binary opposition to one another: a secular path devoted to the family and a religious path achieved through the renunciation of family (c.f. Yagi 1999). In studies of Buddhism as well, sharp lines are often drawn between laypeople and monks/nuns, between the household and the monastery, suggesting that these are completely separated (c.f. Kuramoto 2014). In Bhutanese society, however, there are some women who are not nuns but who nevertheless live nun-like lives. These women's lifestyles show that it is possible to live astride the boundary between renunciation and non-renunciation and to move across it flexibly and dynamically (c.f. Pommaret 2015). I conducted 15 months of research in Paro Dzongkhag, Thimphu Dzongkhag, and Punakha Dzongkhag in Bhutan between December 2017 and December 2019. Here, I report my findings and show how Bhutanese people approach the boundary between monks/nuns and laypeople, between renunciation and non-renunciation, not only from a dogmatic perspective but also from the perspective of religious practice and narrative among laypeople, focusing on the relationships between laywomen who are celibate for religious reasons and the religious beliefs in their communities.

Moderator
Barbara Cvitkušić (barbara.cvitkusic@inantro.hr) (Institute for Anthropological Research, Zagreb, Croatia)

#428 **Looking at Environmental Policies from a National Park: An Ethnography of Multidirectional and Diachronic Inputs**
Cecilia Paradiso (ceciparadiso@hotmail.com) (EHESS / CNE, France)

In this paper I propose to look at an environmental policy: the italian legislation on parks and protected areas, approved at the beginning of the '90s and recently reformed. From the viewpoint of the geomarine national park of the archipelago of la Maddalena, between Sardinia and Corsica, I reconstruct the multiple "current cables" connecting different institutional and/or political scales and temporal dimensions, all interacting in the fabrication and existence of this park. Without supposing a closed circuit, the image of connections capable to transfer energy and informations in multidirectional ways, serves to render the complexity of ongoing processes and the mobilities of policies, considering a plurality of inputs and of their origin points. Analysing local conflicts over the park's governance and its relations to other local administrations or economic sectors, I show how they do respond to older struggles. As it also appears from the minutes of parliamentary sessions regarding the national law writing process, major conflicts concern how to balance central control and local autonomy and how to concretise sustainable development principles. Those crucial points, not only are reflected in contemporary tensions, but they also define a hegemonic frame for thinking socioecological relations and human control capacities, where even local environmentalist contestation seems constrained. At the same time, ethnographic observation permits not to think in unidirectional hierarchical schemes. Laws are not written on marble. They keep being modified and more recent changes may be the outcome of visions and pressures coming both from international agendas and very local aims.

#299 **#Nãofoiacidente: The Political Meaning of the Nature/Culture Dualism in the Context of Recent Dam Collapses in Minas Gerais/Brazil**
Theresa Mentrup (tmentrup@uni-mainz.de) (University of Mainz, Germany)

In recent years, Brazil has suffered two mining tragedies: the dam collapse of "Mariana" on November 5, 2015 and the "Brumadinho dam disaster" on January 25, 2019. Although both resulted in death, devastated livelihoods, and poisoned their surrounding environments with tons of toxic mud, they were framed rather distinctly. Whereas politicians labeled the former an "environmental accident," the latter was primarily addressed as a "humanitarian catastrophe." In contrast, the coronavirus

pandemic, for instance, has not been called a "disaster" or "catastrophe" at all. Against this background, this paper aims at re-thinking the differentiation between so-called "natural" and "man-made disasters" (cf., e.g., Barrios 2017) in anthropological disaster research, (public) policy, and practice. By analyzing newspapers' framing and anthropological examinations of the incidents (cf. Taddei 2020), it sets out to unravel the political implications of the nature|culture dualism and the role of science in its (r)evocation. What political consequences emerge from the different ways in which these disastrous occurrences are addressed? To what extent does such labeling pre-structure political, legal, and administrative responses? To what extent are these responses met by counter-narratives and resistance? And what is the role of science in general and anthropology in particular in shaping these debates? Tackling these questions, this paper argues in favor of destabilizing the notion of an essential difference between types of "disaster." To this end, it enquires into the visual and rhetorical epistemologies by which "disaster imaginaries" (cf. Calhoun 2010) are brought into our everyday life by the media, politics, and science.

#298 The New Material Culture Produced by the Wars in Yugoslavia: Monumentalisation Practices and Policies

Adelaide Mura (ademura@hotmail.it) (University of Sassari, Italy)

The transformations undergone by the countries of the former Yugoslav Federation also affect the new cultural heritage. The "invention" of the heritages, translated into buildings, structures (like houses, palaces, bunkers, trenches, but also bullets, grenades), crossed by the wars of the 90s, contributed to the conservation and transmission of memory and the construction of the cultural identity of the witnesses of the conflict and of the new generations. Some communities use the monumentalisation, even spontaneous, of the war theaters and of those buildings, once for normal use, today symbols of the cultural identity and of the war in Yugoslavia, not only to preserve memory but also to increase tourism. Cities such as Vukovar or Sarajevo can be defined as places of remembrance with museums in which objects become sacred and stabilizing forces in social relations. The nature of the new heritages, inserted in the today industrialized contexts of these cities, deserves a deeper understanding of the practices and policies that lie behind the invention and construction of them. The history that has passed through the objects transforms their traditional meaning from the past into the modern one of cultural heritage. Starting from an ethnographic research, the paper proposes the analysis of the new material culture produced (the traces of the war and the monuments) and the memory of the witnesses of the conflict. Memory transmitted and handed down to posterity and that presents itself as an unprecedented and authentic historical datum with the aim of understanding monumentalisation practices and policies.

#280 Here's to Future Days: Climate Change and Hydropower Plants Construction in Albania

Ani Bajrami (ani.bajrami@fshn.edu.al) (University of Tirana, Albania)

The total number of hydropower plants (HPP) approved by the Ministry of Infrastructure and Energy of Albania has reached 714. For years, environmental activists, citizens and researchers have rise their voices, concerned with government environmental policies. Unfortunately, government's hydropower approved projects do not take in consideration studies regarding climate changes in Albania. The effect of warmer temperatures on evaporation and the decline in precipitation will make the Western Balkans drier with Albania expecting more frequent droughts as one of the most vulnerable countries in the region. It is estimated that summer rainfalls will decline by about 10% by 2020 and 20% by 2050. Despite the shortage of precipitation in near future, hydropower massive constructions are taking place that affects water resources management and biodiversity. For example, Vjosa river is one of Europe's last living wild river and represent large river systems hosting all type of ecosystems. The loss of Vjosa biodiversity and other environmental issues concerned more than 60 scientists from Albania, Austria and Germany. Though serious efforts by researchers, NGO's and environmental activists have been made to oppose hydropower projects, small incremental policy solutions by the government are not enough. The enforcement of the rule of law and responsible environmental assessments must be done in order to strengthen the sustainable use of natural resources and biodiversity. In addition, there remains a great challenge ahead for Albanian government to fully address and mitigate climate change consequences.

#18 Calcio Storico Fiorentino. Enacting Florentine "Identity", Reanimating Florentine History and Reclaiming Florence's Cultural Heritage

Dario Nardini (d.nardini@campus.unimib.it) (University of Florence, Italy)

Calcio Storico (CS) is the reenactment of an emblematic episode in the history of Florence, when in 1530 residents showed bravery playing the traditional Carnival "calcio" match in front of the besieging troops of Charles V. Current celebrations comprise a military parade in Renaissance costumes (Corteo) and a "calcio" tournament, in which four teams representing the historic districts of Florence confront in a radically rough ball game consisting of a composite set of contact/combat sports. From its "reinvention" in 1930 with the support of the Fascist leaders, CS has been representing a contested field for the expression and definition of masculinity and "imagined" Florentine identities, and an expedient piece of heritage for diverse social and political purposes. After WWII, CS was reintroduced in the city to promote tourism in a time of economic and political restoration. In recent years, however, the neoliberal commodification of Florence's cultural heritage has changed the social conformation of the city and forced residents to move from the center to peripheral areas. CS has consequently become for participants a way of resisting the touristic "invasion" of the(ir) city – precisely, the most representative part of their city, the patrimonialized Historic Center where CS is performed. Through the logic and rhetoric of reenactment,

"calcio" and Corteo represent now articulate, twofold ways of feeling "Florentine". Taking part to the festival and (re)enacting history, calcianti ("calcio" players) and Corteo's characters consistently reanimate Florentine boldness, pride and "identity", and claim a part in Florence's celebrated history and cultural heritage.

Moderator
Eva Anđela Delale (eadelale@inantro.hr) (Institute for Anthropological Research, Zagreb, Croatia)

#448 Justifying Relativism in Human Rights: Judicial Response to Child Trafficking and Human Rights in Jharkhand, India

Debendra Kumar Biswal (debendra.biswal@cuj.ac.in) (Central University of Jharkhand, Ranchi, India)

Contrary to the international human rights doctrine, the political economy discourse believes that the work of human rights is necessarily grammatical: naming, constructing and positioning the normative and in doing so builds a social relationship of power and knowledge. In addition, the anthropologists distinguish the interests-political, economic or military are served through the apotheosis of human rights and how a universal set of rights are derived from supposedly universal humanness is transformed into controlling process. Against this background, based on empirical results on child trafficking in the state of Jharkhand in India, this paper has tried to sort out three major objectives. Firstly, how the trafficking of tribal children is associated with the issue of human rights in the state of Jharkhand. An anthropological critique of the legal accountability of the guiding spirit of CRC in the context of 'best interest of the child'. Secondly, a critical look at the working of India's obligation to uphold the UN trafficking protocol – on act, means and exploitation. Finally, it looks for harmony between the international order and the domestic laws to provide justice for the poor subaltern victims of trafficking.

#434 Young Women and Social Media: Changing Rural Landscape

Nidhi Balyan (nidhi.balyan@yahoo.com) (Jawaharlal Nehru University, India)

Youth is certainly the appropriate parameter to map the intensity and variety of change that a place or a community encounters. The rural India is changing rapidly and among several dimensions, social is media is the most explicit one. The impact of social media is explicitly visible in the ways it has paved its way across different sections within rural communities. However, the category of youth is the most potential one to portray both positive as well as negative impact of social media impact. As a result, the current paper attempts to highlight the impact of social media within the lives of young women. The paper focusses on a group of young women from a rural space which is already encountering change due to reviving rural- urban flows. Both cultural as well as technological flows from urban to rural is impacting young women in specific ways. Access to social media has not only changed their existing socio-cultural surroundings but it has also opened new avenues for them. By focussing on their aspirations and negotiations in the domain of education, marriage, romantic experiences and everyday

lifestyle choices. The paper attempts to highlight the impact of social media and the genesis of new youth cultures in the space which is encountering transformations. Methodologically the paper uses feminist ethnography as its guiding perspective which highlights the potentiality young women and their subjective experiences hold within themselves. Empirically the data has been collected from Meerut, a developing district from the state of Uttar Pradesh.

#340 Hanging Around on and Offline: Between the Escape from Social Control and New Forms of Surveillance

Barbara Turk Niskač (barbara.turk-niskac@zrc-sazu.si) (ZRC SAZU, Slovenia)

When compulsory schooling was introduced in the 19th century as a means of discipline within a new work ethic that emerged in the moral discourse of increasing productivity, idleness and wandering were seen as threats, and children and young people had to be disciplined to do productive work and use their time effectively (Foucault 1995). On the other hand, the digital revolution is breaking down the division between work and leisure, public and private spheres, and introduces new forms of surveillance. It also introduces new forms of work that, while not work in the traditional sense, constitute a new system of capital accumulation in which algorithms continuously mine behavioral data (Zuboff 2019). Based on my research on the experiences of students in Slovenia aged nine to fifteen hanging out with their friends in the physical world, such as wandering and socializing, and their engagement with social media, I propose that both experiences potentially share the characteristics of aimlessness, fun, sociability, and escape from social norms and adult supervision. Moreover, virtual and physical space are often intertwined in their everyday experiences. Yet, new forms of discipline and surveillance in the digital age need to be further examined especially in the midst of the COVID -19 epidemic when distance learning made engagement in cyberspace with videoconference school lessons and other online interactive tools a duty, a new kind of work. At the same time, both leisure and socialization activities became increasingly confined to the same digital realm.

#334 Children's Participation in Ritual and Religious Life: Between Instituted Role and Innovative Involvement

Marie Daugey (mdaugey@uliege.be) (F.R.S.-F.N.R.S, Liège University, Belgium)

Children's participation in religious activities remains little studied. Using ethnographic materials collected in Togo, among the Kabye population, I will show that taking an interest in it can nevertheless contribute to understanding both certain modalities of the sustainability of social and religious organization and the adaptations of religious practices that reflect social changes. To make evident these two aspects of children's participation in religion, I will first explain how the symbolic representations associated with children can give them a capital role in seasonal or funeral rites that are considered to support the renewal and perpetuation of living conditions favorable to the group on a given territory: some of them then play a major role as ritual officiants.

Secondly, I will analyze different ritual contexts in which children are actors of certain ritual adaptations: during seasonal rites, they replace adult participants who are absent because they have migrated or lose interest in these rites because of their conversion to Christianity. Whereas they were formerly considered statutorily unfit to participate in these rites, children are now considered sufficiently "intelligent" because of their schooling. A hybridization of rites can also sometimes be observed when young girls introduce certain Christian songs in an initiatory setting. Flexibility in the rules of the rites is allowed, at the initiative of adults or children, insofar as it favors the sustainability of the ritual system.

Moderator
Olga Orlić (olga.orlic@inantro.hr) (Institute for Anthropological Research, Zagreb, Croatia)

#468 **Managing Risk vs. Sustainability in Canadian Food Systems. Food Security in the Niagara Region Before and During and Beyond COVID-19**
Ursula Bero (UBERO071@uottawa.ca) (University of Ottawa, Canada)

The current COVID-19 climate has raised the demand for community efforts which directly tackle food insecurity. In the context of mass job loss and a general slowing of the economy under the pandemic, organizations of all kind have had to shift their business models and policies to mitigate new epidemiological and logistical risks. I focus on one such organization in the Niagara region in Canada, whose work is invaluable for securing food for the community via a network of small-scale farmers and a Community Supported Agriculture (CSA) program. Drawing on interview data and videos, I follow the recent plight of the organization Small Scale Farms (SSF) and explore how their efforts for mitigating risk often underscores a more pressing need: for a diversified and resilient local food system. Even with many local buyers supporting the organization's CSA program, there is simply not enough food produced for local consumption in the region to fully support such an effort, according to SSF. They posit that decisions on the individual level affect community resiliency and that changes in consumer behavior around food could help foster a more sustainable food system in the area. I explore what policies could incentivize such changes, and enhance local food production in a post-pandemic landscape. With this, I hope to open a discussion about how environmental anthropology can foster a less risk prone food system and social-ecological situation in the Niagara region.

#375 **Trimmigrants as New Migrant Labor: The Case of Cannabis Industry in California**
Omar Vargas (ovargasmec@colef.mx) (CIESAS, Mexico)

This work it is a firts effort to characterize this migrant labor as a new type of subjetc like one that global, border cruiser, north- north migrant labor. Since aproximatly 70 decade the marijuana industry in North-California were been growing as a result of the 60 "back to the landers" movement. However, aproximatly in the 90 decade in the emerald triangle (Humboldt, Mendocino and Trinity counties) start to arrive and increasing flow of people to work in this industry. Now days people from all the continents is coming to this small region to work in MJ industry. In this frame, also the arrive to USA, as the mobilitie around the world implies complex strategies on the part of the subjetcs. It is also dificult for the trimmers to move his season earnings wich

offenly were in cash. Since internationally the average transfer amount is 10 thousand dollars and the earnings of these subjects per season usually exceed this amount, crossing national borders with these amounts becomes an obstacle. Added to this issue is the vulnerability that these subjects face it directly related to the illegal nature of their work. Being that on several occasions the farmers do not pay them for their work, they exploit them in excess, they owe part of their salary, there are even stories about disappearances and / or abuses inside the farms.

#262 Healthy Eating and Instagram: Emerging Socialities in Bogota, Colombia

Nathan Lebras (nathan.pecout@gmail.com) (Université Sorbonne Nouvelle - Paris 3, France)

The questioning of conventional food norms and the prevalence of identity construction in modern societies has raised the eventuality of a crescent individualization of food behaviours (Abramson, 2014). In Bogota, people who engage in the various paths of healthy eating seek to establish their own norms and to find a balance between self-care and commensality. This healthy eating community draws on social media and especially on Instagram to build itself between virtuality and physicality: Instagram serves as a platform to share images and information and to bring people together around the shared interest for healthy eating. Within this imagined community, communication through Instagram also allows people to organize the various moments of copresence of the members: food festivals, cooking classes, workshops, talks and conferences, finding new restaurants to go out to… This communication strategy is also used by restaurant owners – whose habitus are closely related to their customers' – as the main advertisement tool in which these customers participate actively. Digital social media are thus used to build reconfigured forms of sociality around food, tempering the idea of a rampant individualization in a food consumption mode like healthy eating. Through flows of images, information and persons, the transnationalized urban members of the community draw a dense web of social relationships around specific neighborhoods – like the one of El Chicó around the hotspot of the Parque de la 93 – as well as connections to global healthy eating trends and communities, way beyond the city limits.

#146 Biloxi, Mississippi after Katrina: Disaster Recovery & Reconstruction on the Gulf Coast

Jennifer Trivedi (jtrivedi@udel.edu) (University of Delaware, USA)

Following Katrina, Biloxi, Mississippi found itself working to recover from devastation, much of which was focused on the oldest part of the city, filled with shotgun houses, social clubs and churches rooted in ethnic and national heritage, the seafood industry, and casino barges. The recovery process itself was shaped not only by what had physically been there before and the path of the hurricane, but also by pre-disaster social, cultural, political, and economic forces, including people who lived in areas far less impacted by the storm and a history of repeated hurricane strikes in the area. The

area's history of neighborhood, ethnic and racial, and socioeconomic class identities was interwoven with memories of earlier hurricanes to shape priorities for pre-Katrina preparedness and post-Katrina response and recovery. Understanding this historical and cultural context is vital to our understanding of long-term recovery from disasters, of Katrina's lasting impact on Biloxi, and of the ways in which cycles of disasters can influence recovery, in turn, setting up what and who will be hit by the next disaster. Following Katrina decisions were made to relocate casinos onto land near the water, eliminating the hazards associated with their status as barges, but continuing existing risk as they remained in the strike zone for hurricanes, as proven with previous hurricanes and Katrina. Long-term recovery in Biloxi, then, has been shaped not only by ideas about recovery, but by a complex web of risk perception, economic need, and cultural identities and values.

Moderator
Jelena Šarac (jsarac@inantro.hr) (Institute for Anthropological Research, Zagreb, Croatia)

#301 **The Analytical Framework of Governance in Health Policies in the Face of Health Emergencies**

Lina Diaz-Castro (amairanai@gmail.com) (National Institute of Psychiatry (INPRFM), Mexico), Maria Guadalupe Ramirez-Rojas (National Council of Science & Technology (CONACYT), Mexico), Ever Sánchez Osorio (National Council of Science & Technology (CONACYT), Mexico), Héctor Cabello Rangel (Fray Bernardino Álvarez Psychiatric Hospital, Mexico), Mauricio I. Velázquez-Posada (Ministry of Health, Mexico)

The Governance Analytical Framework (MAG) defines governance as a social fact, endowed with analyzable and interpretable characteristics, through what it calls observable constitutive elements of governance: the problem, the actors, the social norms, the process, and the nodal points; in the sense that each society develops its modes of governance, its decision-making or conflict resolution systems among its members, its norms, and institutions. In this perspective, the purpose of this article was to carry out a systematic review of the scientific literature to understand the role of governance in health policies in international health emergencies, such as that caused by the SARS-CoV-2 virus. The systematic review was designed based on the methodology proposed in the PRISMA Declaration. The scientific literature search was carried out in six databases: Psychology and Behavioral Sciences Collection, APA PsycInfo, MEDLINE Complete, eBook Collection (EBSCOhost), PubMED, and MedicLatina, published in the last five years. Fifteen articles that met quality and evidence criteria were analyzed. The governance approach alluding to the health emergency problem in health policies was the most addressed by the authors (80%), followed by a description of the participating actors (40%), the process, and decision-making spaces (33%), and ultimately, social norms or rules with 13%. Formulating a coherent set of global health policies within a large-scale global governance framework is mostly absent. Although the countries adopt international approaches (or policies), it is a process differentiated by the social, economic, and political contexts between countries, affecting heterogeneous health outcomes over the pandemic.

#287 **Can the Peruvian Mummies Speak? Challenges and Opportunities in Ancient DNA Analyses**

Samanti Kulatilake (skulatilake@mtroyal.ca) (Mount Royal University, Canada), Patrick Carmichael (Mount Royal University, Canada)

The Nasca people of the southern coast of Peru (A.D. 100-600) are famous for their stunning polychrome pottery and giant ground drawings - Nazca Lines - carved into the desert landscape. Nasca skeletal biology and genetics however, have received relatively little attention in the literature. Through stable isotope analysis, the Nasca dietary pattern is assessed as agrarian-based, where marine resources played a relatively minor role (Carmichael et al. 2014). This study was designed to enhance the knowledge about the genetics of the Nasca from the Early Intermediate Period of coastal Peru, by studying ancient DNA (aDNA) obtained from several mummies buried at the great ceremonial site of Cahuachi and two adjacent sites (Soisongo and Majoro Chico). Paleogenomic studies on ancient South Americans have addressed broad questions of population dynamics, demographic changes and high altitude adaptations (Brandini et al. 2018; Fehren-Schmitz et al. 2010; Gomez-Carballa et al. 2018; Llamas et al. 2016; Kemp, et al. 2009; Sandoval et al. 2013; Shinoda et al. 2006), while some studies have used bioarchaeological data to make inferences on their internal social structure (Baca et al. 2012; Mendisco et al. 2018; Russo et al. 2016; Velasco 2018; Nagaoka et al. 2020). Through the extraction and analysis of mitochondrial DNA from ten mummified Nasca individuals, we assess available genetic signatures, while identifying the methodological challenges associated with extracting aDNA from highly degraded material. From the DNA sequence data on this sample, we make inferences on broad lineage affiliations and provide context for the Nasca peoples' biology.

#188 **Childbirth: A Central Issue for Global Health**

Wulf Schiefenhövel (schiefenh@yahoo.de) (Max Planck Institute for Ornithology, Germany)

The worldwide trend away from natural vaginal birth to caesarean section is dramatic. In most European countries its rate is above 30%: every third child is born by the knife. Doctors often encourage their clients' decision for surgical birth ("modern life style") and the belief that technology is better than biology. Until now, only few leading obstetricians are warning against the unprecedented rise of non-natural childbirth. Surgical birth generates higher income for doctors and clinics than vaginal birth; this is especially relevant for less affluent countries. Also the midwife's role is diminished. In Europe, only the Netherlands keep up their tradition of home-birth (about 20%) and let midwives manage normal birth. From the viewpoint of evolutionary medicine, it is obvious that vaginal childbirth has been, despite the "obstetrical dilemma" (narrow pelvis, large head of the new-born) under strong selective pressures ensuring a reasonably safe outcome with neonatal mortality of a few per cent. Compared to this 30% and above caesarean section is medically unjustified, a rate of 5 - 10 % would probably be sufficient, the WHO advocates a range of 10 – 15%. Shaping medical and

public, especially female awareness of the manifold medical and anthropological aspects of childbirth is of high importance, particularly for regions where shortage of trained personnel and funds require intelligent decisions and local adaptations which will provide a much better outcome than just copying the (anyway not ideal) procedures of the richer parts of the world.

#28 Impact of MDGs on Reproductive Health of Women in Rural Bangladesh

Etsuko Matsuoka (matsuokae1@gmail.com) (Nara Women's University, Japan)

This presentation discusses the impact of MDGs (Millennium Development Goals), specifically MDG 5 which aims at reducing maternal mortality, on women's health and birth experiences in rural Bangladesh. Bangladesh implemented policies which encourage hospital birth and the use of skilled birth attendants with the aim to achieve the target mortality of 143 by 2015. This presentation is based on a survey and interviews conducted in Madaripur District, 80 km southwest of Dhaka, in 2016-17. The survey included 512 households and demonstrates that extensive changes in birth practices have taken place since around 2005. Changes include increasing number of profit-oriented private hospitals/clinics for delivery, rising cesarean section rates and decreasing number of births at home assisted by traditional birth attendants. Women having hospital births or cesarean section had longer years of education and higher monthly income than those who didn't. Women having hospital births or cesarean sections evaluated their birth experiences as bad compared with those having home births and vaginal deliveries. Pain was felt stronger by women delivered by doctors (63%) than those delivered by skilled birth attendants (36%). These findings suggest that ongoing medicalization of births does not lead to improvement of reproductive health of women, as rising cesarean section is a cause of future risk and is linked to women's negative birth experiences. To conclude, policy implementation based on public health perspectives need to be complemented by sensitive and informed anthropological research that looks at women's experiences and perspectives in local sociocultural settings.

ETHNOGRAPHIC FILMS

#470 **Convergence of Multiple Health Realities, in the Face of the Pandemic of COVID-19 in the Amuzga Region of Guerrero, México**

Francisco Antonio Ramirez-Rojas (Independent researcher, Mexico), Maria Guadalupe Ramirez-Rojas (CONACYT, CIESAS-Sureste, Mexico), Ever Sánchez Osorio (CONACYT, CIATEJ, Mexico), Santiago Ivan Ramirez-Nava (redeshorizontales.studio@gmail.com) (UNAM, Mexico)
Original title: /
Year of production: 2020
Country of production: Mexico
Duration: 12:35
Sponsored by: CONACYT

The disease health processes faced by different populations due to different contexts and realities, is an analysis that must be done from the perspective of its key actors, showing and trying to portray the social determinants of health, in three municipalities of the Amuzga region of Guerrero is the objective of the present short. The predominance in this region of indigenous population and traditional medicine, with the recent COVID-19 pandemic, caused a cultural clash in many aspects and levels of daily life of the population of the Amuzga region, before which all realities were forced to converge in the face of the inexorable arrival of the global pandemic. Issues such as disease perception, care and prevention of contagion, treatment of patients and deaths by COVID-19 have particular population readings. Through interviews, with key players and images captured on site, this short allows to show as before contingencies such as that experienced with COVID-19, the plans must consider rural and semi-rural areas and not only urban ones, as well as the importance of contemplating culturally different and diverse areas, as well as identifying the determinants of the health of the populations and their possible protective factors.

#358 **The Village on the Cliff**

Avitoli G. Zhimo (agzhimo@anthro.du.ac.in) (University of Delhi, India)
Original title: /
Year of production: 2020
Country of production: India
Duration: 20:25
Sponsored by: /

The film is an outcome of fieldwork conducted in Ze-mnui village (Manipur India) in the month of January 2020. Ze-mnui village is inhabited by the Zeme Naga. Their formerly headhunting motifs are carved on the gates of fortresses that surround the village from four corners. The four fortresses also represent the four khels (clans) of the village. The Village has many prohibitions for female - climbing the wall of the fortress, stepping on the bed in the male dormitory, touching the water in the sacred pond where boys undergo initiation rite, and also it is forbidden for women to enter the arena where men compete in long jump and wrestling. Despite prohibitions, women continue to cheer on from afar; for to them, it is natural and proper. The Zeme in this village follow

Christianity and traditional religion Paupai Renet. There are tensions in the village but when the annual traditional festival comes, they leave aside their religious differences and celebrate together. It was observed women were more of 'muted group', but that does not deter them from being the backbone of the family. Men may display their sheer masculinity through sports and other ceremonial activities but in the domestic space, they shoulder parenting duties. The film introduces the village through visuals without narration. The importance of male dormitory, the marriage rituals that precede the annual festival, the rodi event that marks the agility of male members have been elucidated.

#309 Live with It

Pascale Hancart Petitet (pascale.hancart-petitet@ird.fr) (Institut de Recherche pour le Développement, France), Thiane Khamvongsa (Beast on the Moon, Laos), Peter Livermoore (Seven Orients, Laos)
Original title: /
Year of production: 2020
Country of production: Laos
Duration: 30:00

The film Live with It is born from the encounter between Pascale Hancart Petitet, anthropologist, Thiane Khamvongsa, artist, and Peter Livermoore, filmmaker. Live with It is a performance combining dance and theatre. The companies Beast of the Moon and Fang Lao worked from ethnographic interviews collected within a research project on migratory pathways and infectious vulnerabilities, conducted by non-researchers, representatives of associations of people living with HIV in Laos, trained in research practices. The interviews show social and conjugal violence, the practices of selling sexual services, the use of illicit products, but also but also the love stories that are made and undone. The purpose of the performance is to embark the audience on what has been for the performers, a very moving journey through a handful of stories of men and women. If the testimonies came from the data of the study conducted by the IRD, the performance then had to leave the scientific field and the restitution of data, to enter a purely emotional dimension, expressed only by the body, the movement, the words and the music. The filming with multiple cameras tried to capture the movements in a broad way and also to pull the spectator close into the details; it also tried to capture the facial expressions and the emotion transmitted by the voice. The work makes use of the aesthetic experience for both knowledge production across knowledge systems and for the emergence of emotional connections, new subjectivities and practices.

#288 **My FGM Story**
Judy Aslett (judy.aslett@sussex.ac.uk) (University of Sussex, UK)
Original title: /
Year of production: 2020
Country of production: Gambia
Duration: 30:00
Sponsored by: /

I made this factual documentary film, in collaboration with grassroots activists and the journalist Halimatou Cessay, to support the campaign to end FGM in The Gambia. 200 million women worldwide have undergone Female Genital Mutilation where their clitoris and other parts of their genitalia are removed for no medical reason. In The Gambia, 75 percent of girls and women have undergone FGM, most before the age of fifteen. The practice was made illegal in The Gambia in 2015 but FGM is still carried out and to date there have been no successful prosecutions. This film accurately reflects the current discourse and practice of FGM in the country. The film was shown on GRTS (state television) in March 2020; the first time such a controversial film has ever been broadcast in The Gambia. "My FGM Story" is Halimatou's story. She interviews her family, health professionals, young Gambian women and men, members of the government, including the president Adama Barrow, about why FGM continues to be practised in The Gambia. Most of the viewers said it had given them more information about FGM and made them look at the practise more closely. Many said the film was shocking, and some said it had changed their minds and they would no longer have their girl child cut.

#278 **Wild Honey: Caring for Bees in a Divided Land**
Lisa Palmer (lrpalmer@unimelb.edu.au) (University of Melbourne, Australia)
Original title: /
Year of production: 2019
Country of production: Australia
Duration: 30:00
Sponsored by: /

For more than a century, the island of Timor has been divided by a colonial border. This border has displaced and separated the people of Lookeu, dividing their land, water and history. Timor's migratory wild honey bees challenge this division. Their migrations are essential to the agricultural and spiritual wellbeing of the people and places who depend upon them. In community honey harvest rituals, queen bees are courted in ceremony by men who climb high into the canopy to sing nocturnal forest love songs. These songs express gratitude to the bees, enticing and imploring them to give up their sweetness and maintain their seasonal visits. This film is the outcome of a long-term collaboration between researchers Balthasar Kehi and Lisa Palmer and the people of Balthasar's homeland of Lookeu. It portrays a border community who, despite changing farming practices and increasing commodification, are determined to maintain the bees' movement across the region and preserve their shared identity.

#274 **The Enchanted Words of the Hupd'äh of the Amazon – Masters of knowledge, narrated by Renato Athias**
Mina Rad (eventminarad@gmail.com) (World Cultural Diversity Productions, France)
Isabel Castro (World Cultural Diversity Productions, France and Brazil)
Original title: /
Year of production: 2020
Country of production: France
Duration: 30:00 (short version)
Sponsored by: /

The Hupd'äh are one of 210 Amerindian groups in Brazil who live in the Uaupés river basin, in the heart of North-West Amazon. They believe that humanity is nature. This film provides an approach for debating the relationships between humans and non-humans. In the cosmology of Hupd'äh, there is no separation between the animal, plant and mineral orders. Music and words have transformative powers, which are often incomprehensible to Western societies. Bihit, Mehtiw and Casimiro – Hupd'äh clan chiefs and the Masters of Knowledge – are important figures in this film, which is based on ethnographic notes, sound and footage produced by anthropologist Renato Athias. "The Enchanted Words of the Hupd'äh of the Amazon" is a film that highlights what the Hupd'äh people have to say to Western societies.

#249 **The Dying Gaze**
Stefano Galeazzi (stgaleazzi@gmail.com) (Independent researcher, Italy)
Original title: /
Year of production: 2020
Country of production: Italy
Duration: 20:00
Sponsored by: /

Over the centuries, Venice has intertwined its history with the development of specific techniques of adaptation and survival, from the great engineering works of diversion of watercourses to the small daily arts. Sandbar, islets and lidos give life to a fragile and extremely varied lagoon morphology where a complex and likewise fragile ecosystem can be found. This is a transformed land, the product of a complex cultural process. This means that the above mentioned anthropization has modified and continues to modify the hydro-geological balance of the Venetian Lagoon, impacting on its flora and fauna. In the light of above, the harvesting of moeche is an emblematic case. Moeche – which may constitute one of the most typical dishes in Venice – are the littoral crabs fished during the carapace molting, which normally happens twice a year, in spring and autumn. During the molt period, the crab needs specific environmental factors to change its carapace: a starry night, a certain water temperature, flat sea; a very complex picture where climate change, the policies for the protection of traditions and tourism influence the existence of this kind of fishing. The author of the documentary gives voice here to two actors: Luigi, an informal researcher of fishing practices in Venice, embodiment of an oral history telling an art

that is dying; and Domenico, a fisherman of moeche, the youngest in the northern Lagoon, who at almost fifty years of age, he most of all, feels the weight of the end of such tradition.

#222 **Oreteti. Connecting Humans to God**
Lorenzo D'Angelo (l.dangelo@reading.ac.uk) (University of Reading, UK)
Original title: /
Year of production: 2019
Country of production: Italy
Duration: 15:45
Sponsored by: /

This film explores the difficulties faced by a Maasai agro-pastoral community in Tanzania, as a time of climate crisis stimulates cultural and economic changes. Through the voice of Philipo, a young Maasai man, it describes the importance of a rain-making ritual. At the centre of this ritual is a plant that is sacred to the Maasai, the Oreteti. This is not a common plant in the semi-arid regions of East Africa. Often, it is found near water sources – particularly valuable for agro-pastoral communities, especially during drought. For this reason, the Oreteti is associated with the possibility of overcoming difficulties in times of crisis, as well as with fertility and women. It is no coincidence that women play a fundamental role in the rain-making ritual; without their presence and their prayers, it would lose its meaning. In Philipo's village, the arrival of the Lutheran Church and successive famines and droughts have accelerated processes of change. As Philipo himself points out, all of this, in turn, has had palpable effects on economic decisions and cultural choices as well as on gender relation. Ultimately, this changes the meaning of the Oreteti ritual itself. In conclusion, we are presented with a reflection by a young Maasai on how his community can overcome current difficulties, given that connections between humans, and between the human and the divine, have been exposed to new meaning.

#136 **Sudanese Industrial Sound: Sonic Labour in a Truck Workshop**
Valerie Hänsch (valerie.haensch@ethnologie.lmu.de) (LMU Munich, Germany)
Original title: /
Year of production: 2019
Country of production: Germany
Duration: 3:00
Sponsored by: /

This short video explores the relationship between manual labour, sound and rhythm among Sudanese lorry-blacksmiths who are specialised in modifying the English Bedford truck. The master craftsman Abd al-Ghani and his crew sometimes create rhythms by hammering specific patterns of beats to animate and cheer them in their forging. During an ethnographic research project, he said: "The rhythm we create with the hammer is like music for us. You hear it like music in your heart and it gives you

enthusiasm for the work." It is the created rhythm that supports control of and immersion into work and keeps up the workflow. Sonic labour is playful rhythmisation that provides both enthusiasm for arduous work and steady bodily movement and concerted coordination. In the short video, I have mixed and remixed different types and episodes of 'musical' forging in Abd al-Ghani's workshop into a web of Sudanese industrial sound.

#79 An Anthropologist in Changing Japan: Explaining Long-term Research
Joy Hendry (jhendry@brookes.ac.uk) (Oxford Brookes University, UK), James Hendry (Leaf of Life Films, Spain), Nadine Kreter (Leaf of Life Films, Spain)
Original title: **Understanding Japanese Culture - 45 Years Researching a Village in Rural Japan**
Year of production: 2019/2020
Country of production: Japan
Duration: 30:00
Sponsored by: partially by Daiwa Anglo-Japanese Foundation

This educational film documents an anthropologist's return to a village she has worked with over a 45 years' period. She brings each household's family tree and a village-wide chart of relationships that she made during her first fieldwork, and as she revisits homes and village locations, a picture emerges of the changes that have occurred. The film is introduced by the anthropologist (myself, Joy Hendry) and explains the nature of ethnographic research, focusing on the advantages of long-term fieldwork in one place. The location and economy of the village are illustrated by the film, and the original neighbours of the anthropologist and other villagers are introduced, with conversations explained in English. An interesting aspect of the change illustrated is the way the wider city around the village builds on prior activities of everyday life now to present them as tourist attractions. Tea growing has been one successful venture which is featured as an example.

#43 Uncommons
Isabela Umbuzeiro Valent (isabelavalent@usp.br) (Universidade de São Paulo, Brazil)
Original title: **Incomuns**
Year of production: 2019
Country of production: Brazil
Duration: 30:00
Sponsored by: Fundação de Amparo à Pesquisa do Estado de São Paulo (Fapesp)

Created by a collaborative process, the movie pictures experiences from artistic and cultural collectives from São Paulo city by means of participants views and sensations. These collectives deal especially with art and culture, but also overflow to other iniciatives. The narrative reveals countless care and support networks that resist based on respecting others and their differences, constructing the "common",

accessing the city, and embracing everything that can be called uncommon. This is a collaborative production that is part of a PhD participant research carried out at the Interunit Aesthetics and Art History Postgraduate Program of the University of São Paulo (PGEHA-USP) held with 7 artistic and cultural collectives that produce health and coexistence in the city of São Paulo. The methods of research and creation were inspired by the concept of shared cine-anthropology (ROUCH, 1973) and public anthropology (FASSIN, 2013). The documentation reveals that the action of the Collectives weaves support networks that organize themselves autonomously beyond the institutional policies. They also make emerge care strategies to deal with cultural diversity and what is considered uncommon. This shared production of knowledge provided connections among the network and enriched its possibilities for dialogue and cooperation.

#15 **Barber Queen**
Isil Karatas (isil.karatas@univie.ac.at) (University of Vienna, Austria), Joyce Stefanova (Erasmus University Rotterdam, Netherlands), Pia Buhler (University of Münster, Germany), Viktoria Kostova (Bulgaria)
Original title: /
Year of production: 2019
Country of production: Serbia
Duration: 8:00
Sponsored by: /

Barber Queen is a synesthetic experience, which takes the audience to the hypersensitive world of various delicate changes of the self, illuminating the intimate stories of five different individuals who are undergoing visual transformations. The stories are intertwined and therefore all the scenes are combined into a series of close-ups metaphorically implying the experiencing of various sensations, emotions, and feelings, creating a playful dialogue between all participants. The sensory journey through their lives starts with the beginning of their personal transformational routines, which are much closer to individual rituals than to random acts of solely putting on makeup or cutting one´s hair, and follows them until the end when their new look can be seen, and their new identity can be introduced. Barber Queen is not just a film but a visual exploration of the fluctuations of the contemporary identity.

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